

The Pali Text Society's

Pali-English Dictionary

FOREWORD

It is somewhat hard to realize, seeing how important and valuable the work has been, that when ROBERT CAESAR CHILDERS published, in 1872, the first volume of his Pali Dictionary, he only had at his command a few pages of the canonical Pali books. Since then, owing mainly to the persistent labours of the Pali Text Society, practically the whole of these books, amounting to between ten and twelve thousand pages, have been made available to scholars. These books had no authors. They are anthologies which gradually grew up in the community. Their composition, as to the Vinaya and the four Nikayas (with the possible exception of the supplements) was complete within about a century of the Buddha's death; and the rest belong to the following century. When scholars have leisure to collect and study the data to be found in this pre- Sanskrit literature, it will necessarily throw as much light on the history of ideas and language as the study of such names and places as are mentioned in it (quite incidentally) has already thrown upon the political divisions, social customs, and economic conditions of ancient India.

Some of these latter facts I have endeavoured to collect in my 'Buddhist India' and perhaps the most salient discovery is the quite unexpected conclusion that, for about two centuries (both before the Buddha's birth and after his death), the paramount power in India was Kosala -- a kingdom stretching from Nepal on the North to the Ganges on the South, and from the Ganges on the West to the territories of the Vajjian confederacy on the East. In this, the most powerful kingdom in India; there had naturally arisen a standard vernacular differing from the local forms of speech just as standard English differs from the local (usually county) dialects. The Pali of the canonical books is based on that standard Kosala vernacular as spoken in the 6th and 7th centuries B. C. It cannot be called the 'literary' form of that vernacular, for it was not written at all till long afterwards. That vernacular was the mother tongue of the Buddha. He was born in what is now Nepal, but was then a district under the suzerainty of Kosala and in one of the earliest Pali documents he is represented as calling himself a Kosalan.

When, about a thousand years afterwards, some pandits in Ceylon began to write in Pali, they wrote in a style strikingly different from that of the old texts. Part of that difference is no doubt due simply to a greater power of fluent expression unhampered by the necessity of constantly considering that the words composed had to be learnt by heart. When the Sinhalese used Pali, they were so familiar with the method of writing on palmleaves that the question of memorizing simply did not arise. It came up again later. But none of the works belonging to this period were intended to be learnt. They were intended to be read.

On the other hand they were for the most part reproductions of older material that had, till then, been preserved in Sinhalese. Though the Sinhalese pandits were writing in Pali, to them, of course, a dead language, they probably did their thinking in their own mother tongue. Now they had had then, for many generations, so close and intimate an intercourse with their Dravidian neighbours that Dravidian habits of speech had crept into Sinhalese. It was inevitable that some of the peculiarities of their own tongue, and especially these Dravidianisms, should have influenced their style when they wrote in Pali. It will be for future scholars to ascertain exactly how far this influence can be traced in the idioms and in the order of the arrangement of the matter of these Ceylon Pali books of the fifth and sixth centuries A. D.

There is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a few of them learnt the elements of classical Sanskrit and very proud they were of it. They introduced the Sanskrit forms of Sinhalese words when writing 'high' Sinhalese. And the authors of such works as the Dathavansa, the Saddhammo- payana, and the Mahabodhivansa, make use of Pali words derived from Sanskrit - that is, they turned into Pali form certain Sanskrit words they found either in the Amara-kosa, or in the course of their very limited reading, and used them as Pali. It would be very desirable to have a list of such Pali words thus derived from Sanskrit. It would not be a long one.

Here we come once more to the question of memory. From the 11th cent. onwards it became a sort of fashion to write manuals in verse, or in prose and verse, on such subjects as it was deemed expedient for novices to know. Just as the first book written in Pali in Ceylon was a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we have these scarcely intelligible memoriter verses meant to be learned by heart by the pupils.

According to the traditions handed down among the Sinhalese, Pali, that is, the language used in the texts, could also be called Magadhi. What exactly did they mean by that? They could not be referring to the Magadhi of the Prakrit grammarians, for the latter wrote some centuries afterwards. Could they have meant the dialect spoken in Magadha at the date when they used the phrase, say, the sixth century A. D.? That could only be if they had any exact knowledge of the different vernaculars of North India at the time. For that there is no evidence, and it is in itself very improbable. What they did mean is probably simply the language used by Asoka, the king of Magadha. For their traditions also stated that the texts had been brought to them officially by Asoka's son Mahinda; and not in writing, but in the memory of Mahinda and his companions. Now we know something of the language of Asoka. We have his edicts engraved in different parts of India, differing slightly in compliance with local varieties of speech. Disregarding these local differences, what is left may be considered the language of headquarters where these edicts were certainly drafted. This 'Magadhi' contains none of the peculiar characteristics we associate with the Magadhi dialect. It is in fact a younger form of that standard Kosalan lingua franca mentioned above.

Now it is very suggestive that we hear nothing of how the king of Magadha became also king of Kosala. Had this happened quietly, by succession, the event would have scarcely altered the relation of the languages of the two kingdoms. That of the older and larger would still have retained its supremacy. So when the Scottish dynasty succeeded to the English throne, the two languages remained distinct, but English became more and more the standard.

However this may be, it has become of essential importance to have a Dictionary of a language the history of whose literature is bound up with so many delicate and interesting problems. The Pali Text Society, after long continued exertion and many cruel rebuffs and disappointments is now at last in a position to offer to scholars the first instalment of such a dictionary.

The merits and demerits of the work will be sufficiently plain even from the first fasciculus. But one or two remarks are necessary to make the position of my colleague and myself clear.

We have given throughout the Sanskrit roots corresponding to the Pali roots, and have omitted the latter. It may be objected that this is a strange method to use in a Pali dictionary, especially as the vernacular on which Pali is based had never passed through the stage of Sanskrit. That may be so; and it may not be possible, historically, that any Pali word in the canon could have been actually derived from the corresponding Sanskrit word. Nevertheless the Sanskrit form, though arisen quite independently, may throw light upon the Pali form; and as Pali roots have not yet been adequately studied in Europe, the plan adopted will probably, at least for the present, be more useful.

This work is essentially preliminary. There is a large number of words of which we do not know the derivation. There is a still larger number of which the derivation does not give the meaning, but rather the reverse. It is so in every living language. Who could guess, from the derivation, the complicated meaning of such words as 'conscience', 'emotion', 'disposition'? The derivation would be as likely to mislead as to guide. We have made much progress. No one needs now to use the one English word 'desire' as a translation of sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vol. X of the Sacred Books of the East by MAX MULLER and FAUSBOLL. The same argument applies to as many concrete words as abstract ones. Here again we claim to have made much advance. But in either case, to wait for perfection would postpone the much needed dictionary to the Greek kalends. It has therefore been decided to proceed as rapidly as possible with the completion of this first edition, and to reserve the proceeds of the sale for the eventual issue of a second edition which shall come nearer to our ideals of what a Pali Dictionary should be.

We have to thank Mrs. STEDE for valuable help in copying out material noted in my interleaved copy of Childers, and in collating indexes published by the Society; Mrs. RHYS DAVIDS for revising certain articles on the technical terms of psychology and philosophy; and the following scholars for kindly placing at our disposal the material they had collected for the now abandoned scheme of an international Pali Dictionary:

Prof. STEN KONOW. Words beginning with S or H. (Published in J P T S. 1909 and 1907, revised by Prof. Dr. C ANDERSEN).
Dr. MABEL H. BODE. B, Bh and M.
Prof. DUROISELLE. K.
Dr. W.H.D. ROUSE. C--N

In this connection I should wish to refer to the work of Dr. EDMOND HARDY. When he died he left a great deal of material; some of which has reached us in time to be made available. He was giving his whole time, and all his enthusiasm to the work, and had he lived the dictionary would probably have been finished before the war. His loss was really the beginning of the end of the international undertaking.

Anybody familiar with this sort of work will know what care and patience, what scholarly knowledge and judgment are involved in the collection of such material, in the sorting, the sifting and final arrangement of it, in the adding of cross references, in the consideration of etymological puzzles, in the comparison and correction of various or faulty readings, and in the verification of references given by others, or found in the indexes. For all this work the users of the Dictionary will have to thank my colleague, Dr. WILLIAM STEDE. It may be interesting to notice here that the total number of references to appear in this first edition of the new dictionary is estimated to be between one hundred and fifty and one hundred and sixty thousand. The Bavarian Academy has awarded to Dr. STEDE a personal grant of 3100 marks for his work on this Dictionary.

Chipstead, Surrey. July, 1921. T. W. RHYS DAVIDS.

List of the Chief Books Consulted for Vocabulary
(with Abbreviations)

1. PALI BOOKS.

1a Canonical.

Anguttara--Nikaya 5 vols. P T S. 1885-1900 (A).	Niddesa II Culla P T S. 1918 (Nd2).
Apadana P.T.S. 1925 (Ap).	Patisambhidamagga 2 vols. P T S. 1905, 1907 (Ps).
Buddha--Vansa P T S. 1882 (Bu).	Peta--Vatthu P T S. 1889 (Pv).
Cariya--Pitaka P T S. 1882 (Cp.).	Puggala--Pannatti P T S. 1883 (Pug).
Dhammapada P T S. 1914 (Dh).	Sanyutta--Nikaya 5 vols. P T S. 1884-1898 (S).
Dhamma--Sangani P T S. 1885 (Dhs).	Sutta--Nipata P T S. 1913 (Sn).
Digha--Nikaya 3 vols. P T S. (D).	Thera--therigatha P T S. 1883 (Th 1) &(Th 2).
Dukapaththana, P.T.S. 1906 (Dukp).	Tikapaththana, 3 vols. P.T.S. 1921--23 (Tikp).
Iti--vuttaka P T S. 1890 (It.).	Udana P T S. 1885 (Ud).
Katha--Vatthu 2 vols. P T S. 1894, 95 (Kvu).	Vibhanga P T S. 1904 (Vbh).
Khuddaka--Patha P T S. 1915 (Kh).	Vimana--Vatthu P T S. 1886 (Vv).
Majjhima--Nikaya 3 vols. P T S. 1887-1902 (M).	Vinaya--Pitaka 5 vols. London 1879-83 (Vin).
Niddesa I Maha 2 vols. P T S. 1916, 17 (Nd1).	

1b Post-Canonical.

Atthasalini, P T S. 1897 (DhsA).	Netti--Pakarana, P T S. 1902 (Nett).
Buddhadatta's Manuals, P T S. 1915 (Bdhd).	Panca--gati--dipana, J P T S. 1884 (Pgdp).
Dathavansa, J P T S. 1884 (Davs).	Peta--Vatthu Commentary, P T S. 1894 (PvA).
Dhammapada Commentary, 4 vols. P T S. 1906--14 (DhA).	Puggala--Pannatti Commentary, J P T S. 1914 (Pug A).
Dipavansa, London 1879 (Dpvs).	Saddhammopayana, J P T S. 1887 (Sdhp).
Jataka, 6 vols. London 1877--96 (J).	Sumangala--Vilasini, vol. I, P T S. 1886 (DA I).
Khuddaka--Patha Commentary, P T S. 1915 (KhA).	Manoratha--purani P.T.S. 1924 (AA);
Khuddhasikkha, <i>J.T.P.S.</i> 1883 (Khus).	Papanca Sudani, pt. I, P.T.S. 1922 (MA).
Mahavansa, P T S. 1908 (Mhvs).	Samanta--pasadika P.T.S. 1924 (Sam. Pas. or Vin A).
Sutta--Nipata Commentary, 2 vols. P T S. 1916--17 (SnA).	Sammoha--Vinodani, P.T.S. 1923 (VbhA).
Therigatha Commentary, P T S. 1891 (ThA).	Vimana--Vatthu Commentary, P T S. 1901 (VvA).

Maha--Bodhi--Vansa, P T S. 1891 (Mhbv).	Visuddhi--Magga, 2 vols. P T S. 1920-21 (Vism).
Milindapanha, London 1880 (Miln).	Yogavacara's Manual, P.T.S. 1896 (Yog).
Mulasikkha, <i>J.P.T.S.</i> 1883 (Muls).	

Note. The system adopted in quotations of passages from Pali text is that proposed in J P T S. 1909, pp. 385--87, with this modification that Peta--vatthu (Pv) is quoted by canto and verse, and Culla--Niddesa (Nd2) by number of word in "Explanatory Matter".

2. BUDDHIST SANSKRIT.

Avadana--sataka, ed. J. S. Speyer (Bibl. Buddhica III), 2 vols., St. Petersbourg 1906. (Av. s.).
 Divyavadana, ed. Cowell & Neil, Cambridge 1886. (Divy).
 Jataka--mala, ed. H. Kern (Harvard Or. Ser. I), Boston 1891. (Jtm).
 Lalita--vistara, ed. S. Lefmann, I. Halle 1902. (Lal. V.).
 Maha--vastu, ed. E. Senart, 3 vols., Paris 1882--1897. (Mvst).
 Siksa--samuccaya. Ed. C. Bendall, St. Petersburg, 1902 (siks).
 The ed. of *Lalitavistara* which I have used, and from which I quote, is the *Calcutta* ed. (1877), by Rajendralala Mitra (*Bibl. Indica*), and not Lefmann's.

3. TRANSLATIONS.

Buddh. Manual of Psychological Ethics (trsl. of the Dhamma--sangani) by Mrs. Rhys Davids (R. As. Soc. Trsl. Fund XII), London 1900. (*Dhs trsl.*).
 Compendium of Philosophy (trsl. of the Abhidhamm' attha--sangaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (*Cpd.*).
 Dialogues of the Buddha, trsl. by T. W. and C. A. F. Rhys Davids, London I. 1899; II. 1910; III. 1921. (*Dial.*).
 Expositor (trsl. of the Attha--salini), by Maung Tin, P T S. Trsl. 1920, 21.
 Kathavatthu trsl. ("Points of Controversy"), by Aung and Mrs. Rhys Davids, P T S. Trsl. 1915. (*Kvu trsl.*).
 Kindred Sayings (Sanyutta Nikaya I), by Mrs. Rhys Davids, P T S. Trsl. 1917. (*K S.*).
 Mahavansa trsl. by W. Geiger, P T S. Trsl. 1912.
 Manual of a Mystic (Yogavacara), trs. by F. L. Woodward, P T S. Trsl. 1916. (*Mystic*).
 Neumann, K. E., Lieder der Monche und Nonnen, Berlin 1899.
 Psalms of the Brethren (trsl. Mrs. Rhys Davids), P T S. Trsl. 1913.
 Psalms of the Sisters (trsl. Mrs. Rhys Davids), P T S. Trsl. 1909.
 Questions of Milinda (trsl. T. W. Rhys Davids), S B E. vols. 35, 36. (Miln).
 Vinaya Texts (trsl. Rhys Davids & Oldenberg), S B E. vols. 13, 17, 20. (Vin T.).
 Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung), Vols. I to III 2 1921.
 Human Types, P.T.S. trsl. 1924 (Pug trsl.) and insert accordingly on p. xi under B 1.
 Path of Purity, P.T.S. trsl. 1923, 1st pt. (Vism. Trsl.).

4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC.

Abhidhanappadipika, ed. W. Subhuti, Colombo 1883. (Abhp.).
 Andersen, D., A Pali Reader, 2 pts; Copenhagen 1901, 1907.
 Aufrecht, Th., Halayudha's Abhidhana--ratna--mala, London 1861.
 Brugmann, K., Kurze vergleichende Grammatik der indogerm. Sprachen, Strass- burg 1902.
 Childers, R. C., A Dictionary of the Pali Language, London 1874.
 Brahmana (Br.).
 Dhatupatha & Dhatumanjusa, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhtm).
 Satapatha--Brahmana (trsl. J. Eggeling) (Sat. Br.) SBE vols.
 Geiger, W., Pali Literatur und Sprache, Strassburg 1916. (Geiger, *P. Gr.*).
 Grassmann, W., Worterbuch zum Rig Veda, Leipzig 1873.

Journal of the American Oriental Society (J A O S.).
 Journal Asiatique, Paris (J.As.)
 Journal of the Pali Text Society (J P T S.).
 Journal of the Royal Asiatic Society, London (J R A S.).
 Kaccayana--ppakarana, ed. & trsl. Senart (J. As. 1871) (Kacc).
 Kern, H., Toevoegselen op 't Woordenboek van Childers; 2 pts (Verhandelingen Kon. Ak. van Wetenschappen te Amsterdam N. R. XVI, 5), Amsterdam 1916. (*Toev.*).
 Kuhn's Zeitschrift fur vergleichende Sprachforschung (K Z.).
 Mahavyutpatti, ed. Mironow (Bibl. Buddhica XIII) St. Petersbourg 1910, 11. (Mvyut).
 Muller, Ed., Simplified Grammar of the Pali Language, London 1884.
 Trenckner, V., Notes on the Milindapanho, in J P T S. 1908, 102 sq.
 Uhlenbeck, H., Kurzgefasstes Etym. Worterbuch d. Altindischen Sprache, Amsterdam 1898.
 Walde, A., Lateinisches Etymologisches Worterbuch, Heidelberg 1910.
 Zeitschrift der Deutschen Morgenlandischen Gesellschaft, Leipzig 1847 sq. (Z D M S.).
 Kirfel, W. Kosmographie der Inder, Bonn & Leipzig 1920.

B. LIST OF ABBREVIATIONS

1. Titles of Books (the no refers to section of A).

A	Anguttara	1a			
Abhp	Abhidhanappadipika	4	Mhbv	Mahabodhi--vansa1	b
Ap	Apadana	1a	Mhvs	Mahavansa	1b
AvS.	Avadana--Sataka	2	Miln	Milinda--panha	1b
Bdhd	Buddhadatta	1	M Vastu	Maha--vastu	2
Brethren:	see Psalms	3	Mvyut	Mahavyutpatti	4
BR.	Boehtlingk and Roth.		Mystic:	see Manual	3
Dukp	Dukapattana	1a.	Nd1	Mahanidessa	1a
Bu	Buddha--vansa	1a	Nd2	Cullanidessa	1a
Cp	Cariya--pitaka	1a	Nett	Netti--pakarana1	b
Cpd	Compendium	3	Patth	Patthana: see Duka & Tika	1a.
D	Digha1a		Pgdp	Pancagati--dipana	1b
Davs	Datha--vansa	1b	Ps	Patisambhida--magga	1a
Dh	Dhammapada	1a	Pug	Puggala--pannatti	1a
Dhs	Dhammasangani	1a	Pv	Petavatthu	1a
Dhs trsl.	Atthasalini	3	S	Sanyutta1	a
Divy	Divyavadana	2	S B E	Sacred Books of the East	3
Dpvs	Dipavansa	1b	Sdhp	Saddhammopayana	1b
Dhtm	Dhatumanjusa	4.	Siks	Siksamuccaya	2
Dhtp	Dhatupatha	4.	Sisters:	see Psalms	3
Halayudha:	see Aufrecht	4	Sn	Sutta--nipata	1a
It	Itivuttaka	1a	Th 1	Theragatha1	a
J	Jataka	1b	Th 2	Therigatha	1a
J A O S.	Journal AmerOrSoc	4	Tikp	Tikapattana	1a.
J As.	Journal Asiatique4		Toev.	Toevoegselen	4
J P T S.	Journal Pali Text Soc	4	Ud	Udana	1a
J R A S.	Journal Royal Asiatic Soc	4	Vbh	Vibhanga	1a
Jtm	Jatakamala	2	VbhA	Sammoha--Vinodani	1b.
Kacc	Kaccayana	4	Vin	Vinaya	1a
Kh	Khuddakapatha	1a	VismTrsl.	Path of Purity	3
K S	Kindred Sayings3		Vism	Visuddhi--magga	1b
Kvu	Kathavatthu	1a	Vv	Vimanavatthu	1a
K Z	Kuhn's Zeitschrift	4		Zeitschrift der Deutschen	
LalV.	Lalita Vistara2		Z D M G.	Morgenlandischen Gesell-	4
M	Majjhima	1a		schaft	

2. General & grammatical terms.

A	in comb. with a Title-letter (e.g. DhA)=Commentary (on Dh).	expl.	exclusive explanation, explained	opp.	opposed, opposite
abl.	ablative	f.	feminine	ord.	ordinal, ordinary
abs.	absolute(ly)	fig.	figurative(ly)	orig.	original(ly)
abstr.	abstract	foll.	following	P.	Pali
acc.	accusative	form.	formation	part.	particle
act.	active	fr.	from	pass.	passive
add.	addition	freq.	frequently, frequentative	perf.	perfect
adj.	adjective	fut.	future	pers.	personal
adv.	adverb	Gall.	Gallic	pl.	plural
AgS.	Anglo--Saxon	gen.	genitive	pop.	popular
aor.	aorist	ger.	gerund	poss.	possessive
appl.	applied	Ger.	German	pot.	potential
art.	article	Goth.	Gothic	pp.	past participle
attr.	attribute	Gr.	Greek	ppr.	present participle
Av.	Avesta	gram.	grammatical	prec.	preceding
BB	Burmese MSS	grd.	gerundive	pred.	predicative
bef.	before	ibid.	at the same passage	pref.	prefix
Bsk.	Buddhist Sanskrit	id.	the same	prep.	preposition
C (& Cy)	Commentary (when cited in expln of a Text passage).	id. p.	identical passage	pres.	present
caus.	causative	i. e.	that is	pret.	preterite
cert.	certain	i. g.	in general	Prk.	Prakrit
coll.	collective	imper.	imperative	prob.	probably
Comb	combined, combination	impers.	impersonal	pron.	pronoun
comp.	comparative, comparison, composition	impf.	imperfect	pt.	part
cond.	conditional	Ind.	Index	P T S.	Pali Text Society
cons.	consonant	ind.	indicative	q. v.	quod vide (which see)
corr.	correct(ed)	indecl.	indeclinable	ref.	reference, referred
correl.	correlation, correlative	indef.	indefinite	refl.	reflexive
cp.	compare	inf.	infinitive	rel.	relation, relative
cpd.	compound	instr.	instrumental	sep.	separate(ly)
dat.	dative	interr.	interrogative	sg.	singular
den.	denominative	intrs.	intransitive	Sk.	Sanskrit
der.	derived, derivation	iter.	iterative	sq.	and following
des.	desiderative	Lat.	Latin	SS.	Singhalese MSS.
dial.	dialect(ical)	l. c.	loco citato	ster.	stereotype
diff.	different	lit.	literal(ly), literary	suff.	suffix
dist.	distinct, distinguished	Lit.	Lithuanian	sup.	superlative
E.	English	loc.	locative	s. v.	sub voce (under the word mentioned)
e. g.	for instance	m.	masculine	syn.	synonym(ous)
encl.	enclitic	med.	medium (middle)	T.	Text
ep.	epithet	N.	Name	trans.	transitive
esp.	especially	n.	noun, note	trsl.	translated, translation
etym.	etymology	nom.	nominative	t. t.	technical term
exc.	except	Np.	Name of person	t. t. g.	technical term in grammar
excl.	exclamation,	Npl.	Name of place	v.	verse
		nt.	neuter	var.	variant, various
		num.	numeral	var. lect.	various reading
		Obulg.	Old--bulgarian	voc.	vocative
		Ohg.	Old--high--german	Wtb.	Worterbuch
		Oicel.	Old--icelandic		
		Oir.	Old--irish		
		onom.	onomatopoeic		

3. Typographical

*(s)quel indicates a (reconstructed or conjectured) Indogermanic root. [There should be an inverted breve below 'u']

*Sk means, that the Sanskrit word is constructed after the Pali word; or as Sk. form is only found in lexicographical lists.

â: the cap over a vowel indicates that the a is the result of a syncope a + a (e. g. khuddânu khudda), whereas ā represents the proper a, either pure or contracted with a preceding a (khīnāsava = khīna + āsava).

° represents the head--word either as first (°--) or second (--°) part of a compound; sometimes also an easily supplemented part of a word.

> indicates an etymological relation or line of development between the words mentioned.

~ and ≈ means "at similar" or "at identical, parallel passages".

The meaning of all other abbreviations may easily be inferred from the context.

-- 1 --

A

A -- 1 the prep. ā shortened before double cons., as akko- sati (ā + kruś), akkhāti (ā + khyā), abbahati (ā + bṛh). -- Best to be classed here is the a -- we call expletive. It represents a reduction of ā -- (mostly before liquids and nasals and with single consonant instead of double). Thus anantaka (for ā -- nantaka = nantaka) Vv.807; amajjapa (for ā -- majjapa = majjapa) J vi.328; amāpaya (for āmāpaya = māpaya) J vi.518; apassato (= passantassa) J vi.552.

A

A -- 2 (an -- before vowels) [Vedic a -- , an -- ; Idg. *n^o, gradation form to *ne (see na2); Gr. a), a)n -- ; Lat. *en -- , in -- ; Goth., Ohg. & Ags. un -- ; Oir. an -- , in --] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whether part., ger., grd. or inf.; (3) finite verbal forms. In compn. with words having originally two initial cons. the latter reappear in their assimilated form (e. g. appaṭicchavin). In meaning it equals na -- , nir -- and vi -- . Often we find it opp. to sa -- . Verbal negatives which occur in specific verb. function will be enumd. separately, while examples of neg. form. of (1) & (2) are given under their positive form unless the neg. involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding. -- Concerning the combining & contrasting (orig. neg.) -- a -- (â) in redupl. formations like bhavâ -- bhava see ā4.

A

A -- 3 [Vedic a -- ; Idg. *e (loc. of pron. stem, cp. ayañ; orig. a deictic adv. with specific reference to the past, cp. Sk sma); Gr. e) -- ; also in Gr. e)kei_, Lat. equidem, enim] the augment (sign of action in the past), prefixed to the root in pret., aor. & cond. tenses; often omitted in ordinary prose. See forms under each verb; cp. also ajja. Identical with this a -- is the a -- which functions as base of some pron. forms like ato, attha, asu etc. (q. v.).

A

A -- 4 the sound a (a -- kāra) J vi.328, 552; VvA 279, 307, 311.

Aṇsa

Aṇsa1 [Vedic aṇsa; cp. Gr. w)_mos, Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609. aṇse karoti to put on the shoulder, to shoulder J i.9. (b.) a part (lit. side) (cp. °āsa in koṭṭhāsa and expln of aṇsa as koṭṭhāsa at DA i.312, also v. l. mettāsa for mettaṇsa at It 22). -- atīt'aṇse in former times, formerly D ii.224; Th 2, 314. mettaṇsa sharing friendship (with) A iv.151 = It 22 = J iv.71 (in which connection Miln 402 reads ahiṇsā). -- Disjunctive ekena aṇsena . . . ekena aṇsena on the one hand (side) . . . on the other, partly . . . partly A i.61. From this: ekaṇsa (adj.) on the one hand (only), i. e. incomplete (opp. ubhayaṇsa) or (as not admitting of a counterpart) definite, certain, without doubt (opp. dvidhā): see ekaṇsa. -- paccaṇsena according to each one's share A iii.38. puṇaṇsena with a knapsack for provisions D i.117; A ii 183; cp. DA i.288, with v. l. puṇosena at both passages. -- kūṭa "shoulder prominence", the shoulder Vin iii.127; DhA iii.214; iv.136; VvA 121. -- vaṭṭaka a shoulder strap (mostly combd with kāyabandhana; vv. ll. °vaddhaka, °bandhaka) Vin i.204 (T. °bandhaka); ii.114 (ddh); iv.170 (ddh); Vv 3340 (T. °bandhana, C. v. l. °vaṭṭaka); DhA iii.452.

Aṇsa

Aṇsa2 [see next] point, corner, edge; freg. in combn with numerals, e. g. catur° four -- cornered, chaḷ°, atṭh°, soḷas° etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: āyat° with wide or

protruding capitals (of its pillars) Vv 8415; as part of a carriage-pole Vv 642 (= kubbara -- phale patiṭṭhitā heṭṭhima -- aṇṣā VvA 265).

Aṇṣi

Aṇṣi (f.) [cp. Vedic aśri, aśra, aśani; Gr. a)/kros pointed, a)/kris, also o)cu /s sharp: Lat. ācer sharp. Further connections in Walde Lat. Wtb. under ācer] a corner, edge (= aṇṣa2) Vv 782 (= aṇṣa -- bhāga VvA 303).

Aṇṣu

Aṇṣu [cp. Sk. aṇṣu (Halāyudha) a ray of light] a thread Vin iii.224. -- mālin, sun Sāsv 1.

Akaṭa

Akaṭa (adj.) [a + kaṭa] not made, not artificial, natural; °yūsa natural juice Vin i.206.

Akampiyatta

Akampiyatta (nt.) [abstr. fr. akampiya, grd. of a + kampati] the condition of not being shaken, stableness Miln 354.

Akalu

Akalu (cp. agalu) an ointment J iv.440 (akaluñ candanañ ca, v. l. BB aggaluṇ; C. expls as kālākaluñ ca rattacandanañ ca, thus implying a blacking or dark ointment); vi.144 (°candana -- vilitta; v. l. BB aggalu°); Miln 338 (°tagara -- tālisaka -- lohita -- candana).

Akāca

Akāca (adj.) [a + kāca] pure, flawless, clear D ii.244; Sn 476; J v.203.

Akācin

Akācin (adj.) = akāca Vv 601. Kern (Toevoegselen s. v.) proposes reading akkācin (= Sk. arka -- arcin shining as the sun), but VvA 253 expls by niddosa, and there is no v. l. to warrant a misreading.

Akāsiya

Akāsiya (adj. -- n.) [a + kāsika?] "not from the Kāsī -- country" (?); official name of certain tax -- gatherers in the king's service J vi.212 (akāsiya -- sankhātā rāja -- purisā C.).

Akiccakāra

Akiccakāra (adj.) [a + kicca + kāra] 1. not doing one's duty, doing what ought not to be done A ii.67; Dh 292; Miln 66; DA i.296. -- 2. ineffective (of medicine) Miln 151.

Akiriya

Akiriya (adj.) [a + kiriya] not practical, unwise, foolish J iii.530 (°rūpa = akattabba -- rūpa C.); Miln 250.

Akilāsu

Akilāsu (adj.) [a + kilāsu] not lazy, diligent, active, untiring S i.47; v.162; J i.109; Miln 382.

Akissava

Akissava at S i.149 is probably faulty reading for akiñcana.

Akutobhaya

Akutobhaya (adj.) see ku°.

Akuppa

Akuppa (adj.) [a + kuppa, grd. of kup, cp. BSk. akopya M Vastu iii.200] not to be shaken, immovable; sure, steadfast, safe Vin i.11 (akuppā me ceto -- vimutti) = S ii.239; Vin ii.69; iv.214; D iii.273; M i.205, 298; S ii.171; A iii.119, 198; Miln 361.

Akuppatā

Akuppatā (f.) [abstr. fr. last] "state of not being shaken", surety, safety; Ep. of Nibbāna Th 1, 364.

Akka

Akka [cp. Sk. arka] N. of a plant: Calotropis Gigantea, swallow -- wort M i.429 (°assa jiyā bowstrings made from that plant). -- nāla a kind of dress material Vin i.306 (vv. ll. agga° & akkha°). -- vāṭa a kind of gate to a plantation, a movable fence made of the akka plant Vin ii.154 (cp. akkha -- vāṭa).

Akkanta

Akkanta [pp. of akkamati] stepped upon, mounted on A i.8; J i.71; Miln 152; DhA i.200.

Akkandati

Akkandati [ā + kandati, krand] to lament, wail, cry S iv.206.

Akkamana

Akkamana (nt.) [cp. BSk. ākramaṇa Jtm 3158] going near, approaching, stepping upon, walking to J i.62.

Akkamati

Akkamati [ā + kamati, kram] to tread upon, to approach, attack J i.7, 279; ThA 9; -- to rise Vin iii. 38. -- ger. akkamma Cp. iii.72. -- pp. akkanta (q. v.).

Akkuṭṭha

Akkuṭṭha (adj. n.) [pp. of akkosati] 1. (adj.) being reviled, scolded, railed at Sn 366 (= dasahi akkosavattthūhi abhisatto SnA 364); J vi.187. -- 2. (nt.) reviling, scolding, swearing at; in combn akkuṭṭha -- vandita Sn 702 (= akkosa -- vandana SnA 492) Th 2, 388 (expln ThA 256 as above).

Akkula

Akkula (adj.) [= ākula] confused, perplexed, agitated, frightened Ud 5 (akkulopakkula and akkulapakkulika). See ākula.

-- 2 --

Akkosa

Akkosa [ā + kruś = kruñc, see kuñca & koñca2; to sound, root kr, see note on gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ paribhāsa); SnA 492; ThA 256; PvA 243; DhA ii.61. -- vatthu always as dasa a° -- vatthūni 10 bases of abuse, 10 expressions of cursing J i.191; SnA 364, 467; DhA i.212; iv.2.

Akkosaka

Akkosaka (adj.) [from last] one who abuses, scolds or reviles, + paribhāsaka A ii.58; iii.252; iv.156; v.317; PvA 251.

Akkosati

Akkosati [to krus see akkosa] to scold, swear at, abuse, revile J i.191; ii.416; iii.27; DhA i.211; ii.44. Often combd with paribhāsati, e. g. Vin ii.296; DhA iv.2; PvA 10. -- aor. akkocchi Dh 3; J iii.212 (= akkosi DhA i.43. Der. wrongly fr. krudh by Kacc. vi.417; cp. Franke, Einh. Pāli -- gramm. 37, and Geiger, P. Gr. § 164). -- pp. akkuṭṭha (q. v.).

Akkha

Akkha1 [Vedic akṣa; Av. aśa; Gr. a)/cwn a/(maca ohariot with one axle); Lat. axis; Ohg. etc. ahsa, E. axle, to root of Lat. ago, Sk. aj] the axle of a wheel D ii.96; S v.6; A i.112; J i.109, 192; v.155 (akkhassa phalakaṇ yathā; C.: suvaṇṇaphalakaṇ viya, i. e. shiny, like the polished surface of an axle); Miln 27 (+ īsā + cakka), 277 (atibhārena sakaṭassa akkho bhijjati: the axle of the cart breaks when the load is too heavy); PvA 277. -- akkhaṇ abbhañjati to lubricate the axle S iv.177; Miln 367. -- chinna one whose axle is broken; with broken axle S i.57; Miln 67. -- bhagga with a broken axle J v.433. -- bhañjana the breaking of the axle DhA i.375; PvA 277.

Akkha

Akkha2 [Vedic akṣa, prob. to akṣi & Lat. oculus, "that which has eyes" i. e. a die; cp. also Lat. ālea game at dice (fr.* asclea?)] a die D i.6 (but expld at DA i.86 as ball -- game: guḷakīḷa); S i.149 = A v.171 = Sn 659 (appamatto ayaṇ kali yo akkhesu dhanaparājayo); J i.379 (kūṭ° a false player, sharper, cheat) anakha one who is not a gambler J v.116 (C.: ajūtakara). Cp. also accha3. -- dassa (cp. Sk. akṣadarśaka) one who looks at (i. e. examines) the dice, an umpire, a judge Vin iii.47; Miln 114, 327, 343 (dhamma -- nagare). -- dhutta one who has the vice of gambling D ii.348; iii.183; M iii.170; Sn 106 (+ itthidhutta & surādhutta). -- vāṭa fence round an arena for wrestling J iv.81. (? read akka --).

Akkha

Akkha3 (adj.) (-- °) [to akkhi] having eyes, with eyes PvA 39 (BB. rattakkha with eyes red from weeping, gloss on assumukha). Prob. akkhana is connected with akkha.

Akkhaka

Akkhaka [akkha1 + ka] the collar -- bone Vin iv.213 (adhak- khakaṇ); y.216.

Akkhaṇa

Akkhaṇa [a + khaṇa, BSk. akṣaṇa AvŚ i.291 = 332] wrong time, bad luck, misadventure, misfortune. There are 9 enumd at D iii.263; the usual set consists of 8; thus D iii.287; VvA 193; Sdhp 4 sq. See also khaṇa. -- vedhin (adj. n.) a skilled archer, one who shoots on the moment, i. e. without losing time, expld as one who shoots without missing (the target) or as quickly as lightning (akkhaṇa = vijju). In var. combns.; mostly as durepātin a. A i.284 (+ mahato kāyassa padāletā); ii.170 sq. (id.), 202; iv.423, 425; J ii.91 (expld as either "avirādhita -- vedhī" or "akkhaṇaṇ vuccati vijju": one who takes and shoots his arrows as fast as lightning), iii.322; iv.494 (C. explns aviraddha -- vedhin vijju -- ālokena vijjhana -- samattha p. 497). In other combn at J i.58 (akkhaṇavedhin + vāavedhin); v.129 (the 4 kinds of archers: a., vāavedhin, saddavedhin & saravedhin). In BSk. we find akṣuṇṇavedha (a Sanskritised Pāli form, cp. Mathurā kṣuṇa = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dūrevedha), where MSS. however read akṣuṇa°; also at Lal. Vist. 178. See Divy Index, where trsln is given as "an act of throwing the spear so as to graze the mark" (Schieffner gives "Streifschuss"). - Note. The explanations are not satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of the target" (i. e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akkhi eye would not seem improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case the expression would be derived directly from ak khaṇa (see prec.) with the omission of the neg. an -- ; akkhaṇa in the meaning of "lightning" (J ii.91 C.) is not supported by literary evidence.

Akkhata

Akkhata (adj.) [pp. of a + kṣan, cp. parikkhata] unhurt, without fault Mhvs 19, 56 (C. niddosa). -- acc. akkhatāṇ (adv.) in safety, unhurt. Only in one phrase Vv 8452 (paccāgamuṇ Paṭaliputtāṇ akkhatāṇ) & Pv iv.111 (nessāmi taṇ Paṭaliputtāṇ akkhatāṇ); see VvA 351 & PvA 272.

Akkhaya

Akkhaya (adj.) [a + khaya, kṣi] not decaying, in akkhaya- paṭibhāna, of unfailing skill in exposition Miln 3, 21.

Akkhara

Akkhara (adj.) [Vedic akṣara] constant, durable, lasting D iii.86. As tt. for one of 4 branches of Vedic learning (D i.88) it is Phonetics which probably included Grammar, and is expld by sikkhā (DA i.247 = SnA 477) <-> pl. nt. akkharāni sounds, tones, words. citt'akkhara of a discourse (suttanta) having variety & beauty of words or sounds (opposed to beauty of thought) A i.72 = iii.107 = S ii.267. Akkharāni are the sauce, flavour (vyañjana) of poetry S i.38. To know the context of the a° the words of the texts, is characteristic of an Arahanth Dh 352 (C. is ambiguous DhA iv.70). Later: akkharāṇ a syllable or sound PvA 280 (called sadda in next line); akkharāni an inscription J ii.90; iv.7 (likhitāni written), 489; vi.390, 407. In Grammar: a letter Kacc. 1. -- cintaka a grammarian or versifier KhA 17; SnA 16, 23, 321. cp. 466; PvA 120. -- pabheda in phrase sakkharappabheda phonology & etymology D i.88 (akkharappabhedo ti sikkhā ca nirutti ca SnA 447 = DA i.247) = A iii.223 = Sn p. 105. -- piṇḍa "word -- ball", i. e. sequence of words or sounds DhA iv.70 (= akkharāṇaṇ sannipāto Dh 352).

Akkharikā

Akkharikā (f.) a game (recognising syllables written in the air or on one's back). D i.7; Vin ii.10; iii.180. So expld at DA i.86. It may be translated "letter game"; but all Indian letters of that date were syllables.

Akkhāta

Akkhāta (adj.) [pp. of akkhāti] announced, proclaimed, told, shown A i.34 (dur°); ii.195; iv.285, 322; v.265, 283; Sn 172, 276, 595, 718.

Akkhātar

Akkhātar one who relates, a speaker, preacher, story -- teller S i.11, 191; iii.66; Sn 167.

Akkhāti

Akkhāti [ā + khyā, Idg. *sequ; cp. Sk. ākhyāti, Lat. inquam, Gr. e)nne/pw, Goth. saihvan, Ger. sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. akkhāhi Sn 988, 1085; aor. akkhāsi Sn 251, 504, 1131 (= ācikkhi etc. Nd2 465); fut. akkhissati Pv iv.163; cond. akkhissaṇ Sn 997; J vi.523. -- Pass. akkhāyati to be proclaimed, in phrase aggaṇ a. to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram ākhyāyate M Vastu iii.390); ger. akkheyya to be pronounced S i.11; It 53. -- pp. akkhāta (q. v.). -- Intensive or Frequentative is ācikkhati.

Akkhāna

Akkhāna (nt.) [Sk. ākhyāna] telling stories, recitation; tale, legend D i.6 (= DA i.84: Bhārata -- Rāmāyanādi); iii.183; M i.503; iii.167; Sdhp. 237. -- preaching, teaching Nd1 91 (dhamm°). The 5th Veda J v.450. (vedam akkhānapaṇcamaṇ; C: itihāsapāṇcamaṇ vedacatukkaṇ). -- The spelling ākhyāna also occurs (q. v.).

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Akkhāyika

Akkhāyika (adj.) relating, narrating J iii.535; lokakkhāyikā kathā talk about nature -- lore D i.8; Miln 316.

Akkhāyin

Akkhāyin (adj.) telling, relating, announcing S ii.35; iii.7; J iii.105.

Akkhi

Akkhi (nt.) [to *oks, an enlarged form of *oqu, cp. Sk. iṅśate, kṣaṇa, pratika, anīka; Gr. o)/sse, w)/y (*ku/klwy), o)fqalmo/s, pro/swpon; Lat. oculus, Ags. ēowan (= E eye & wind -- ow); Goth. augō. See also cakkhu & cp. akkha2 & ikkhaṇika] the eye M i.383 (ubbhatehi akkhīhi); Sn 197, 608; J i.223, 279; v.77; vi.336; Pv ii.926 (akkhīni paggharanti: shed tears, cp. PvA 123); VvA 65 (°ini bhamanti, my eyes swim) cp. akkhīni me dhūmāyanti DhA i.475; DhA ii.26; iii.196 (°ini ummīletvā opening the eyes); Sdhp 103, 380. -- In combn with sa -- as sacchi & sakkhi (q. v.). As adj. (-- °) akkha3 (q.v.). -- añjana eye ointment, collyrium DhA iii.354. -- kūpa the socket of the eye J iv.407. -- gaṇḍa eye -- protuberance, i. e. eye -- brow (?) J vi.504 (for pamukha T.). -- gūtha secretion from the eye PvA 198. -- gūthaka id. Sn 197 (= dvīhi akkhicchiddehi apanīta -- ttaca -- maṇsasadiṣo a° -- gūthako SnA 248). -- chidda the eye -- hole SnA 248. -- dala the eye -- lid DA i.194; ThA 259; DhsA 378. -- pāta "fall of the eye", i. e. a look, in mand° of soft looks (adj.) PvA 57. -- pūra an eye -- full, in akkhipūraṇ assuṇ (assu?) an eye full of tears J vi.191. -- mala dirt from the eye Pv iii.53 (= °gūtha C.). -- roga eye disease DhA i.9.

Akkhika

Akkhika1 (-- °) (adj.) having eyes, with eyes Th 1,960 (añjan° with eyes anointed); DhA iv.98 (aḍḍh° with half an eye, i. e. stealthily); Sdhp 286 (tamb° red -- eyed). -- an° having no eyes DhA i.11.

Akkhika

Akkhika² (nt.) [cp. Sk. akṣa] the mesh of a net J i.208. -- hāraka one who takes up a mesh (?) M i.383 (corresp. with aṇḍahāraka).

Akkhitta

Akkhitta¹ see khitta.

Akkhitta

Akkhitta² (adj.) [BSk ākṣipta Divy 363, pp. of ā + kṣip] hit, struck, thrown J iii.255 (= ākaḍḍhita C.).

Akkhin

Akkhin (adj.) = akkhika J iii.190 (mand° softeyed); Vv 323 (tamb° red -- eyed); DhA i.11.

Akkhobbha

Akkhobbha (adj.) [a + kṣubh, see khobha] not to be shaken, imperturbable Miln 21.

Akkhobhana

Akkhobhana (adj.) = akkhobbha J v.322 (= khobhetun na sakkhā C.).

Akkhohiṇī

Akkhohiṇī (f.) [= akkhobhiṇī] one of the highest numerals (1 followed by 42 ciphers, Childers) J v.319; vi.395.

Akhaṇḍaphulla

Akhaṇḍaphulla see khaṇḍa.

Akhāta

Akhāta (adj.) not dug: see khāta.

Akhetta

Akhetta barren -- soil: see khetta. -- In cpd. °ññu the neg. belongs to the whole: not knowing a good field (for alms) J iv.371.

Agati

Agati see gati. -- °gamana practising a wrong course of life, evil practice, wrong doing D iii.228 (4: chanda°, dosa° moha° bhaya°); A ii.18 sq., J iv.402; v.98, 510; PvA 161.

Agada

Agada [Vedic agada; a + gada] medicine, drug, counter- poison J i.80 (°harīṭaka); Miln 121, 302, 319, 334; DA i.67; DhA i.215; PvA 198 (= osadhaṇ).

Agaru

Agaru (adj.) [cp. Sk. aguru, a + garu] (a) not heavy, not troublesome, only in phrase: sace te agaru "if it does not inconvenience you, if you don't mind" (cp. BSk. yadi te aguru. Av. S i.94, 229; ii.90) Vin. i.25; iv.17, D i.51; DhA i.39. -- (b) disrespectful, irreverent (against = gen.) D i.89; Sn p. 51.

Agalu

Agalu [cp. Sk. aguru, which is believed to appear in Hebr. ahālīm (aloe), also in Gr. a)lo/h & a)ga/lloxon] fragrant aloe wood, Agallochum Vv 537 (aggalu = VvA 237 agalugandha); VvA 158 (+ candana). Cp. also Av. Š i.24, and akalu.

Agāra

Agāra (nt.) [cp. Sk. agāra, probably with the a -- of communion; Gr. a)gei(rw to collect, a)gora/ market. Cp. in meaning & etym. gaha1]. -- 1. house or hut, usually implying the comforts of living at home as opp. to anagāra homelessness or the state of a homeless wanderer (mendicant). See anagāriyā. -- Thus freq. in two phrases contrasting the state of a householder (or layman, cp. gihin), with that of a religious wanderer (pabbajita), viz. (a.) kesamassuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇ pabbajati "to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state" D i.60 etc.; cp. Nd2 172ii. See also S i.185 (agārasmā anagāriyaṇ nikkhanta); M ii.55 (agāraṇ ajjhāvasatā); Sn 274, 805 (°ṇ āvasati), and with pabbajita D i.89, 115, 202, 230; Pv ii.1317. -- (b.) of a "rājā cakkavattin" compared with a "sambuddha": sace agāraṇ āvasati vijeyya paṭhaviṇ imaṇ adaṇḍena asatthena . . . sace ca so pabbajati agārā anagāriyaṇ vivaṭacchaddo sambuddho arahā bhavissati "he will become the greatest king when he stays at home, but the greatest saint when he takes up the homeless life", the prophesy made for the infant Gotama D ii.16; Sn 1002, 1003. -- Further passages for agāra e. g. Vin i.15; D i.102 (BB. has v. l. agyāgāra, but DA i.270 expl. as dānāgāra); A i.156, 281; ii.52 sq.; Dh 14, 140; J i.51, 56; iii.392; Dpvs. i.36. -- 2. anagāra (adj.) houseless, homeless; a mendicant (opp. gahatṭha) Sn 628 = Dh 404; Sn 639, 640 (+ paribbaje); Pv ii.25 (= anāvāsa PvA 80). -- (nt.) the homeless state (= anagāriyā) Sn 376. See also agga2. -- 3. °āgāra: Owing to freq. occurrence of agāra at the end of cpds. of which the first word ends in a, we have a dozen quite familiar words ending apparently in āgāra. This form has been considered therefore as a proper doublet of agāra. This however is wrong. The long ā is simply a contraction of the short a at the end of the first part of the cpd. with the short a at the beginning of agāra. Of the cpds. the most common are: -- āgantuk° reception hall for strangers or guests S iv.219; v.21. -- itth° lady's bower S i.58, 89. -- kūṭ° a house with a peaked roof, or with gables S ii.103. 263; iii.156; iv.186; v.43; A i.230; iii.10, 364; iv.231; v.21. -- koṭṭh° storehouse, granary D i.134 (cp. DA i.295); S i.89. -- tiṇ° a house covered with grass S iv.185; A i.101. -- bhus° threshing shed, barn A i.241. -- santh° a council hall D i.91; ii.147; S iv.182; v.453; A ii.207; iv.179 sq. -- suññ° an uninhabited shed; solitude S v.89, 157, 310 sq., 329 sq.; A i.241 (v. l. for bhusāgāra); iii.353; iv.139, 392, 437; v.88, 109, 323 sq.

Agāraka

Agāraka (nt.) [fr. agāra] a small house, a cottage M i.450; J vi.81.

Agārika

Agārika (adj.) 1. having a house, in eka°, dva° etc. D i.166 = A i.295 = ii.206. -- 2. a householder, layman Vin i.17. f. agārikā a housewife Vin i.272. See also āgārika.

Agārin

Agārin (adj.) [fr. agāra] one who has or inhabits a house, a householder Sn 376, Th i,1009; J iii.234. -- f. agārinī a housewife Vv 527 (= gehassāmmī VvA 225); Pv iii.43 (id. PvA 194).

Agāriya = agārika

Agāriya = agārika, a layman M i.504 (°bhūta). -- Usually in neg. anagāriyā (f.) the homeless state (= anagāraṇ) as opp. to agāra (q. v.) in formula agārasmā anagāriyaṇ pabbajita (gone out from the house into the homeless state) Vin i.15; M i.16; ii.55, 75; A i.49; D iii.30 sq., 145 sq.; Sn 274, 1003; Pv ii.1316; DA i.112.

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Agga

Agga1 (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. (adj.) (a.) of time: the first, foremost Dpvs iv.13 (sangahaṇ first collection). See cpds. -- (b.) of space: the highest, topmost, J i.52 (°sākhā). -- (c.) of quality: illustrious, excellent, the best, highest, chief Vin iv.232 (agga -- m -- agga) most excellent, D ii.4: S i.29 (a. sattassa Sambuddha); A ii.17 = Pv iv.347 (lokassa Buddho aggo [A: aggaṇ] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often combd. with seṭṭha (best), e. g. D ii.15; S iii.83, 264. -- 2. (nt.) top, point. (a.) lit.: the top or tip (nearly always -- °); as ār° point of an awl Sn 625, 631; Dh 401; kus° tip of a blade of grass Dh 70; Sdhp 349; tiṇ° id PvA 241; dum° top of a tree J ii.155; dhaj° of a banner S i.219; pabbat° of a mountain Sdhp 352; sākh° of a branch PvA 157; etc. -- (b.) fig. the best part, the ideal, excellence, prominence, first place, often to be trsl. as adj. the highest, best of all etc. S ii.29 (aggēna aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as -- °; e. g. dum° the best of trees, an excellent tree Vv 3541 (cp. VvA 161); dhan° plenty D iii.164; madhur° S i.41, 161, 237; bhav° the best existence S iii.83; rūp° extraordinary beauty J i.291; lābh° highest gain J iii.127; sambodhi -- y -- agga highest wisdom Sn 693 (= sabbaññuta -- ñāṇa SnA 489; the best part or quality of anything, in enumn of the five "excellencies" of first -- fruits (panca aggāni, after which the N. Pañcaggadāyaka), viz. khettaggan rās° koṭṭh° kumbhī° bhojan° SnA 270. sukh° perfect bliss Sdhp 243. Thus freq. in phrase aggaṇ akkhāyati to deserve or receive the highest praise, to be the most excellent D i.124; S iii.156, 264; A ii.17 (Tathāgato); It 87 (id.); Nd2 517 D (appamādo); Miln 183. -- 3. Cases as adv.: aggena (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin ii.167. (aggēna gaṇhāti to take from, to subtract, to find the difference; Kern Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggēna at the moment when or from, foll. by tad eva "then"; cp. agge), 294 (bhikkh° from alms); Vbh 423 (vass° by the number of years). aggato (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394. agge (loc) 1. at the top A ii.201 (opp. mūle at the root); J iv.156 (id.); Sn 233 (phusit° with flowers at the top: supupphitaggasākhā KhA 192); J ii.153 (ukkh°); iii.126 (kūp°). -- 2 (as prep.) from. After, since, usually in phrases yad° (foll. by tad°) from what time, since what date D i.152; ii.206; & ajja -- t -- agge from this day, after today D i.85; M i.528; A v.300; Sn p. 25 (cp. BSk. adyāgrena Av. Ś ii.13); at the end: bhattagge after a meal Vin ii.212. -- angulī the main finger, i. e. index finger J vi.404. -- āsana main seat DA i.267. -- upatṭhāka chief personal attendant D ii.6. -- kārikā first taste, sample Vin iii.80. -- kulika of an esteemed clan Pv iii.55 (= seṭṭh° PvA 199). -- ñāṇa recognized as primitive primeval, D iii.225 (porāṇa +), A ii.27 sq.; iv.246, Kvu 341. -- danta one who is most excellently self -- restrained (of the Buddha) Th i.354. -- dāna a splendid gift Vin iii.39. -- dvāra main door J i.114. -- nakha tip of the nail Vin iv.221. -- nagara the first or most splendid of cities Vin i.229. -- nikkhitta highly praised or famed Miln 343. -- nikkhittaka an original depository of the Faith Dpvs iv.5. -- pakatimant of the highest character J v.351 (= aggasabhāva). -- patta having attained perfection D iii.48 sq. -- pasāda the highest grace A ii.34; It 87. -- piṇḍa the best oblation or alms i.141; M i. 28; ii.204. -- piṇḍika receiving the best oblations J vi.140. -- puggala the best of men (of the Buddha) Sn 684; DhA ii.39; Sdhp. 92, 558. -- purohita chief or prime minister J vi.391. -- phala the highest or supreme fruit (i. e. Arahantship) J i.148; Pv iv.188; PvA 230. -- bīja having eggs from above (opp. mūla°), i. e. propagated by slips or cuttings D i.5; DA i.81. -- magga (adj.) having reached the top of the path, i. e. Arahantship ThA 20. -- mahesi the king's chief wife, queen -- consort J i.262; iii.187, 393; v.88; DhA i.199; PvA 76. -- rājā the chief king J vi.391; Miln 27. -- vara most meritorious, best Dpvs vi.68. -- vāda the original doctrine (= theravāda) Dpvs iv.13. -- vādin one who proclaims the highest good (of the Buddha) Th 1, 1142.

Agga

Agga2 (nt.) (only -- °) [a contracted form of agāra] a (small) house, housing, accommodation; shelter, hut; hall. dān° a house of donation, i. e. a public or private house where alms are given J iii.470; iv.379, 403; vi.487; PvA 121; Miln 2. salāk° a hut where food is distributed to the bhikkhus by tickets, a food office J i.123, VvA 75.

Aggatā

Aggatā (f.) [abstr. of agga] pre -- eminence, prominence, superiority Kvu 556 (°ṇ gata); Dpvs iv.1 (guṇaggataṇ gata). -- (adj.) mahaggata of great value or superiority D i.80; iii.224.

Aggatta

Aggatta (nt.) [abstr. of agga = Sk. agratvan] the state or condition of being the first, pre -- eminence PvA 9, 89.

Aggavant

Aggavant (adj.) occupying the first place, of great eminence A i.70, 243.

Aggalu

Aggalu see agalu.

Aggaḷa & Aggaḷā

Aggaḷa & Aggaḷā (f.) (also occasionally with l.) [cp. Sk. argala & argalā to *areg to protect, ward off, secure etc., as in Ags. reced house; *aleg in Sk. rakṣati to protect, Gr. a)le/cw id., Ags. ealh temple. Cp. also *areq in Gr. a) rke/w = Lat. arceo, Orcus, Ohg rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross -- bar Vin i.290; D i.89 (°ṇ ākoteti to knock upon the cross -- bar; a. = kavāṭa DA i.252); A iv.359 (id.); S. iv.290; A i.101 = 137 = iv.231. (phusit° with fastened bolts, securely shut Th 1,385 (id.); Vin iv.47; J. v.293 (°ṇ uppīleti to lift up the cross -- bar. -- 2. a strip of cloth for strengthening a dress etc., a gusset Vin i.290 (+ tunna), 392 (Bdhgh on MV viii.21, 1); J i.8 (+ tunna) vi.71 (°ṇ datvā); Vin iv.121. -- dāna putting in a gusset J i.8. -- phalaka the post or board, in which the cross -- bar is fixed (cp. °vaṭṭi) M iii.95. -- vaṭṭi = °phalaka Vin ii.120, 148. -- sūci bolting pin M i.126.

Aggi

Aggi [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and aggini (see below)] fire. -- 1. fire, flames, sparks; conflagration, Vin ii.120 (fire in bathroom); M i.487 (anāhāro nibbuto f. gone out for lack of fuel); S iv.185, 399 (sa -- upādāno jalati provided with fuel blazes); Sn 62; Dh 70 (= asaniaggi DhA iii.71); J i.216 (sparks), 294 (pyre); ii.102; iii.55; iv.139; VvA 20 (aggimhi tāpanaṇ + uduke temanaṇ). -- The var. phases of lighting and extinguishing the fire are given at A iv.45: aggiṇ ujjaleti (kindle, make burn), ajjhupekkhati (look after, keep up), nibbāpeti (extinguish, put out), nikkhipati (put down, lay). Other phrases are e. g. aggiṇ jāleti (kindle) J ii.44; gaṇhāti (make or take) J i.494 (cp. below b); deti (set light to) J i.294; nibbāpeti (put out) It 93; Sdhp 552. aggi nibbāyati the f. goes out S ii.85; M i.487; J i.212 (udake through water); Miln 304. aggi nibbuto the f. is extinguished (cp. °nibbāna) J i.61; Miln 304. agginā dahati to burn by means of fire, to set fire to A i.136, 199; PvA 20. udar° the fire supposed to regulate digestion PvA 33; cp. Dial. ii.208, note 2; kapp°uṭṭhān° the universal conflagration J iii.185; dāv° a wood or jungle fire J i.212; naḷ° the burning of a reed J vi.100; padīp° fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of Aggi is ambiguous. It may possibly be intended to denote the personal Agni, the fire -- god. But the commentators do not think so, and

the Jātaka commentary, when it means Agni, has the phrase Aggī Bhagavā the Lord Agni, e. g. at J i.285, 494; ii.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J i.285; ii.43. Aggīṇ paricarati (cp. °paricāriyā) to serve the sacred fire Vin i.31 (jaṭilā

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aggī paricaritukāmā); A v.263, 266; Th 2, 143 (= agghittan paric° ThA 136); Dh 107; J i.494; DhA ii.232. agghī juhātī (cp. °homa, °hutta) to sacrifice (in)to the fire A ii.207; often combd. with agghittan paricarati, e. g. S i.166; Sn p. 79. agghī namati & santappeti to worship the fire A v.235. agghissa (gen.) paricāriko J yi.207 (cp. below °paricārika); agghissa ādhāṇa A iv.41. -- 3. (ethical, always -- °) the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. rāg°, dos°, moh°, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S iv.19; A iv.41 sq. there are 7 fires, the 4 last of which are āhuneyy°, gahapat°, dakkhiṇeyy°, kaṭṭh°. But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D iii.217; It 92, Vbh 368. In late books are found others: ind° the fire of the senses PvA 56; dukkh° the glow of suffering ib. 60; bhavadukkh° of the misery of becomings Sdhp. 552; vipparisār° burning remorse PvA 60; sok° burning grief ib. 41. Note. The form agghini occurs only at Sn 668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. agghini -- samaṇ jalitā 668 (= samantato jali tan agghī Sn A 480); agghini -- samāsu 670 (= agghisamāsu Sn A 481). The form agghinī in phrase niccagghinī can either be referred to gini (q. v.) or has to be taken as nom. of agghini (in adj. function with ī metri causa; otherwise as adj. agghiniṇ), meaning looking constantly after the fire, i. e. careful, observant, alert. -- agāra (agyāgāra) a heated room or hut with a fire Vin i.24; iv.109; D i.101, 102 (as v. l. BB for agāra); M i.501; A v.234, 250. -- khandha a great mass of fire, a huge fire, fire -- brand S ii.85; A iv. 128; Th 2, 351 (°samākāmā); J iv.139; vi.330; Ps i.125; Dpvs vi.37; Miln 304. -- gata having become (like) fire Miln 302. -- ja fire -- born J v.404 (C; text agghijāta). -- tṭha fire -- place J v.155. -- tṭhāna fire -- place Vin ii.120 (jantāghare, in bathroom). -- daḍḍha consumed by fire Dh 136; Pv i.74. -- dāha (mahā°) a holocaust A i.178. -- nikāsin like fire J iii.320 (suriya). -- nibbāna the extinction of fire J i.212. -- pajjota fire -- light A ii.140 (one of the 4 lights, viz. canda°, suriya°, a°, paññā°). -- paricaraṇa (-- tṭhāna) the place where the (sacrificial) fire is attended to DhA i.199. -- paricariyā fire -- worship DhA ii.232; Sn A 291 (pāri°) 456. -- paricārika one who worships the fire a v.263 (brāhmaṇa). -- sālā a heated hall or refectory Vin i.25, 49 = ii.210; i.139; ii.154. -- sikhā the crest of the fire, the flame, in simile °ūpama, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayoguḷa). -- hutta (nt.) the sacrificial fire (see above 2), Vin i.33, 36 = J i.83; Vin i.246 = Sn 568 (°mukha -- yañña); S i.166; Dh 392; Sn 249, p. 79; J iv.211; vi.525; ThA 136 (= agghī); DhA iv.151 (°ṇ brāhmaṇo namati). -- huttaka (nt.) fire -- offering J vi.522 (= agghī -- jūhana C.). -- hotta = °hutta SnA 456 (v. l. BB °hutta). -- homa fire -- oblation (or perhaps sacrificing to Agni) D i.9 (= agghī -- jūhana DA i.93).

Agghika

Agghika (adj.) [agghī + ka] one who worships the fire Vin i.71 (jaṭilaka); D ii.339 sq. (jaṭila); S i.166 (brāhmaṇa).

Aggha

Aggha [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. -- mahaggha (adj.) of great value J iv.138; v.414; vi.209; Pv ii.118. See also mahāraha. appaggha (adj.) of little value J. iv.139; v.414. -- anaggha (nt.) pricelessness, J v.484; cattari anagghāni the four priceless things, viz. setacchatta, nisīdanapallanka, ādhāraka, pādapīṭhikā DhA iii.120, 186. (adj.) priceless, invaluable J v.414; Mhvs 26, 25; DhA iv.216. -- agghena (instr.) for the price of Vin ii.52, cp. Bdhgh on p. 311, 312. -- 2. an oblation made to a guest D ii.240; J iv.396 = 476. -- kāraka a valuator J i.124. -- pada valuableness J v.473 (°lakkhanaṇ nāma mantan).

Agghaka

Agghaka (adj.) = aggha; worth, having the value of (-- °) Mhvs 30, 77. an° priceless Mhvs 30, 72.

Agghati

Agghati (intr.) [Sk. arghati, argh = arh (see arhati), cp. Gr. a)lfh/ reward, a)lfa/nw to deserve] to be worth, to have the value of (acc.), to deserve J i.112 (satasahassaṇ; aḍḍhamāsakaṇ); vi.174, 367 (padarajaṇ); DhA iii.35 (maṇin nāgghāma); Mhvs 32, 28. Freq. in stock phrase kalaṇ nāgghati (nāgghanti) soḷasiṇ not to be worth the 16th part of (cp. kalā) Vin ii.156; S i.233; Dh 70; Vv 207 (= nānubhoti VvA 104), 437; J v.284. -- Caus. agghāpeti to value, to appraise, to have a price put on (acc.) J i.124; iv.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

Agghanaka

Agghanaka (adj.) (-- °) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin iv.226; J i.61 (satasahass°), 112; DA i.80 (kahāpaṇ°); DhA iii.120 (cuddasakoṭi°); Mhvs 26, 22; 34, 87. -- f. °ikā J i.178 (satasahass°).

Agghaniya

Agghaniya (adj.) [in function & form grd. of agghati] priceless, invaluable, beyond the reach of money Miln 192.

Agghāpanaka

Agghāpanaka [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J i.124, 125; v.276 (°ika).

Agghāpaniya

Agghāpaniya (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in °kamma the business of a valuator J iv.137.

Agghika

Agghika (nt.) (-- °) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning "string, garland" (cp. Sinhalese āgā "festoon work") Mhvs 19, 38 (pupph°) 34, 73 (ratan°) 34, 76 (dhaj°); Dāvs i.39 (pupphamay°); v.51 (kusum°).

Agghiya

Agghiya (adj. -- n.) [grd. form from agghati] 1. (adj.) valuable, precious, worth J vi.265 (maṇi); DhA ii.41 (ratan° of jewel's worth); Mhvs 30, 92. -- 2. (nt.) a respectful oblation J v.324 = vi.516; Dpvs vi.65; vii.4.

Agha

Agha1 (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S i 22; M i.500 (roga gaṇḍa salla agha); A ii.128 (id.); J v.100; Th 2, 491; Sdhp 51. -- adj. painful, bringing pain J vi.507 (agha -- m -- miga = aghakara m. C.). -- bhūta a source of pain S iii.189 (+ agha & salla).

Agha

Agha2 (m. nt.) [the etym. suggested by Morris J.P.T.S. 1889, 200 (with ref. to M i.500, which belongs under agha1) is untenable (to Sk. kha, as a -- kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym.

of Bdhgh. offer any clue (= a + gha from ghan that which does not strike or aghaṭṭaniya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J iv.154 aghe ʔitā = appaṭighe ākāse ʔitā the air which does not offer any resistance). On the other hand the primary meaning is darkness, as seen from the phrase lokantarikā aghā asaṇvutā andhakārā D ii.12; S v.454, and BSk. aghasaṇvṛta M Vastu i.240, adj. dark M Vastu i.41; ii.162; Lal Vist 552] the sky, orig. the dark sky, dark space, the abyss of space D ii.12; S v.45; Vv 161 (aghasi gama, loc. = vehāsaṇ gama VvA 78); J iv.154; Dhs 638 (+ aghagata); Vbh 84 (id.). -- gata going through or being in the sky or atmosphere Dhs 638, 722; Vbh 84. -- gāmin moving through the atmosphere or space i. e. a planet S i.67 = Miln 242 (ādicco seṭṭho aghagāmināṇ).

Aghata

Aghata at Th 1, 321 may be read as agha -- gata or (prefer- ably) with v. l. as aggha -- gataṇ, or (with Neumann) as agghaṇ agghatāṇaṇ. See also Mrs. Rh. D, Psalms of the Brethren, p. 191.

Aghammiga

Aghammiga [to agha1?] a sort of wild animal J vi.247 (= aghāvaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475.

Aghavin

Aghavin (adj.) [to agha1] suffering pain, being in misery Sn 694 (= dukkhita SnA 489).

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Anka

Anka1 = anga, sign, mark, brand Miln 79; °karana branding J iv.366, 375. See also anketi.

Anka

Anka2 [Vedic anka hook, bent etc., anc, cp. ankura & ankusa. Gr. a)gkw/n elbow, a)/gkura = anchor; Lat. unculus nail; Ohg. angul = E. angle] (a.) a hook J v.322 = vi.218 (v. l. BB anga). -- (b.) the lap (i. e. the bent position) or the hollow above the hips where infants are carried by Hindoo mothers or nurses (ankena vahati) Vin ii.114; D ii.19 (anke pariharati to hold on one's lap or carry on one's hips), 20 (nisīdāpeti seat on one's lap); M ii.97 (ankenā vahitvā); Th 1, 299; J i.262 (anke nisinna); ii.127, 236; vi.513; DhA i.170 (ankena vahitvā) PvA 17 (nisīdāpeti).

Ankita

Ankita [pp. of anketi] marked, branded J i.231 (cakkan- kitā Satthu padā); ii.185 (°kaṇṇaka with perforated ears).

Ankura

Ankura [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J ii.105; vi.331 (Buddh °a nascent Buddha), 486; Dhs 617 (°vaṇṇa); Miln 50, 251 269; Sdhp 273; Mhvs 15, 43.

Ankusa

Ankusa [Vedic ankuśa; to anc, see anka2] a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J i.9 (°pacchi hook & basket); v.89 = vi.520 (pacchikhanitti°), 529 (= phalāṇaṇ gaṇhanatthaṇ

ankusaṇ). <-> (2) to drive an elephant, a goad (cp patoda & tutta) Vin ii.196 (+ kasā); J vi.489; ThA 173 (ovādaṇ ankusaṇ katvā, fig. guide); Sdhp 147 (daṇḍ°). -- (3) N. of a certain method of inference in Logic (naya), consisting in inferring certain mental states of a general character from respective traits where they are to be found Nett 2, 4, 127; Nett A 208; -- acc° beyond the reach of the goad D ii.266 (nāga). See also ankusaka. -- gayha (the art) how to grasp and handle an eleph.<-> driver's hook M ii.94 (sippa). -- gaha an eleph. -- driver Dh 326.

Ankusaka

Ankusaka [see anka2, cp. ankusa] 1. a crook for plucking fruit J iii.22. -- 2. an eleph. -- driver's hook J iii.431. -- yattha a crooked stick, alpenstock, staff (of an ascetic) J ii.68 (+ pacchi).

Anketi

Anketi [Denom. fr. anka1] to mark out, brand J i.451 lakkhaṇena); ii.399. -- pp. ankita, q. v.

Ankola

Ankola [dial. for ankura] a species of tree Alangium Hexapetalum J vi.535. Cp. next.

Ankolaka

Ankolaka = ankola J iv.440; v.420.

Anga

Anga (nt.) [Vedic anga, anc cp. Lat. angulus = angle, corner etc., ungulus finger -- ring = Sk. angulīya. See also anka, anguṭṭha & angula] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. °sambhāra); uttam°anga the reproductive organ J v.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. °paccanga), as sabbanga -- kalyāṇī perfect in all limbs Pv iii.35 (= sobhaṇa -- sabbanga -- paccangī PvA 189) and in redupln. anga -- m -- angāni limb by limb, with all limbs (see also below anga + paccanga) Vin iii.119; Vv 382 (°ehi naccamāna); Pv ii.1210, 13, 18 (sunakho te khādati). -- (2) (fig.) a constituent part of a whole or system or collection, e. g. uposath° the vows of the fast J i.50; bhavanga the constituents or the condition of becoming (see bhava & cp. Cpd. 265 sq.); bojjhanga (q. v.). Esp. with numerals: cattāri angāni 4 constituents A ii.79 (viz. sīla, samādhi, paññā. vimutti and rūpa, vedanā, saññā, bhava), aṭṭhangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 85: aṭṭhaṃ angāni assā ti) navanga Buddha -- sāsana see nava. -- (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D i.113 sq., 117 (iminā p° angena by this quality, or: in this respect, cp. below 4; DA i.281 expls tena kāra<-> ṇena). In a special sense striking (abnormal) sign or mark on the body D i.9, from which a prophesy is made (: hattha -- pādādisu yena kenaci evarūpena angena samannāgato dīghāyu . . hotī ti . . angasatthan = chiromantics DA i.92). Thus in combn. with samannāgata & sampanna always meaning endowed with "good", superior, remarkable "qualities", e. g. J i.3 (sabbanga -- sampanna nagaraṇ a city possessing all marks of perfection); ii.207. <-> In enumn. with var. numerals: tīhi angehi s. A i.115; cattāri sotapannassa a -- D iii.227 = A iv.405 sq.; pañcanga -- vipphāṇo (i. e. giving up the 5 hindrances, see nīvaraṇa) and pañcanga -- samannāgato (i. e. endowed with the 5 good qualities, viz. the sīla -- kkhandha, see kkhandha ii.A d) S i.99 = A i.161; v.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, abhirūpa handsome, sīlava of good conduct, paṇḍita clever) D i.119, 120. Eight qualities of a king D i.137. Ten qualities of an Arahant (cp. dasa1 B 2) S iii.83; Kh iv.10 = KhA 88; cp. M i.446 (dasahaṃ angehi samannāgato rañño assājāniyo). -- (4) (modally) part, share, interest, concern; ajjhattikaṇ angaṇ my own part or interest (opp. bāhiraṇ the interest in the outside world). A i.16 sq. = S v.101 sq.; It 9. rañño angaṇ an asset or profit for the king M i.446. Thus adv. tadanga (see also ta° i.a) as a matter of fact, in this respect, for sure, certainly and tadangena by these means, through this, therefore M i.492; A iv.411; Sdhp 455, 456;

iminā p° angena for that reason M ii.168. -- In compn. with verbs angī° (angī°): angigata having limbs or ports, divided DA i.313; cp. samangi (-- bhūta). -- jāta "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin i.191 (of cows); iii.20, 37, 205; J ii.359; Miln 124. -- paccanga one limb or the other, limbs great and small M i.81; J vi -- 20, used (a) collectively: the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv ii.1212 (= paripuṇṇa -- sabbanga - paccangavatī PvA 158); SnA 383; DhA i.390; ThA 288; Sdhp 83 fig. rathassa angapaccangan M i.395; sabbanga -- paccangāni all limbs Miln 148. -- (b) distributively (cp. similar redupl. formations like chiddāvachidda, seṭṭhānu -- seṭṭhi, khaṇḍākhaṇḍa, cuṇṇavicuṇṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M i.133 (°e daseyya), 366; J i.20; iv.324 (chinditvā). -- paccangatā the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddh°). -- paccangin having all limbs (perfect) D i.34 (sabbanga -- peccangī); PvA 189. -- rāga painting or rouging the body Vin ii.107 (+ mukha°). -- latṭhi sprout, offshoot ThA 226. -- vāta gout Vin i.205. -- vijjā the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D i.9 (see expl. at DA i.93); J i.290 (°āya cheka clever in fortune -- telling); °ānubhāva the power of knowing the art of signs on the body J ii.200; v.284; °pāṭhaka one who is versed in palmistry etc. J ii.21, 250; v.458. -- vekalla bodily deformity DhA ii.26. -- sattha the science of prognosticating from certain bodily marks DA i.92. -- sambhāra the combination of parts Miln 28 = S i.135; Miln 41. -- hetuka a species of wild birds, living in forests J vi.538.

Angaṇa

Angaṇa1 (nt.) [cp. Sk. angaṇa & °na; to anga?] an open space, a clearing, Vin ii.218; J i.109 (= manussānan sañcaraṇa -- tṭhāne anāvaṭe bhūmibhāge C.); ii.243, 290, 357; Dāvs i.27. -- cetiy° an open space before a Chaitya Miln 366, DA i.191, 197; VvA 254. rāj° the empty space before the king's palace, the royal square J i.124, 152; ii.2; DhA ii.45. -- tṭhāna a clearing (in a wood or park) J i.249, 421. -- pariyanta the end or border of a clearing J ii.200.

Angaṇa

Angaṇa2 [prob. to anj, thus a variant of añjana, q. v.]; a speck or freckle (on the face) A v.92, 94 sq. (+ raja). Usually in neg. anangana (adj.) free from fleck or blemish, clear, (of the mind) (opp. sāngana Sn 279); D i.76; M i.24 sq.; 100 (+ raja); A ii.211; Sn 517 (+ vigata<->

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raja = angaṇānan abhāvā malānañ ca vigamā . . . SnA 427), 622 = Dh 125 (= nikkilesa DhA iii.34); Dh 236, 351; Pug 60; Nett 87.

Angada

Angada [cp. Sk. angada; prob. anga + da that which is given to the limbs] a bracelet J v.9, 410 (citt°, adj. with manifold bracelets).

Angadin

Angadin (adj.) [to angada] wearing a bracelet J v.9.

Angāra

Angāra (m. nt.) [Vedic angāra] charcoal, burning coal, embers A iii.97, 380, 407; J i.73; iii.54, 55; v.488; Sn 668; Sdhp 32. kul° the charcoal of the family, a squanderer S iv.324 (see under kula). -- kaṭāha a pot for holding burning coal, a charcoal pan DA i.261. -- kapalla an earthenware pan for ashes DhA i.260; Dhs A 333; VvA 142. -- kammakara a charcoal burner J vi.209. -- kāsu a charcoal pit M i.74, 365; Th 2, 491; J i.233; Sn 396; ThA 288; DhA i.442; Sdhp 208. -- pacchi a basket for ashes DhA iv.191. -- pabbata the

mountain of live embers, the glowing mount (in Niraya) A i.141; Miln 303; PvA 221 (°āropaṇa); Sdhp 208. -- maṇsa roast meat Mhvs 10, 16. -- masi ashes DhA iii.309. -- rāsi a heap of burning coal J iii.55.

Angāraka

Angāraka (adj.) [cp. Sk. angāraka] like charcoal, of red colour, N. of the planet Mars DA i.95; cp. J i.73.

Angārika

Angārika a charcoal -- burner J vi.206 (= angāra -- kamma- kara p. 209).

Angārin

Angārin (adj.) [to angāra] (burning) like coal, of bright- red colour, crimson Th 1, 527 = J i.87 (dumā trees in full bloom).

Angika

Angika (-- °) (adj.) [fr. anga] consisting of parts, -- fold; only in compn. with num. like aṭṭh°, duv° (see dve), catur°, pañc° etc., q. v.

Angin

Angin (adj.) limbed, having limbs or parts, -- fold, see catur° & pacc° (under anga -- paccangin). -- f. anginī having sprouts or shoots (of a tree) Th 2, 297 (= ThA 226).

Anguṭṭha

Anguṭṭha [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Vin iii.34; Miln 123; PvA 198. -- 2. the great toe J ii.92; Mhvs 35, 43. -- pada thumb -- mark A iv.127 = S iii.154. -- sineha love drawn from the thumb, i. e. extraordinary love Pv iii.52, cp. PvA 198.

Anguṭṭhaka

Anguṭṭhaka = anguṭṭha J iv.378; v.281; pād° the great toe S v.270.

Angula

Angula [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M i.395 (vankā angulaṇ karoti to bend the fingers, v. l. angulin); A iii.6 (id.); J v 70 (goṇ° adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll. °anguṭṭha and °angulī). -- 2. a finger as measure, i. e. a finger -- breadth, an inch Vin ii.294, 306 (dvāngula 2 inches wide); Mhvs 19, 11 (aṭṭh°); DhA iii.127 (ek°). -- aṭṭhi (? cp. anga -- laṭṭhi) fingers (or toes) and bones DA i.93. -- anguli fingers and toes DhA iii.214. -- antarikā the interstices between the fingers Vin iii.39; Miln 180; DhA iii.214.

Angulika

Angulika (nt.) [= angulī] a finger J iii.13 (pañc°); v.204 (vaṭṭ° = pavāḷ° ankurasadisā vaṭṭangulī p. 207). See also pañcangulika.

Angulī & Anguli

Angulī & Anguli (thus always in cpds.) (f.) [Vedic angulī & °i; see anga] a finger A iv.127; Sn 610; J iii.416; iv.474; v.215 (vaṭṭ° with rounded fingers); Miln 395; DhA ii.59; iv.210; SnA 229. -- patodaka nudging with the fingers Vin iii.84 = iv.110; D i.91 = A iv.343. -- pada finger -- mark A iv.127 = S iii.154. -- poṭha snapping or cracking the fingers J v.67. -- muddikā a signet ring Vin ii.106; J iv.498; v.439, 467. -- sanghaṭṭana° = poṭha DA i.256.

Anguleyyaka

Anguleyyaka (nt.) [cp. Sk. angulīyaka that which belongs to the finger, Mhg. vingerlīn = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger -- ring J ii.444 (= nikkha).

Acankama

Acankama (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

Acittaka

Acittaka (adj.) [a + citta2 + ka] 1. without thought or intention, unconscious, unintentional DhA ii.42. -- 2. without heart or feeling, instr. acittakena (adv.) heartlessly J iv.58 (C. for acetasā).

Acittikata

Acittikata (adj.) [a + citta2 + kata; cp. cittikāra] not well thought of Miln 229.

Acira

Acira see cira & cp. nacira.

Acela

Acela (adj. -- n.) [a + cela] one who is not clothed, esp. t. t. for an anti -- Buddhist naked ascetic D i.161, 165; iii.6, 12, 17 sq.; S i.78; J v.75.

Acelaka

Acelaka = acela D i.166; iii.40; A i.295; ii.206; iii.384 (°sāvaka); J iii.246; vi.229; Pug 55; DhA iii.489.

Acc

Acc -- 1. a + c°, e. g. accuta = a + cuta. -- 2. Assimilation group of (a) ati + vowel; (b) c + cons. e. g. acci = arcī.

Accagā

Accagā [ati + agā] 3rd sg. pret. of ati -- gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (expld. wrongly as pp. = atikkanta at Nd2 10 and as atīta at DhA iv.494); Dh 414.

Accankusa

Accankusa (adj.) [ati + ankusa] beyond the reach of the goad D ii.266 (nāga).

Accatari

Accatari see atitarati.

Accati

Accati [Vedic arcati, ṛc, orig. meaning to be clear & to sing i. e. to sound clear, cp. arcī] to praise, honour, celebrate Dāvs v.66 (accayittha, pret.) -- pp accita, q. v.

Accanta

Accanta (adj. -- & adv. ° --) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J i.223; Miln 413; VvA 71; PvA 73, 125, 266; Sdhp 288. <-> 2. final, absolute, complete; adv. thoroughly S i.130 (°ṇ hataputtāṃ mhi); iii.13 = A i.291 sq.; v.326 sq. (°nitṭha, °yogakkhemīn); Kvu 586 (°niyāmatā final assurance; cp. Kvu trsl. 340). -- 3. (° --) exceedingly, extremely, very much A i.145 (°sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 (°suddhi = param ttha -- accantasuddhi SnA 528); Th 1, 692 (°ruci); Dh 162 (°dussīlya = ekanta° DhA iii.153).

Accaya

Accaya [from acceti, ati + i, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. accayena after the lapse of, at the end or death of, after Vin i.25; D ii.127 (rattiyā a.), 154 (mam° when I shall be dead); M i.438 (temās° after 3 months); S i.69; Snp. 102 (catunnaṇ māsaṇaṇ), p. 110 (rattiyā); J i.253 (ekāha -- dvīh°), 291 (katipāh° after a few days); PvA 47 (katipāh°), 82 (dasamās°), 145 (vassasatāṇaṇ). -- (2) (modal) passing or getting over, overcoming, conquering, only in phrase dur -- accaya difficult to overcome, of kāmapanka Sn 945 (= dur -- atikkamanīya SnA 568), of sanga Sn 948; taṇhā Dh 336; sota It 95. -- (3) (fig.) going beyond (the norm), transgression, offence Vin i.133 (thull° a grave offence), 167 (id.); ii.110, 170; esp. in foll. phrases: accayo maṇ accagamā a fault has overcome me, i. e. has been committed by me (in confession formula) D i.85 (= abhibhavitvā pavatto has overwhelmed me DA i.236); A i.54; M i.438 (id.); accayaṇ accayato passati to recognise a breach of the regulation as such Vin i.315; A i.103; ii.146 sq.; °ṇ deseti to confess the transgression S i.239; °ṇ accayato paṭigaṇhāti to accept (the confession of) the fault, i. e. to pardon the transgression, in confession formula at D i.85 = (Vin ii.192; M i.438 etc.). In the

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same sense accaya -- paṭiggahaṇa pardon, absolution J v.380; accayena desanaṇ paṭigaṇhāti J i.379; accayaṇ khamati to forgive Miln 420.

Accasara

Accasara (adj.) [a form. fr. aor. accasari (ati + sṛ), influ- enced in meaning by analogy of ati + a + sara (smṛ). Not with Morris (J.P.T.S. 1889, 200) a corruption of accaya + sara (smṛ), thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self -- sure, overbearing, arrogant, proud S i.239 (v. l. accayasara caused by prolepsis of foll. accaya); J iv.6 (+ atisara); DhA iv.230 (= expecting too much). -- 2. going beyond the limits (of understanding), beyond grasp, transcendental (of paṇha a question) M i.304; S v.218 (v. l. SS for BB reading ajjhapara). Cp. accasārin.

Accasārā

Accasārā (f.) [abstr. to accasara] overbearing, pride, self- surity Vbh 358 (+ māyā). Note. In id. p. at Pug 23 we read acchādanā instead of accasārā.

Accasari

Accasari [fr. ati + sr] aor 3. sg. of atisarati to go beyond the limit, to go astray J v.70.

Accasārin

Accasārin (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo nâccasārī, opp. to na paccasārī; expld. at SnA 21 by yo nâtidhāvi, opp. na ohiyyi).

Accahasi

Accahasi [fr. ati + hr] aor 3 sg. of atiharati to bring over, to bring, to take J iii.484 (= ativiya āhari C.).

Accābhikkhaṇa

Accābhikkhaṇa (° --) [ati + abhikkhaṇa] too often J v.233 (°saṇsagga; C. expls. ativiya abhiṇṇa).

Accāraddha

Accāraddha (adj. adv.) [ati + āraddha] exerting oneself very or too much, with great exertion Vin i.182; Th 1, 638; SnA 21.

Accāyata

Accāyata (adj.) [ati + āyata] too long A iii.375.

Accāyika

Accāyika (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J vi.549, 553. -- 2. urgent, pressing M i.149 (karaṇiyan business) ii.112; J i.338; v.17 °ṇ (nt.) hurry DhA i.18. See also acceka.

Accāvadati

Accāvadati [ati + āvadati; or is it = ajjhāvadati = adhi + āvadati?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin iv.224, 263; S ii.204 sq.; J v.433 (v. l. BB ajjhāratī), 434 (v. l. BB aghācarati for ajjhācarati = ajjhāvadati?).

Accāsanna

Accāsanna (adj.) [ati + asanna] very near, too near PvA 42 (na a. n'âtidūra neither too near nor too far, at an easy distance).

Accāhita

Accāhita (adj.) [ati + ahita] very cruel, very unfriendly, terrible J iv.46 = v.146 (= ati ahita C.) = vi.306 (id.).

Acci

Acci & (in verse) accī (f.) [Vedic arcī m. & arcis nt. & f. to rc, cp. accati] a ray of light, a beam, flame S iv.290 (spelt acchi), 399; A iv.103; v.9; Sn 1074 (vuccati jālasikhā Nd2 11); J v.213; Miln 40; ThA 154 (dīpṇ); Sdhp 250.

Accikā

Accikā (f.) [fr. acci] a flame M i.74; S ii.99.

Accita

Accita [pp. of accati] honoured, praised, esteemed J vi.180.

Accimant

Accimant (adj.) [fr. acci, cp. Vedic arcimant & arcīśmant] flaming, glowing, fiery; brilliant Th 1, 527; J v.266; vi.248; Vv 388.

Accibandha

Acci -- bandha (adj.) [= accibaddha?] at Vin i.287 is expld. by Bdgh as caturassa -- kedāra -- baddha ("divided into short pieces" Vin Texts ii.207), i. e. with squares of irrigated fields. The vv. ll. are acca° and acchi°, and we should prefer the conjecture acchi -- baddha "in the shape of cubes or dice", i. e. with square fields.

Accuggacchati

Accuggacchati [ati + uggacchati] to rise out (of), ger. accuggamma D ii.38; A v.152 (in simile of lotus).

Accuggata

Accuggata (adj.) [ati + uggata] 1. very high or lofty Miln 346 (giri); VvA 197; DhA ii.65. -- 2. too high, i. e. too shrill or loud J vi.133 (sadda), 516 (fig. = atikuddha very angry C.).

Accuṇha

Accuṇha (adj.) [ati + uṇha] very hot, too hot Sn 966; Nd1 487; DhA ii.85, 87 (v. l. for abbhūṇha). See also ati -- uṇha.

Accuta

Accuta (adj.) [a + cuta] immovable; everlasting, eternal; nt. °ṇ Ep. of Nibbāna (see also cuta) A iv.295, 327; Sn 204, 1086 (= nicca etc. Nd2 12); Dh 225 (= sassata DhA iii.321); Sdhp 47.

Accupaṭṭhapeti

Accupaṭṭhapeti at J v.124 is to be read with v.l. as apaccu- paṭṭhapeti (does not indulge in or care for).

Accupati

Accupati at J iv.250 read accupati, aor. 3rd sg. of accuppatati to fall in between (lit. on to), to interfere (with two people quarelling). C. expls. atigantvā uppati. There is no need for Kern's corr. acchupati (Toev. s. v.).

Accussanna

Accussanna (adj.) [ati + ussanna] too full, too thick Vin ii.151.

Acceka

Acceka = accāyika, special; °cīvara a special robe Vin iii.261; cp. Vin Texts i.293.

Acceti

Acceti [ati + eti fr. i] 1. to pass (of time), to go by, to elapse Th 1, 145 (accayanti ahorattā). -- 2. to overcome, to get over Miln 36 (dukkhaṇ). -- Caus. acceti to make go on (loc.), to put on J vi.17 (sūlasmiṇ; C. āvūṇeti), but at this passage prob. to be read appeti (q. v.).

Accogāḷha

Accogāḷha (adj.) [ati + ogāḷha] too abundant, too plentiful (of riches), lit. plunged into A iv.282, 287, 323 sq.

Accodaka

Accodaka (nt.) [ati + udaka] too much water (opp. ano- daka no water) DhA i.52.

Accodara

Accodara (nt.) [ati + udara] too much eating, greediness, lit. too much of a belly J iv.279 (C. ati -- udara).

Accha

Accha1 (adj.) [cp. Sk. accha, dial., to ṛc (see accati), thus "shining"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkvan bright. Monier -- Williams however takes it as a + cha fr. chad, thus "not covered, not shaded"] clear, transparent Vin i.206 (°kañjika); D i.76 (maṇi = tanucchavi DA i.221), 80 (udakapatta), 84 (udaka -- rahada); M i.100; S ii.281 (°patta); iii.105 (id.); A i.9; J ii.100 (udaka); Vv 7910 (vāri); DA i.113 (yāgu). -- odaka having clear water, with clear water (of lotus ponds) Vv 4411; 815; f. °odikā Vv 412 = 602.

Accha

Accha2 [Vedic ṛkṣa = Gr. a)/rktos, Lat. ursus, Cymr. arth] a bear Vin i.200; A iii.101; J v.197, 406, 416; Miln 23, 149. At J vi.507 accha figures as N. of an animal, but is in expln. taken in the sense of accha4 (acchā nāma aghammigā C.). Note. Another peculiar form of accha is P. ikka (q. v.).

Accha

Accha3 = akkha2 (a die) see acci -- bandha.

Accha

Accha4 (adj.) [Ved. ṛkṣa] hurtful, painful, bad DhA iv.163 (°ruja).

Acchaka

Acchaka = accha2, a bear J v.71.

Acchati

Acchati [Vedic āsyati & āste, ās; cp. Gr. h_(stai) 1. to sit, to sit still Vin i.289; A ii.15; It 120 (in set carati tiṭṭhati a. sayati, where otherwise nisinna stands for acchati); Vv 741 (= nisīdati VvA 298); PvA 4. -- 2. to stay, remain, to leave alone Th 1, 936; J iv.306. -- 3. to be, behave, live Vin ii.195; D i.102; S i.212; Vv 112; Pv iii.31 (= nisīdati vasati PvA 188); Miln 88; DhA i.424. In this sense often pleonastic for finite verb, thus aggiṇ

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karitvā a. (= aggiṇ karoti) D i.102; aggiṇ paricaranto a. (= aggiṇ paricarati) DA i.270; tantaṇ pasārento a. (= tantaṇ pasāreti) DhA i.424. -- Pot. acche It 110; aor. acchi Vin iv.308; DhA i.424.

Acchanna

Acchanna (adj.) [pp. of acchādeti] covered with, clothed in, fig. steeped in (c. loc.) J jii.323 (lohite a. = nimugga C.). At D i.91 nacchanna is for na channa (see channa2) = not fair, not suitable or proper (paṭirūpa).

Acchambhin

Acchambhin (adj.) [a + chambhin] not frightened, undis- mayed, fearless Sn 42 (reading achambhin; Nd2 13 expls. abhīru anutrāsi etc.); J vi.322 (= nikkampa C.). See chambhin.

Accharā

Accharā1 (f.) [etym. uncertain, but certainly dialectal; Trenckner connects it with āchurita (Notes 76); Childers compares Sk. akṣara (see akkhara); there may be a connection with akkhaṇa in akkhaṇa -- vedhin (cp. BSk. acchaṭā Divy 555), or possibly a relation to ā + tsar, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger -- tips: 1. (lit.) accharaṇ paharati to snap the fingers J ii.447; iii.191; iv.124, 126; v.314; vi.366; DhA i.38, 424. -- As measure: as much as one may hold with the finger -- tips, a pinch J v.385; DhA ii.273 (°gahaṇamattaṇ); cp. ekacchara -- matta DhA ii.274. -- 2. (fig.) a finger's snap, i. e. a short moment, in ek°acchara -- kkhāṇe in one moment Miln 102, and in def. of acchariya (q. v.) at DA i.43; VvA 329. -- sanghāta the snapping of the fingers as signifying a short duration of time, a moment, °matta momentary, only for one moment (cp. BSk. acchaṭāsanghāta Divy 142) A i.10, 34, 38; iv.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghaṭikāmattam pi khaṇaṇ angulipoṭhanamattam pi kālaṇ). -- sadda the sound of the snapping of a finger J iii.127.

Accharā

Accharā2 (f.) [Vedic apsaras = āpa, water + sarati, orig; water nymph] a celestial nymph M i.253 (pl. accharāyo) ii.64; Th 2, 374 (= devaccharā ThA 252); J v.152 sq. (Alambusā a.) Vv 55 (= devakaññā VvA 37); Vv 172; 1811 etc.; DhA iii.8, 19; PvA 46 (dev°); Miln 169; Sdhp 298.

Accharika

Accharika (nt. or f.?) [fr. accharā2] in °ṇ vādeti to make heavenly music (lit. the sounds of an accharā or heavenly nymph) A iv.265.

Acchariya

Acchariya (adj. -- nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. -- The conventional etym. of Pāli grammarians connects it with accharā1 (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. Dhammapāla: anabhiṇha -- ppavattitāya accharāpaharaṇa -- yoggaṇ that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. silda -- leiks in similar meaning) VvA 329; and Buddhaghosa: accharā -- yoggaṇ ti acchariyaṇ accharaṇ paharituṇ yuttan ti attho DA i.43] wonderful, surprising, strange, marvellous D ii.155; M i.79; iii.118, 125, 144 (an°); S iv.371; A i.181; Miln 28, 253; DhA iii.171; PvA 121; VvA 71 (an°). As nt. often in exclamations: how wonderful! what a marvel! J i.223, 279; iv.138; vi.94 (a. vata bho); DhA iv.51 (aho a.); VvA 103 (aho ti acchariyatthena nipāto). Thus freq. combd. with abbhutaṇ = how wonderful & strange, marvellous, beyond comprehension, e. g. D i.2, 60, 206, 210; ii.8; and in phrase acchariyā abbhutaṇ dhammā strange & wonderful things, i. e. wonderful signs, portents marvels, M iii.118, 125; A iv.198; Miln 8; also as adj. in phrase acchariyaabbhuta -- (citta --)jātā with their hearts full of wonder and surprise DhA iv.52; PvA 6, 50. -- See also acchera & accheraka.

Acchādāna

Acchādāna (nt.) [fr. acchādeti] covering, clothing Th 1, 698; Miln 279. -- fig. protection, sheltering J i.307.

Acchādānā

Acchādānā (f.) [= prec.] covering, hiding, concealment Pug 19, 23. -- Note. In id. p. at Vbh 358 we read accasārā for acchādānā. Is the latter merely a gloss?

Acchādeti

Acchādeti [ā + chādeti1, Caus. of chad, cp. BSk. ācchā- dayati jīvitena to keep alive Av. Š, i.300; Divy 136, 137] to cover, to clothe, to put on D i.63 = It 75; J i.254; iii.189; iv.318; Pug 57; Pv i.105 (ger. acchādayitvāna); DA i.181 (= paridahitvā); PvA 49, 50. -- fig. to envelop, to fill J vi.581 (abbhaṇ rajo acchādesi dust filled the air). -- pp. acchanna (q. v.).

Acchi

Acchi at S iv.290 is faulty spelling for acci (q. v.).

Acchijja

Acchijja (v. l. accheja) destroying (?) S i.127. Is the reading warranted? Cp. acchecchi.

Acchidda

Acchidda see chidda.

Acchindati

Acchindati [ā + chindati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin iv.247 (sayan a. to appropriate); J ii.422; iii.179; iv.343; Miln 20; Sdhp 122. -- ger. acchinditvā J ii.422; DhA

i.349; PvA 241 (sayañ); & acchetvā M i.434. Caus. ii. acchindāpeti to induce a person to theft Vin iv.224, 247.

Acchinna

Acchinna (adj.) [ā + chinna, pp. of acchindati] removed, taken away, stolen, robbed Vin iv.278, 303; J ii.78; iv.45; v.212.

Acchiva

Acchiva [*Sk. akṣiba and akṣība] a certain species of tree (Hypanthera Moringa) J vi.535.

Acchupeti

Acchupeti [ā + chupeti, Caus. of chupati] to procure or provide a hold, to insert, to put on or in Vin i.290 (aggalaṇ) ii.112.

Acchecchi

Acchecchi [Sk. acchaitṣīt] 3rd sg. aor. of chindati "he has cut out or broken, has destroyed" (see also chindati 3), in combn. with taṇhaṇ M i.122; S i.12, 23, 127 (so read for acchejja); iv.105, 207. It 47; A iii.246, 445; DhA iv.70 (gloss acchindi, for acchidda pret. of Dh 351). The v. l. at all passages is acchejji, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoegselen s. v.) mistakes the form & tries to explain acchejji as adj. = ati -- ejin (ejā), acchecchi = ati -- icchin (icchā). The syntactical construction however clearly points to an aor.

Acchejja

Acchejja = a + chejja not to be destroyed, indestructible, see chindati.

Acchedana

Acchedana (nt.) [abstr. to acchindati] robbing, plundering J vi.544.

Acchera

Acchera (adj.) = acchariya wonderful, marvellous S i.181; Vv 8413 (comp. accheratara); Pv iii.51 (°rūpa = acchariyasabhāva PvA 197); Sdhp 244, 398.

Accheraka

Accheraka (adj.) = acchera (acchariya) J i.279; Bu i.9 (pāṭihīraṇ).

Aja

Aja [Vedic aja fr. aj (Lat. ago to drive), cp. ajina] a he- goat, a ram D i.6, 127; A ii.207; J i.241; iii.278 sq.; v.241; Pug 56; PvA 80. -- eḷaka [Sk. ajaiḍaka] goats & sheep D i.5, 141; A ii.42 sq., 209; J i.166; vi.110; Pug 58. As pl. °ā S i.76; It 36; J iv.363. -- pada goat -- footed M i.134. -- pāla goatherd, in °nigrodharukkha (Npl.) "goatherds' Nigrodha -- tree" Vin i.2 sq. Dpvs i.29 (cp. M Vastu iii.302). -- pālikā a woman goatherd Vin iii.38. -- lakkhaṇa "goat -- sign", i. e. prophesying from signs on a goat etc. D i.9 (expld. DA i.94 as "evarūpāṇañ ajāṇañ mansañ khāditabbaṇ evarūpāṇañ na khāditabban ti"). -- laṇḍikā (pl.) goats' dung, in phrase nāḷimattā a. a cup full of goats' dung (which is put down a bad minister's throat as punishment) J

i.419; DhA ii.70; PvA 282. -- vata "goats' habit", a practice of certain ascetics (to live after the fashion of goats) J iv.318. aja -- pada refers to a stick cloven like a goat's hoof; so also at Vism 161.

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Ajaka

Ajaka a goat, pl. goats Vin ii.154. -- f. ajikā J iii.278 & ajiyā J v.241.

Ajagara

Ajagara [aja + gara = gala fr. *gel to devour, thus "goat- eater"] a large snake (rock -- snake?), Boa Constrictor J vi.507; Miln 23, 303, 364, 406; DhA iii.60. Also as ajakara at J iii.484 (cp. Trenckner, Notes p. 64).

Ajacca

Ajacca (adj.) [a + jacca] of low birth J iii.19; vi.100.

Ajajjara

Ajajjara see jajjara.

Ajaddhuka & Ajaddhumāra

Ajaddhuka & Ajaddhumāra see jaddhu.

Ajamoja

Ajamoja [Sk. ajamoda, cp. Sk. ajājī] cummin -- seed VvA 186.

Ajā

Ajā (f.) a she -- goat J iii.125; iv.251.

Ajānana

Ajānana (° --) (nt.) [a + jānana] not knowing, ignorance (of) J v.199 (°bhāva); vi.177 (°kāla).

Ajina

Ajina (nt.) [Vedic ajina, to aja, orig. goats' skin] the hide of the black antelope, worn as a garment by ascetics D i.167; Sn 1027; J i.12, 53; iv.387; v.407. kharājina a rough skin (as garment) M i.343; S iv.118; A ii.207; Sn 249 (= kharāni a° -- cammāni SnA 291). dantājina? ivory (q. v.). -- khipa a cloak made of a network of strips of a black antelope's hide D i.167; S i.117; A i.240, 295; ii.206; Vin i.306; iii.34; J vi.569. -- paveṇi a cloth of the size of a couch made from pieces of ant. skin sewn together Vin i.192; D i.7 (= ajina -- cammeḥi mañcappamāṇena sibbitvā katā paveṇi DA i.87); A i.181. -- sāṭṭi a garment of skins (= ajina -- camma -- sāṭṭi DhA iv.156) Dh 394 = J i.481 = iii.85.

Ajini

Ajini aor 3rd sg. jayati, q. v.

Ajiya = ajikā

Ajiya = ajikā (see ajaka).

Ajira

Ajira (nt.). [Vedic ajira to aj, cp. Gr. a)gro/s, Lat. ager, Goth. akrs = Ger. Acker, = E. acre] a court, a yard Mhvs 35, 3.

Ajīraka

Ajīraka (nt.) [a + jīraka] indigestion J i.404; ii.181, 291; iii.213, 225.

Ajeyya & Ajjeyya

Ajeyya1 & Ajjeyya (adj.) [a + jeyya, grd. of jayati, q. v.] - (a) not to be taken by force Kh viii.8 (cp. KhA 223). <-> (b) not to be overpowered, invincible Sn 288; J v.509.

Ajeyya

Ajeyya2 (adj.) [a + jeyya, grd. of jīyati, q. v.] not decaying, not growing old, permanent J vi.323.

Ajja & Ajjā

Ajja & Ajjā (adv.) [Vedic adya & adyā, a + dyā, a° being base of demonstr. pron. (see a3) and dyā an old loc. of dyaus (see diva), thus "on this day"] to -- day, now Sn 75, 153, 158, 970, 998; Dh 326; J i.279; iii.425 (read bahutaṇ ajjā; not with Kern, Toev. s. v. as "food"); Pv i.117 (= idāni PvA 59); PvA 6, 23; Mhvs 15, 64. <-> Freq. in phrase ajjatagge (= ajjato + agge(?) or ajja -- tagge, see agga3) from this day onward, henceforth Vin i.18; D i.85; DA i.235. -- kālaṇ (adv.) this morning J vi.180; -- divasa the present day Mhvs 32, 23.

Ajjatana

Ajjatana (adj.) [cp. Sk. adyatana] referring to the day, to- day's, present, modern (opp. porāṇa) Th 1, 552; Dh 227; J ii.409. -- dat. ajjatanāya for today Vin i.17; PvA 171 & passim.

Ajjatā

Ajjatā (f.) [abstr. fr. ajja] the present time, in ajjatanā ca this very day S i.83 (v. l. ajjeva).

Ajjati

Ajjati [Vedic arjati, rj, a variant of arh, see arahati] to get, procure, obtain J iii.263 (?). pp. ajjita (q. v.).

Ajjava

Ajjava (adj. -- n.) [cp. Sk. ārjava, to rju, see uju] straight, upright (usually combd. with maddava gentle, soft) D iii.213; A i.94; ii.113; iii.248; Sn 250 (+ maddava), 292 (id.); J iii.274; Dhs 1339; Vbh 359 (an°); SnA 292 (= ujubhāva), 317 (id.).

Ajjavatā

Ajjavatā (f.) [fr. prec.] straight forwardness, rectitude, up- rightness Dhs 1339. (+ ajimhatā & avankatā).

Ajjita

Ajjita [pp. of ajjati] obtained Sdhp 98.

Ajjuka

Ajjuka [*Sk. arjaka] N. of a plant, Ocimum Gratissimum Vin iv.35; DA i.81 (all MSS. have ajjaka).

Ajjukaṇṇa

Ajjukaṇṇa [*Sk. arjakarṇa] N. of a tree Pentaptera To- mentosa J vi.535 (nn).

Ajjuṇho

Ajjuṇho (adv.) [haplology fr. ajja -- juṇho; see juṇhā] this moonlight night Vin i.25; iv.80.

Ajjuna

Ajjuna [Vedic arjuna, to raj; cp. Gr. a)rgo/s white, a)rguros silver, Lat. argentum] the tree Pentaptera Arjuna J vi.535; DhA i.105 (°rukkha).

Ajjh

Ajjh -- Assimilation group of adhi + vowel.

Ajjhagā

Ajjhagā [adhi + agā 3rd sg. pret. of adhigacchati (q. v. for similar forms) he came to, got to, found, obtained, experienced S i.12 (vimāṇaṇ); Sn 225 (expld. at KhA 180 by vindi paṭilabhi), 956 (raṭiṇ; expld. at Nd1 457 by adhigacchi); It 69 (jātimaraṇaṇ); Dh 154 (taṇhāṇaṇ khayaṇ); Vv 327 (viseṇaṇ attained distinction; expld. at VvA 135 by adhigata); 5021 (amataṇ santiṇ; expld. VvA 215 by v. l. SS adhigañchi, T. adhigacchati).

Ajjhatta

Ajjhatta (adj. -- n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & °interior, personal, inwardly (opp. bahiddhā bāhira etc. outward, outwardly); Cp. ajjhattika & see Dhs. trsl. 272. <-> D i.37 (subjective, inward, of the peace of the 2nd jhāna), 70 = A ii.210; v.206 (inward happiness. a. sukkhaṇ = niyakajjhattaṇ attano santāne ti attho DA i.183 cp. DhsA 169, 338, 361); S i.70, 169; ii..27 (kathaṇ kathī hoti is in inward doubt), 40 (sukhaṇ dukkhaṇ); iii.180 (id.); iv.1 sg. (āyatanāni), 139, 196; v.74 (thitaṇ cittaṇ ajjhattaṇ susaṇṭhitaṇ suvimuttaṇ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A i.40 (rūpasaññī), 272 (kāmacchanda etc.); ii.158. (sukhadukkhaṇ), 211; iii.86 (cetosamatha), 92 (vūpasantacitta); iv.32 (sankhittaṇ), 57 (itthindriyaṇ), 299 (cittaṇ), 305 (rūpasaññī), 360 (cetosamatha), 437 (vūpasantacitta); v 79 sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J i.045 (chātajjhatta with hungry insides); v.338 (id.); Ps i.76 (cakkhu etc.); Dhs 161 (= attano jātaṇ DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arū 'pasaññī). -- adv. °ṇ inwardly, personally (in contrast -- pair ajjhattaṇ vā bahiddhā vā; see also cpd. °bahiddhā) A i.284; ii.171; iv.305; v.61; Sn 917 (=

upajjhayassa vā ā ācariyassa vā te guṇā assū ti Nd1 350). -- ārammaṇa a subjective object of thought Dhs 1047. -- cintin thought occupied with internal things Sn 174, 388. -- bahiddhā inside & outside, personal -- external, mutual, interacting S ii.252 sq.; iii.47; iv.382; Nd2 15; Dhs 1049 etc. (see also bahiddhā). -- rata with inward joy D ii.107 = S v.263 = Dh 362 = Ud 64 (+ samāhita); Th 1, 981; A iv.312; DhA iv.90 (= gocarā ajjhatta -- sankhātāya kammaṭṭhāna -- bhāvanāya rata). -- rūpa one's own or inner form Vin iii.113 (opp. bahiddhā -- rūpa & ajjhā -- bahā r.). -- saññojana an inner fetter, inward bond A i.63 sq.; Pug 22; Vbh 361. -- santi inner peace Sn 837 (= ajjhataṇaṇa rāgādīnaṇa santibhāva SnA 545; cp. Nd1 185). -- samuṭṭhāna originating from within J i.207 (of hiri; opp. bahiddhā).

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Ajjhattika

Ajjhattika (adj.) [ajjhata + ika], personal, inward (cp. Dhs trsl. 207 & Nd1 346: ajjhattikaṇ vuccati cittaṇ; opp. bāhira outward (q. v.). See also āyatana. -- M i.62; S i.73 (ā rakkhā na bāhirā); iv.7 sq. (āyatanāni); v.101 (anga); A i.16 (anga); ii.164 (dhātuyo); iii.400 (āyatanāni); v.52 (id.); It 114 (id.), 9 (anga); Kh iv. (= KhA 82); J iv.402 (bāhira -- vatthuṇa ayācitvā ajjhattikassa nāmaṇa gaṇhati); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

Ajjhapara

Ajjhapara S v.218: substitute v. l. accasara (q. v.).

Ajjhappatta

Ajjhappatta (& Ajjhappatta) [adhi + ā + *prāpta] 1. having reached, approached, coming near to J ii.450; vi.566 (p; C. attano santikaṇ patta). -- 2. having fallen upon, attacked J ii.59; v.198 (p; C. sampatta) -- 3. attained, found, got Sn 1134 (= adhigacchi Nd2); J iii.296 (p. C. sampatta); v.158 (ajjhāpatta; C. sampatta).

Ajjhabhavi

Ajjhabhavi 3rd sg. aor. of adhibhavati to conquer, over- power, overcome S i.240 (prohib. mā vo kodho ajjhābhavi); J ii.336. Cp. ajjhabhu & ajjhobhavati.

Ajjhabhāsi

Ajjhabhāsi 3rd sg. aor. of adhibhāseti to address S iv.117 (gāthāhi); Kh v. = Sn p. 46 (gāthāya); PvA 56, 90.

Ajjhabhu

Ajjhabhu (3rd sg. aor. of adhibhavati (q. v.) to overcome, conquer It 76 (dujjayaṇa a. he conquered him who is hard to conquer; v. l. ajjhabhi for ajjhābhavi). Cp. ajjhābhavi.

Ajjhayana

Ajjhayana (nt.) [adhi + i] study (learning by heart) of the Vedas Miln 225. See also ajjhena.

Ajjhavodahi

Ajjhavodahi 3rd sg. aor. of ajjhodahati [Sk. adhyavadhāti] to put down J v.365 (= odahi, ṭhapesi C.). Kern, Toev. s. v. proposes reading ajjhavādahi (= Sk. avādhāt).

Ajjhāgāre

Ajjhāgāre (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A i.132 = It 109; A ii.70.

Ajjhācarati

Ajjhācarati [adhi (or ati?) + ā + car] 1. to conduct one- self according to Vin ii.301; M i.523; Miln 266. -- 2. to flirt with (perhaps to embrace) J iv.231 (aññam -- aññaṇ). pp. ajjhāciṇṇa. See also accāvadati & aticarati.

Ajjhācāra

Ajjhācāra [to adhi (ati?) + ā + car] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the Pārājika's or Saṅghādisesa's) Vin i.63 (see note in Vin. Texts, i.184. -- 2. flirtation Vin iii.128 (in the Old Cy as expln of avabhāsati). -- 3. sexual intercourse J i.396; v.327 (°cara v. l. for ajjhāvara); Miln 127 (an°).

Ajjhāciṇṇa

Ajjhāciṇṇa [pp. of ajjhācarati] habitually done Vin ii.80 sq., 301.

Ajjhājīva

Ajjhājīva [adhi (ati?) + ā + jīv] too rigorous or strenuous a livelihood M ii.245 (+ adhipāṭimokkha).

Ajjhāpajjati

Ajjhāpajjati [adhi + ā + pad] to commit an offence, to incur, to become guilty of (acc.) Vin iv.237. pp. ajjhāpanna (q. v.).

Ajjhāpatti

Ajjhāpatti (f.) [abstr. to ajjhāpajjati] incurring guilt Dhs 299 (an°).

Ajjhāpana

Ajjhāpana1 (nt.) [fr. Caus. ii. of ajjhetai] teaching of the sacred writ, instruction Miln 225.

Ajjhāpana

Ajjhāpana2 (nt.) [ā + jhāpana fr. kṣā] burning, conflag- ration J vi.311.

Ajjhāpanna

Ajjhāpanna [pp. of adhi + āpajjati] become guilty of offence D i.245; iii.43; S ii.270; A iv.277, 280; v.178, 181. an° guiltless, innocent Vin i.103; D iii.46; S ii.194, 269; A v.181; Miln 401. For all passages except A iv.277, 280, cp. ajjhopanna.

Ajjhāpīlita

Ajjhāpīlita [adhi + ā + pīlita] harassed, overpowered, tor- mented PvA 180 (khuppipāsāya by hunger & thirst).

Ajjhābhava

Ajjhābhava [cp. Sk. adhyābhava] excessive power, predominance J ii.357.

Ajjhābhavati

Ajjhābhavati [adhi + ā + bhū, in meaning of abhi + bhu] to predominate J ii.357.

Ajjhāyaka

Ajjhāyaka [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (mantajjhāyaka J vi.209; SnA 192), a scholar of the brahmanic texts, a studious, learned person D i.88, 120; iii.94; A i.163; iii.223; Sn 140 (°kula: thus for ajjhāyakula Fsb.); Th 1, 1171; J i.3; vi.201, 498; DA i.247.

Ajjhāruha

Ajjhāruha (& °rūha) (adj.) [to adhi + ā + ruh] growing up over, overwhelming A iii.63 sq. = S v.96; J iii.399.

Ajjhārūḷha

Ajjhārūḷha (adj.) [pp. of adhi + ā + ruh] grown up or high over J iii.399.

Ajjhārūhati

Ajjhārūhati [adhi + ārohati cp. atyārohati] to rise into the air, to climb over, spread over S i.221 = Nett 173 (= ajjhottharati SA; cp. Mrs. Rh. D. Kindred Sayings i.285).

Ajjhāvadati

Ajjhāvadati see accāvadati.

Ajjhāvara

Ajjhāvara [fr. adhi + ā + var] surrounding; waiting on, service, retinue J v.322, 324, 326, 327 (expld at all passages by parisā). Should we read ajjhācara? Cp. ajjhācāra.

Ajjhāvasatar

Ajjhāvasatar [n. ag. to ajjhāvasati] one who inhabits D i.63 (agāraṇ).

Ajjhāvasati

Ajjhāvasati [adhi + ā + vas] to inhabit (agāraṇ a house; i. e. to be settled or live the settled life of a householder) D ii.16; M i.353; Vin iv.224; J i.50; Pug 57; Miln 348. -- pp. ajjhāvuttha (q. v.).

Ajjhāvuttha

Ajjhāvuttha [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, occupied (of a house) Vin ii.210; J i.145; ii.333; PvA 24 (°ghara); fig. (not) occupied by SnA 566 (= anosita).

Ajjhāsaya

Ajjhāsaya [fr. adhi + ā + śri, orig. hanging on, leaning on, BSk. however adhyāśaya Divy 586] intention, desire, wish, disposition, bent D ii.224 (adj.: intent on, practising); J i.88, 90; ii.352; v.382; DhA 314, 334; PvA 88, 116, 133 (adj. dān° intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase ajjhāsayañurūpa according to his wish, as he wanted PvA 61, 106, 128.

Ajjhāsayatā

Ajjhāsayatā (f.) [abstr. to ajjhāsaya] desire, longing PvA 127 (uḷār° great desire for c. loc.).

Ajjhāsita

Ajjhāsita [pp. of adhi + ā + śri] intent on, bent on Miln 361 (jhān°). Cp. ajjhosita & nissita.

Ajjhiṭṭha

Ajjhiṭṭha [pp. of ajjhesati] requested, asked, invited Vin i.113 (an° unbidden); D ii.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd2 16); J vi.292 (= āṇatta C.); DhA iv.100 (v. l. abhijjhiṭṭha). See also an°.

Ajjhupagacchati

Ajjhupagacchati [adhi + upa + gam] to come to, to reach, obtain; to consent to, agree, submit Th 2, 474 (= sampaṭicchati ThA 285); J ii.403; Miln 300; pp. ajjhupagata (q. v.).

Ajjhupagata

Ajjhupagata [pp. of ajjhupagacchati] come to, obtained, reached A v.87, cp. 210; v.187 sq.

Ajjhupagamana

Ajjhupagamana (nt.) [adhi + upa + gam] consent, agree- ment, justification Vin ii.97, 104.

Ajjhupaharati

Ajjhupaharati [adhi + upa + hr; cp. upaharati] to take (food) to oneself J ii.293 (aor. ajjhupāhari = ajjhohari C.).

Ajjhupekkhati

Ajjhupekkhati [adhi + upa + iks; cp. BSk. adhyupek- sati] 1. to look on A i.257; Miln 275. -- 2. to look

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on intently or with care, to oversee, to take care of A iv.45 (kaṭṭhaḍḍaggi, has to be looked after); PvA 149 (sisaṇ colaṇ vā). -- 3. to look on indifferently to be indifferent, to neglect Vin ii.78 = iii.162, cp. J i.147; M i.155; ii.223; A iii.194, 435; J v.229; DhA iv.125.

Ajjhupekkhana

Ajjhupekkhana (nt.) & °ā (f.) [abstr. from ajjhupekkhati] care, diligence, attention Ps i.16; ii.119; Vbh 230 sq.; DhA iv.3.

Ajjhupekkhitar

Ajjhupekkhitar [n. ag. to ajjhupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S v.69 (sādhukaṇ), 324 (id.), 331 sq.; Vbh 227.

Ajjhupeti

Ajjhupeti [cp. Sk. abhyupeti; adhi + upa + i] to go to meet, to receive J iv.440.

Ajjheti

Ajjheti [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (socati +); expld at Nd1 433 by nijjhāyati, at SnA 568 by abhijjhati (gloss BB gijjhati).

Ajjhena

Ajjhena (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M iii.1; J ii.327 (as v. l. to be preferred to ajjhesanā); iii.114 (= japa); v.10 (pl. = vede); vi.201 = 207; Vbh 353; SnA 314 (mantṛ). -- kujja (°kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.

Ajjhesati

Ajjhesati (adhi + iṣ; cp. BSk. adhyeṣate Divy 160] to request, ask, bid DhA iv.18; aor. ajjhesi Vin ii.200; pp. ajjhiṭṭha & ajjhesita (q. v.), with which cp. pariyiṭṭha & °esita.

Ajjhesanā

Ajjhesanā (f.) [see ajjhesati] request, entreaty Vin i.6 = D ii.38 = S i.138; J ii.327 (better v. l. ajjhena).

Ajjhesita

Ajjhesita [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden Nd2 16 (= ajjhiṭṭha).

Ajjhokāsa

Ajjhokāsa [adhi + okāsa] the open air, only in loc. ajjho- kāse in the open Vin i.15; S i.212; DhA iv.100.

Ajjhogālha

Ajjhogālha [pp. of ajjhogāhati] plunged into, immersed; having entered M i.457; S i.201; Miln 348.

Ajjhogāhati

Ajjhogāhati (& °gāheti) [Sk. *abhyavagāhate; adhi (= abhi) + ava + gāh] to plunge into, to enter, to go into D i.101 (vanaṇ), 222 (samuddaṇ); M i.359, 536; A iii.75, 368; iv.356; v.133; Vin iii.18; J i.7; Nd1 152 (ogāhati +); Miln 87 (samuddaṇ); 300 (vanaṇ). -- pp. ajjhogālha (q. v.). Cp. pariyogāhati.

Ajjhoṭhapeti

Ajjhothapeti [adhi + ava + ṭhapeti, Caus. of sthā] to bring to PvA 148 (gāmaṇ), where we should read °ṭhapeti.

Ajjhotthata

Ajjhotthata [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J i.363 (ajjhottata), 410; v.91 (= adhipanna); DhA i.278; PvA 55; Dāvs v.5.

Ajjhottharati

Ajjhottharati [adhi + ava + str] to cover over, spread out, spread over, cover; to submerge, flood Vin i.111; J i.61, 72, 73; Miln 296, 336; Dh i.264; Pass. °thariyati to be overrun with (instr.), to be smothered, to be flooded A iii.92 = Pug 67; aor. ajjhotthari VvA 48 (gāmapadeso: was flooded). pp. ajjhotthata (q. v.).

Ajjhopanna

Ajjhopanna (?) only found in one stock phrase, viz. gathita (q. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading ajjhopanna is the lectio difficilior, but the accredited reading ajjhosāna seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) in the same context. The confusion between the two is old -- standing and hard to be accounted for. Trenckner under v. l. to M i.162 on p. 543 gives ajjhopanna as BB (= adhi -- opanna). The MSS. of Nd2 clearly show ajjhopanna as inferior reading, which may well be attributable to the very frequent SS substitution of p for s (see Nd2 Introd. xix.). Besides this mixture of vv. ll. with s and p there is another confusion between the vv. ll. ajjhāpanna and ajjhopanna which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for ajjhosāna (q. v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ā and p. Cp. also ajjhosita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. -- 1. ajjhopanna as T. reading: M i.162, 173, 369; A i.74; ii.28; iii.68, 242; Md 75, 76; DA i.59; as v. l.: D i.245. <-> 2. ajjhosāna as v. l.: A i.74 (C. expls. ajjhosāya gilitvā ṭhita); Nd2 under nissita & passim; Ud 75, 76 (ajjhosanna); DA i.59 (id.). -- 3. ajjhāpanna as T. reading: D i.245; iii.43, 46; S. ii.194, 270; iv.332 (ajjhapaṇṇa); A v.178, 181; Nd2 under nissita; Miln 401; as v. l.: M i.162; A iii.242; Ud 75, 76.

Ajjhobhavati

Ajjhobhavati [adhi + ava + bhu, Sk. abhi°] to overcome, overpower, destroy J ii.80 (aor. ajjhbhavi = adhibhavi C.).

Ajjhomaddati

Ajjhomaddati [adhi + ava + mṛd] to crush down A iv.191, 193.

Ajjhomucchita

Ajjhomucchita [pp. adhi + ava + mūrch, cp. adhimuccita] stiffened out (in a swoon), lying in a faint (?) A iii.57 sq. (v. l. ajjhomuñcita or °muccita better: sarīre attached to her body, clinging to her b.).

Ajjholambati

Ajjholambati [adhi + ava + lamb] to hang or hold on to (acc.), to cling to S iii 137; M iii.164 = Nett 179, cp. Sdhp 284 & 296.

Ajjhosa

Ajjhosa = ajjhosāya, in verse only as ajjhosa tiṭṭhati to cleave or cling to S iv.73; Th 1, 98, 794.

Ajjhosati

Ajjhosati [adhi + ava + sayati, sā, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. ajjhosissati (does it belong here?) M i.328 (c. acc. paṭhaviṇ, better as ajjhesati). grd. ajjhositabha M i.109 (+ abhinanditabba, v. l. °etabba); DhsA 5 (id.); ger. ajjhosāya (q. v.) pp. ajjhosita (q. v.).

Ajjhosāna

Ajjhosāna (nt.) cleaving to (earthly joys), attachment, D ii.58 sq.; iii.289; M i.498 (+ abhinandana); S iii.187; A i.66; ii.11 (diṭṭhi°, kāma° + taṇhā). In combn. with (icchā) and mucchā at Nd2 under chanda & nissita and taṇhā (see also ajjhopanna), and at Dhs 1059 of lābha, (the expln. at DhsA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of taṇhā).

Ajjhosāya

Ajjhosāya [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase a. tiṭṭhati (+ abhinandati, same in Divy) M i.266; S. iv.36 sq.; 60, 71 sq.; Miln 69. See also ajjhosa.

Ajjhosita

Ajjhosita [cp. Sk. adhyavasita, from adhi + ava + sā; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsita & ajjhesita] hanging on, cleaving to, being bent on, (c. loc.) S ii.94 (+ mamāyita); A ii.25 (diṭṭha suta muta +); Nd1 75, 106, 163 = Nd2 under nissita; Th 2, 470 (asāre = taṇhāvasena abhinivīṭṭha ThA 284); Pv iv.84 (mayhaṇ ghare = taṇhābhinivisena abhinivīṭṭha PvA 267; v. l. BB ajjhesita, SS ajjhāsita). -- an° S iv.213; v.319; Nd1 411; Miln 74 (pabbajita).

Ajjhohata

Ajjhohata [pp. of ajjhoharati] having swallowed Sdhp 610 (balisaṇ maccho viya: like a fish the fishhook).

Ajjhoharaṇa

Ajjhoharaṇa (nt.) = ajjhohāra 1. A v.324; J vi.213.

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Ajjhoharaṇiya

Ajjhoharaṇiya (adj.) [grd. of ajjhoharati] something fit to eat, eatable, for eating J vi.258; DhA i.284.

Ajjhoharati

Ajjhoharati [Sk. abhyavaharati; adhi (= abhi) + ava + hr] to swallow, eat, take as food M i.245; J i.460; ii.293; vi.205, 213; Miln 366; PvA 283 (aor.) -- pp. ajjhohaṭa (q.v.).

Ajjhohāra

Ajjhohāra [Sk. abhyavahāra] 1. taking food, swallowing, eating & drinking Vin iv.233; Miln 176, 366. -- 2. N. of a fabulous fish (swallower"; cp. timingala) J v.462.

Añcati

Añcati J i.417, read añchati (see next).

Añchati

Añchati [in meaning = ākaḍḍhati, which latter is also the Sk. gloss (ākārṣayati) to the Jain Prk. aṇchāvei = añchati: see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D ii.291 (bhamakāro dīghaṇ a., where K has note: añjanto ti pi acchanto ti pi pātho) = M i.56 (vv. ll. p. 532 acch° & añj°); Th 1, 750 (añcāmi T., v.l. aññāmi). Añchati should also be read at J i 417 for udakaṇ añcanti (in expln. of udañcanī pulling the water up from a well, q. v.), where it corresponds to udakaṇ ākkaḍḍhati in the same sentence.

Añja

Añja (adv.) [orig. imper. of añjati1; cp. Sk. anjasā (instr.) quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull on! go on! gee up! J i.192.

Añjati

Añjati1 [= Sk. rñjati, rjyati to stretch, pull along, draw out, erect; cp. Sk. rju straight, caus. irajyati; Gr. o)re/gw; Lat. rego, rectus = erect. See also P. uju, añchati, ajjita, ānañja -- ānejja]. See añja, añjaya, añjali, añjasa.

Añjati & Añjeti

Añjati2 & Añjeti [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint, unguentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S ii.281; J iv.219 (akkhīni añjetvā, v. l. BB añcitvā). Caus. ii. añjāpeti DhA i.21. <-> pp. añjita (q. v.).

Añjana

Añjana (nt.) [from añjati2] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaṇha ii. and kāla1 note). -- 1. Vin i.203 (five kinds viz. kāl°, ras°, sot°, geruka, kapalla); D i.7, 12; DA i.98 (khār°); 284; DhA iii.354 (akkhi° eye -- salve). -- 2. glossy, jet -- black J i.194; ii.369; v.416. The reading añjana at A iv.468 is wrong, it should be corrected into thanamajjanamattaṇ. See also pacc°. In meaning collyrium box at Th 2, 413 (= añjana -- nāḷi ThA 267); DhA ii.25. -- akkhiha with anointed eyes Th 1, 960. -- upapisana perfume to mix with ointment Vin i.203; ii.112. -- cuṇṇa aromatic powder DhsA 13. -- nāḷi an ointment tube, collyrium box ThA 267. -- rukkhā N. of a tree ("black" tree) J i.331. -- vaṇṇa of the colour of collyrium, i. e. shiny, glossy, dark, black D ii.18 (lomāni); J i.138 (kesā), 194; ii.369; PvA 258 (vana).

Añjanī

Añjanī (f.) [fr. añjana] a box for ointment, a collyrium pot Vin i.203, 204; ii.135; iv.168; M ii.65 = Th 1, 773.

Añjanisālākā

Añjanisālākā (f.) a stick to put the ointment on with Vin i.203; ii.135; J iii.419.

Añjaya

Añjaya (adj.) [from añjati1] straight J iii.12 (vv. 11. ajjava & and ājjava better?) expld by C. as ujuka, akuṭila. See also ajjava. Should we assume misreading for añjasa?

Añjali

Añjali [cp. Sk. añjali, fr. añjati1] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasanakha -- samodhāna -- samujjalaṇ añjaliṇ paggayha). Only in stock phrases (a.) añjaliṇ paṇāmeti to bend forth the outstretched hands Vin ii.188; D i.118; Sn 352; Sn p. 79. (b.) °ṇ paggaṇhāti to perform the a. salutation J i.54; DhA iv.212; VvA 7, 312 (sirasiṇ on one's head); PvA 93. (c.) °ṇ karoti id. PvA 178; cp. katañjali (adj.) with raised hands Sn 1023; J i.17; PvA 50, and añjalikata id. Pv ii.1220. Cp. pañjali -- kamma respectful salutation, as above A i.123; ii.180; iv.130; Vv 788, 8316; DhA i.32. -- karaṇīya (adj.) that is worthy of being thus honoured D iii.5; A ii.34; iii.36; iv.13 sq.; It 88.

Añjalikā

Añjalikā (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 15 (expld at VvA 24 as dasanakha -- samodhāna samujjalaṇ añjaliṇ sirasi paggaṇhantī guṇa -- viṣiṭṭhāṇaṇ apacayāṇaṇ akāsiṇ).

Añjasa

Añjasa [Sk. āñjasa (?). Cp. ārjava = P. ajjava, see añjati1 & añjaya] straight, straightforward (of a road) D i.235; J i.5; Th 2, 99; Vv 5020 (cp. VvA 215); VvA 84 (= akuṭila); Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. pañjasa.

Añjita

Añjita [Sk. ankta & añjayita, pp. of añjeti] smeared, anointed J i.77 (su -- añjitāni akkhīni); iv.421 (añjitakakha).

Añña

Añña (pron.) [Vedic anya, with compar. suff. ya; Goth. anpar; Ohg. andar; formation with n analagous to those with l in Gr. a)/llos (a)/ljos), Lat. alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see na1 and cp. a3] another etc. -- A. By itself: 1. other, not the same, different, another, somebody else (opp. oneself) Vin iii.144 (añña, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attāṇa), 165; J i.151 (opp. attano); ii.333 (aññaṇ vyākaroti give a diff. answer). -- 2. another one, a second; nt. else, further Sn 1052 (= uttariṇ nt. Nd2 17); else J i.294. aññaṇ kiñci (indef.) anything else J i.151. yo añño every other, whoever else J i.256. -- 3. aññe (pl.) (the) others, the rest Sn 189, 663, 911; Dh 43, 252, 355; J i.254. -- B. del. in correlation: 1. copulative. añña . . añña the one . . the other (. . the third etc.); this, that & the other; some . . some Vin i.15; Miln 40; etc. <-> 2. reciprocative añño aññaṇ, aññamaññaṇ, aññoññaṇ one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in sg.; cp. Gr. a)/llh/lwn, allh/lous in pl.). (a.) añño aññaṇ Dh 165. (b.) aññamañña (cp. BSk. añyamañya M Vastu ii.436), as pron.: n'ālaṇ aññamaññaṇaṇa sukhāya vā dukkhāya vā D i.56 = S iii 211. n'aññamaññaṇaṇa dukkhaṇ iccheyya do not wish evil to each other Sn 148. daṇḍehi aññamaññaṇ upakkamanti (approach each other) M i.86 = Nd2 199. °ṇ agāravo viharati A iii.247. dve janā °ṇ ghātayiṇsu (slew each other) J i.254. aññamaññaṇ hasanti J v.111; °ṇ musale hantvā J v.267. °ṇ daṇḍābhigāṭeṇa PvA 58; or adj.: aññamaññaṇ veraṇ bandhiṇsu (established mutual enmity) J ii.353; °ṇ piyaṇvāsaṇ vasiṇsu J ii.153; aññamaññaṇ accayaṇ desetvā (their mutual mistake) DhA i.57; or adv. dve

pi aññamaññaṃ paṭibaddha citta ahesuṃ (in love with each other) J iii.188; or ° -- : aññamañña -- paccaya mutually dependent, interrelated Ps ii.49, 58. <-> (c.) aññoñña (° --) J v.251 (°nissita); Dāvs v.45 (°bhinna). -- 3. disjunctive añña . . añña one . . the other, this one . . . that one, different, different from aññaṃ jīvaṃ . . aññaṃ sarīraṃ one is the soul . . the other is the body, i. e. the soul is different from the body D i.157; M i.430; A v.193; añña va sañña bhavissati añño attā D i.187. Thus also in phrase aññaṃ aṇṇaṃ opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin ii.85 (paṭicarati make counter -- charges); D i.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññaṃ kayiramānaṃ aṇṇena sambharati). <-> anañña (1) not another, i. e. the same, self -- same, identical M i.256 (= ayaṃ). -- (2) not another, i. e. alone, by oneself, oneself only Sn 65 (°posin; opp. paraṃ) = Nd 4, cp. Nd2 36. -- (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anañña: and no other or no more, only two). See also under cpds. -- ādisa different J vi.212, °tā difference PvA 243. -- khantika acquiescing in diff. views, following another

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faith (see khantika) D i.187; M i.487. -- titthiya an adherent of another sect, a non -- Buddhist.; D iii.115; M i.494, 512; P ii.21, 32 sq., 119; iii.116 sq.; iv.51, 228; v.6, 27 sq.; A i.65, 240; ii.176; iv.35 sq.; Vin i.60; J i.93; ii.415. -- ditthika having diff. views (combd. with añña -- khantika) D i.187; M i.487. -- neyya (an°) not to be guided by somebody else, i. e. independent in one's views, having attained the right knowledge by oneself (opp. para°) Sn 55, 213, 364. -- mano (an°) (adj.) not setting one's heart upon others Vv 115 (see VvA 58). -- vāda holding other views, an° (adj.) Dpvs iv.24. -- vādaka one who gives a diff. account of things, one who distorts a matter, a prevaricator Vin iv.36. -- vihitā being occupied with something else, distracted, absent -- minded Vin iv.269; DhA iii.352, 381; °tā distraction, absentmindedness DhA i.181. -- saraṇa (an°) not betaking oneself to others for refuge, i. e. of independent, sure knowledge S iii.42 = v.154. -- sita dependent or relying on others Sn 825.

Aññatama

Aññatama (pron. adj.) [añña + superl. suff. tama; see also aññatara] one out of many, the one or the other of, a certain, any Mhvs 38, 14.

Aññatara

Aññatara (pron. adj.) [Sk. anyatara, añña + compar. suff. tara, cp. Lat. alter, Goth. anpar etc.] one of a certain number, a certain, somebody, some; often used (like eka) as indef. article "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J i.221, 253; ii.132 etc. devaññatara a certain god, i. e. any kind of god S iv.180 = A iv.461.

Aññattha

Aññattha (adv.) [from añña = aññatra, adv. of place, cp. kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereto) J i.291; ii.154; DhsA 163; DhA i.212; iii.351; PvA 45; Mhvs 4, 37; 22, 14.

Aññatra

Aññatra (adv.) [anya + tra, see also aññattha] elsewhere, somewhere else J v.252; Pv iv.162. In compn. also = añña°, e. g. aññatra -- yoga (adj.) following another discipline D i.187; M i.487. -- As prep. c. abl. (and instr.) but, besides, except, e. g. a. iminā tapo -- pakkamena D i.168; kiṃ karaṇīyaṃ a. dhammacariyāya S i.101; ko nu aññatram -- ariyehi who else but the Nobles Sn 886 (= ṭhapetvā sañña -- mattena SnA 555). -- kiṃ aññatra what but, i. e. what else is the cause but, or: this is due to; but for D i.90 (vusitavā -- mānī k. a. avusitattā); S i.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).

Aññathatta

Aññathatta (nt.) [aññathā + tta] 1. change, alteration S iii.37; iv.40; A i.153; iii.66; Kvu 227 (= jarā C, cp. Kvu trsl. 55 n. 2); Miln 209. -- 2. difference J i.147; It 11. -- 3. erroneous supposition, mistake Vin ii.2; S iii.91; iv.329. -- 4. fickleness, change of mind, doubt, wavering, M i.448, 457 (+ domanassa); J i.33 (cittaṅ); PvA 195 (cittassa).

Aññathā

Aññathā (adv.) [añña + thā] in a different manner, other- wise, differently S i.24; Sn 588, 757; DhsA 163; PvA 125, 133. anaññathā without mistake Vv 4418; anaññatha (nt.) certainty, truth Ps ii.104 (= tatha). -- bhāva (1) a different existence A ii.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstableness D i.36; S ii.274; iii.8, 16, 42; Vbh 379. -- bhāvin based on difference S iii.225 sq.; iv.23 sq., 66 sq.; an° free from difference Vin i.36.

Aññadatthu

Aññadatthu (adv.) [lit. aññad atthu let there be anything else, i. e. be it what it will, there is nothing else, all, everything, surely] part. of affirmation = surely, all -- round, absolutely (ekaṇsa -- vacane nipāto DA i.111) only, at any rate D i.91; ii.284; Sn 828 (na hṃ aññadatthṃ atthi pasaṇsa -- lābhā, expld. SnA 541 as na hi ettha pasaṇsa -- lābhato añño attho atthi, cp. also Nd1 168); Miln 133; VvA 58; PvA 97, 114. -- dasa sure -- seeing, seeing everything, all pervading D i.18; iii.135, 185; A ii.24; iii.202; iv.89, 105; It 15.

Aññadā

Aññadā (adv.) [añña + dā, cp. kadā, tadā, yadā] at another time, else, once S iv.285; J v.12; DhA iv.125.

Aññā

Aññā (f.) [Sk. ājñā, = ā + jñā, cp. ājānāti] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis (cp. on term Compend. 176 n. 3 and Psalms of Brethren introd. xxxiii.) M i.445; S i.4 (sammad°), 24 (aññāya nibbuta); ii.221; v.69, 129 (ditṭhDeva dhamme), 133, 237; A iii.82, 143, 192; v.108; It 39 sq., 53, 104; Dh 75, 96; Kh vii.11; Miln 334. -- aññaṅ vyākaroṭi to manifest ones Arahantship (by a discourse or by mere exclamation) Vin i.183; S ii.51 sq., 120; iv.139; v.222; J i.140; ii.333. See also arahatta. -- atthika desirous of higher knowledge Pv iv.114. -- āraḍhana the attainment of full insight M i.479. -- indriya the faculty of perfect knowledge or of knowledge made perfect D iii.219; S v.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60. -- citta the thought of gnosis, the intention of gaining Arahantship S ii.267; A iii.437. -- paṭivedha comprehension of insight Vin ii.238. -- vimokkha deliverance by the highest insight Sn 1105, 1107 (Nd 19: vuccati arahatta - vimokkho).

Aññāṇa

Aññāṇa (nt.) [a + ñāṇa] ignorance; see ñāṇa 3 e.

Aññāṇaka

Aññāṇaka (nt.) [Demin. of aññāṇa] ignorance Vin iv.144.

Aññāṇin

Aññāṇin (adj.) [a + ñāṇin] ignorant, not knowing DhA iii.106.

Aññāta

Aññāta1 [pp. of ājānāti, q. v.] known, recognised Sn 699. an° what is not known, in phrase anaññāta -- ññassāmīṇṇ indriya the faculty of him (who believes): "I shall know what is not known (yet)" D iii.219; S v.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191. -- mānin one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A iii.175 sq.; Th 1, 953.

Aññāta

Aññāta2 [a + ñāta] unknown, see ñāta.

Aññātaka

Aññātaka1 [a + ñātaka, cp. Sk. ajñāti] he who is not a kinsman DhA i.222.

Aññātaka

Aññātaka2 (adj.) [Demin. of aññāta2] unknown, unrecognisable, only in phrase °vesena in unknown form, in disguise J i.14; iii.116; v.102.

Aññātar

Aññātar [n. ag. to ājānāti] one who knows, a knower of D ii.286; M i.169; S i.106 (dhammassa); Kvu 561.

Aññātāvin

Aññātāvin (adj. -- n.) [from ājānāti] one who has complete insight DhsA 291. -- indriya (°tāvṇ indr.) the faculty of one whose knowledge is made perfect Dhs 555 (cp. Dhs trsl. 150) and same loci as under aññindriya (see aññā).

Aññātukāma

Aññātukāma (adj.) [ā + jñātuṇ + kāma] desirous of gaining right knowledge A iii.192. See ājānāti.

Aññāya

Aññāya [ger. of ājānāti, q. v. for detail] recognising, knowing, in the conviction of S i.24; A iii.41; Dh 275, 411.

Aññoñña

Aññoñña see añña B 2 c.

Añhamāna

Añhamāna [Sk. aśnāna, ppr. med. of aśnāti, aś to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have asamāna. SnA 284 expls. by āhārayamāna.

Aṭaṭa

Aṭaṭa [BSk. aṭaṭa (e. g. Divy 67), prob. to aṭ roam about. On this notion cp. description of roaming about in Niraya at Nd1 405 bottom] N. of a certain purgatory or Niraya A v.173 = Sn p. 126.

Aṭaṇaka

Aṭaṇaka (adj.) [cp. Sk. aṭana, to aṭ] roaming about, wild J v.105 (°gāvī).

Aṭanī

Aṭanī (f.) a support a stand inserted under the leg of a bedstead Vin iv.168; Sām. Pās. on Pāc. 14 (quoted Min.

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Pāt. 86 and Vin iv.357); DhA i.234; J ii.387, 425, 484 supports of a seat. Morris J. P. T. S. 1884, 69 compares Marāṭhi aḍaṇī a three -- legged stand. See also Vin Texts ii.53.

Aṭala

Aṭala (adj.) [cp. Sk. aṭṭa & aṭṭālaka stronghold] solid, firm, strong, only in phrase aṭaliyo upāhanā strong sandals M ii.155 (vv. ll. pataliye & agaliyo) = S i.226 (vv. ll. āṭaliyo & āṭaliko). At the latter passage Bdhgh. expls. gaṇaṅgaṇ -- ūpāhanā, Mrs. Rh. D. (Kindred Sayings i.291) trsls. "buskined shoes".

Aṭavī

Aṭavī (f.) [Sk. aṭavī: Non -- Aryan, prob. Dravidian] 1. forest, woods J i.306; ii.117; iii.220; DhA i.13; PvA 277. <-> 2. inhabitant of the forest, man of the woods, wild tribe J vi.55 (= aṭavicorā C.). -- rakkhika guardian of the forest J ii.335. -- sankhepa at A i.178 = iii.66 is prob. faulty reading for v. l. °sankopa "inroad of savage tribes".

Aṭṭa

Aṭṭa1 [cp. see aṭṭaka] a platform to be used as a watch- tower Vin i.140; DA i.209.

Aṭṭa

Aṭṭa2 [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin iv.224; J ii.2, 75; iv.129 (°ṇ vinicchīnāti to judge a cause), 150 (°ṇ tīreti to see a suit through); vi.336.

Aṭṭa

Aṭṭa3 [Sk. āṛta, pp. of ardati, ṛd to dissolve, afflict etc.; cp. Sk. āṛdra (= P. adda and alla); Gr. a)/rdw to moisten, a)/rda dirt. See also aṭṭiyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= pīlita ThA 271); J iv.293 (= ātura C.); Vv 809 (= attita upadduta VvA 311). Often -- °: inaṭṭa oppressed by debt M i.463; Miln 32; chāt° tormented by hunger VvA 76; vedan° afflicted by pain Vin ii.61; iii.100; J i.293; sūcīk° (read for sūcikatṭha) pained by stitch Pv iii.23. -- ssara cry of distress Vin iii.105; S ii.255; J i.265; ii.117; Miln 357; PvA 285.

Aṭṭaka

Aṭṭaka [Demin. of aṭṭa1] a platform to be used as a watch- house on piles, or in a tree Vin i.173; ii.416; iii.322, 372; DA i.209.

Aṭṭāna

Aṭṭāna at Vin ii.106 is obscure, should it not rather be read with Bdhgh as aṭṭhāna? (cp. Bdhgh on p. 315).

Aṭṭāla

Aṭṭāla [from aṭṭa] a watch -- tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J iii.160; v.373; Miln 1, 330; DhA iii.488.

Aṭṭālaka

Aṭṭālaka [Sk. aṭṭālaka] = aṭṭāla; J ii.94, 220, 224; vi.390, 433; Miln 66, 81.

Aṭṭita

Aṭṭita (& occasionally addita, e. g. Pv ii.62; Th 2, 77, 89; Th 1, 406) [Sk. ardata, pp. of ardayati, Caus. of ardati, see aṭṭa3] pained, distressed, grieved, terrified Th 1, 157; J ii.436; iv.85 (v. l. addhita); v.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs i.66; ii.23; xiii.9; Sdhp 205. <-> See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47.

Aṭṭiyati & Aṭṭiyati

Aṭṭiyati & Aṭṭiyati [Denom. fr. aṭṭa3, q. v.] to be in trouble or anxiety, to be worried, to be incommmodated, usually combd. with harāyati, e. g. D i.213 (+ jigucchati); S i.131; M i.423; Pv i.102 (= aṭṭa dukkhitā PvA 48), freq. in ppr. aṭṭiyamāna harayāmāna (+ jigucchamāna) Vin ii.292; J i.66, 292; It 43; Nd2 566; Ps i.159. <-> Spelling sometimes addiyāmi, e. g. Th 2, 140. -- pp. aṭṭita & addita.

Aṭṭiyana

Aṭṭiyana (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA ii.179.

Aṭṭha

Aṭṭha1 [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. aṣta, Gr. o)ktw/, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] num. card, eight, decl. like pl. of adj. in -- a. A. The number in objective significance, based on natural phenomena: see cpds. °angula, °nakha, °pada, °pāda. B. The number in subjective significance. -- (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakukkūṭe aṭṭha jīva -- k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA i.213. sanghassa a salākabhattaṇ dāpesi VvA 75 = DhA iii.104. a. piṇḍapātāni adadaṇ Vv 348. a. vattha -- yugāni (a double pair as offering) PvA 232, a therā PvA 32. -- The highest respectability is expressed by 8 X 8 = 64, and in this sense is freq. applied to gifts, where the giver gives a higher potency of a pair (23). Thus a "royal" gift goes under the name of sabb -- aṭṭhakaṇ dānaṇ (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA ii.45, 46, 71. In the same sense aṭṭha kahāpaṇā (as gift) DhA ii.41; aṭṭha -- aṭṭhakā dibbākāṇṇā Vv 673 (= catusaṭṭhi VvA 290); aṭṭhaṭṭhaka Dpvs vi.56. Quite conspicuous is the meaning of a "couple" in the phrase satt -- aṭṭha 7 or 8 = a couple, e. g. sattaṭṭha divasā, a week or so J i.86; J ii.101; VvA 264 (saṇvaccharā years). -- (b.) used as definite measure of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpaṇā J i.483; iv.138; VvA 76; Miln 291. -- In distances: a. karisā

DhA ii.80; iv.217; PvA 258; a. usabhā J iv.142. <-> (c.) in combn. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus aṭṭha satāṃ 800, Sn 227. As denotation of wealth (cp. below under 18 and 80): a -- °sata -- sahassa -- vibhava DhA iv.7. But aṭṭhasata at S iv.232 means 108 (3 X 36), probably also at J v.377. -- aṭṭha sahassaṃ 8000 J v.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combn. with any other decimal (18, 28, 38 etc.): (a) 80 (asīti) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyañjana), besides the 32 main signs (see dvattiṅsa) VvA 213 etc. Freq. as measure of riches, e. g. 80 waggon loads Pv ii.75; asīti -- koṭivibhava DhA iii.129; PvA 196; asīti hattho ubbedho rāsi (of gold) VvA 66, etc. See further references under asīti. -- (b) The foll. are examples of 8 with other decimals: 18 aṭṭhādasā (only M iii.239: manopavicārā) & aṭṭhārasa (this the later form) VvA 213 (avenika -- buddhadhammā: Bhagavant's qualities); as measure J vi.432 (18 hands high, of a fence); of a great mass or multitude: aṭṭhārasa koṭiyo or °koṭi, 18 koṭis J i.92 (of gold), 227; iv.378 (°dhana, riches); DhA ii.43 (of people); Miln 20 (id.); a. akkhohini -- sankhāsēnā J vi.395. a. vatthū Vin ii.204. -- 28 aṭṭhavāsati nakkhattāni Nd1 382; paṭisallāṇagunā Miln 140. -- 38 aṭṭhatiṅsā Miln 359 (rājaparīsā). -- 48 aṭṭhacattārīsāṃ vassāni Sn 289. -- 68 aṭṭhasaṭṭhi Th 1, 1217 °sitā savitakkā, where id. p. at S i.187 however reads atha saṭṭhi -- tasitā vitakkā; J i.64 (turiya -- sataśahassāni) <-> 98 aṭṭhanavuti (cp. 98 the age of Eli, 1 Sam. iv.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). -- (2) As number of symmetry or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. °aṇsa and °angika. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 X 8 under 1 a) -- J v.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaṃ manussabhāvaṃ: the 8 unlucky signs). In progression: J iv.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparukkha at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA iv.3. -- aṇsa with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D i.76 = M iii.121 (maṇi veḷuriyo a.); Miln 282 (maṇiratanaṃ subhaṃ jātimaṇaṃ a.) of the pillars of a heavenly palace (Vimāna) J vi.127 = 173 = Vv 782 (a. sukātā thambhā); Vv 8415 (āyataṇsa = āyatā hutvā aṭṭha -- soḷasadvattiṅsādi -- aṇsavanto VvA 339). Of a ball of string Pv

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iv.328 (gulaparimaṇḍala, cp. PvA 254). Of geometrical figures in general Dhs 617. -- anga (of) eight parts, eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on significance of aṭṭha in this connection), in compn. with °upeta characterised by the eight parts (i. e. the observance of the first eight of the commandments or vows, see sīla & cp. anga 2), of uposatha, the fast -- day A i.215; Sn 402 (Sn A 378 expls. ekam pi divasaṃ aparicajanto aṭṭhangupetaṃ uposathaṃ upavassa); cp. aṭṭhanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aṭṭāṅga -- samanvāgata upavāsa, e. g. Divy 398; Sp. Av. Ś i.338, 399; also vrata Av. Ś i.170. In the same sense aṭṭhangupeta pāṭihāriyapakkha (q. v.) Sn 402, where Vv 156 has °susamāgata (expld. at VvA 72 by pānātipātā veramaṇī -- ādīhi aṭṭhaṃ angehi samannāgata). °samannāgata endowed with the eight qualities (see anga 3), of rājā, a king D i.137 sq., of brahmāsara, the supreme or most excellent voice (of the Buddha) D ii.211; J i.95; VvA 217. Also in Buddh. Sk. aṭṭāṅgopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś i.149. -- angika having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2); of the uposatha (as in prec. aṭṭhangupeta uposatha) Sn 401; of the "Eightfold Noble Path" (ariyo a. maggo). (Also in BSk. as aṭṭāṅgika mārga, e. g. Lal. Vist. 540, cp. aṭṭāṅgamārgadeśika of the Buddha, Divy 124, 265); D i.156, 157, 165; M i.118; It 18; Sn 1130 (magga uttama); Dh 191, 273; Th 2, 158, 171; Kh iv.; Vin i.10; Nd2 485; DA i.313; DhA iii.402. -- angula eight finger -- breadths thick, eight inches thick, i. e. very thick, of double thickness J ii.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula). -- addha (v. l. addhaṭṭha) half of eight, i. e. four (°pāda) J vi.354, see also addha1. -- nakha having eight nails or claws J vi.354 (: ekekaṣiṇ pāde dvinnāṃ dvinnāṃ khurāṇāṃ vasena C.). -- nava eight or nine DhA iii.179. -- pada 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i. e. on each side (DA i.85: ekekaṃ pantiyā aṭṭha aṭṭha padāni assā ti), cp. dasapada D i.6. -- 2. eightfold, folded or plaited in eight, cross -- plaited (of hair) Th 1, 772 (aṭṭhāpada -- katā kesā); J ii.5 (°tṭhapana = cross -- plaiting). -- padaka a small square (1/8), i. e. a patch Vin i.297; ii.150. -- pāda an octopod, a kind of (fabulous) spider (or deer?) J v.377; vi.538; cp. Sk. aṣṭapāda = śarabha a fabulous eight -- legged animal. -- mangala having

eight auspicious signs J v.409 (expld. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). -- vanka with eight facets, lit. eight -- crooked, i. e. polished on eight sides, of a jewel J vi.388. -- vidha eightfold Dh 219.

Atṭha

Atṭha2 see attha.

Atṭhaka

Atṭhaka (adj.) [Sk. aṣṭaka] -- 1. eightfold Vin i.196 = Ud 59 (°vaggikāni); VvA 75 = DhA iii.104 (°bhatta). -
- 2. °ā (f.) the eight day of the lunar month (cp. atṭhamī), in phrase rattīsu antarāṭṭhakāsu in the nights between the eighths, i. e. the 8th day before and after the full moon Vin i.31, 288 (see Vin Texts i.130n); M i.79; A i.136; Miln 396; J i.390. -- 3. °ṇ (nt.) an octad Vv 672 (atṭh° eight octads = 64); VvA 289, 290. On sabbatṭhaka see atṭha B 1 a. See also antara.

Atṭhama

Atṭhama (num. ord.) [Sk. aṣṭama, see atṭha1] the eighth Sn 107, 230 (cp. KhA 187), 437. -- f. °ī the eighth day of the lunar half month (cp. atṭhakā) A i.144; Sn 402; Vv 166 (in all three pass. as pakkhassa cātuddasī pañcadasī ca atṭhamī); A i.142; Sn 570 (ito atthami, scil. divase, loc.).

Atṭhamaka

Atṭhamaka = atṭhama the eighth. -- 1. lit. Miln 291 (att° self -- eighth). -- 2. as tt. the eighth of eight persons who strive after the highest perfection, reckoned from the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is called a sotāpanna (q. v.) Kvu 243 -- 251 (cp. Kvu trsl. 146 sq.); Nett 19, 49, 50; Ps ii.193 (+ sotāpanna).

Atṭhāna

Atṭhāna (nt.) [ā + ṭṭhāna] stand, post; name of the rub- bing -- post which, well cut & with incised rows of squares, was let into the ground of a bathing -- place, serving as a rubber to people bathing Vin ii.105, 106 (read atṭhāne with BB; cp. Vin ii.315).

Atṭhi°

Atṭhi°1 [= attha (atṭha) in compn. with kar & bhū, as freq. in Sk. and P. with i for a, like citti -- kata (for citta°), angī -- bhūta (for anga°); cp. the freq. combn. (with similar meaning) manasi -- kata (besides manasā -- k.), also upadhikaroti and others. This combn. is restricted to the pp and der. (°kata & °katvā). Other explns. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in combn. with katvā: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase atṭhikatvā manasikatvā D ii.204; M i.325, 445; S i.112 sq. = 189, 220; v.76; A ii.116; iii.163; J i.189; v.151 (: attano atthikabhāvaṇ katvā atthiko hutvā sakkaccaṇ suṇeyya C.); Ud 80 (: adhikicca, ayaṇ no attho adhigantabbo evaṇ sallakkhetvā tāya desanāya atthikā hutvā C.); Sdhp 220 (°katvāna).

Atṭhi

Atṭhi2 (nt.) [Sk. asthi = Av. asti, Gr. o)/steon, o)/strakon, a)s- tra/galos; Lat. os (*oss); also Gr. o)/zos branch Goth. asts] <-> 1. a bone A i.50; iv.129; Sn 194 (°nahāru bones & tendons); Dh 149, 150; J i.70; iii.26, 184; vi.448 (°vedhin); DhA iii.109 (300 bones of the human body, as also at Suśruta iii.5); KhA 49;

PvA 68 (°camma -- nahāru), 215 (gosīs°); Sdhp 46, 103. -- 2. the stone of a fruit J ii.104. -- kankala [Sk. °kankālā] a skeleton M i.364; cp. °sankhalika. -- kadali a special kind of the plantain tree (Musa Sapientum) J v.406. -- kalyāṇa beauty of bones DhA i.387. -- camma bones and skin J ii.339; DhA iii.43; PvA 68 -- taca id. J ii.295. -- maya made of bone Vin ii.115. -- miñjā marrow A iv.129; DhA i.181; iii.361; KhA 52. -- yaka (T. aṭṭhiyaka) bones & liver S i.206. -- sankhalikā [B. Sk. °śakalā Sp. Av. Š i.274 sq., see also aṭṭhika°] a chain of bones, i. e. a skeleton DhA iii.479; PvA 152. -- sanghāṭa conjunction of bones, i. e. skeleton Vism 21; DhA ii.28; PvA 206. -- sañcaya a heap of bones It 17 = Bdhd 87. -- saññā the idea of bones (cp. aṭṭhika°) Th 1, 18. -- saṇṭhāna a skeleton Sdhp 101.

Aṭṭhika

Aṭṭhika1 (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M iii.92; J i.265, 428; vi.404; PvA 41. -- 2 = aṭṭhi 2 kernel, stone DhA ii.53 (tāl°); Mhvs 15, 42. -- sankhalikā a chain of bones, a skeleton A iii.324 see also under kaṭaṭṭhika. -- saññā the idea of a skeleton S v.129 sq.; A ii.17; Dhs 264.

Aṭṭhika

Aṭṭhika2 at PvA 180 (sūcik°) to be read aṭṭita (q. v.) for aṭṭika.

Aṭṭhita

Aṭṭhita1 see ṭhita.

Aṭṭhita

Aṭṭhita2 [ā + ṭhita] undertaken, arrived at, looked after, considered J ii.247 (= adhiṭṭhita C.).

Aṭṭhita

Aṭṭhita3 see atthika.

Aṭṭhilla

Aṭṭhilla at Vin ii.266 is expld. by Bdgh on p. 327 by gojanghaṭṭika, perhaps more likely = Sk. aṣṭhīlā a round pebble or stone.

Aḍḍha

Aḍḍha1 (& addha) [etym. uncertain, Sk. ardha] one half, half; usually in compn. (see below), like diyaḍḍha 1 1/2 (°sata 150) PvA 155 (see as to meaning Stede, Peta Vatthu p. 107). Note. aḍḍha is never used by itself, for "half" in absolute position upaḍḍha (q. v.) is always used. -- akkhika with furtive glance ("half an eye") DhA iv.98. -- aṭṭha half of eight, i. e. four (cp. aṭṭhaḍḍha) S ii.222 (°ratana); J vi.354 (°pāda quadruped; v. l. for aṭṭhaḍḍha). -- aḷhaka 1/2 an aḷhaka (measure) DhA iii.367. -- uḍḍha [cp.

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Mahārāṣṭrī form cauṭṭha = Sk. caturtha] three and a half J i.82; iv.180; v.417, 420; DhA i.87; Mhvs 12, 53. -- ocitaka half plucked off J i.120. -- karīsa (-- matta) half a k. in extent VvA 64 (cp. aṭṭha -- karīsa). -- kahāpaṇa 1/2 kahāpaṇa A v.83. -- kāsika (or °ya) worth half a thousand kāsiyas (i. e. of Benares monetary standard) Vin i.281 (kambala, a woollen garment of that value; cp. Vin Texts ii.195); ii.150 (bimbohanāni, pillows; so read for aḍḍhakāyikāni in T.); J v.447 (a° -- kāsigaṇikā for a -- °kāsiya° a courtesan who charges that price, in phrase a° -- k° -- gaṇikā viya na bahunnaṇ piyā manāpā). -- kumbha a half (-- filled) pitcher

Sn 721. -- kusi (tt. of tailoring) a short intermediate cross -- seam Vin i.287. -- kosa half a room, a small room J vi.81 (= a° kosantara C.). -- gāvuta half a league J vi 55. -- cūḷa (°vāhā vīhi) 1/2 a measure (of rice) Miln 102, perhaps misread for aḍḍhālha (ālha = ālhaka, cp. A iii.52), a half ālha of rice. -- tiya the third (unit) less half, i. e. two and a half VvA 66 (māsā); J i.49, 206, 255 (°sata 250). Cp. next. -- teyya = °tiya 2 1/2 Vin iv.117; J ii.129 (°sata); DA i.173 (v. l. BB for °tiya); DhA i.95 (°sata), 279; PvA 20 (°sahassa). -- telasa [cp. BSk. ardhatrāyodaśa] twelve and a half Vin i 243, 247; D ii.6 (°bhikkhusatāni, cp. tayo B 1 b); DhA iii.369. -- daṇḍaka a short stick M i.87 = A i.47; ii.122 = Nd2 604 = Miln 197. -- duka see °ruka. -- nālīka (-- matta) half a nālī -- measure full J vi.366. -- pallanka half a divan Vin ii.280. -- bhāga half a share, one half Vv 136 (= upaḍḍhabhāga VvA 61); Pv i.115. -- maṇḍala semi -- circle, semi circular sewing Vin i.287. -- māna half a māna measure J i.468 (m. = aṭṭhannaṇ nālīnaṇ nāmaṇ C.). -- māsa half a month, a half month, a fortnight Vin iii.254 (ūnak°); A v.85; J iii.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin iv.117; VvA 67; PvA 55. -- māsaka half a bean (as weight or measure of value, see māsaka) J i.111. -- māsika halfmonthly Pug 55. -- muṇḍaka shaven over half the head (sign of loss of freedom) Mhvs 6, 42. -- yoga a certain kind of house (usually with pāsāda) Vin i.58 = 96, 107, 139, 239, 284; ii.146. Acc. to Vin T. i.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supaṇṇa vankageha "like a Garuḷa bird's crooked wing", i. e. where the roof is bent on one side. -- yojana half a yojana (in distance) J v.410; DA i.35 (in expln. of addhāna -- magga); DhA i.147; ii.74. -- rattā midnight A iii.407 (°aṇ adv. at m.); Vv 8116 (°rattāyaṇ adv. = aḍḍharattīyaṇ VvA 315); J i.264 (samaye); iv.159 (id.). -- ratti = °rattā VvA 255, 315 (= majjhimayāma -- samaya); PvA 155. -- ruḷa (v. l. °duka) a certain fashion of wearing the hair Vin ii.134; Bdhgh expln. on p. 319: aḍḍhadukaṇ ti udare lomaraṇṇi -- ṭhapanāṇ "leaving a stripe of hair on the stomach". -- vivata (dvāra) half open J v.293.

Aḍḍha

Aḍḍha2 (adj.) [Sk. āḍhya fr. ṛddha pp. of ṛdh, ṛdhnote & ṛdhyate (see ijḡhati) to thrive cp. Gr. a)/lqomai thrive, Lat. alo to nourish. Cp. also Vedic iḍā refreshment & P. iddhi power. See also āḷhiya] rich, opulent, wealthy, well -- to -- do; usually in combn. with mahaddhana & mahābhoga of great wealth & resources (foll. by pahūta -- jātarūparajata pahūta vittūpakaraṇa etc.). Thus at D i.115, 134, 137; iii.163; Pug 52; DhA i.3; VvA 322; PvA 3, 78 etc. In other combn. Vv 314 (°kula); Nd2 615 (Sakka = aḍḍho mahaddhano dhanavā); DA i.281 (= issara); DhA ii.37 (°kula); Sdhp 270 (satasākh°), 312 (guṇ°), 540 sq. (id.), 561.

Aḍḍhaka

Aḍḍhaka (adj.) wealthy, rich, influential J iv.495; Pv ii.82 (= mahāvibhava PvA 107).

Aḍḍhatā

Aḍḍhatā (f.) [abstr. to aḍḍha] riches, wealth, opulence Sdhp 316.

Aṇa

Aṇa [Sk. ṛṇa; see etym. under iṇa, of which aṇa is a doublet. See also āṇaṇya] debt, only in neg. anaṇa (adj.) free from debt Vin i.6 = S i.137, 234 = D ii.39; Th 2, 364 (i. e. without a new birth); A ii.69; J v.481; ThA 245.

Aṇu

Aṇu (adj.) [Sk. aṇu; as to etym. see Walde Lat. Wtb. under ulna. See also āṇi] small, minute, atomic, subtle (opp. thūla, q. v.) D i.223; S i.136; v.96 (°bija); Sn 299 (anuto aṇuṇ gradually); J iii.12 (= appamattaka); iv.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. Note aṇu is freq. spelt anu, thus usually in cpd. °matta. - thūla (aṇuṇthūla) fine and coarse, small & large Dh 31 (= mahantaṇ ca khuddakaṇ ca DhA i.282), 409 = Sn 633; J iv.192; DhA iv.184. -- matta of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M iii.134; A

ii.22); Dpvs iv.20. The spelling is anumatta at D i.63 = It 118; Dh 284; DA i.181; Sdhp 347. -- saḡata accompanied by a minimum of, i. e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

Aṇuka

Aṇuka (adj.) = aṇu Sn 146, KhA 246.

Aṇḍa

Aṇḍa (nt.) [Etym. unknown. Cp. Sk. aṇḍa] 1. an egg Vin iii.3; S ii.258; M i.104; A iv.125 sq. -- 2. (pl.) the testicles Vin iii.106. -- 3. (in camm°) a water -- bag J i.249 (see Morris J. P. T. S. 1884, 69). -- kosa shell of eggs Vin iii.3 = M i.104; A iv.126, 176. -- cheda(ka) one who castrates, a gelder J iv.364, 366. -- ja 1. born from eggs S iii.241 (of snakes); M i.73; J ii.53 = v.85; Miln 267. -- 2. a bird J. v.189. -- bhārin bearing his testicles S ii.258 = Vin iii.100. -- sambhava the product of an egg, i. e. a bird Th 1, 599. -- hāraka one who takes or extirpates the testicles M i.383.

Aṇḍaka

Aṇḍaka1 (nt.) = aṇḍa, egg DhA i.60; iii.137 (sakun°).

Aṇḍaka

Aṇḍaka2 (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍaka into c° aṇḍaka seems very plausible. As to meaning cp. DhsA 396 and see Dhs trsl. 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to ard, as in aṭṭa3] only used of vācā, speech: harsh, rough, insolent M i.286; A v.265, 283, 293 (gloss kaṇṭakā); J iii.260; Dhs 1343, cp. DhsA 396.

Aṇṇa

Aṇṇa (food, cereal). See passages under aparāṇṇa & pubbaṇṇa.

Aṇṇava

Aṇṇava (nt.) [Sk. arṇa & arṇava to ṛ, ṛṇoti to move, Idg. *er to be in quick motion, cp. Gr. o)/rnumi; Lat. orior; Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm 3175) M i.134; S i.214; iv.157 (mahā udak°); Sn 173 (fig. for saṇsāra see SnA 214), 183, 184; J i.119 (°kucchi), 227 (id.); v.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). -- 2. a stream, river J iii. 521; v.255.

Aṇha

Aṇha [Sk. ahna, day, see ahan] day, only as -- ° in apar°, pubb°, majjh°, sāy°, q. v.

Atakkaka

Atakkaka (adj.) [a + takka2] not mixed with buttermilk J yi.21.

Ataccha

Ataccha (nt.) [a + taccha2] falsehood, untruth D i.3; J vi.207.

Ati

Ati (indecl.) [sk. ati = Gr. e)/ti moreover, yet, and; Lat. et and, Goth. ip; also connected with Gr. ata/r but, Lat. at but (= over, outside) Goth. appan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position adverbially (only as ttg.): in excess, extremely, very (cp. ii.3) J vi.133 (ati uggata C. = accuggata T.), 307 (ati ahitaṇ C. = accāhitaṇ T.). II. as prefix, meaning. -- 1. on to, up to, towards, until; as far as: accanta up to the end; aticchatī to go further, pass on; atipāta "falling on to"; attack slaying; atimāpeti to put damage on to, i. e. to destroy. -- 2. over, beyond, past, by, trans -- ; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimaññati to put one's "manas" over, to despise; atirocati to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atīta past, gone beyond. -- Also with

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verbal derivations: accaya lapse, also sin, transgression ("going over"); atireka remainder, left over; atisaya overflow, abundance; atisāra stepping over, sin. -- 3. exceedingly, in a high or excessive degree either very (much) or too (much); in nominal compn. (a), rarely also in verbal compn. see (b). -- (a) with nouns & adj.: °āsanna too near; °uttama the very highest; °udaka too much water; °khippa too soon; °dāna excessive alms giving; °dāruṇa very cruel; °dīgha extremely long; °dūra too near; deva a super -- god °pago too early; °bālha too much; °bhāra a too heavy load; °manāpa very lovely; °manohara very charming; °mahant too great; °vikāla very inconvenient; °vela a very long time; °sambādha too tight, etc. etc. <-> (b.) with verb: atibhuñjati to eat excessively. III. A peculiar use of ati is its' function in reduplication -- compounds, expressing "and, adding further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a (ā), anu, ava, paṭi, vi (e. g. khaṇḍākhanda, setṭhānusetṭhi, chiddāvacchidda, angapaccanga, cunṇavicunṇa). In this function it is however restricted to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. cakkāticakkaṇ mañcātimañcaṇ bandhati to heap carts upon carts, couches upon couches (in order to see a procession) Vin iv.360 (Bdhgh); J ii.331; iv.81; DhA iv.61. -- devātideva god upon god, god and more than a god (see atideva); mānātīmāna all kinds of conceit; vankātivanka crooked all over J i.160. -- IV. Semantically ati is closely related to abhi, so that in consequence of dialectical variation we frequently find ati in Pāli, where the corresp. expression in later Sk. shows abhi. See e. g. the foll. cases for comparison: accuṇha ati -- jāta, °pīlita °brūheti, °vassati, °vāyati, °veṭheti. Note the contracted (assimilation --) form of ati before vowels is acc -- (q. v.). See also for adv. use atiriva, ativiya, atīva.

Atiambila

Ati -- ambila (adj.) [ati + ambila] too sour DhA ii.85.

Atiarahant

Ati -- arahant [ati + arahant] a super -- Arahant, one who sur- passes even other Arahants Miln 277.

Atiissara

Ati -- issara (adj.) very powerful(?) J v.441 (°bhesajja, medicin).

Atiunha

Ati -- unha (adj.) too hot PvA 37 (°ātaṇa glow). See also accuṇha (which is the usual form).

Atiuttama

Ati -- uttama (adj.) by far the best or highest VvA 80.

Atiudaka

Ati -- udaka too much water, excess of water DhA i.52.

Atiussura

Ati -- ussura (adj.) only in loc. °e (adv.) too soon after sun- rise, too early VvA 65 (laddhabhattatā eating too early).

Atieti

Ati -- eti [ati + i] to go past or beyond, see ger. aticca and pp. atīta.

Atikata

Atikata (pp.) more than done to, i. e. retaliated; paid back in an excessive degree A i.62.

Atikaddhati

Atikaddhati [ati + kaḍḍhati] to pull too hard, to labour, trouble, drudge Vin iii.17.

Atikaṇha

Atikaṇha (adj.) [ati + kaṇha] too black Vin iv.7.

Atikaruṇa

Atikaruṇa (adj.) [ati + karuṇa] very pitiful, extremely mis- erable J i.202; iv.142; vi.53.

Atikassa

Atikassa (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pul- ling (right) through J v.173 (rajjuj, a rope, through the nostrils; v. l. BB. anti°).

Atikāla

Atikāla [ati + kāla] in instr. atikālena adv. in very good time very early Vin i.70 (+ atidivā).

Atikkanta

Atikkanta [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J ii.128 (tīṇi saṇvaccharāṇi); DhA iii.133 (tayo vaye passed beyond the 3 ages of life); PvA 55 (māse °e after the lapse of a month), 74 (kati divasā °ā how many days have passed). -- mānusaka superhuman It 100; Pug 60; cp. BSk. atikrānta -- mānuṣyaka M Vastu iii.321.

Atikkantikā

Atikkantikā (f.) [Der. abstr. fr. prec.] transgressing, over- stepping the bounds (of good behaviour), lawlessness Miln 122.

Atikkama

Atikkama [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (katipayayojan°), 159 (°caraṇa sinful mode of life); Miln 158 (dur° hard to overcome); Sdhp 64.

Atikkamaṇaka

Atikkamaṇaka (adj.) [atikkamaṇa + ka] exceeding J i.153.

Atikkamati

Atikkamati [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. -- J iv.141; Dh 221 (Pot. °eyya, overcome); PvA 67 (maggena: passes by). grd. atikkamaṇīya to be overcome D ii.13 (an°); SnA 568 (dur°). ger. atikkamma D ii.12 (surpassing); It 51 (māradheyyaṇ, passing over), cp. vv. ll. under adhigayha; and atikkamitva going beyond, overcoming, transcending (J iv.139 (samuddaṇ); Pug 17; J i.162 (raṭṭhaṇ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhaḡāmaṇ beyond the village of V. PvA 168. -- pp. atikkanta (q. v.).

Atikkameti

Atikkameti [Caus. of atikkamati] to make pass, to cause to pass over J i.151.

Atikkhippaṇ

Atikkhippaṇ (adv.) [ati + khippa] too soon Vin ii.284.

Atikhaṇa

Atikhaṇa (nt.) [ati + khaṇa(na)] too much digging J ii.296.

Atikhāta

Atikhāta (nt.) = prec. J ii.296.

Atikhiṇa

Atikhiṇa (adj.) [ati + khīṇa] in cāpātikhiṇa broken bow (?) Dh 156 (expld. at DhA iii.132 as cāpāto atikhīṇā cāpā vinimuttā).

Atiga

Atiga (-- °) (adj.) [ati + ga] going over, overcoming, surmounting, getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (sīma°, cp. Nd1 99), 1096 (ogha°); Nd1 100 (= atikkanta); Nd2 180 (id.).

Atigacchati

Atigacchati [ati + gacchati] to go over, i. e. to overcome, surmount, conquer, get the better of, only in pret. (aor.) 3rd sg. accagā (q. v. and see gacchati 3) Sn 1040; Dh 414 and accagamā (see gacchati 2) Vin ii.192; D i.85; S ii.205; DA i.236 (= abhibhavitvā pavatta). Also 3rd pl. accagaṇ It 93, 95.

Atigāḷeti

Atigāḷeti [ati + gāleti, Caus. of galati, cp. Sk. vi -- gālayati] to destroy, make perish, waste away J vi.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigāḷheti (see atigāḷhita).

Atigāḷha

Atigāḷha (adj.) [ati + gāḷha 1] very tight or close, intensive J i.62. Cp. atigāḷhita.

Atigāḷhita

Atigāḷhita [pp. of atigāḷheti, Denom. fr. atigāḷha; cp. Sk. atigāhate to overcome] oppressed, harmed, overcome, defeated, destroyed J v.401 (= atipīḷita C.).

Atighora

Atighora (adj.) [ati + ghora] very terrible or fierce Sdhp 285.

Aticaraṇa

Aticaraṇa (nt.) [fr. aticarati] transgression PvA 159.

Aticarati

Aticarati [ati + carati] 1. to go about, to roam about Pv ii.1215; PvA 57. -- 2. to transgress, to commit adultery J i.496. Cp. next.

Aticaritar

Aticaritar [n. ag. of. aticarati] one who transgresses, esp. a woman who commits adultery A ii.61 (all MSS. read aticaritvā); iv.66 (T. aticarittā).

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Aticariyā

Aticariyā (f.) [ati + cariyā] transgression, sin, adultery D iii.190.

Aticāra

Aticāra [from aticarati] transgression Vv 158 (= aticca cāra VvA 72).

Aticārin

Aticārin (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārinī an adulteress S ii.259; iv.242; D iii.190; A iii.261; Pv ii.1214; PvA 151 (v. l. BB), 152; VvA 110.

Aticitra

Aticitra (adj.) [ati + citra] very splendid, brilliant, quite exceptional Miln 28.

Aticca

Aticca (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in excess, more than usual, exceedingly Sn 373, 804 (= vassasataṇ atikkamitvā Nd1 120). -- 2. failing, transgressing, sinning, esp. committing adultery J v,424; VvA 72,

Aticchati

Aticchati [*Sk. ati -- ṛcchati, ati + r, cp. aṇṇava] to go on, only occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + 'iṣ "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since iṣ does not convey the notion of movement] J iii.462; DhA iv.98 (T. aticcha, vv. ll. °atha); VvA 101; Miln 8. -- Caus. aticchāpeti to make go on, to ask to go further J iii.462. <-> Cp. icchatā.

Aticchatta

Aticchatta [ati + chatta] a "super" -- sunshade, a sunshade of extraordinary size & colours DhA 2.

Atitāta

Atitāta (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well -- born, well behaved, gentlemanly It 14 (opp. avajāta).

Atitarati

Atitarati [ati + tarati] to pass over, cross, go beyond aor. accatari S iv.157 = It 57 (°āri).

Atituccha

Atituccha (adj.) [ati + tuccha] very, or quite empty Sdhp 430.

Atituṭṭhi

Atituṭṭhi (f.) [ati + tuṭṭhi] extreme joy J i.207.

Atitula

Atitula (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 561 (= tulaṇ atīto nirupamo ti attho SnA 455).

Atitta

Atitta (adj.) [a + titta] dissatisfied, unsatisfied J i.440; Dh 48.

Atittha

Atittha (nt.) [a + tittha] "that which is not a fording- place". i. e. not the right way, manner or time; as °wrongly in the wrong way J i.343; iv.379; vi.241; DhA iii.347; DA i.38.

Atithi

Atithi [Sk. atithi of at = at, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D i.117 (= āgantuka -- navaka pāhuṇaka DA i.288); A ii.68; iii.45, 260; J iv.31, 274; v.388; Kh viii.7 (= nḍ atthi assa ṭhiti yamhi vā tamhi vā divase āgacchatī ti atithi KhA 222); VvA 24 (= āgantuka).

Atidāna

Atidāna (nt.) [ati + dāna] too generous giving, an excessive gift of alms Miln 277; PvA 129, 130.

Atidāruṇa

Atidāruṇa (adj.) [Sk. atidāruṇa, ati + dāruṇa] very cruel, extremely fierce Pv iii.73.

Atiditthi

Atiditthi (f.) [ati + diṭṭhi] higher doctrine, super knowledge (?) Vin i.63 = ii.4 (+ adhisīla; should we read adhi -- diṭṭhi?)

Atidivā

Atidivā (adv.) [ati + divā] late in the day, in the afternoon Vin i.70 (+ atikālena); S i.200; A iii.117.

Atidisati

Atidisati [ati + disati] to give further explanation, to explain in detail Miln 304.

Atidīgha

Atidīgha (adj.) [ati + dīgha] too long, extremely long J iv. 165; Pv ii.102; VvA 103 (opp. atirassa).

Atidukkha

Atidukkha [ati + dukkha] great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In atidukkhavāca PvA 15 ati belongs to the whole cpd., i. e. of very hurtful speech.

Atidūra

Atidūra (adj.) [ati + dūra] very or too far Vin i.46; J ii.154; Pv ii.965 = DhA iii.220 (vv. ll. suvidūre); PvA 42 (opp. accāsanna).

Atideva

Atideva [ati + deva] a super god, god above gods, usually Ep. of the Buddha S i.141; Th 1, 489; Nd2 307 (cp. adhi°); Miln 277. atidevadeva id. Miln 203, 209. devâtideva god over the gods (of the Buddha) Nd2 307 a.

Atidhamati

Atidhamati [ati + dhamati] to beat a drum too hard J i.283; pp. atidhanta ibid.

Atidhātātā

Atidhātātā [ati + dhāta + ta] oversatiation J ii.193.

Atidhāvati

Atidhāvati [ati + dhāvati 1] to run past, to outstrip or get ahead of S iii.103; iv.230; M iii.19; It 43; Miln 136; SnA 21.

Atidhonacārin

Atidhonacārin [ati + dhonacārin] indulging too much in the use of the "dhonas", i. e. the four requisites of the bhikkhu, or transgressing the proper use or normal application of the requisites (expln. at DhA iii.344, cp. dhona) Dh 240 = Nett 129.

Atināmeti

Atināmeti [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] to pass time A i.206; Miln 345.

Atiniggaṇhāti

Atiniggaṇhāti [ati + niggaṇhāti] to rebuke too much J vi.417.

Atinicaka

Atinicaka (adj.) [ati + nīcaka] too low, only in phrase cakkavāḷaṇ atisambādhaṇ Brahmalo atinīcako the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA i.310; iii.310 = VvA 68.

Atineti

Atineti [ati + neti] to bring up to, to fetch, to provide with Vin ii.180 (udakaṇ).

Atipaṇḍita

Atipaṇḍita (adj.) [ati + paṇḍita] too clever DhA iv.38.

Atipaṇḍitātā

Atipaṇḍitātā (f.) [abstr. of atipaṇḍita] too much clever- ness DhA ii.29.

Atipadāna

Atipadāna (nt.) [ati + pa + dāna] too much alms -- giving Pv ii.943 (= atidāna PvA 130).

Atipapañca

Atipapañca [ati + p.] too great a delay, excessive tarrying J i.64; ii.93.

Atipariccāga

Atipariccāga [ati + pariccāga] excess in liberality DhA iii.11.

Atipassati

Atipassati [ati + passati; cp. Sk. anupaśyati] to look for, catch sight of, discover M iii.132 (nāgaṇ).

Atipāta

Atipāta [ati + pat] attack, only in phrase pāṇātipāta destruction of life, slaying, killing, murder D i.4 (pāṇātipātā veramaṇī, refraining from killing, the first of the dasasīla or decalogue); DA i.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh ii. cp. KhA 26; PvA 28, 33 etc.

Atipātin

Atipātin (adj. -- n.) one who attacks or destroys Sn 248; J vi.449 (in war nāgakkhandh° = hatthikkhande khaggena chinditvā C.); PvA 27 (pāṇ°).

Atipātetī

Atipātetī [Denom. fr. atipāta] to destroy S v.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripātetī.

Atipīṇita

Atipīṇita (adj.) [ati + pīṇita] too much beloved, too dear, too lovely DhA v.70.

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Atipīḷita

Atipīḷita [ati + pīḷita, cp. Sk. abhipīḍita] pressed against, oppressed, harassed, vexed J v.401 (= atigāḷhita).

Atippago

Atippago (adv.) [cp. Sk. atiprage] too early, usually elliptical = it is too early (with inf. carituṇ etc.) D i.178; M i.84; A iv.35.

Atibaddha

Atibaddha [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J i.192 = Vin iv.5.

Atibandhati

Atibandhati [ati + bandhati; cp. Sk. anubandhati] to tie close to, to harness on, to couple J i.191 sq. -- pp. atibaddha q. v.

Atibahala

Atibahala (adj.) [ati + bahala] very thick J vi.365.

Atibāḷha

Atibāḷha (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. °ṇ too much D i.93, 95; M i.253.

Atibāheti

Atibāheti [ati + bāheti, Caus. to br̥h1; cp. Sk. ābr̥hati] to drive away, to pull out J iv.366 (= abbāheti).

Atibrahmā

Atibrahmā [ati + brahmā] a greater Brahma, a super -- god Miln 277; DhA ii.60 (Brahmaṇā a. greater than B.).

Atibrūheti

Atibrūheti [ati + brūheti, br̥h2, but by C. taken incorrectly to brū; cp. Sk. abhi -- br̥ṇhayati] to shout out, roar, cry J v.361 (= mahāsaddaṇ nicchāreti).

Atibhaginiputta

Atibhagini -- putta [ati + bh. -- p.] a very dear nephew J i.223.

Atibhāra

Atibhāra [ati + bhāra] too heavy a load Miln 277 (°ena sakaṭassa akkho bhijjati).

Atibhārita

Atibhārita (adj.) [ati + bhārita] too heavily weighed, over- loaded Vtn iv.47.

Atibhāriya

Atibhāriya (adj.) too serious DhA i.70.

Atibhuñjati

Atibhuñjati [ati + bhuñjati] to eat too much, to overeat Miln 153.

Atibhutta

Atibhutta (nt.) [ati + bhutta] overeating Miln 135.

Atibhoti

Atibhoti [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J i.163 (= ajjhottharati vañceti C.).

Atimaññati

Atimaññati [Sk. atimanyate; ati + man] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J ii.347; Pv i.76 (°issaṇ, v. l. °asiṇ = atikkamitvā avamaññiṇ PvA 37); PvA 36; Sdhp 609.

Atimaññanā

Atimaññanā (f.) [abstr. to prec., cp. atimāna] arrogance, contempt, neglect Miln 122.

Atimanāpa

Atimanāpa (adj.) [ati + manāpa] very lovely PvA 77 (+ abhirūpa).

Atimanorama

Atimanorama (adj.) [ati + manorama] very charming J i.60.

Atimanohara

Atimanohara (adj.) [ati + manohara] very charming PvA 46.

Atimanda(ka)

Atimanda(ka) (adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.

Atimamāyati

Atimamāyati [ati + mamāyati, cp. Sk. atimamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J ii.316.

Atimahant

Atimahant (adj.) [ati + mahant] very or too great J i.221; PvA 75.

Atimāna

Atimāna [Sk. atimāna, ati + māna] high opinion (of one- self), pride, arrogance, conceit, M i.363; Sn 853 (see expln. at Nd1 233), 942, 968; J vi.235; Nd1 490; Miln 289. Cp. atimaññanā.

Atimānin

Atimānin (adj.) [fr. atimāna] D ii.45 (thaddha +); Sn 143 (an°) 244; KhA 236.

Atimāpeti

Atimāpeti [ati + māpeti, Caus. of mī, mināte, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase pāṇaṇ atimāpeti (with v. l. atipāpeti) to destroy life, to kill D i.52 (v. l. °pāpeti) = DA i.159 (: pāṇaṇ hanati pi parehi hanāpeti either to kill or incite others to murder); M i.404, 516; S iv.343; A iii.205 (correct T. reading atimāpeti; v. l. pāpeti); Dh 246 (v. l. °pāpeti) = DhA iii.356 (: parassa jīvitindriyaṇ upacchindati).

Atimukhara

Atimukhara (adj.) [ati + mukhara] very talkative, a chat- terbox J i.418; DhA ii.70. atimukharatā (f. abstr.) ibid.

Atimuttaka

Atimuttaka [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin ii.256 = M i.32; Miln 338.

Atimuduka

Atimuduka (adj.) [ati + muduka] very soft, mild or feeble J i.262.

Atiyakkha

Atiyakkha (ati + yakkha) a sorcerer, wizard, fortuneteller J vi.502 (C.: bhūtavijjā ikkhaṇṇika).

Atiyācaka

Atiyācaka (adj.) [ati + yācaka] one who asks too much Vin iii.147.

Atiyācanā

Atiyācanā (f.) [ati + yācanā] asking or begging too much Vin iii.147.

Atirattiṇ

Atirattiṇ (adv.) [ati + ratti; cp. atidivā] late in the night, at midnight J i.436 (opp. atipabhāte).

Atirassa

Atirassa (adj.) [ati + rassa] too short (opp. atidīgha) Vin iv.7; J vi.457; VvA 103.

Atirājā

Atirājā [ati + rājā] a higher king, the greatest king, more than a king DhA ii.60; Miln 277.

Atiriccati

Atiriccati [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126.

Atiritta

Atiritta (adj.) [pp. of ati + rlc, see ritta] left over, only as neg. an° applied to food, i. e. food which is not the leavings of a meal, fresh food Vin i.213 sq, 238; ii.301; iv.82 sq., 85.

Atiriva

Atiriva (ati -- r -- iva) see ativiya.

Atireka

Atireka (adj.) [Sk. atireka, ati + ric, rinakti; see ritta] surplus, too much; exceeding, excessive, in a high degree; extra Vin i.255; J i.72 (°padasata), 109; 441 (in higher positions); Miln 216; DhA 2; DhA ii.98. -- civara an extra robe Vin i.289. -- pāda exceeding the worth of a pāda, more than a pāda, Vin iii.47.

Atirekatā

Atirekatā (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

Atirocati

Atirocati [ati + roc] to shine magnificently (trs.) to out- shine, to surpass in splendour D ii.208; Dh 59; Pv ii.958; Miln 336 (+ virocati); DhA i.446 (= atikkamitvā virocati); iii.219; PvA 139 (= ativiya virocati).

Ativankin

Ativankin (adj.) [ati + vankin] very crooked J i.160 (van- kâtivankin crooked all over; cp. ati iii.).

Ativaṇṇati

Ativaṇṇati [ati + vaṇṇati] to surpass, excel D ii.267.

Ativatta

Ativatta [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, overcome (act. & pass.), conquered Sn 1133 (bhava°); Nd2 21 (= atikkanta, vītivatta); J v.84 (bhaya°); Miln 146, 154.

Ativattati

Ativattati [ati + vṛt, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin ii.237 (samuddo velaṇ ṇo); S ii.92 (saṅsāraṇ); iv.158 (id.) It 9 (saṅsāraṇ) = A ii.10 = Nd2 172a; Th 1, 412; J i.58, 280; iv.134; vi.113, 114; PvA 276. -- pp. ativatta (q. v.).

Ativattar

Ativattar1 [Sk. *ativakṛt, n. ag. to ati -- vacati; cp. ativākya] one who insults or offends J v.266 (isīnaṇ ativattāro = dharusavācāhi atikkamitvā vattāro C.).

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Ativattar

Ativattar2 [Sk. *ativartṛ, n. ag. to ati -- vattati] one who over- comes or is to be overcome Sn 785 (svātivattā = durativattā duttarā duppatarā Nd1 76).

Ativasa

Ativasa (adj.) [ati + vasa fr. vas] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA ii.79).

Ativassati

Ativassati [ati + vassati, cp. Sk. abhivaṣati] to rain down on, upon or into Th 1, 447 = Vin ii.240.

Ativākya

Ativākya (nt.) [ati + vac, cp. Sk. ativāda, fr. ati + vad] abuse, blame, reproach Dh 320, 321 (= aṭṭha -- anariyavohāra -- vasena pavattaṇ vītikkama -- vacanaṇ DhA iv.3); J vi.508.

Ativāta

Ativāta [ati + vāta] too much wind, a wind which is too strong, a gale, storm Miln 277.

Ativāyati

Ativāyati [ati + vāyati] to fill (excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. abhivāyati ibid 385).

Ativāha

Ativāha [fr. ati + vah, cp. Sk. ativahati & abhivāha] carrying, carrying over; a conveyance; one who conveys, i. e. a conductor, guide Th 1, 616 (said of sīla, good character); J v.433. -- Cp. ativāhika.

Ativāhika

Ativāhika [fr. ativāha] one who belongs to a conveyance, one who conveys or guides, a conductor (of a caravan) J v.471, 472 (°purisa).

Ativikāla

Ativikāla (adj.) [ati + vikāla] at a very inconvenient time, much too late D i 108 (= suṭṭhu vikāla DA i.277).

Ativijjhati

Ativijjhati [Sk. atividhyati, ati + vyadh] to pierce, to enter into (fig.), to see through, only in phrase paññāya ativijjha (ger.) passati to recognise in all details M i.480; S v.226; A ii.178.

Ativiya

Ativiya (adv.) [Sk. atīva] = ati + iva, orig. "much -- like" like an excess = excessive -- ly. There are three forms of this expression, viz. (1) ati + iva in contraction atīva (q. v.); -- (2) ati + iva with epenthetic r: atiriva D ii.264 (v. l. SS. atīva); Sn 679, 680, 683; SnA 486; <-> (3) ati + viya (the doublet of iva) = ativiya J i.61, 263; DhA ii.71 (a. upakāra of great service); PvA 22, 56, 139.

Ativisā

Ativisā (f.) [Sk. ativiṣā] N. of a plant Vin i.201; iv.35.

Ativissatṭha

Ativissatṭha (adj.) [ati + vissatṭha] too abundant, in °vākya one who talks too much, a chatterbox J v.204.

Ativissāsika

Ativissāsika (adj.) [ati + vissāsika] very, or too confiden- tial J i.86.

Ativissuta

Ativissuta (adj.) [ati + vissuta] very famous, renowned Sdhp 473.

Ativetheti

Ativetheti [ati + veṣṭ, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin ii.101; J v.452 (-- ativiya veṭheti piḷeti C.).

Ativela

Ativela (adj.) [ati + vela] excessive (of time); nt. adv. °ṇ a very long time; excessively D i.19 (= atikālaṇ aticiran ti atho DA i.113); M i.122; Sn 973 (see expln. at Nd1 504); J iii.103 = Nd1 504.

Atilīna

Atilīna (adj.) [ati + līna] too much attached to worldly matters S v.263.

Atilūkha

Atilūkha (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.

Atiloma

Atiloma (adj.) [ati + loma] too hairy, having too much hair J vi.457 (opp. aloma).

Atisañcara

Atisañcara (°cāra?) [ati + sañcāra] wandering about too much Miln 277.

Atisaṇha

Atisaṇha (adj.) [ati + saṇha] too subtle DhA iii.326.

Atisanta

Atisanta (adj.) [ati + santa] extremely peaceful Sdhp 496.

Atisambādha

Atisambādha (adj.) [ati + sambādha] too tight, crowded or narrow DhA i.310; iii.310 = VvA 68; cp. atinīcaka. <-> f. abstr. atisambādhatā the state of being too narrow J i.7.

Atisaya

Atisaya [cp. Sk. atīśaya, fr. ati + śī] superiority, distinction, excellence, abundance VvA 135 (= visesa); PvA 86; Dāvs ii.62.

Atisayati

Atisayati [ati + śī] to surpass, excel; ger. atisayitvā Miln 336 (+ atikkamitvā).

Atisara

Atisara (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J iv.6; cp. atisāra.

Atisarati

Atisarati [ati + sr] to go too far, to go beyond the limit, to overstep, transgress, aor. accasari (q. v.) Sn 8 sq. (opp. paccasari; C. atidhāvi); J v.70 and atisari J iv.6. <-> ger. atisitvā (for *atisaritvā) D i.222; S iv.94; A i.145; v.226, 256; Sn 908 (= Nd1 324 atikkamitvā etc.).

Atisāyaṇ

Atisāyaṇ (adv.) [ati + sāyaṇ] very late, late in the evening J v.94.

Atisāra

Atisāra [fr. ati + sr, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sātisāra) in the same meaning) going too far, overstepping the limit, trespassing, false step, slip, danger Vin i.55 (sātisāra), 326 (id.); S i.74; M iii.237; Sn 889 (atisāraṇ dīṭṭhiyo = dīṭṭhigatāni Nd1 297; going beyond the proper limits of the right faith), J v.221 (dhamm°), 379; DhA i.182; DhsA 28. See also atisara.

Atisithila

Atisithila (adj.) [ati + sithila] very loose, shaky or weak A iii.375.

Atisīta

Atisīta (adj.) [ati + sīta] too cold DhA ii.85.

Atisītala

Atisītala (adj.) [ati + sītala] very cold J iii.55.

Atihaṭṭha

Atihaṭṭha (adj.) [ati + haṭṭha] very pleased Sdhp 323.

Atiharati

Atiharati [ati + hr] to carry over, to bring over, bring, draw over Vin ii.209; iv.264; S i.89; J i.292; v.347. <-> Caus. atiharāpeti to cause to bring over, bring in, reap, collect, harvest Vin ii.181; iii.18; Miln 66; DhA iv.77. <-> See also atihita.

Atihita

Atihita [ati + hr, pp. of atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + dhā] brought over (from the field into the house), harvested, borne home Th 1, 381 (vīhi).

Atihīna

Atihīna (adj.) [ati + hīna] very poor or destitute A iv.282, 287; 323 (opp. accogāḷha).

Atihīleti

Atihīleti [ati + hīd] to despise J iv.331 (= atimaññati C.).

Atīta

Atīta (adj. -- n.) [Sk. atīta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. atītaṇ addhānaṇ in the time which is past S iii.86; A iv.219; v.32. -- Pv ii.1212 (atītānaṇ, scil. attabhāvāuaṇ, pariyanto na dissati); khaṇātīta with the right moment past Dh 315 = Sn 333; atītayobbana he who is past youth or whose youth is past Sn 110. -- (b) nt. the past: atīte (loc.) once upon a time J i.98 etc. atītaṇ āhari he told (a tale of) the past, i. e. a Jātaka J i.213, 218, 221 etc. -- S i.5 (atītaṇ nānusocati); A iii.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combd. with or opposed to anāgata the future & paccuppanna the present, e. g. atītānāgate in past & future S ii.58; Sn 373; J vi.364. Or all three in ster. combn. atītā -- anāgata -- paccuppanna (this the usual order) D iii.100, 135; S ii.26, 110, 252; iii.19, 47, 187; iv.4 sq.; 151 sq.; A i.264 sq., 284; ii.171, 202; iii.151; v.33; It 53; Nd2 22; but also occasionally atīta paccuppanna anāgata,

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e. g. PvA 100. -- 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S i.97 (maraṇaṇ an° not free from death), 121 (sabbavera -- bhaya°); A ii.21; iii.346 (sabbasaṇṇyojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūnabhāvaṇ atīta Sn A 463); Th 1, 413 (c. abl.) -- 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhammaṇ). -- aṇsa the past (= atīta koṭṭhāse, atikkantabhavesū ti attho ThA 233) D ii.222; iii.275; Th 2, 314. -- ārammaṇa state of mind arising out of the past Dhs 1041.

Atīradassin

Atīradassin (adj. -- n.) [a + tīra + dassin] not seeing the shore J i.46; vi.440; also as atīradassanī (f.) J v.75 (nāvā). Cp. D i 222.

Atīva

Atīva (indecl.) [ati + iva, see also ativiya] very much, exceedingly J ii.413; Mhvs 33, 2 etc.

Ato

Ato (adv.) [Sk. atah] hence, now, therefore S i.15; M i.498; Miln 87; J v.398 (= tato C.).

Atoṇa

Atoṇa [etym.?) a class of jugglers or acrobats(?) Miln 191.

Atta

Atta1 [ā + d + ta; that is, pp. of ādadāti with the base form reduced to d. Idg *d -- to; cp. Sk. ātta] that which has been taken up, assumed. atta -- daṇḍa, he who has taken a stick in hand, a violent person, S i.236; iv.117; Sn 630, 935; Dh 406. Attañjaha, rejecting what had been assumed, Sn 790. Attaṇ pahāya Sn 800. The opp. is niratta, that which has not been assumed, has been thrown off, rejected. The Arahant has neither atta nor niratta (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd i.82, 90, 107, 352; ii.271; SnA 523; DhA iv.180 for the traditional exegesis. As legal t. t. attādānaṇ ādīyati is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin ii.247 (quoted v.91).

Atta

Atta2 see attan.

Atta

Atta3 [Sk. akta, pp. of añjati] see upatta.

Attan

Attan (m.) & atta (the latter is the form used in compn.) [Vedic ātman, not to Gr. a)nemos = Lat. animus, but to Gr. a)tmo/s steam, Ohg. ātum breath, Ags. aepm]. -- I. Inflection. (1) of attan -- (n. stem); the foll. cases are the most freq.: acc. attānaṃ D i.13, 185; S i.24; Sn 132, 451. -- gen. dat. attano Sn 334, 592 etc., also as abl. A iii.337 (attano ca parato ca as regards himself and others). -- instr. abl. attanā S i.24; Sn 132, 451; DhA ii.75; PvA 15, 214 etc. On use of attanā see below iii.1 C. -- loc. attani S v.177; A i.149 (attanī metri causa); ii.52 (anattani); iii.181; M i.138; Sn 666, 756, 784; Vbh 376 (an°). -- (2) of atta -- (a -- stem) we find the foll. cases: acc. attañ Dh 379. -- instr. attena S iv.54. -- abl. attato S i.188; Ps i.143; ii.48; Vbh 336. Meanings. 1. The soul as postulated in the animistic theories held in N India in the 6th and 7th cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. Theory of Soul in the Upanishads J R A S 1899. Bt. India 251 -- 255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D i.31. Seven other theories D i.34. Three others D i.186/7. A 'soul' according to general belief was some thing permanent, unchangeable, not affected by sorrow S iv.54 = Kvu 67; Vin i.14; M i.138. See also M i.233; iii.265, 271; S ii.17, 109; iii.135; A i.284; ii.164, 171; v.188; S iv.400. Cp. ātuman, tuma, puggala, jīva, satta, pāṇa and nāma -- rūpa. 2. Oneself, himself, yourself. Nom. attā, very rare. S i.71, 169; iii.120; A i.57, 149 (you yourself know whether that is true or false. Cp. Manu viii.84. Here attā comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. attānaṃ S i.44 (would not give for himself, as a slave) A i.89; Sn 709. Acc. attañ Dh 379. Abl. attato as oneself S i.188; Ps i.143; ii.48; Vbh 336. Loc. attani A i.149; iii.181; Sn 666, 784. Instr. attanā S i.57 = Dh 66; S i.75; ii.68; A i.53; iii.211; iv.405; Dh 165. On one's own account, spontaneously S iv.307; v.354; A i.297; ii.99, 218; iii.81; J i.156; PvA 15, 20. In composition with numerals attadutiya himself and one other D ii.147; °catuttha with himself as fourth M i.393; A iii.36; °pañcama Dpvs viii.2; °sattama J i.233; °atthama VvA 149 (as atta -- natthama Vv 3413), & °atthamaka Miln 291. anattā (n. and predicative adj.) not a soul, without a soul. Most freq. in combn. with dukkha & anicca -- (1) as noun: S iii.141 (°anupassin); iv.49; v.345 (°saññin); A ii.52 = Ps ii.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādittigatā sattā); Dh 279; Ps ii.37, 45 sq. (°anupassanā), 106 (yaṇ aniccaṇ ca dukkhaṇ ca taṇ anattā); DhA iii. 406 (°lakkhaṇa). -- (2) as adj. (pred.): S iv.152 sq.; S iv.166; S iv.130 sq., 148 sq.; Vin i.13 = S iii.66 = Nd2 680 Q 1; S iii.20 sq.; 178 sq., 196 sq.; sabbe dhammā anattā Vin v.86; S iii.133; iv.28, 401. -- attha one's own profit or interest Sn 75; Nd2 23; J iv.56, 96; otherwise as atta -- d -- attha, e. g. Sn 284. -- atthiya looking after one's own needs Th 1, 1097. -- ādhipaka master of oneself, self -- mastered A i.150. -- adhipateyya selfdependence, self -- reliance, independence A i.147. -- ādhīna independent D i.72. -- ānudiṭṭhi speculation about souls S iii.185; iv.148; A iii.447; Sn 1119; Ps i.143; Vbh 368; Miln 146. -- ānuyogin one who concentrates his attention on himself Dh 209; DhA iii.275. -- ānuvāda blaming oneself A ii.121; Vbh 376. -- uññā self -- humiliation Vbh 353 (+ att -- avaññā). -- uddesa relation to oneself Vin iii.149 (= attano atthāya), also °ika ibid. 144. -- kata self -- made S i.134 (opp. para°). -- kāma love of self A ii.21; adj. a lover of "soul", one who cares for his own soul S i.75. -- kāra individual self, fixed individuality, oneself (cp. ahaṅkāra) D i.53 (opp. para°); A iii 337 (id.) DA i.160; as nt. at J v.401 in the sense of service (self -- doing", slavery) (attakārāni karonti bhattusu). -- kilamatha self -- mortification D iii.113; S iv.330; v.421; M iii.230. -- garahin self -- censuring Sn 778. -- gutta selfguarded Dh 379. -- gutti watchfulness as regards one's self, self -- care A ii.72. -- ghañña self -- destruction Dh 164. -- ja proceeding from oneself Dh 161 (pāpa). -- ñū knowing oneself A iv.113, cp. D iii.252. -- (n) tapa self -- mortifying, self -- vexing D iii.232 = A ii.205 (opp. paran°); M i.341, 411; ii.159; Pug 55, 56. -- daṇḍa see atta1. -- danta selfrestrained, self -- controlled Dh 104, 322. -- diṭṭhi speculation concerning the nature of the soul Nd1 107; SnA 523, 527. -- dīpa relying on oneself, independent, founded on oneself (+ attasaraṇa, opp. añña°) D ii.100 = iii.42; S v.154; Sn 501 (= attano guṇe

eva attano dīpaṇ katvā SnA 416). -- paccakkha only in instr. °ena by or with his own presence, i. e. himself J v.119. -- paccakkhika eye -- witness J v.119. -- paccatthika hostile to oneself Vin ii.94, 96. -- paṭilābha acquisition of a personality D i.195 (tayo: oḷārika, manomaya, arūpa). -- paritāpana self -- chastisement, mortification D iii.232 = A ii.205; M i.341; PvA 18, 30. -- parittā charm (protection) for oneself Vin ii.110. -- paribhava disrespect for one's own person Vbh 353. -- bhāva one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. Dhs trsl. LXXI and BSk. ātmabhāva body Divy 70, 73 (°pratilambha), 230; Sp. Av. Ś i.162 (pratilambha), 167, 171] Vin ii.238 (living beings, forms); S v.442 (bodily appearance); A i.279 (oḷārika a substantial creature); ii.17 (creature); DhA ii.64, 69 (appearance); SnA 132 (personality). -- (2) life, rebirth A i.134 sq.; iii.412;

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DhA ii.68; PvA 8, 15, 166 (attā °ā former lives). °ṇ pavatteti to lead a life, to live PvA 29, 181. Thus in cpd. paṭilābha assumption of an existence, becoming reborn as an individual Vin ii.185; iii.105; D iii.231; M iii.46; S ii.255, 272, 283; iii.144; A ii.159, 188; iii.122 sq. -- (3) character, quality of heart Sn 388 (= citta SnA 374); J i.61. -- rūpa "of the form of self", self -- like only in instr. °ena as adv. by oneself, on one's own account, for the sake of oneself S iv.97; A ii.120. -- vadha self -- destruction S ii.241; A ii.73. -- vāda theory of (a persistent) soul D iii.230; M i.66; D ii.58; S ii.3, 245 sq.; iii.103, 165, 203; iv.1 sq., 43 sq., 153 sq.; Ps i.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Saṅyutta Nikāya. -- vyābādha personal harm or distress self -- suffering, one's own disaster (opp. para°) M i.369; S iv.339 = A i.157; A ii.179. -- vetana supporting oneself, earning one's own living Sn 24. -- sañcetanā self -- perception, self -- consciousness (opp. para°) D iii.231; A ii.159. -- sambhava originating from one's self S i.70; A iv.312; Dh 161 (pāpa); Th 1, 260. -- sambhūta arisen from oneself Sn 272. -- sammāpaṇidhi thorough pursuit or development of one's personality A ii.32; Sn 260, cp. KhA 132. -- saraṇa see °dipa. -- sukha happiness of oneself, self -- success Dpvs i.66, cp. ii.11. -- hita personal welfare one's own good (opp. para°) D iii.233; A ii.95 sq. -- hetu for one's own sake, out of self -- consideration Sn 122; Dh 328.

Attaniya

Attaniya (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul -- like; usually nt. anything of the nature of soul M i.138 = Kvu 67; M i.297; ii.263; S iii.78 (yaṇ kho anattaniyaṇ whatever has no soul), 127; iv.54 = Nd2 680 F; S iv.82 = iii.33 = Nd2 680 Q 3; S iv.168; v.6; Nd2 680 D. Cp. Dhs trsl. XXXV ff.

Attamana

Attamana [atta1 + mano, having an up raised mind. Bdgh's expln. is saka -- mano DA i.255 = attā + mano. He applies the same expln. to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D i.3, 90 (an°); ii.14; A iii.337, 343; iv.344; Sn 45 = Dh 328 (= upatṭhita -- satt DhA iv.29); Sn 995; Nd2 24 (= tuṭṭha -- mano haṭṭha -- mano etc.); Vv 14; Pug 33 (an°); Miln 18; DA i.52; DhA i.89 (an° -- dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two explns, either tuṭṭhamano or sakamano).

Attamanatā

Attamanatā (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M i.114; A i.276; iv.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

Attāṇa

Attāṇa (adj.) [a + tāṇa] without shelter or protection J i.229; Miln 148, 325; ThA 285.

Attha

Attha1 (also attha, esp. in combns mentioned under 3) (m. & nt.) [Vedic artha from ṛ, arti & ṛnoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well -- being M i.111 (atthassa ninnetaṃ, of the Buddha, bringer of good); S iv.94 (id.); S i.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A ii.46 (atthassa patti); S i.162 (attano ca parassa ca); ii.222 (id.); iv.347 (°ṇ bhañjati destroy the good or welfare, always with musāvādena by lying, cp. attha -- bhañjanaka); A i.61 (°ṇ anubhoti to fare well, to have a (good) result); iii.364 (samparāyika a. profit in the future life); A v.223 sq. (anatto ca attho ca detriment & profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd2 26, where the six kinds of advantages are enumd. as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; ditṭhadhammik° samparāyik° param° gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hi sakkā supantena koci attho papuṇituṇ SnA 338; cp. ko attho supinena te Pv ii.61); PvA 30 (atthaṇ sādheti does good, results in good, 69 (samparāyikena atthena). -- dat. atthāya for the good, for the benefit of (gen.); to advantage, often eombd. with hitāya sukhāya, e. g. D iii.211 sq.; It 79. -- Kh viii.1 (to my benefit); Pv i.43 (= upakārāya PvA 18), ii.129 (to great advantage). See also below 6. Sometimes in a more concrete meaning = riches, wealth, e. g. J i.256 (= vadḍhiṇ C.); iii.394 (id.); Pv iv.14 (= dhanāṇ PvA 219). -- Often as -- °: att°, one's own welfare, usually combd. with par° and ubhay° (see above) S ii.29; v.121; A i.158, 216; iii.63 sq.; iv.134; Sn 75 (att-attha, v. l. attha Nd2), 284 (atta -- d -- attha); uttam° the highest gain, the very best thing Dh 386 (= arahatta DhA iv.142); Sn 324 (= arahatta SnA 332); param° id. Nd2 26; sad° one's own weal D ii.141; M i.4; S ii.29; v.145; A i.144; sāttha (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? see sāttha) D i.62; S v.352; A ii.147; iii.152; Nd2 316. -- 2. need, want (c. instr.), use (for = instr.) S i.37 (°jāta when need has arisen, in need); J i.254; iii.126, 281; iv.1; DhA i.398 (nō atthi eteḥ attho I have no use for them); VvA 250; PvA 24 (yāvadattha, adj. as much as is needed, sufficient = anappaka). -- 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt attha in cpds. atth -- uppatti and attha -- kathā (see below). On term see also Cpd. 4. -- S iii.93 (atthaṇ vibhajati explain the sense); A i.23 (id.), 60 (nīt° primary meaning, literal meaning; neyy° secondary or inferred meaning); ii.189 (°ṇ ācikkhati to interpret); Sn 126 (°ṇ pucchita asked the (correct) sense, the lit. meaning), 251 (°ṇ akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. Cpd. 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (atthato according to its meaning, opp. vyañjanato by letter, orthographically); DhA ii.82; iii.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (°ṇ vadati to explain, interpret), 16, 19 (hitatṭhadhammatā "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as ti attho "this is the meaning", thus it is meant, this is the sense, e. g. DA i.65; DhA iv.140, 141; PvA 33, etc. -- 4. Contrasted with dhamma in the combn. attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāḷi) to be discussed, the "letter" and the "spirit". Thus at A i.69; v.222, 254; Sn 326 (= bhāsitatthaṇ ca pāliddhammaṇ ca SnA 333); It 84 (duṭṭho atthaṇ na jānāti dhammaṇ na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitatthaṇ cō eva desanādhammaṇ ca); J ii.353; vi.368; Nd2 386 (meaning & proper nature); Pv iii.96 (but expld. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yenō atthena for which purpose), 508 (kena atthena v. l. BB for T attanā), J i.411 (atthaṇ vā kāraṇaṇ vā reason and cause); DhA ii.95 (+ kāraṇa; PvA 11 (ayaṇ hō ettha attho this is the reason why). -- 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S ii.36 (ekena -- padena sabbo attho vutto the whole matter is said with one word); J i.151 (taṇ atthaṇ the matter); ii.160 (imaṇ a. this); vi.289 (taṇ atthaṇ pakāsentō); PvA 6 (taṇ atthaṇ pucchi asked it), 11 (visajjeti explains it), 29 (vuttaṇ atthaṇ what had been said), 82 (id.). -- (b) affair, cause, case (cp. atṭa2 and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaṇ dhāresi whose cause do you support, with whom do you agree?). See also alamattha. -- 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthāya for the

sake of, in order to, for J i.254 dhanṭ atthāya for wealth, kim° what for, why?), 279; ii.133; iii.54; DhA ii.82; PvA 55, 75, 78. -- (b) acc. atthaṇ on account of, in order to, often instead of an infinitive or with another inf. substitute J i.279 (kim°); iii.53 (id.); i.253; ii.128; Dpvs vi.79; DhA i.397; PvA 32 (dassan° in order to see), 78, 167, etc. -- (c) abl. atthā J iii.518 (pitu atthā = atthāya C.). -- (d) loc. atthe instead of, for VvA 10; PvA 33; etc. anatta (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S i.103; ii.196 (anattāya saṇvattati); A iv.96 (°ṇ adhipajjati) It 84 (°janano doso ill -- will brings discomfort); J i.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA i.52 (anattahajanano kodho, cp. It 83 and Nd2 420 Q2); DhA ii.73; PvA 13, 61, 114, 199. -- 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A v.222, 254 (adhammo ca); Dh 100 (= anīyyānad°ipaka DhA ii.208); Sn 126 (expld. at SnA 180 as ahitaṇ). -- akkhāyin showing what is profitable D iii.187. -- attha riches J vi.290 (= atthabhūtaṇ atthaṇ C.). -- antara difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma -- dhara (q. v.). -- abhisamaya grasp of the proficient S i.87 (see abhisamaya). -- uddhāra synopsis or abstract of contents ("matter") of the Vinaya Dpvs v.37. -- upaparikkhā investigation of meaning, (+ dhamma -- savanna) M iii.175; A iii.381 sq.; iv.221; v.126. -- uppatti (atth°) sense, meaning, explanation, interpretation J i.89; DA i.242; KhA 216; VvA 197, 203 (cp. pālito) PvA 2, 6, 78; etc. -- kāma (adj.) (a) well -- wishing, a well -- wisher, friend, one who is interested in the welfare of others (cp. Sk. arthakāma, e. g. Bhagavadgīta ii.5: gurūn arthakāman) S i.140, 197, 201 sq.; A iii.143; D iii.164 (bahuno janassa a., + hitakāmo); J i.241; Pv iv.351; Pv A 25; SnA 287 (an°). <-> (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S i.44; PvA 112. <-> -- kathā (atthā°) exposition of the sense, explanation, commentary J v.38, 170; PvA 1, 71, etc. freq. in N. of Com. -- kara beneficial, useful Vin iii.149; Miln 321. -- karaṇa the business of trying a case, holding court, giving judgment (v. l. atthā°) D ii.20; S i.74 (judgment hall?). -- kavi a didactic poet (see kavi) A ii.230. -- kāmin = °kāma, well -- wishing Sn 986 (devatā atthakāminī). -- kāraṇā (abl.) for the sake of gain D iii.186. -- kusala clever in finding out what is good or profitable Sn 143 (= atthacheha KhA 236). -- cara doing good, busy in the interest of others, obliging S i.23 (narāṇaṇ = "working out man's salvation"). -- caraka (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e. g. an attendant, messenger, agent etc. D i.107 (= hitakāraka DA i.276); J ii.87; iii.326; iv.230; vi.369. -- cariyā useful conduct or behaviour D iii.152, 190, 232; A ii.32, 248; iv.219, 364. -- ñu one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammaññū) D iii.252; A iii.148; iv.113 sq. -- dassin intent upon the (moral) good Sn 385 (= hitānupassin SnA 373). -- dassimant one who examines a cause (cp. Sk. arthadarśika) J vi.286 (but expld. by C. as "saṇha -- sukhuma -- pañña" of deep insight, one who has a fine and minute knowledge). -- desanā interpretation, exegesis Miln 21 (dhamm°). -- dhamma "reason and morality", see above n0. 3. °anusāsaka one who advises regarding the meaning and application of the Law, a professor of moral philosophy J ii.105; DhA ii.71. -- pada a profitable saying, a word of good sense, text, motto A ii.189; iii.356; Dh 100. -- paṭisambhidā knowledge of the meaning (of words) combd. with dhamma° of the text or spirit (see above n0. 3) Ps i.132; ii.150; Vbh 293 sq. -- paṭisaṇvedin experiencing good D iii.241 (+ dhamma°); A i.151; iii.21. -- baddha expecting some good from (c. loc.) Sn 382. -- bhañjanaka breaking the welfare of, hurting DhA iii.356 (paresaṇ of others, by means of telling lies, musāvādena). -- majjha of beautiful waist J v.170 (= sumajjhā C.; reading must be faulty, there is hardly any connection with attha; v. l. atta). -- rasa sweetness (or substance, essence) of meaning (+ dhamma°, vimutti°) Nd2 466; Ps ii.88, 89. -- vasa "dependence on the sense", reasonableness, reason, consequence, cause D ii.285; M i.464; ii.120; iii.150; S ii.202; iii.93; iv.303; v.224; A i.61, 77, 98; ii.240; iii.72, 169, 237; Dh 289 (= kāraṇa DhA iii.435); It 89; Sn 297; Ud 14. -- vasika sensible It 89; Miln 406. -- vasin bent on (one's) aim or purpose Th 1, 539. -- vādin one who speaks good, i. e. whose words are doing good or who speaks only useful speech, always in combn. with kāla° bhūta° dhamma° D i.4; iii.175; A i.204; ii.22, 209; Pug 58; DA i.76 (expld. as "one who speaks for the sake of reaping blessings here and hereafter"). -- saṇvaṇṇanā explanation, exegesis PvA 1. -- saṇhita connected with good, bringing good, profitable, useful, salutary D i.189; S ii.223; iv.330; v.417; A iii.196 sq., 244; Sn 722 (= hitena saṇhitaṇ SnA 500); Pug 58. -- sandassana determination of meaning, definition Ps i.105. -- siddhi profit, advantage, benefit J i.402; PvA 63.

Attha

Attha2 (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P. phraseology abstracted from the "going home", i. e. setting of the sun, as disappearance, going out of existence, annihilation, extinction. Only in acc. and as ° -- in foll phrases: atthagacchati to disappear, to go out of existence, to vanish Dh 226 (= vināsaṃ natthibhāvaṃ gacchati DhA iii.324), 384 (= parikkhayaṃ gacchati); pp. atthagata gone home, gone to rest, gone, disappeared; of the sun (= set): J i.175 (atthagate suriye at sunset); PvA 55 (id.) 216 (anattahagata s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucchinṇa vinaṭṭha anupādi -- sesāya nibbāna -- dhātuyā nibbuta); It 58; Dhs 1038; Vbh 195. -- atthagatatta (nt. abstr.) disappearance SnA 409. -- atthagama (atthagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D i.34, 37, 183; S iv.327; A iii.326; Ps ii.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. -- atthagamana (nt.) setting (of the sun) J i.101 (suriyass' atthagamanā at sunset) DA i.95 (= ogamana). -- attha -- gāmin, in phrase udayo atthagāmin leading to birth and death (of paññā): see udaya. -- atthaṇ paleti = atthagacchati (fig.) Sn 1074 (= atthagameti nirujjhati Nd2 28). -- Also atthamita (pp. of i) set (of the sun) in phrase anattahamite suriye before sunset (with anattahamite as v. l. at both pass.) DhA i.86; iii.127. -- Cp. also abbhathā.

Attha

Attha3 pres. 2nd pl. of atthi (q. v.).

Atthata

Atthata [pp. of attharati] spread, covered, spread over with (-- °) Vin i.265; iv.287; v.172 (also °an); A iii.50; PvA 141.

Atthatta

Atthatta (nt.) [abstr. fr. attha1] reason, cause; only in abl. atthattā according to the sense, by reason of, on account of PvA 189 (-- °).

Atthara

Atthara [fr. attharati] a rug (for horses, elephants etc.) D i.7.

Attharaka

Attharaka [= atthara] a covering J i.9; DA i.87. -- f. °ikā a layer J i.9; v.280.

Attharaṇa

Attharaṇa (nt.) [fr. attharati] a covering, carpet, cover, rug Vin ii.291; A ii.56; iii.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22.

Attharati

Attharati [ā + str] to spread, to cover, to spread out; stretch, lay out Vin i.254; v.172; J i.199; v.113; vi.428; Dh i.272. -- pp. atthata (q. v.). -- Caus. attharāpeti to caused to be spread J v.110; Mhvs 3, 20; 29, 7; 34, 69.

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Atthavant

Atthavant (adj.) [cp. Sk. arthavant] full of benefit S i.30; Th 1, 740; Miln 172.

Atthāra

Atthāra [cp. Sk. āstāra, fr. attharati] spreading out Vin v.172 (see kaṭhina). atthāraka same ibid.; Vin ii.87 (covering).

Atthi

Atthi [Sk. asti, 1st sg. asmi; Gr. ei)mi/ -- e)sti/; Lat. sum -- est; Goth. im -- ist; Ags. eom -- is E. am -- is] to be, to exist. <-> Pres. Ind. 1st sg. asmi Sn 1120, 1143; J i.151; iii.55, and amhi M i.429; Sn 694; J ii.153; Pv i.102; ii.82. <-> 2nd sg. asi Sn 420; J ii.160 (ṭsi); iii.278; Vv 324; PvA 4. -- 3rd sg. atthi Sn 377, 672, 884; J i.278. Often used for 3rd pl. (= santi), e. g. J i.280; ii.2; iii.55. -- 1st pl. asma [Sk. smaḥ] Sn 594, 595; asmase Sn 595, and amha Sn 570; J ii.128. 2nd pl. attha J ii.128; PvA 39, 74 (āgatṭ attha you have come). <-> 3rd pl. santi Sn 1077; Nd2 637 (= saṇṇijjanti atthi upalabbhanti); J ii.353; PvA 7, 22 -- Imper. atthu Sn 340; J i.59; iii.26. -- Pot. 1st sg. siyā [Sk. syām] Pv ii.88, and assaṇ [Cond. used as Pot.] Sn 1120; Pv i.125 (= bhavēyyaṇ PvA 64). -- 2nd sg. siyā [Sk. syāḥ] Pv ii.87. -- 3rd sg. siyā [Sk. syāt] D ii.154; Sn 325, 1092; Nd2 105 (= jāneyya, nibbatteyya); J i.262; PvA 13, and assa D i.135, 196; ii.154; A v.194; Sn 49, 143; Dh 124, 260; Pv ii.324; 924. -- 1st pl. assu PvA 27. <-> 3rd pl. assu [cp. Sk. syuḥ] Sn 532; Dh 74; Pv iv.136 (= bhavēyyuṇ PvA 231). -- Aor. 1st sg. āsiṇ [Sk. āsaṇ] Sn 284; Pv i.21 (= ahosiṇ PvA 10); ii.34 (= ahosiṇ PvA 83). -- 3rd sg. āsi [Sk. āsit] Sn 994. -- 3rd āsuṇ [cp. Sk. Perf. āsuḥ] Pv ii.321, 133 (ti pi pāṭho for su). <-> Ppr. *sat only in loc. sati (as loc. abs.) Dh 146; J i.150, 263, santa Sn 105; Nd2 635; J i.150 (loc. evaṇ sante in this case); iii.26, and samāna (q. v.) J i.266; iv.138. -- bhāva state of being, existence, being J i.222, 290; ii.415; DhA ii.5; iv.217 (atthibhāva vā natthibhāva vā whether there is or not).

Atthika

Atthika (adj.) [cp. Sk. arthika] 1. (to attha1) profitable, good, proper. In this meaning the MSS show a variance of spelling either atthika or atthika or atthita; in all cases atthika should be preferred D i.55 (°vāda); M ii.212 (atthita); A iii.219 sq. (idaṇ atthikaṇ this is suitable, of good avail; T atthitaṇ, vv. ll. as above); Sn 1058 (atthita; Nd2 20 also atthita, which at this pass. shows a confusion between atthita and a -- thita); J v.151 (in def. of atthikatvā q. v.); Pug 69, 70 (T atthika, atthita SS; expld. by Pug A v.4 by kalyāṇāya). -- 2. (to attha1 2) desirous of (-- °), wanting, seeking for, in need of (c. instr.) A ii.199 (uday° desirous of increase); Sn 333, 460, 487 (puññ°), 987 (dhan° greedy for wealth); J i.263 (rajj° coveting a kingdom); v.19; Pv ii.228 (bhojan° in need of food); iv.11 (kāraṇ°), 121 (khiḍḍ° for play), 163 (puññ°); PvA 95 (sasena a. wanting a rabbit), 120; DA i.70 (atthikā those who like to). -- anathika one who does not care for, or is not satisfied with (c. instr.) J v.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.). -- bhāva (a) usefulness, profitableness Pug A v.4. (b) state of need, distress PvA 120.

Atthikavant

Atthikavant (adj.) [atthika + vant] one who wants something, one who is on a certain errand D i.90 (atthikaṇ assa atthi ti DA i.255).

Atthitā

Atthitā (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M i.486; S ii.17 (°añ c° eva natthitaṇ ca to be and not to be); iii.135; J v.110 (kassaci atthitaṇ vā natthitaṇ vā jānāhi see if there is anybody or not); DhA 394. -- Often in abl. atthitāya by reason of, on account of, this being so DhA iii.344 (idamatthitāya under this condition) PvA 94, 97, 143.

Atthin

Atthin (adj.) (-- °) [Vedic arthin] desirous, wanting anything; see mant°, vād°.

Atthiya

Atthiya (adj.) (-- °) [= atthika] having a purpose or end S iii.189 (kim° for what purpose?); A v.1 sq. (id.), 311 sq.; Th 1, 1097 (att° having one's purpose in oneself), 1274; Sn 354 (yad atthiyaṇ on account of what).

Atra

Atra (adv.) [Sk. atra] here; atra atra here & there J i.414 = iv.5 (in expln. of atriccha).

Atraja

Atraja (adj.) [Sk. *ātma -- ja, corrupted form for attaja (see attā) through analogy with Sk. atra "here". This form occurs only in J and similar sources, i. e. popular lore] born from oneself, one's own, appl. to sons, of which there are 4 kinds enumd., viz. atraja khetaja, dinnaka, antevāsika p. Nd2 448. -- J i.135; iii.103 = Nd1 504; J iii.181; v.465; vi.20; Mhvs 4, 12; 13, 4; 36, 57.

Atriccha

Atriccha (adj.) [the popular etym. suggested at JA iv.4 is atra atra icchamāna desiring here & there; but see atricchā] very covetous, greedy, wanting too much J i.414 = iv.4; iii.206.

Atricchā

Atricchā (f.) [Sk. *atrptyā, a + trpt + yā, influenced by Desid. titrpsati, so that atricchā phonetically rather corresponds to a form *a. -- trpsyā (cch = psy, cp. P. chāta Sk. psāta). For the simple Sk. trpti see titti (from tappati2). According to Kern, but phonetically hardly justifiable it is Sk. atīccha = ati + icchā "too much desire", with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. J.P.T.S. 1884, 69] great desire, greed, excessive longing, insatiability J iv.5, 327.

Atricchatā

Atricchatā (f.) [see atricchā] excessive lust J. iii.222.

Atha

Atha (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, in the beginning & continuation of a story: and, and also, or; and then, now D ii.2; iii.152, 199 (athâparaṇ etad avoca); M i.435; Sn 1006, 1007, 1017; Sn p. 126 (athâparaṇ etad avoca: and further, something else); Dh 69, 119, 377; J ii.158; Pv ii.64; PvA 3, 8 (atha na and not), 70. -- 2. after negative clauses: but M i.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. with other part., e. g. atha kho (pos. & neg.) now, and then; but, rather, moreover Vin i.1; D i.141, 167, 174; A v.195; PvA 79, 221, 251. na -- atha kho na neither -- nor PvA 28. atha kho pana and yet D i.139. atha ca pana on the other hand J i.279. atha vā or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv i.41; ii.14. athā vā pi Sn 917, 921.

Athabbāṇa

Athabbāṇa [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Atharva Veda DA i.247 = SnA 447 (°veda). -- (2) one who is familiar with the (magic formulas of the) Atharvaveda J vi.490 (sāthabbāṇa= sahatthivejja, with the elephant -- healer or doctor). See also āthabbāṇa.

Atho

Atho (indecl.) [Sk. atho, atha + u] copulative and adverbative part.: and, also, and further, likewise, nay S i.106; Sn 43, 155, 647; Dh 151, 234, 423; J i.83; ii.185; iv.495; It 106; Kh viii.7; Pv iv.315; PvA 251 (atho ti nipātamattaṃ avadhāraṇ -- atthe vā). Also combd. with other part., like atho pi Sn 222, 537, 985; Pv ii.320; KhA 166.

Ada

Ada (adj.) (-- °) [to ad, see adeti, cp. °ga, °ṭha, °da etc.] eating S iv.195 (kiṭṭhāda eating corn); J ii.439 (vantāda = vantakhādaka C.).

Adaka

Adaka (adj.) = ada J v.91 (purisādaka man -- eater).

Adana

Adana (nt.) [from adeti] eating, food J v.374 (v.l. modana).

Adasaka

Adasaka (adj.) see dasā.

Adāsa

Adāsa [prob. = adaṇsa, from ḍasati to bite, cp. dāṭhā tooth; lit meaning "toothless" or "not biting"] a kind of bird J iv.466.

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Adiṭṭhā

Adiṭṭhā [a + diṭṭhā, ger. of *dassati] not seeing, without seeing J iv.192 (T. adaṭṭhā, v. l. BB na diṭṭhā, C. adisvā); v.219.

Adinna

Adinna (pp.) [a + dinna] that which is not given, freq. in phrase adinn' ādāna (BSk. adattādāna Divy 302) seizing or grasping that which is not given to one, i. e. stealing, is the 2nd of the ten qualifications of bad character or sīla (dasa -- sīla see sīla ii.). Vin i.83 (°ā veramaṇī); D i.4 (= parassa haraṇaṃ theyyaṇ corikā ti vuttaṇ hoti DA i.71); iii.68 sq., 82, 92, 181 sq.; M i.361; It 63; Kh ii., cp. KhA 26. -- adinnādāyina he who takes what is not given, a thief; stealing, thieving (cp. BSK. adattādāyika Divy 301, 418) Vin i.85; D i.138; Sdhp 78.

Adu

Adu (or ādu) (indecl.) [perhaps identical with aduṇ, nt. of pron. asu] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 622 (= udāhu VvA 258; v. l. SS. ādu) = Pv iv.317 (ādu) = DhA i.31 (T. ādu, v. l. adu); Vv 631 (v. l. ādu); J v.330 (T. ādu, C. adu; expld. on p. 331 fantastically as aduñ ca aduñ ca kammaṇ karohī ti). See also ādu.

Aduṇ

Aduṇ nt. of pron. asu.

Adūsaka

Adūsaka (adj.) [a + dūsaka] innocent J v.143 (= nirapa- rādha C.); vi.84, 552. f. adūsikā Sn 312.

Adūsiya

Adūsiya = adūsaka J v.220 (= anaparādha C.).

Adeti

Adeti [Sk. ādayati, Caus. of atti, ad to eat, 1st sg. admi = Gr. e)/rdw, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. ademi etc. J v.31, 92, 197, 496; vi.106. pot. adeyya J v.107, 392, 493.

Adda

Adda1 [cp. Sk. ādraka] ginger J i.244 (°singivera).

Adda & Addā

Adda2 & Addā 3rd sg. aor. of *dassati; see *dassati 2. a.

Adda

Adda3 (adj.) [Sk. ādra, from rdati or ardati to melt, cp. Gr. a)/rdw to moisten, a)\rda dirt; see also alla] wet, moist, slippery J iv.353; vi.309; Miln 346. -- âvalepana "smeared with moisture", i. e. shiny, glittering S iv.187 (kūtāgāra); M i.86=Nd2 1996 (upakāriyo). See also addha2. The reading allâvalepana occurs at Nd2 40 (=S iv. 187), and is perhaps to be preferred. The meaning is better to be given as "newly plastered."

Addakkhi

Addakkhi 3rd sg. aor. of *dassati; see *dassati 1 b.

Addasā

Addasā 3rd sg. aor. of *dassati; see *dassati 2 a.

Addā & Addāyanā

Addā & Addāyanā at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādāyana; see ādariya.

Addāyate

Addāyate [v. denom. fr. adda] to be or get wet, fig. to be attached to J iv.351. See also allīyati.

Addi

Addi [Sk. ardri] a mountain Dāvs ii.13.

Addita

Addita (pp.) [see añtita which is the more correct spelling] afflicted, smarted, oppressed J i.21; ii.407; iii.261; iv.295; v.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

Addha

Addha1 (num.) [= addha, q. v.] one half, half (° --) D i.166 (°māsika); A ii.160 (°māsa); J i.59 (°yojana); iii.189 (°māsa).

Addha

Addha2 (adj.) [= adda3, Sk. ārdra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M ii.223 (na anaddhabhūtañ attānañ dukkhena addhabhāveti he dirties the impure self with ill); S iii.1 (addhabhūto kāyo impure body); J vi.548 (°nakha with dirty nails, C. pūtinakha).

Addhan

Addhan (in cpds. addha°) [Vedic adhvan, orig. meaning "stretch, length", both of space & time. -- Cases: nom. addhā, gen. dat. addhuno, instr. addhunā, acc. addhānañ, loc. addhani; pl. addhā. See also addhāna] 1. (of space) a path, road, also journey (see cpds. & derivations); only in one ster. phrase J iv.384 = v.137 (pathaddhuno pañṇarase va cando, gen. for loc. °addhani, on his course, in his orbit; expld. at iv.384 by ākāsa -- patha -- sankhātassa addhuno majjhe t̥hito and at v.137 by pathaddhagato addha -- pathe gaganamajjhe t̥hito); Pv iii.31 (pathaddhani pañṇarase va cando; loc. same meaning as prec., expld. at PvA 188 by attano pathabhūte addhani gaganatala -- magge). This phrase (pathaddhan) however is expld. by Kern (Toev. s. v. pathaddu) as "gone half -- way", i. e. on full -- moon -- day. He rejects the expln. of C. -- 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in two standard applications viz. (a) as mode of time (past, present & future) in tayo addhā three divisions of time (atita, anāgata, paccuppanna) D iii.216; It 53, 70. (b) in phrase dīghañ addhānañ (acc.) a very long time A ii.1, 10 (dīghañ addhānañ saṅsārañ); Sn 740 (dīghañ addhāna saṅsāra); Dh 207 (dīghañ addhāna socati); J i.137. gen. dīghassa addhuno PvA 148 (gatattā because a long time has elapsed), instr. dīghena addhunā S i.78; A ii.118; PvA 28. -- āyu duration of life A ii.66 (dīghañ °ṇ a long lifetime. -- gata one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu ii.150], always combd. with vayo anuppatto, sometimes in ster. formula with jīṇṇa & mahallaka Vin ii.188; D i.48 (cp. DA i.143); M i.82; Sn pp. 50, 92; PvA 149. -- gū [Vedic adhva] a wayfarer, traveller, journeyman Th 255 = S i.212 (but the latter has panthagū, v. l. addhagū); J iii.95 (v. l. patthagū = panthagū); Dh 302.

Addhā

Addhā (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D i.143; J i.19 (a. ahañ Buddhō bhavissāmi) 66 (a. tvañ Buddhō bhavissasi), 203, 279; iii.340; v.307, 410 (C. expln. differs) Sn 47, 1057; Nd2 30 = Ps ii.21 (ekaṇsa -- vacanañ nissaṇṇaya -- vacanañ etc.) addhā hi J iv. 399; Pv iv.15 2.

Addhaneyya

Addhaneyya (adj.) = adhaniya 2, lasting J v.507 (an°).

Addhaniya

Addhaniya (adj.) [fr. addhan] 1. belonging to the road, fit for travelling (of the travelling season) Th 1, 529. <-> 2. belonging to a (long) time, lasting a long period, lasting, enduring D iii.211; J i.393 (an°) vi.71. See also addhaneyya.

Addhariya

Addhariya [Vedic adhvaryu fr. adhvara sacrifice] a sacrificing priest, N. of a class of Brahmins D i.237 (brāhmaṇa).

Addhāna

Addhāna (nt.) [orig. the acc. of addhan, taken as nt. from phrase dīghaṇ addhānaṇ. It occurs only in acc. which may always be taken as acc. of addhan; thus the assumption of a special form addhāna would be superfluous, were it not for later forms like addhāne (loc.) Miln 126; PvA 75 v. l. BB, and for cpds.] same meaning as addhan, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhānaṇ = ciraṇ). Usually in phrase aṭṭaṇ (anāgataṇ etc.) addhānaṇ in the past (future etc.), e. g. D i.200; S i.140; A v.32; Miln 126 (anāgatamaddhāne for °aṇ); PvA 75 (v. l. addhāne). dīghaṇ addhānaṇ Pv i.105. Also in phrase addhānaṇ āpādeti to make out the length of time or period, i. e. to live out one's lifetime S iv.110; J ii.293 (= jīvitaddhānaṇ āpādi āyuṇ vindi C). -- daratha exhaustion from travelling DA i.287. -- magga a (proper) road for journeying, a long road between two towns, high road D i.1, 73, 79; M i.276 (kantār°); DA i.35 (interpreted as "addhayojanaṇ gacchissāmī ti bhuñjītabban ti ādi vacanato addha -- yojanam pi addhāna maggo hoti", thus taken to addha "half", from counting by 1/2 miles); VvA 40, 292. Cp. also antarāmagga. -- parissama "fatigue of the road", i. e. fatigue from travelling VvA 305. -- vemattatā difference of time or period Miln 285 (+ āyuvemattatā).

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Addhika

Addhika [fr. addhan] a wanderer, wayfarer, traveller DA i.298 (= pathāvin), 270; PvA 78, 127 (°jana people travelling). Often combd. with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) tramps and travellers (in which connection also as °iddhika, q. v.), e. g. J i.6 (v. l. °iddhika 262; DhA ii.26).

Addhita

Addhita at Pv ii.62 is to be corrected to aṭṭita (sic v. l. BB).

Addhin

Addhin (adj.) (-- °) [fr. addhan] belonging to the road or travelling, one who is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) Dh 90.

Addhuva

Addhuva see dhuva.

Adrūbhaka

Adrūbhaka see dubbha.

Advejjhatā

Advejjhatā see dvejjhatā.

Adha°

Adha° in cpds. like adhagga see under adho.

Adhamma

Adhamma see dhamma.

Adhama

Adhama (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 246 (narādhama), 135 (vasalādhama); Dh 78 (purisa°); J iii.151 (miga°); v.394 (uttamādhama), 437 (id.), 397; Sdhp 387.

Adhara

Adhara (adj.) [Vedic adhara, compar. of adho] the lower J iii.26 (adharottha the l. lip).

Adhi

Adhi [Vedic adhi; base of demonstr. pron. a° + suffix -- dhi, corresponding in form to Gr. e)/n -- qa "on this" = here, cp. o(/qi where, in meaning equal to adv. of direction Gr. de/ (toward) = Ohg. zuo, E. to]. A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). -- (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhata = adhi + ātman "this self here" (see C 1 b). B. adhi is freq. as modification pref., i. e. in loose compn. with n. or v. and as first part of a double prefixcpd., like ajjhā° (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2nd part of a pref. <-> cpd., like ā in paccā° (prati + ā), paryā° (pari + ā) or ava in paryava° (pari + ava) or ud in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super" -- (adhideva a super -- god, cp. ati -- deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc), esp. in double pref. -- cpds. (ajjhāvasati "to dwell here -- in" = āvasati "to dwell in, to inhabit") (see C 2). -- In the explns of P. Commentators adhi is often (sometimes far -- fetchedly) interpreted by abhibhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes ati, adhi and abhi, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, °kodhita, °jeguccha, °brahmā; adhi > abhi in adhippathita, °pātcti, °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also ati iv. C. The main applications of adhi are the foll.: 1. primary meaning (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. -- (a) where to: adhiyita (adhi + ita) "gone on to or into" = studied; ajjhesita (adhi + esita) "wished for"; °kata "put to" i. e. commissioned; °kāra commission; °gacchati "to go on to & reach it" = obtain; °gama attainment; °gaṇhāti to overtake = surpass, °peta (adhi + pra + ita) "gone in to" = meant, understood; °pāya sense meaning, intention; °bhāsati to speak to = address; °mutta intent upon; °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur -- nom; °vāsāna assent, °vāseti to dwell in, give in = consent. -- (b) where: °tiṭṭhāti (°ṭṭhāti) to stand by = look after, perform; °ṭṭhāna place where; °vasati to inhabit; °sayana "lying in", inhabiting. -- 2. secondary meaning (as emphatic modification): (a) with nouns or adjectives: adhi -- jeguccha very detestable; °matta "in an extreme measure", °pa supreme lord; °pacca lordship; °paññā higher, additional wisdom; °vara the very best; °sīla thorough character or morality. -- (b) with verbs (in double pref. -- cpds.); adhi + ava: ajjhogāheti plunge into; ajjhoṭhapeti to bring down to (its destination); °othata covered completely; °oharati to swallow right down. adhi + ā: ajjhappatta having reached (the end); ajjhapiṭṭa quite overwhelmed; °āvuttha inhabited; °ārūhati grown up over; °āsaya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). adhi + upa: ajjhupagacchati to reach,

obtain; °upeti to receive; °upekkhati "to look all along over" = to superintend adhi + pra: adhippattheti to long for, to desire. Note. The contracted (assimilation --) form of adhi before vowels is ajjh -- (q. v.).

Adhika

Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extra- ordinary, superior, Pug 35; VvA 80 (= anadhivara, visiṭṭha); DA i.141, 222; Dpvs v.32 (an°); DhA iii.238; KhA 193 (= anuttara); Sdhp 337, 447. -- compar. adhikata DhA ii.7; iii.176; nt. °ṇ as adv. extraordinarily PvA 86 (= adhimattaṇ). In combn. with numerals adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun -- determination), e. g. catunahutādhikāni dve yojana -- saḥassāni 2000 + 94 (= 294 000) J i.25; sattamāsādhikāni sattavassāni 7 years and 7 months J v.319; paññāsādhikāni pañca vassa -- satani 500 + 50 (= 550) PvA 152. See also sādika.

Adhikata

Adhikata (adj.) [adhi + kata; cp. Sk. adhikṛta] 1. com- missioned with, an overseer, Pv ii.927 (dāne adhikata = ṭapita PvA 124). -- 2. caused by Miln 67 (kamma°). <-> 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimāṭijāta).

Adhikaraṇa

Adhikaraṇa (nt.) [adhi + karaṇa] 1. attendance, super- vision, management of affairs, administration PvA 209. <-> 2. relation, reference, reason, cause, consequence D ii.59 (-- °: in consequence of); S ii.41; v.19. Esp. acc. °ṇ as adv. (-- °) in consequence of, for the sake of, because of, from M i.410 (rūpādhikaraṇaṇ); S iv.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimādhikaraṇaṇ why, on account of what J iv.4 (= kiṇkaraṇaṇ) yatvādhikaraṇaṇ (yato + adhi°) by reason of what, since, because (used as conj.) D i.70 = A i.113 = ii.16 = D iii.225. -- 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. vivāda° anuvāda° āpatta° kicca° "questions of dispute, of censure, of misconduct, of duties" Vin ii.88; iii.164; iv.126, 238; M ii.247. <-> Often ref.: Vin ii.74; S iv.63 = v.346 (dhamma° a question of the Dh.); A i.53 (case), 79; ii.239 (vūpasanta); v.71, 72; Pug 20, 55; DhA iv.2 (°ssa uppamassa vūpasama), adhikaraṇaṇ karoti to raise a dispute M i.122 °ṇ vūpasameti to settle a question or difficulty Vin ii.261. -- kāraṇa one who causes dispute discussions or dissent Vin iv.230 (f. °ikā); A iii.252. -- samatha the settling of questions that have arisen. There are seven rules for settling cases enumd. at D iii.254; M ii.247; A i.99; iv.144.

Adhikaraṇika

Adhikaraṇika [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A v.164, 167.

Adhikaraṇī

Adhikaraṇī (f.) [to adhikaraṇa 1, orig. meaning "serving, that which serves, i. e. instrument"] a smith's anvil J iii.285; Dāvs iii.16 sq.; DhsA 263.

Adhikāra

Adhikāra [cp. Sk. adhikāra] attendance, service, adminis- tration, supervision, management, help Vin i.55; J i.56;

vi.251; Miln 60, 115, 165; PvA 124 (dāna°; cp. Pv ii.927); DhA ii.41.

Adhikārika

Adhikārika (adj.) (-- °) [to adhikāra] serving as, referring to Vin iii.274 (Bdhgh).

Adhikuṭṭanā

Adhikuṭṭanā (f.) [adhi + kuṭṭanā or kuṭṭana] an executi- oner's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read kuṭṭana); ThA 287.

Adhikusala

Adhikusala (adj.) [adhi + kusala] in °ā dhammā "items of higher righteousness" D iii.145.

Adhikodhita

Adhikodhita (adj.) [adhi + kodhita] very angry J v.117.

Adhigacchati

Adhigacchati [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D i.229 (vivesaṇ) M i.140 (anvesaṇ nō ādhigacchanti do not find); S i.22 (Nibbānaṇ); ii.278 (id.); A i.162 (id.); Dh 187, 365; It 82 (santiṇ); Th 2, 51; Pug 30, 31; Pv i.74 (nibbutiṇ = labhati PvA 37); iii.710 (amataṇ padaṇ). opt. adhigaccheyya D i.224 (kusalaṇ dhammaṇ); M i.114 (madhu -- piṇḍikaṇ); Dh 61 and adhigacche Dh 368. ger. °gantvā D i.224; J i.45 (ānisaṇse); and °gamma Pv i.119 (= vinditvā paṭilabhitvā PvA 60). grd. °gantabba It 104 (nibbāna). cond. °gacchissaṇ Sn 446. 1st aor. 3 sg. ajjhagā Sn 225 (= vindi paṭilabhi KhA 180); Dh 154; Vv 327; 3 pl. ajjhagū J i.256 (vyasanaṇ) & ajjhāgamuṇ S i.12. 2nd aor. 3 sg. adhigacchi Nd1 457. <-> pp. adhigata (q. v.).

Adhigaṇhāti

Adhigaṇhāti [adhi + gaṇhāti] to surpass, excel S i.87 = DA i.32; D iii.146; S iv.275; A iii.33; It 19. Ger. adhigayha Pv ii.962 = DhA iii.219 (v. l. BB at both pass. atikkamma); & adhiggahetvā It 20. -- pp. adhiggahīta (q. v.).

Adhigata

Adhigata [pp. of adhigacchati] got into possession of, con- quered, attained, found J i.374; VvA 135.

Adhigatavant

Adhigatavant (adj. -- n.) [fr. adhigata] one who has found or obtained VvA 296 (Nibbānaṇ).

Adhigama

Adhigama [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D iii.255; S ii.139; A ii.148; iv.22, 332; v.194; J i.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207.

Adhigameti

Adhigameti [adhi + gameti, Caus. of gacchati] to make obtain, to procure PvA 30.

Adhiggahīta

Adhiggahīta [pp. of adhigaṇhāti] excelled, surpassed; over- powered, taken by (instr.), possessed J iii.427 (= anuggahīta C.); v.102; vi.525 = 574; It 103; Miln 188, 189; Sdhp 98.

Adhiciṇṇa

Adhiciṇṇa only at S iii.12, where v. l. is aviciṇṇa, which is to be preferred. See viciṇṇa.

Adhicitta

Adhicitta (nt.) [adhi + citta] "higher thought", meditation, contemplation, usually in combn. with adhisīla and adhīpañña Vin i.70; D iii.219; M i.451; A i.254, 256; Nd1 39 = Nd2 689 (°sikkhā); Dh 185 (= aṭṭha -- samāpattisankhāta adhika -- citta DhA iii.238).

Adhiceto

Adhiceto (adj.) [adhi + ceto] lofty -- minded, entranced Th 1, 68 = Ud 43 = Vin iv.54 = DhA iii.384.

Adhicca

Adhicca1 [ger. of adhi + eti, see adhīyati] learning, studying, learning by heart J iii.218, 327 = iv.301; iv.184 (vede = adhīyitvā C.), 477 (sajjhāyitvā C.); vi.213; Miln 164.

Adhicca

Adhicca2 (° --) [Sk. *adhṛtya, a + *dhicca, ger. of dhṛ, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: °āpattika guilty without intention M i.443; °uppatti spontaneous origin DhsA 238; °laddha obtained without being asked for, unexpectedly Vv 8422 = J v.171 = vi.315 (expld. at J v.171 by ahetunā, at vi.316 by akāraṇena) °samuppanna arisen without a cause, spontaneous, unconditioned D i.28 = Ud 69; D iii.33, 138; S ii.22 -- 23 (sukhadukkhaṇ); A iii.440 (id.); Ps i.155; DA i.118 (= akāraṇa°).

Adhicca

Adhicca3 (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S v.457.

Adhijeguccha

Adhijeguccha (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D i.174, 176.

Adhiṭṭhaka

Adhiṭṭhaka (adj.) (° -- °) [fr. adhiṭṭhāti] bent on, given to, addicted to J v.427 (surā°).

Adhiṭṭhāti

Adhiṭṭhāti (adhiṭṭhahati) [Sk. adhiṭṭhāti, adhi + sthā] 1. to stand on J iii.278 (ger. °āya); DhA iv.183 (ger. °hitvā); fig. to insist on Th 1, 1131 (aor. °āhi). -- 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin i.115 (inf. °ṭhātuṇ), 297 (id.), 125 (grd. °ṭhātabba) J i.80 (aor. °ahi); iii.278; iv.134 (v. l. ati° C. expls. abhibhavitvā ṭiṭṭhati); DhA i.34; iv.201 (ger. °hitvā); PvA 23 (aor. °ṭhāsi) 171 (id.), 75 (ger. °hitvā). On adhiṭṭheyya see Cpd. 209, n. 2; 219, n. 1. -- 3. to undertake, practice, perform, look after, to celebrate S ii.17; A i.115 sq.; J i.50; PvA 209 (ger. °ṭhāya). -- pp. adhiṭṭhita (q. v.).

Adhiṭṭhāna

Adhiṭṭhāna (nt.) [fr. adhi + sthā] 1. decision, resolution, self -- determination, will (cp. on this meaning Cpd. 62) D iii.229 (where 4 are enumd., viz. paññā°, sacca° cāga° upasama°); J i.23; v.174; Ps i.108; ii.171 sq., 207; DhsA 166 (cp. Dhs. trsl. 44). -- 2. mentioned in bad sense with abhinivesa and anusaya, obstinacy, prejudice and bias M i.136; iii.31, 240; S ii.17; iii.10, 135, 194. -- As adj. (-- °) applying oneself to, bent on A iii.363. -- 3. looking after, management, direction, power Miln 309 (devānaṇ); PvA 141 (so read for adhiṭṭhāna). [adhiṭṭhāna as PvA 89, used as explanatory for āvāsa, should perhaps be read adhiṭṭhāna in the sense of fixed, permanent, abode].

Adhiṭṭhāyaka

Adhiṭṭhāyaka (adj.) (-- °) superintending, watching, looking after, in kamma° Mhvs 5, 175; 30, 98; kammanta° DhA i.393.

Adhiṭṭhita

Adhiṭṭhita (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 6330 (hemarathē a. = sakalaṇ ṭhānaṇ abhibhavitvā ṭhita VvA 269). -- (a) looked after, managed, undertaken, governed Vin i.57; S v.278 (svādhīṭṭhita); PvA 141 (kammanta). -- (b) undertaking, bent on (c. acc.) Sn 820 (ekacariyaṇ).

Adhideva

Adhideva [adhi + deva] a superior or supreme god, above the gods M ii.132; A iv.304; Sn 1148; Nd2 307b, 422 a. Cp. atideva.

Adhipa

Adhipa [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J ii.369; iii.324; v.393; Pv ii.86 (jan° king); Dāvs iii.52; VvA 314.

Adhipaka

Adhipaka (adj.) (-- °) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A i.150 (atta° loka° dhamma°).

Adhipajjati

Adhipajjati [adhi + pajjati] to come to, reach, attain A iv.96 (anattāṇ); pp. adhipanna.

Adhipaññā

Adhipaññā (f.) [adhi + paññā] higher wisdom or knowledge, insight (cp. jhāna & paññā); usually in combn. with adhicitta & adhisīla Vin i.70; D i.174; iii.219 (°sikkhā); A i.240; ii.92 sq., 239; iii.106 sq., 327; iv.360; Nd1 39 (id.); Ps i.20, 25 sq., 45 sq., 169; ii.11, 244; Pug 61.

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Adhipatati

Adhipatati [adhi + patati] to fly past, vanish J iv.111 (= ativiya patati sīghaṇ atikkamati C.). -- Caus. adhipātetī (q. v.) in diff. meaning. Cp. also adhipāta.

Adhipatana

Adhipatana (nt.) [fr. adhipatati] attack, pressing ThA 271.

Adhipati

Adhipati (n. -- adj.) [adhi + pati, cp. adhipa] 1. ruler, master J iv.223; Vv 811; Miln 388; DhA i.36 (= seṭṭha). <-> 2. ruling over, governing, predominant; ruled or governed by Vbh 216 sq. (chandaṇ adhipatiṇ katvā making energy predominant); DhsA 125, 126 (atta° autonomous, loka° heteronomous, influenced by society). See also Dhs. trsl. 20 & Cpd. 60.

Adhipateyya

Adhipateyya (nt.) A i.147; iii 33 = S iv.275 is probably misreading for ādhipateyya.

Adhipatthita

Adhipatthita [pp. adhi + pattheti, cp. Sk. abhi + arthayati] desired, wished, begged for D i.120.

Adhipanna

Adhipanna [cp. Sk. abhipanna, adhi + pad] gone into, affected with, seized by (-- °), a victim of (c. loc.) S i.72, Th 2, 345 (kāmesu); Sn 1123 (taṇhā° = taṇhānugata Nd2 32); Dh 288; J iii.38, 369; iv.396; v.91, 379 (= dosena ajjhotthata); vi.27.

Adhipāṭimokkha

Adhipāṭimokkha (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin v.1 (pāṭim° +); M ii.245 (+ ajjhājīva).

Adhipāta

Adhipāta1 [adhipātetī] splitting, breaking, only in phrase muddhā° head -- splitting Sn 988 sq., 1004, 1025 (v. l. Nd2 °vipāta).

Adhipāta

Adhipāta2 [from adhipatati = Sk. atipatati, to fly past, flit] a moth Sn 964. Expld. at Nd1 484 as "adhipātikā ti tā uppatitvā khādanti taṅkāraṇā a. vuccanti"; Ud 72 (expld. by C. as salabhā).

Adhipatikā

Adhipatikā (f.) [fr. adhipāta2] a moth, a mosquito Nd1 484 (see adhipāta2).

Adhipātetī

Adhipātetī [Caus. fr. adhipatati, cp. Sk. abhipātayati & P. atipātetī] to break, split J iv.337 (= chindati). At Ud 8 prob. to be read adhibādheti (v. l. avibādeti. T. adhipātetī).

Adhippagharati

Adhippagharati [adhi + ppa + gharati] to flow, to trickle ThA 284.

Adhippāgā

Adhippāgā 3 sg. aor. of adhippagacchati to go to J v.59.

Adhippāya

Adhippāya [adhi + ppa + i; Sk. abhiprāya] 1. intention, wish desire S i.124; v.108; A ii.81; iii.363 (bhoga°); v.65; J i.79, 83; Sdhp 62. As adj. (-- °) desiring PvA 226 (hass° in play = khiḍḍatthika). -- 2. sense, meaning, conclusion, inference (cp. adhigama) Miln 148; PvA 8, 16, 48, 131 (the moral of a story). -- adhippāyena (instr.) in the way of, like PvA 215 (kī for fun).

Adhippāyosa

Adhippāyosa [adhi + pāyosa] distinction, difference, peculiarity, special meaning M i 46; S iii.66; iv.208; A i.267; iv.158; v.48 sq.

Adhippeta

Adhippeta [Sk. abhipreta, adhi + ppa + i, lit. gone into, gone for; cp. adhippāya] 1. desired, approved of, agreeable D i.120; ii.236; VvA 312, 315. -- 2. meant, understood, intended as J iii.263; PvA 9, 80, 120, 164.

Adhippetatta

Adhippetatta (nt.) [abstr. fr. adhippeta] the fact of being meant or understood as, in abl. °ā with reference to, as is to be understood of VvA 13; PvA 52.

Adhibādheti

Adhibādheti [adhi + bādheti, cp. Sk. abhibādhayati] to vex, oppress, gore (to death) Ud 8 (T. adhipātetī, v. l. avibādeti).

Adhibrahmā

Adhibrahmā [adhi + Brahmā, cp. atibrahmā] a superior Brahmā, higher than Brahmā M ii.132.

Adhibhavati

Adhibhavati [adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S iv.185 sq. (cp. adhibhū); A v.248, 282 (°bhoti); J ii.336; V.30. -- aor. adhibhavi J ii.80. 3. pl. adhibhaṇsu S iv.185. See also ajjhabhavi & ajjhabhū pp. adhibhūta (q. v.).

Adhibhāsati

Adhibhāsati [adhi + bhāsati] to address, to speak to; aor. ajjhabhāsi Vin ii.195; S i.103; iv.117; Sn p. 87; PvA 56, 90.

Adhibhū

Adhibhū (adj.) (-- °) [fr. adhi + bhū, cp. adhibhavati & Sk. adhibhū] overpowering, having power over; master, conqueror, lord S iv.186 (anadhibhū not mastering. For adhibhūta the v. l. abhi° is to be preferred as more usual in this connection, see abhibhū); Sn 684 (miga°; v. l. abhi°).

Adhibhūta

Adhibhūta [cp. adhibhū & adhibhūta] overpowered S iv.186.

Adhimatta

Adhimatta (adj.) [adhi + matta of mā] extreme, exceeding, extraordinary; nt. adv. °ṇ extremely M i.152, 243; S iv. 160; A ii.150; iv.241; J i.92; Pug 15; Miln 146, 189, 274, 290; Pv ii.36 (= adhikatarāṇ PvA 86); DhA ii.85; cp. PvA 281.

Adhimattata

Adhimattata (nt.) [abstr. fr. prec.] preponderance A ii.150; DhsA 334 (cp. Dhs. trsl. 200).

Adhimana

Adhimana (n. -- adj.) [adhi + mano] (n.) attention, direction of mind, concentration Sn 692 (adhimanasā bhavātha). <-> (adj.) directing one's mind upon, intent (on) J iv.433 (= pasannacitta); v.29 (an°; v. l. °māna).

Adhimāna

Adhimāna [adhi + māna] undue estimate of oneself M ii.252; A v.162 sq.

Adhimānika

Adhimānika (adj.) [fr. adhimāna] having undue confidence in oneself, conceited A v.162, 169, 317; DhA iii.111.

Adhimuccati

Adhimuccati [Pass. of adhi + muc] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S iii.225; iv.185; A iv.24, 145 sq., 460; v.17; Pug 63. <-> 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin i.209 (aor. °mucci); D i.106; S i.116 (pot. °mucceyya); It 43; DA i.275. <-> 3. to take courage, to have faith Sn 559; Miln 234; DA i.214, 316; J iv.272; v.103; DhA i.196; iii.258; iv.170. <-> 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom

for the older anvāvisati. J iv.172; v.103, 429; DhA i.196; iii.258; iv.170. <-> pp. adhimuccita and adhimutta. -- Caus. adhimoceti to incline to (trs.); to direct upon (with loc.) S v.409 (cittaṃ deveṣu a.).

Adhimuccana

Adhimuccana (nt.) [fr. adhi + muc] making up one's mind, confidence DhA 133, 190.

Adhimuccita & Adhimucchita

Adhimuccita & Adhimucchita (pp.) [either adhi + muc or mūr̥ch; it would seem more probable to connect it with the former (cp. adhimuccati) and consider all vv. ll. °mucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy -- form °mucchita, cp. mucchati and see also J.P.T.S. 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M ii.223 (an°); S i.113; Th 1, 732 (v. l. °muccita), 923 (cch), 1175; J ii.437 (cch); iii.242; v.255 (kāmesu °mucchita, v. l. °muccita). Cp. ajjhomucchita.

Adhimuccitar

Adhimuccitar [n. ag. of adhimuccati] one who determines for something, easily trusting, giving credence A iii.165 (v. l. °mucchitā).

Adhimutta

Adhimutta (adj.) [pp. of adhimuccati, cp. BSk. adhimukta. Av. Š i.8, 112; Divy 49, 302 etc.] intent upon (- ° or with loc. or acc.), applying oneself to, keen on, inclined to, given to Vin i.183; A v.34, 38; Dh 226; Sn 1071, 1149 (°citta); Nd2 33; J i.370 (dān°) Pug 26; PvA 134 (dān°).

Adhimutti

Adhimutti (f.) [adhi + mutti] resolve, intention, disposition D i.174; A v.36; Ps i.124; Miln 161, 169; Vbh 340, 341; DA i.44, 103; Sdhp 378.

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Adhimuttika

Adhimuttika (adj.) [= adhimutta] inclined to, attached to, bent on S ii.154, 158; It 70; Vbh 339 sq. + tā (f.) inclination D i.2.

Adhimokkha

Adhimokkha [fr. adhi + muc] firm resolve, determination, decision M iii.25 sq.; Vbh 165 sq., 425; DhA 145, 264. See Dhs. trsl. 5; Cp. 17, 40, 95.

Adhiyita

Adhiyita see adhīyati.

Adhiroha

Adhiroha [fr. adhi + ruh] ascent, ascending; in dur° hard to ascend Miln 322.

Adhivacana

Adhivacana (nt.) [adhi + vacana] designation, term, attrî- bute, metaphor, metaphorical expression D ii.62; M i.113, 144, 460; A ii.70, 124; iii.310; iv.89, 285, 340; It 15, 114; Sn p. 218; J i.117; Nd2 34 = Dhs 1306 (= nāma sankhā paññatti etc.); Vbh 6; PvA 63. See on term Dhs. trsl. 340. -- patha "process of synonymous nomenclature" (Mrs. Rh. D.) D ii.68; S iii.71; Dhs 1306; DhsA 51.

Adhivattati

Adhivattati [adhi + vattati] to come on, proceed, issue, result S i.101; A ii.32.

Adhivattha

Adhivattha (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin i.28; S i.197; J i.223; ii.385; iii.327; PvA 17. The form adhivuttha occurs at J vi.370.

Adhivara

Adhivara (adj.) [adhi + vara] superb, excellent, surpassing Vv 163 (an° unsurpassed, unrivalled; VvA 80 = adhika, viṣiṭṭha).

Adhivāsa

Adhivāsa [fr. adhi + vas] endurance, forbearance, holding out; only as adj. in dur° difficult to hold out Th 1, 111.

Adhivāsaka

Adhivāsaka (& °ika) (adj.) [fr. adhivāsa] willing, agree- able, enduring, patient Vin iv.130; M i.10, 526; A ii.118; iii.163; v.132; J iii.369 (an°); iv.11, 77.

Adhivāsana

Adhivāsana (nt.) [fr. adhi + vas] 1 assent A iii.31; DhA i.33. -- 2. forbearance, endurance M i.10; J ii.237; iii.263; iv.307; v.174.

Adhivāsanatā

Adhivāsanatā (f.) [abstr. fr. adhivāsana] patience, endurance, Dhs 1342; Vbh 360 (an°).

Adhivāseti

Adhivāseti [Caus. of adhivasati, cp. BSk. adhivāsayati in meaning of 3] 1. to wait for (c. acc.) J i.254; ii.352; iii.277. -- 2. to have patience, bear, endure (c. acc.) D ii.128, 157; J i.46; iii.281 (pahāre); iv.279, 407; v.51, 200; VvA 336, 337. -- 3. to consent, agree, give in Vin i.17; D i.109 (cp. DA i.277); S iv.76; DhA i.33; PvA 17, 20, 75 and freq. passim. -- Caus. adhivāsāpeti to cause to wait J i.254.

Adhivāha

Adhivāha [fr. adhi + vah; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S iv.70 (dukkha°); A i.6; Th 1, 494.

Adhivāhana

Adhivāhana (nt. -- adj.) [fr. adhi + vah] carrying, bringing, bearing Sn 79; f. °ṭ Th 1, 519.

Adhivimuttatta

Adhivimuttatta (nt.) = adhivimokkhatta & adhimutti, i. e. propensity, the fact of being inclined or given to J v.254 (T. kāmādhivimuttitā, v. l. °muttata).

Adhivimokkhatta

Adhivimokkhatta (nt.) = adhimokkha; being inclined to DhsA 261.

Adhivutti

Adhivutti (f.) [adhi + vutti, fr. adhi + vac, cp. Sk. abhi- vadati] expression, saying, opinion; only in tt. adhivuttipada (v. l. adhimutti -- p. at all passages) D i.13 (expld. by adhivacana -- pada DA i.103); M ii.228; A v.36.

Adhivuttha

Adhivuttha see adhivattha.

Adhisayana

Adhisayana (nt. -- adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaṇ).

Adhisayita

Adhisayita [pp. of adhiseti] sat on, addled (of eggs) Vin iii.3; S iii.153.

Adhisīla

Adhisīla (nt.) [adhi + sīla] higher morality, usually in threefold set of adhicitta -- sikkha, adhipaññā° adhisīla° Vin i.70; D i.174; iii.219; A iii.133; iv.25; DhA i.334; PvA 207. See also adhicitta, sikkhā & sīla.

Adhiseti

Adhiseti [adhi + seti] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) -- pp. adhisayita.

Adhīna

Adhīna (adj.) (-- °) [cp. Sk. adhīna] subject, dependent D i.72 (atta° & para°); J iv.112; DA i.217; also written ādhīna J v.350. See also under para.

Adhīyati

Adhīyati & adhiyati [Med. of adhi + i, 1st sg. adhīye taken as base in Pāli] to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Books) Vin i.270; S i.202 (dhammapadāni); J

iv.184 (adhīyitvā), 496 (adhīyamāna); vi.458; DhA iii.446 (adhīyassu). -- ger. adhīyitvā J iv.75; adhiyānaṇ J v.450 (= sajjhāyitvā C.) & adhicca: see adhicca 2; pp. adhiyita D i.96.

Adhunā

Adhunā (adv.) [Vedic adhunā] just now, quite recently D ii.208; Vin ii.185 (kālakata); Miln 155; Dāvs ii.94. -- āgata a new comer M i.457; J ii.105. -- ābhisitta newly or just anointed D ii.227. -- uppanna just arisen D ii.208, 221.

Adhura

Adhura (nt.) [a + dhura, see dhura 2] irresponsibility, indifference to obligations J iv.241.

Adho

Adho (adv.) [Vedic adhaḥ; compar. adharah = Lat. inferus, Goth. undar, E. under, Ind. *ndher -- ; superl. adhamah = Lat. infimus] below, usually combd. or contrasted with uddhaṇ "above" and tiriyaṇ "across", describing the 3 dimensions. -- uddhaṇ and adho above and below, marking zenith & nadir. Thus with uddhaṇ and the 4 bearings (disā) and intermediate points (anudisā) at S i.122; iii.124; A iv.167; with uddhaṇ & tiriyaṇ at Sn 150, 537, 1055, 1068. Expld. at KhA 248 by heṭṭhā and in detail (dogmatically & speculatively) at Nd2 155. For further ref. see uddhaṇ. The compn. form of adho before vowels is adh°. -- akkhaka beneath the collar -- bone Vin iv.213. -- agga with the points downward (of the upper row of teeth) J v.156 (+ uddh° expld. by uparima -- danta C.). -- kata turned down, or upside down J i.20; vi.298. -- gata gone by, past. Adv. °ṇ since (cp. uddhaṇ adv. later or after) J vi.187 (ito māsaṇ adhogataṇ since one month ago). -- gala (so read for T. udho°) down the throat PvA 104. -- mukha head forward, face downward, bent over, upturned Vin ii.78; M i.132, 234; Vv 161 (= heṭṭhā mukha VvA 78). -- bhāga the lower part (of the body) M i.473; DhA i.148. -- virecana action of a purgative (opp. uddha° of an emetic) D i.12; DA i.98 (= adho dosānaṇ nīharaṇaṇ); DhsA 404. -- sākhaṇ (+ uddhamūlaṇ) branches down (& roots up, i. e. uprooted) DhA i.75. -- sira (adj.) head downward J iv.194. -- sirāṇ (adv.) with bowed head (cp. avaṇsiraṇ) J vi.298 (= sirāṇ adhokatvā heṭṭhāmukho C.). -- sīsa (adj.) head first, headlong J i.233; v.472 (°ka).

An

An -- form of the neg. prefix a -- before vowels. For negatives beginning with an° see the positive.

Ana

Ana -- negative prefix, contained in anappameyya, (Th 1, 1089), anamatagga & anabhava. See Vinaya Texts ii.113.

Anajjhittā

Anajjhittā (adj.) [an + ajjhittā] uncalled, unbidden, un- asked Vin i.113; Pv i.123 (T. anabbhita, v. l. anijjhittā; J iii.165 has anavhāta; Th 2, 129 ayācita; PvA 64 expls. by anavhāta).

Anaṭi

Anaṭi [An, Vedic aniti & anati] to breathe KhA i.124 (in def. of bāla); DA i.244 (read ananti for aṇanti). Cp. pāṇa.

Anabhāva

Anabhāva [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvaṇ kata or gata. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at Vin iii.3 of bad qualities, at S ii.63 of certain wrong opinions, at M i.487; S iv.62 = v.527 of the khandas, at M i.331 of the Mental Intoxications (Āsavas), at A iv.73 of certain tastes, of a bad kamma A i.135, of evil passions A i.137, 184, 218; ii.214 of pride A ii.41,

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of craving A ii.249, of the bonds A iv.8. In the supplement to the Dīgha (D iii.326) and in the Iti -- vuttaka (p. 115) a later idiom, anabhāvaṇ gameti, cause to perish, is used of evil thoughts. Bdgh (quoted Vin iii.267) reports as v. l. anubhāva. Cp. Nd i.90; and Nd2 under pahīna.

Anabbhita

Anabbhita (adj.) [an + abbhita] not restored, not to be restored Vin iv.242; Pv i.123 (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has ayācita & at J iii.165 anavhāta; PvA 64 expls. by anavhāta, v. l. anabbhita).

Anabhuṇṇatātā

Anabhuṇṇatātā (f.) [an + abbhūṇṇata + tā] the state of not being erect, i. e. hanging down J v.156.

Anabhijjhā

Anabhijjhā (f.) [an + abhijjhā] absence of covetousness or desire D iii.229, 269; Dhs 32, 35, 277.

Anabhijjhālū

Anabhijjhālū (adj.) [an + abhijjhālū] not greedy or covetous D iii.82; Pug 40.

Anabhijjhita

Anabhijjhita (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).

Anabhinandati

Anabhinandati etc. see abhi° etc.

Anabhirata

Anabhirata (adj.) [an + abhirata] not taking delight in J i.61 (naccādisu).

Anabhirati

Anabhirati (f.) [an + abhirati] not delighting in, dissatis- faction, discontent D i.17 (+ paritassanā); iii.289; J iii. 395; DA i.111.

Anabhiraddha

Anabhiraddha (adj.) [an + abhiraddha] in anger Vin iv.236.

Anabhiraddhi

Anabhiraddhi (f.) [an + abhiraddhi] anger, wrath D i.3 (= kopassādetāṇ adhvācānaṇ DA i.52).

Anabhisambhuṇamāna

Anabhisambhuṇamāna (adj.) [ppr. med. of an + abhisam- bhuṇāti] not obtaining, unable to get or keep up D i.101 (= asampāpuṇanto avisahamāno vā DA i.268).

Anamatagga

Anamatagga (adj.) [ana (= a neg.) + mata (fr. man) + aggā (pl.). So Dhammapāla (avidit -- agga ThA 289); Nāṇakitti in Tīkā on DhsA 11; Trenckner, Notes 64; Oldenberg, Vin. Texts ii.114. Childers takes it as an + amata + agga, and Jacobi (Erzähl. 33 and 89) and Pischel (Gram. § 251) as a + namat (fr. nam) + agga. It is Sanskritized at Divy 197 by anavarāgra, doubtless by some mistake. Weber, Ind. Str. iii.150 suggests an + āmrta, which does not suit the context at all]. Ep. of Saṃsāra "whose beginning and end are alike unthinkable", i. e., without beginning or end. Found in two passages of the Canon: S ii.178, 187 sq. = iii.149, 151 = v.226, 441 (quoted Kvu 29, called Anamatagga -- pariyāya at DhA ii.268) and Th 2, 495, 6. Later references are Nd2 664; PvA 166; DhA i.11; ii.13, 32; Sdhp 505. [Cp. anāmata and amatagga, and cp. the English idiom "world without end". The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see e. g., Woods, Yoga -- system of Patañjali, 119), it is a possible, and indeed a necessary quality of the Yogī, to understand the beginning and end of Saṃsāra].

Anamha

Anamha (adj.) [according to Morris J.P.T.S. 1884, 70 = ana -- mha "unlaughing" with ana = an (cp. anabhāva & anamatagga) and mha from smi, cp. vimhayati = Sk. vismayati] being in consternation or distress, crying J iii. 223 (°kāle = ārodana -- kāle C.).

Anaya

Anaya [a + naya] misfortune, distress Miln 277, usually combd. with vyaśana (as also in BSk, e. g. Jtm 215) Vin ii.199; S iv.159; A v.156; Miln 292; VvA 327; Sdhp 362.

Anariya

Anariya (adj.) [an + ariya, see also anāriya] not Aryan, ignoble, low Vin i.10; D iii.232 (°vohāra, 3 sets of 4; the same at Vin v.125); Sn 664, 782 (°dhamma); Pug 13. -- See ariya.

Anala

Anala (adj.) [an + ala] 1. not sufficient, not enough; unable, impossible, unmanageable M i.455; J ii.326 = iv. 471. -- 2. dissatisfied, insatiate J v.63 (= atitta C.). <-> 3. °ṇ kata dissatisfied, satiated, S i.15 (kāmesu).

Anavaya

Anavaya (adj.) [derivation doubtful. See Trenckner Pali Misc. 65] not lacking, complete in (loc.), fulfilling D i.88 (= anūna paripuṇa -- kārin DA i.248); A iii.152 (= samatta paripuṇa AA quoted by Tr. on Miln 10).

Anavosita

Anavosita (adj.) [an + avosita; or ana + avosita = avusita?] unfulfilled, undone Th 1, 101.

Anasana

Anasana (nt.) [an + asana, cp. Sk. an -- aśana] not eating, fasting, hunger D iii.75 & in same context at Sn 311 (= khudā SnA 324).

Anasitvāna

Anasitvāna [ger. of an + aśati] without eating, fasting J iv.371.

Anasuyyaṇ

Anasuyyaṇ [Sk. anasūyan, ppr. of an + asūyati] not grumbling J iii.27 (v. l. for anusuyyaṇ T.).

Anasuropa

Anasuropa [an + asuropa] absence of abruptness Dhs 1341.

Anasūyaka

Anasūyaka (adj.) [Sk. anasūyaka, cp. usūya] not grumbling, not envious J ii.192.

Anassaka

Anassaka (adj.) either an -- assaka or a -- nassaka (q. v.).

Anassana

Anassana (nt.) [a + nassana, naś; cp. Sk. naśana] imperishableness, freedom from waste J iv.168.

Anassāvin

Anassāvin (adj.) [an + assāvin; cp. assāva + āsava] not intoxicated, not enjoying or finding pleasure in Sn 853 (sātiyesu a. = sātavatthusa kāmaguṇesu taṇhasanthavavirahita SnA 549).

Anassāsika

Anassāsika (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. anāśvāsika Divy 207] not consoling, discouraging, not comforting M i.514; S ii.191.

Anassuṇ

Anassuṇ 1st sq, pret. of anusūyati (= Sk. anvaśruvaṇ) I have heard M i.393.

Anāgata

Anāgata (adj.) [an + āgata] not come yet, i. e. future. On usual combn. with atīta: see this. D iii.100 sq., 134 sq., 220, 275; M iii.188 sq.; S i.5; ii.283; A iii.100 sq., 400; Sn 318, 373, 851; It 53; J iv.159; vi.364; Dhs 1039, 1416.

Anāgamana

Anāgamana (nt.) [an + āgamana] not coming, not returning J i 203, 264.

Anāgāmitā

Anāgāmitā (f.) [anāgāmin + tā] the state or condition of an Anāgāmin S v.129, 181, 285; A iii.82; v.108, 300 sq.; Sn p. 140 = A iii.143; It 1 sq., 39, 40.

Anāgāmin

Anāgāmin (adj. -- n.) [an + āgāmin] one who does not return, a Never -- Returner, as tt. designating one who has attained the 3rd stage out of four in the breaking of the bonds (Saṃyojanas) which keep a man back from Arahantship. So near is the Anāgāmin to the goal, that after death he will be reborn in one of the highest heaven and there obtain Arahantship, never returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the description of the third does not use the word anāgāmin (D i.156; ii.92; iii.107; M ii.146) and anāgāmin does not mean the breaking of bonds, but the cultivation of certain specified good mental habits (S iii.168, the anatta doctrine; S v.200 -- 2, the five Indriyas; A i.64, 120, cultivation of good qualities, ii 160; v.86, 171 = S 149). We have only two cases in the canon of any living persons being called anāgāmin. Those are at S v.177 and 178. The word there means one who has broken the lower five of the ten bonds, & the individuals named are laymen. At D ii.92 nine others, of

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whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmins. At It 96 there are only 3 stages, the worldling, the Anāgāmin, and the Arahant; and the Saṃyojanas are not referred to. It is probable that already in the Nikāya period the older, wider meaning was falling into disuse. The Abhidhamma books seem to refer only to the Saṃyojana explanation; the commentaries, so far as we know them, ignore any other. See Ps ii.194; Kv. Tr. 74; Dhs. Tr. 302 n; Cp. 69. -- phala fruition of the state of an Anāgāmin; always in combn. sotāpatti° sakadāgāmi° anāgāmi° arahatta° Vin i.293; ii.240; iv.29; D i.229; ii.227, 255; S iii.168; v.411; A i.23, 44; iii.272 sq.; iv.204, 276, 372 sq. -- magga the path of one who does not return (in rebirths) Nd2 569b.

Anāgāra & Anāgāriyā

Anāgāra & Anāgāriyā see agāra & agāriyā.

Anāghāta

Anāghāta [an + āghāta] freedom from anger or ill -- will Vin ii.249.

Anācāra

Anācāra [an + ācāra] misconduct, immorality J ii.133; iii. 276; adj. anācārin Pug 57.

Anājāniya

Anājāniya (adj.) [an + ājāniya] of inferior race, not of good blood M i.367.

Anādara

Anāḍara [an + āḍara] (a) (m) disrespect PvA 257. -- (b.) (adj.) disrespectful Sn 247 (= āḍaravirahita SnA 290).

Anāḍaratā

Anāḍaratā (f.) [abstr. fr. anāḍara] want of consideration, in expln. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where reading is anāḍariyatā).

Anāḍariya

Anāḍariya (nt.) [fr. anāḍara] disregard, disrespect Vin i.176; iv.113 (where expld. in extenso); Dhs 1325 = dug 20 = Vbh 359.

Anādā

Anādā [ger. of an + ādiyati] without taking up or on to oneself Vin iv.120 (= anāḍiyitvā C.).

Anādāna

Anādāna (adj.) [an + ādāna] free from attachment (opp. sādāna) A ii.10 = It 9 = 109 = Nd2 172a; Sn 620, 741, 1094; Nd2 41 (where as nt. = taṇha); Dh 352 (= khandhādisu niggahaṇa DhA iv.70), 396, 406, 421.

Anāḍitvā

Anāḍitvā [ger. of an + ādiyati] not taking up, not heeding J iv.352 (v. l. for T. anāḍiyitvā).

Anāḍiyitvā

Anāḍiyitvā [ger. of an + ādiyati, Sk. anādāya] without assuming or taking up, not heeding Vin iv.120; J iv.352; DhA i.41. See also ādiyati.

Anānu

Anānu -- represents the metrically lengthened form of ananu- (an + anu), as found e. g. in the foll. cpds.: °tappaṇ (ppr.) not regretting J v.492; °puṭṭha questioned Sn 782 (= apucchita SnA 521); °yāyin not following or not defiled by evil Sn 1071 (expld. at Nd2 42 by both avedhamāna (?) avigacchamāna & by arajjamāna adussamāna); °loma not fit or suitable D ii.273 (v. l. anu°).

Anāpāthagata

Anāpāthagata (adj.) [an + āpātha + gata] not fallen into the way of (the hunter), escaped him M i.174.

Anāpāda

Anāpāda (adj.) [an + āpāda] unmarried (of a woman) J iv.178 (āpāda = apādāna C.; aññehi akata -- pariggahā).

Anāpucchā

Anāpucchā see āpucchati.

Anābādha

Anābādha (adj.) [an + ābādha] safe and sound VvA 351.

Anāmata

Anāmata (adj.) [an + amata the ā being due to metrical lengthening] not affected by death, immortal J ii.56 (= asusāna -- t̥hāna C.); DhA ii.99.

Anāmanta

Anāmanta (° --) [an + āmanta] without asking or being asked; in °kata unasked, unpermitted, uninvited J vi.226; °cāra living uninvited Vin v.132; A iii.259.

Anāmaya

Anāmaya (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 1510 (= aroga VvA 74), 177.

Anāmasita

Anāmasita (adj.) [an + āmasita, pp. of āmassati] not touched, virgin -- VvA 113 (°khetta).

Anāmassa

Anāmassa (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be touched J ii 360 (C. anāmāsitaḅba).

Anāyatana

Anāyatana (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J v.121 (°sīla = dussīla C.).

Anāyasa

Anāyasa (adj.) [an + āya + sa, or should we read anāyāsa?] void of means, unlucky, unfortunate Vv 845 (= natthi ettha āyo sukhan ti anāyasaṇ VvA 335).

Anāyāsa

Anāyāsa (adj.) [an + āyāsa] free from trouble or sorrow, peaceful Th 1, 1008.

Anārambha

Anārambha [an + ārambha] that which is without moil and toil Sn 745 (= nibbāna SnA 507).

Anārādhaka

Anārādhaka (adj.) [an + ārādhaka] one who fails, unsuccessful Vin i.70.

Anāriya

Anāriya (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 (v. l. SS. anariya).

Anālambda

Anālambda (adj.) [an + ālambda] without support (from above), unsuspended, not held Sn 173 (+ appatitṭha; expld. at SnA 214 by heṭṭhā patitṭhābhāvena upari ālambhāvena ca gambhīra).

Anālaya

Anālaya [an + ālaya] aversion, doing away with Vin i.10 (taṇhāya).

Anālhiya & Anālhiha

Anālhiya & Anālhiha (adj.) [an + āhiya, Sk. ādhiya, see also addha2] not rich, poor, miserable, destitute, usually combd. with daḷidda M i.450; ii.178 (v. 1. BB. anālhiya); A iii.352 sq. (vv. ll. BB. anālhiha), 384; J v.96.

Anāvaṭa

Anāvaṭa (° --) [an + āvaṭa] not shut; in °dvāratā (f.) not closing the door against another, accessibility, openhandedness D iii.191.

Anāvattin

Anāvattin (adj. -- n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase anāvatti - dhamma, one who is not destined to shift or return from one birth to another, D i.156 (cp. DA i.313); iii.132; Pug 16 sq., 62.

Anāvasūraṇ

Anāvasūraṇ (adv.) [an + ava + sūra = suriya, with ava lengthened to āva in verse] as long as the sun does not set, before sun -- down J v.56 (= anattāngata -- suriyaṇ C.) cp. Sk. utsūra.

Anāvāsa

Anāvāsa (adj. -- n.) [an + āvāsa] uninhabited, an uninhabited place Vin ii.22, 33; J ii.77.

Anāvikata

Anāvikata etc. see āvikata.

Anāvila

Anāvila (adj.) [an + āvila] undisturbed, unstained, clean, pure D i.84 (= nikkaddama DA i.226); iii.269, 270; Sn 637 (= nikkilesa SnA 469 = DhA iv.192); Th 2, 369 (āvilacitta +); Dh 82, 413; ThA 251; Sdhp 479.

Anāvuttha

Anāvuttha (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D .ii.50.

Anāsaka

Anāsaka (adj.) [an + āsaka] fasting, not taking food S iv.118. f. °ā [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 (= bhatta -- paṭikkhepa DhA iii.77).

Anāsakatta

Anāsakatta (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana SnA 292).

Anāsava

Anāsava (adj.) [an + āsava] free from the 4 intoxications (see āsava) Vin ii.148 = 164; D iii.112; Sn 1105, 1133; Dh 94, 126, 386; Nd2 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, 100; Pv ii.615; VvA 9. See āsava and cp. nirāsava.

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Anāsasāna

Anāsasāna (adj.) [an + āsasāna] not longing after anything Sn 369 (SnA 365 however reads anāsayāna & has anāsasāna as v. l. Cp. also vv. ll. to āsasāna. Expld by kañci rūpādi -- dhammaṃ nāsiṇsati SnA 365.

Anāhāra

Anāhāra (adj.) [an + āhāra] being without food M i.487; Sn 985.

Anikkadḍhanā

Anikkadḍhanā (f.) [a + nikkadḍhanā] not throwing out or expelling J iii.22.

Anikkasāva

Anikkasāva (adj.) [a + nikkasāva, cp. nikasāva] not free from impurity, impure, stained Dh 9 = Th 1, 969 = J ii.198 = v.50; DhA i.82 (= rāgādīhi kasāvehi sakasāva).

Anikhāta

Anikhāta (adj.) [a + nikhāta, pp. of nikhanati] not dug into, not dug down, not deep J vi.109 (°kūla; C. agambhīra).

Anigha

Anigha see nigha l and īgha.

Anicchā

Anicchā (f.) [an + icchā] dispassion S v.6; adj. °a without desires, not desiring Sn 707.

Aniñjana

Aniñjana (nt.) [an + iñjana] immobility, steadfastness Ps i.15.

Aniñjita

Aniñjita (adj.) [an + iñjita] immoveable, undisturbed, un- shaken Th 1, 386.

Aniṭṭhangata

Aniṭṭhangata see niṭṭhā2.

Aniṭṭhita

Aniṭṭhita see niṭṭhita.

Anitthi

Anitthi (f.) [an + itthi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman, "nonwoman" J ii.126 (compd with anadī a river without water; interpreted by ucchiṭṭh -- itthi).

Anindi

Anindi -- [the compn. form of nindā] in °locana (with) fault- less eyes J vi.265.

Anindita

Anindita (adj.) [a + nindita] blameless, faultless J iv.106 (°angin of blameless body or limbs).

Anibbisañ

Anibbisañ [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taṇ ñāṇaṇ avindanto DhA iii.128).

Animisa

Animisa (adj.) [Ved. animeṣa, cp. nimisati] not winking, waking, watchful Dāvs v.26 (nayana).

Aniyata

Aniyata (adj.) [a + niyata] not settled, uncertain, doubtful Vin i.112; ii.287; D iii.217.

Aniyamita

Aniyamita (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231.

Anila

Anila [from an, cp. Sk. aniti to breathe, cp. Gr. a)/nemos wind; Lat. animus breath, soul, mind] wind J iv.119 (°patha air, sky); Miln 181; VvA 237; Sdhp 594.

Anirākata

Anirākata (adj.) [a + nirākata] see nirankaroti.

Anissara

Anissara (adj.) [an + issara] without a personal creator Th 1, 713.

Anissukin

Anissukin (adj.) [an + issukin, see also an -- ussukin] not hard, not greedy, generous D iii.47 (+ amaccharin; v. l. anussukin); SnA 569 (see under *niṭṭhurin*).

Anīka

Anīka (nt.) [Ved. anīka face, front, army to Idg. *og&uarc; (see), cp. Gr. o)/ mma eye, Lat. oculus, see also Sk. pratīka and P. akkhi] army, array, troops (orig. "front", i. e. of the battle -- array) Vin iv.107 (where expld. in detail); Sn 623 (bala° strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467). -- agga a splendid army Sn 421 (= balakāya senāmukha SnA 384). -- ṭṭha a sentinel, royal guard D iii.64, 148; J v.100; vi.15 ("men on horseback", horseguard); Miln 234, 264. -- dassana troop -- inspection D i.6 (aṇīka° at DA i.85, q. v. interpretation); Vin iv.107 (senābyūha +).

Anīgha

Anīgha see *nigha* l and cp. *īgha*.

Anīti

Anīti (f.) [an + īti] safety, soundness, sound condition, health A iv.238; Miln 323 (abl. °ito).

Anītika

Anītika (adj.) [fr. anīti] free from injury or harm, healthy, secure Vin ii.79 = 124 (+ anupaddava); iii.162; S iv.371; Sn 1137 (tīti vuccanti kilesā etc. Nd2 48); Miln 304.

Anītiha

Anītiha (adj.) [an + ītiha, the latter a cpd. der. fr. iti + ha = saying so and so, cp. itihāsa & itihītihaṇ] not such and such, not based on hearsay (itiha), not guesswork or (mere) talk A ii.26; Th 1, 331 (cp. M i.520); Sn 1053 (= Nd2 49, 151); J i.456; Nett 166 (cp. It 28).

Anu

Anu1 (indecl.) [Vedic anu, Av. anu; Gr. a)/nw to a)/na along, up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. -- A. As prep. anu is only found occasionally, and here its old (vedic) function with acc. is superseded by the loc. <-> Traces of use w. acc. may be seen in expressions of time like anu pañcāhaṇ by 5 days, i. e. after (every) 5 days (cp. ved. anu dyūn day by day); a. vassaṇ for one year or yearly; a. saṇvaccharaṇ id. -- (b) More freq. w. loc. (= alongside, with, by) a. tīre by the bank S iv.177; pathe by the way J v.302; pariveṇiyaṇ in every cell Vin i.80; magge along the road J v.201; vāte with the wind J ii.382. B. As pref.: (a) General character. anu is freq. as modifying (directional) element with well -- defined meaning ("along"), as such also as 1st component of pref. -- cpds., e. g. anu + ā (anvā°), anu + pra (anuppa°), + pari, + vi, + saṇ. -- As base, i. e. 2nd part of a pref. -- cpd. it is rare and only found in combn sam -- anu°. The prefix saṇ is its nearest relation as modifying pref. The opp. of anu is paṭi and both are often found in one cpd. (cp. °loma, °vāta). (b) Meanings. I. With verbs of motion: "along towards". -- (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. °aya going after, connexion; °āgacch° follow, °kkamati follow, °dhāvati run after, °patta received, °parivattati move about after, °bandhati run after, °bala rear -- guard, °bhāsati speak after, repeat, °vāda speaking after, blame, °vicarati roam about °viloketi look round after (survey), °saṇcarati proceed around etc. -- (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref. -- cpds. (esp. with °ppa°), e. g. anu -- ādisati design for, dedicate °kankhin longing for, °cintana care for, °tiṭṭhati look after, °padinna given over to, °pavecchati hand over, °paviṭṭha entered into,

°pasaṅkamati go up to, °rodati cry for, °socati mourn for. -- II. With verbs denoting a state or condition: (a) literal: along, at, to, combined with. Often resembling E. be -- or Ger. be -- , also Lat. ad -- and con -- . Thus often transitiving or simply emphatic. E. g. °kampā com -- passion, °kiṇṇa be -- set, °gaṇhāti take pity on, °gāyati be -- singen, °jagghati laugh at, belough, °ddaya pity with, °masati touch at, °yuñjati order along, °yoga devotion to, °rakkhati be -- guard, °litta be -- smeared or an -- ointed, °vitakheti reflect over, °sara con -- sequential; etc. -- (b) applied: according to, in conformity with. E. g. °kūla being to will, °chavika befitting, °ñāta permitted, al -- lowed, °mati con- sent, a -- greement, °madati ap -- preciate, °rūpa = con -- form, °vattin acting according to, °ssavana by hearsay, °sāsati ad -- vise, com -- mand etc. -- III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e. g. °dhamma lesser morality, °pabbajā discipleship, °pavattaka ruling after, °bhāga after -- share, °majjha mediocre, °yāgin assisting in sacrifice, °vyañjana smaller marks, etc.; cp. paṭi in same sense. -- (b) distributive (cp. A. a.) each, every, one by one, (one after one): °disā in each direction, °pañcāhaṇ every 5 days, °pubba one after the other. -- IV. As one of the contrasting (-- comparative) prefixes (see remarks on ati & cp. ā3) anu often occurs in reduplicative cpds. after the style of khuddānukhuddaka "small and still smaller", i. e. all sorts of

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small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padānupadaṇ, pubbānupubbaka, ponkhānuponkhaṇ, buddhānubuddha, vādānuvāda, seṭṭhānuseṭṭhi. -- V. As regards dialectical differences in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) apa see anuddhastā; = Sk. abhi see anu -- gijjhati, °brūheti, °sandahati; = Sk. ava see anu -- kantati, °kassati2, °kiṇṇa, °gāhati, °bujjhati °bodha, °lokin, °vajja. Note (a) anu in compn. is always contracted to °ānu°, never elided like adhi = °dhi or abhi = °bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like mahānubhāva), like ānupubbikathā (fr. *pubbānupubba°), ānubhāva etc. We find ānu also in combn. with an -- under the influence of metre. -- (b) the assimilation (contracted) form of anu before vowels is anv°.

Anu

Anu2 (adj.) subtle; freq. spelling for aṇu, e. g. D i.223 Sdhp 271, 346 (anuṇ thūlaṇ). See aṇu.

Anukankhin

Anukankhin (adj.) [fr. anu + kāṅkṣ] striving after, longing for J v.499 (piya°).

Anukantati

Anukantati [anu + kantati2] to cut Dh 311 (hatthaṇ = phāleti DhA iii.484).

Anukampaka

Anukampaka & °ika (adj.) [fr. anukampati] kind of heart, merciful, compassionate, full of pity (-- ° or c. loc.) D iii.187; S i.105 (loka°), 197; v.157; A iv.265 sq.; It 66 (sabba -- bhūta°); Pv i.33 (= kārunika PvA 16), 53 (= atthakāma, hitesin PvA 25), 88; ii.14 (= anuggaṇhataka PvA 69), 27; ThA 174; PvA 196 (satthā sattesu a.).

Anukampati

Anukampati [anu + kampati] to have pity on, to com- miserate, to pity, to sympathise with (c. acc.) S i.82, 206; v.189. Imper. anukampa Pv ii.16 (= anuddayaṇ karohi PvA 70) & anukampassu Pv iii.28 (= anuggaṇha PvA 181). Med. ppr. anukampamāna Sn 37 (= anupekkhamāna anugayhamāna Nd2 50); PvA 35 (taṇ), 62 (pitarāṇ), 104. -- pp. anukampita (q. v.).

Anukampana

Anukampana (nt.) [fr. last] compassion, pity PvA 16, 88.

Anukampā

Anukampā (f.) [abstr. fr. anukampati] compassion, pity, mercy D i.204; M i.161; ii.113; S i.206; ii.274 (loka°); iv.323; v.259 sq.; A i.64, 92; ii.159; iii.49; iv.139; Pug 35. -- Often in abl. anukampāya out of pity, for the sake of D iii.211 (loka° out of compassion for all mankind, + atthaya hitāya); J iii.280; PvA 47, 147.

Anukampita

Anukampita (adj.) [pp. of anukampati] compassioned, gratified, remembered, having done a good deed (of mercy) Pv iii.230.

Anukampin

Anukampin (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: hita° full of solicitude for the welfare of S v.86; Sn 693; Pv iii.76. sabbapāṇa -- bhūta -- hita° id. S iv.314; A ii.210; iii.92; iv.249; Pug 57, 68. sabba -- bhūta° S i.25, 110; A ii.9; It 102.

Anukaroti

Anukaroti [anu + kr] to imitate, "to do after" A i.212; J i.491; ii.162; DhA iv.197. -- ppr. anukabbaṇ Vin ii.201 (mamā°). -- Med. anukubbati S i.19 = J iv.65. <-> See also anukubba. On anvakāsi see anukassati 2.

Anukassati

Anukassati [anu + kassati, kṛṣ] 1. [Sk. anukarṣati] to draw after, to repeat, recite, quote D ii.255 (silokaṇ). -- 2. [Sk. ava -- karṣati] to draw or take of, to remove, throw down, Th 1, 869 (aor. anvakāsi = khiṇi, chaḍḍesi C.).

Anukāma

Anukāma (adj.) [anu + kāma] responding to love, loving in return J ii.157.

Anukāra

Anukāra [cp. anukaroti] imitation Dpvs v.39.

Anukārin

Anukārin (adj.) imitating Dāvs v.32.

Anukiṇṇa

Anukiṇṇa [pp. of anu + kirati] strewn with, beset with, dotted all over Pv iv.121 (bhamara -- gaṇa°).

Anukubba

Anukubba (adj.) (-- °) [= Sk. anukurvāt, ppr. of anu- karoti] "doing correspondingly" giving back, retaliating J ii.205 (kicca°).

Anukubbati

Anukubbati see anukaroti.

Anukula

Anukula freq. spelling for anukūla.

Anukulaka

Anukulaka (adj.) = anukula Sdhp 242 (iccha° according to wish).

Anukūla

Anukūla (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312. -- bhava complaisance, willingness Vva 71. -- yañña a propitiative sacrifice D i.144 (expld. at DA i.302 as anukula° = sacrifice for the propagation of the clan).

Anukkaṇṭhati

Anukkaṇṭhati [an + ukkaṇṭhati] not to be sorry or not to lack anything, in ppr. °anto J v.10; and pp. °ita without regret or in plenty PvA 13.

Anukkaṇṭhana

Anukkaṇṭhana (nt.) [an + ukkaṇṭhana] having no lack anything, being contented or happy J vi.4.

Anukkama

Anukkama [to anukkamati] 1. order, turn, succession, going along; only in instr. anukkamena gradually, in due course or succession J i.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. -- 2. that which keeps an animal in (regular) step, i. e. a bridle M i.446; Sn 622 (sandānaṇ saha°).

Anukkamati

Anukkamati [anu + kram] 1. to follow, go along (a path = acc.) A v.195; It 80 (maggaṇ). -- 2. to advance (not with Morris J P T S. 1886, 111 as "abandon") S i.24, Th 1, 194.

Anukkipati

Anukkipati [anu + khipati] to throw out Cp. xi.6 (vaṭṭaṇ).

Anukkhepa

Anukkhepa [anu + khepa, see anukkipati] compensation Vin i.285.

Anukhaṇati

Anukhaṇati [anu + khaṇati] to dig after or further J v.233.

Anukhuddaka

Anukhuddaka (adj.) [anu + khuddaka] in cpd. khudda° whatever there is of minor things, all less important items Vin ii.287 = D ii.154 = Miln 142; Miln 144.

Anuga

Anuga (-- °) (adj. -- suff.) [fr. anu + gam] following or followed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (vasa° in the power of), 791 (ejā° = abhibhūta Sn 527), 1095 (Māra<-> vasa° = abhibhuyya viharanti Nd2 507); It 91 (ejā°); J iii.224 (vasa° = vasavattin C.); Mhvs 7, 3.

Anugacchati

Anugacchati [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. °gamāsi Vin i.16, & anvagā Mhvs 7, 10; 3rd pl. anvagū Sn 586 (vasaṇ = vasaṇ gata SnA 461). Pass. anugammati, ppr. anugammamāna accompanied or followed by, surrounded, adorned with J i.53; v.370. <-> pp. anugata (q. v.).

Anugata

Anugata (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with (-- °), being a victim of, suffering M i.16; D iii.85, 173 (parisā); A ii.185 (sota°, v. l. anudhata); J ii.292 (samudda°); v.369; Nd2 32 (taṇhā°); PvA 102 (nāmaṇ mayhaṇ a. has been given to me), 133 (kammaphala°).

Anugati

Anugati (f.) (-- °) [fr. anu + gam] following, being in the train of, falling under, adherence to, dependence on S i.104 (vas° being in the power). Usually in cpd. diṭṭhānugati a sign (lit. belonging to) of speculation Vin ii.108; S ii.203; Pug 33; DhA iv.39.

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Anugama

Anugama [fr. anu + gam] following after, only as adj. in dur° difficult to be followed J iv.65.

Anugāmika

Anugāmika (adj.) going along with, following, accompanying; resulting from, consequential on Kh viii.8 (nidhi, a treasure acc. a man to the next world); J iv.280 (°nidhi); Miln 159 (parisā); PvA 132, 253 (dānaṇ nāma °aṇ nidānan ti).

Anugāmin

Anugāmin (adj.) [fr. anugacchati] following, attending on; an attendant, follower SnA 453 (= anuyutta).

Anugāyati

Anugāyati [anu + gāyati] to sing after or to, recite (a magic formula or hymn) praise, celebrate D i.104, 238; Sn 1131 (anugāyissaṇ); Miln 120.

Anugāhati

Anugāhati [anu + gāhati] to plunge into, to enter (acc.) Sdhp 611.

Anugijjhati

Anugijjhati [anu + gijjhati] to be greedy after, to covet Sn 769 (cp. Nd1 12); J iii.207; iv.4 (= giddhā gathitā hutvā allīyanti C.). pp. °giddhā (q. v.). Cp. abhigijjhati.

Anugiddha

Anugiddha [pp. of anugijjhati] greedy after, hankering after, desiring, coveting Sn 86 (anānu°), 144, 952; Th 1, 580.

Anuggaṇha

Anuggaṇha (adj.) [cp. anuggaha] compassionate, ready to help PvA 42 °sīla.

Anuggaṇhataka

Anuggaṇhataka (adj.) [= anuggaṇha] compassionate, com- miserating, helping PvA 69 (= anukampaka).

Anuggaṇhana

Anuggaṇhana (nt.) anuggaha1 DhsA 403.

Anu(g)gaṇhāti

Anu(g)gaṇhāti [anu + gaṇhāti] to have pity on, to feel sorry for, to help, give protection D i.53 (vācaṇ; cp. DA i.160: sārato agaṇhaṇto); J ii.74; Nd2 50 (ppr. med. °gayhamāna = anukampamāna); Pug 36; PvA 181 (imper. anuggaṇha = anukampassu). pp. anuggahīta (q. v.).

Anuggaha

Anuggaha1 [anu + grah] "taking up", compassion, love for, kindness, assistance, help, favour, benefit S ii.11; iii.109; iv.104; v.162; A i.92, 114; ii.145; iv.167; v.70; It 12, 98; J i.151; v.150; Pug 25; PvA 145; ThA 104.

Anuggaha

Anuggaha2 (adj.) [an + uggaha] not taking up Sn 912 (= na gaṇhāti Nd1 330).

Anuggahīta

Anuggahīta (& °ita) [pp. of anuggaṇhāti] commiserated, made happy, satisfied M i.457; S ii.274; iii.91; iv.263; A iii.172; J iii.428.

Anuggāhaka

Anuggāhaka (adj.) [fr. anuggaha] helping, assisting S iii.5; v.162; Miln 354 (nt. = help).

Anugghāṭeti

Anugghāṭeti [an + ugghāṭeti] not to unfasten or open (a door) Miln 371 (kavāṭaṇ).

Anugghāta

Anugghāta [an + ugghāta] not shaking, a steady walk J vi.253.

Anugghātin

Anugghātin (adj.) [fr. last] not shaking, not jerking, J vi.252; Vv 53 (read °ī for i); VvA 36.

Anughāyati

Anughāyati [anu + ghāyati1] to smell, snuff, sniff up Miln 343 (gandhaṇ).

Anucankamati

Anucankamati [anu + cankamati] to follow (along) after, to go after D i.235; M i.227; Th 1, 481, 1044; Caus. °āpeti M i.253, cp. Lal. Vist. 147, 3; M Vastu i.350.

Anucankamana

Anucankamana (nt.) [fr. anucankamati] sidewalk J i.7.

Anucarati

Anucarati [anu + cariti] to move along, to follow; to practice; pp. anuciṇṇa & anucarita (q. v.)

Anucarita

Anucarita (-- °) [pp. of anucarati] connected with, ac- accompanied by, pervaded with D i.16, 21 (vīmaṇsa° = anuvicarita DA i.106); M i.68 (id.); Miln 226.

Anuciṇṇa

Anuciṇṇa (pp.) [pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vin ii.203 = It 86 (pamādaṇ); J i 20 (v.126); Th 1, 236; 2, 206; Dpvs iv.9. -- 2. adorned with, accompanied by, connected with J iv.286.

Anucintana

Anucintana (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164.

Anucinteti

Anucinteti [anu + cinteti] to think upon, to meditate, consider S i.203 (v. 1. for anuvicinteti).

Anuccangin

Anuccangin see anujjangin.

Anucchavika

Anucchavika (& °ya) (adj.) [anu + chavi + ka] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J i.58, 62, 126, 218; ii.5; iv.137, 138; Miln 358; DhA i.203, 390; ii.55, 56; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. anucchaviya at Vin ii.7 (an°); iii.120 (id. + ananulomika); Miln 13.

Anucchiṭṭha

Anucchiṭṭha (adj.) [see ucchiṭṭha] (food) that is not thrown away or left over; untouched, clean (food) J iii.257; DhA ii.3 (vv. ll. anucciṭṭha).

Anujagghati

Anujagghati [anu + jagghati] to laugh at, deride, mock D i.91; DA i.258 (cp. sañjagghati ibid 256).

Anujavati

Anujavati [anu + javati] to run after, to hasten after, to follow J vi.452 (= anubandhati).

Anujāta

Anujāta (adj.) [anu + jāta] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (putta), resembling his father, a worthy son It 64 (atijāta +, opp. avajāta); Th 1, 827 (fig. following the example of), 1279; J vi.380; DhA i.129; Dāvs ii.66.

Anujānāti

Anujānāti [anu + jānāti] 1. to give permission, grant, allow Vin iv.225; A ii.197; Pv iv.167; PvA 55, 79, 142. -- 2. to advise, prescribe Vin i.83; ii.301; Sn 982. <-> grd. anuññeyya that which is allowed A ii.197; pp. anuññāta (q. v.) Caus. anujānāpeti J i.156.

Anujīvati

Anujīvati [anu + jīvati] to live after, i. e. like (acc.), to live for or on, subsist by J iv.271 (= upajīvati, tassānubhāvena jīvitāṇ laddhaṇ (C.). -- pp. anujīvata (q. v.).

Anujīvita

Anujīvita (nt.) [pp. of anujīvati] living (after), living, livelihood, subsistence, life Sn 836 (= jīvitāṇ SnA 545).

Anujīvin

Anujīvin (adj. -- n.) [fr. anujīvati] living upon, another, dependent; a follower, a dependant A i.152; iii.44; J iii.485; Dāvs v.43.

Anujju

Anujju (adj.) [an + uju] not straight, crooked, bent, in cpds. °angin (anujjangin) with (evenly) bent limbs, i. e. with perfect limbs, graceful f. °ī Ep. of a beautiful woman J v.40 (= kañcana -- sannibha -- sarīrā C.); vi.500 (T. anuccangī, C. aninditā agarahitangī); °gāmin going crooked i. e. snake J iv.330; °bhūta not upright (fig. of citta) J v.293.

Anujjuka

Anujjuka = anujju J iii.318.

Anujjhāna

Anujjhāna (nt.) [anu + jhāna] meditation, reflection, intro- spection Miln 352 (°bahula).

Anuññāta

Anuññāta (adj.) [pp. of anujñāti] permitted, allowed; sanctioned, given leave, ordained D i.88; J i.92; ii.353, 416; Pv i.123 (na a. = ananuññāta at id. p. Th 2, 129; expld. at PvA 64 by ananumata); Pug 28; DA i.247, 248, 267; PvA 12, 81.

Anuññātatta

Anuññātatta (nt.) [abstr. to anuññāta] being permitted, permission J ii.353.

Anuṭṭhaka

Anuṭṭhaka (adj.) [fr. an + uṭṭhahati] not rising, not rousing oneself, inactive, lazy Th 1, 1033.

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Anuṭṭhahati

Anuṭṭhahati [anu + ṭhahati = °thāti, see °tiṭṭhahati] to carry out, look after, practise do J v.121. -- pp. anuṭṭhita (q. v.).

Anuṭṭhahāna

Anuṭṭhahāna (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (= anuṭṭhahanto avāyāmanto DhA iii.409).

Anuṭṭhātar

Anuṭṭhātar [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsīlin sabhāsīlin +) SnA 169 (= viriya -- tejavirahita).

Anuṭṭhāna

Anuṭṭhāna (nt.) [an + uṭṭhāna] "the not getting up", in- activity, want of energy Dh 241 (sarīra -- paṭijagganaṇ akaranto DhA iii.347).

Anuṭṭhita

Anuṭṭhita [pp. of anuṭṭhati = anuṭṭhāti] practising, effecting or effected, come to, experienced, done D ii.103; S iv. 200; A iii.290 sq.; iv.300; J ii.61; Miln 198; PvA 132 (cp. anugata).

Anuṭṭhubhati

Anuṭṭhubhati [formally Sk. anuṣṭobhati, but in meaning = *anuṣṭivati; anu + ṭṭhubhati, the etym. of which see under niṭṭhubhati] to lick up with one's saliva DA i.138.

Anuṭṭhurin

Anuṭṭhurin v. l. at SnA 569, see niṭṭhurin.

Anuḍasati

Anuḍasati [anu + ḍasati] to bite J vi.192.

Anuḍahati

Anuḍahati [anu + ḍahati] to burn over again, burn thoroughly, fig. to destroy, consume J ii.330; vi.423. Pass. °ḍayhati J v.426. -- Also spelt °dahati, e. g. at S iv. 190 = v.53; Th 2, 488.

Anuḍahana

Anuḍahana (nt.) [fr. anuḍahati] conflagration, burning up, consumption J v.271; ThA 287 (d).

Anuṇṇata

Anuṇṇata (adj.) [uṇṇata] not raised, not elated, not haughty, humble Sn 702 (care = uddhaccaṇ nâpajjeyya SnA 492).

Anutappati

Anutappati [anu + tappati; Sk. anutapyate, Pass. of anutapati] to be sorry for, to regret, repent, feel remorse J i.113; iv.358; v.492 (ppr. an -- anutappaṇ); Dh 67, 314; Pv ii.942; DhA ii.40. grd. anutappa to be regretted A i.22, 77; iii.294, and anutāpiya A iii.46 (an°).

Anutāpa

Anutāpa [fr. anu + tāpa] anguish, remorse, conscience Vv 405 (= vipṭāṣāra VvA 180); DhA 384.

Anutāpin

Anutāpin (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; Vv 21; VvA 115.

Anutāpiya

Anutāpiya grd. of anutappati, q. v.

Anutāleti

Anutāleti [anu + tāleti] to beat J ii.280.

Anuṭṭhaṭhi

Anuṭṭhaṭhi [anu + ṭṭhaṭhi see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78.

Anuṭṭhā

Anuṭṭhā (adv.) [anu + ṭṭhā, loc. of ṭṭhā] along side or near the bank (of a river) Sn 18 (= ṭṭhā -- samīpe SnA 28). Cp. anu A b.

Anuttara

Anuttara (adj.) [an + uttara] "nothing higher", without a superior, incomparable, second to none, unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1003; Dh 23, 55 (= asadisa appaṭibhāga DhA i.423); Pv iv.35 2 (dhamma); Dhs 1294; DA i.129; PvA 1, 5, 6, 18, etc.

Anuttariya

Anuttariya (nt.) [abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. dassana°, paṭipadā°, vimutti°) at D iii.219, or of 6 (viz. dassana°, savana°, lābha°, sikkhā°, pāricariyā°, anussata°) at D iii.250, 281; A i.22; iii.284, 325 sq., 452; Ps i.5. Cp. M i.235; A v.37. See also ānuttariya.

Anuttāna

Anuttāna (adj.) [an + uttāna] not (lying) open, not exposed; fig. unexplained, unclear J vi.247.

Anutthunā

Anutthunā (f.) [fr. anutthunāti] wailing, crying, lamenting Nd1 167 (= vācāpalāpa vippalāpa etc.).

Anutthunāti

Anutthunāti [anu + thunati (thunāti); anu + stan] to wail, moan, deplore, lament, bewail D iii.86; Sn 827 (cp. Nd1 167); Dh 156; J iii.115; v.346, 479; DhA iii.133; PvA 60 (wrongly applied for ghāyati, of the fire of conscience).

Anutrāsin

Anutrāsin (adj.) [an + utrāsin] not terrified, at ease Th 1, 864.

Anuthera

Anuthera [anu + thera] an inferior Thera, one who comes next to the elder Vin ii.212 (therānuthera Th. & next in age).

Anudadāti

Anudadāti [anu + dadāti] to concede, grant, admit, fut. anudassati Miln 276, 375.

Anudayati

Anudayati (to sympathise with) see under anuddā.

Anudassita

Anudassita [pp. of anudasseti] manifested Miln 119.

Anudahati

Anudahati see anuḍahati.

Anuḍiṭṭha

Anuḍiṭṭha [pp. of anudisati] pointed out, appointed, dedi- cated, nt. consecration, dedication J v.393 (anuḍiṭṭha = asukassa nāma dassatī ti C.); Pv i.107 (= uddiṭṭha PvA 50).

Anuḍiṭṭhi

Anuḍiṭṭhi (f.) [anu + diṭṭhi] an "after -- view", sceptical view, speculation, heresy D i.12; M ii.228; S iii.45 sq.; Th 1, 754; Miln 325; DA i.103. attānuḍiṭṭhi (q. v.) a soul -- speculation.

Anudisati

Anudisati [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). -- pp. anuḍiṭṭha (q. v.).

Anudisā

Anudisā (f.) [anu + disā] an intermediate point of the compass, often collectively for the usual 4 intermediate points D i.222; S i.122; iii.124.

Anudīpeti

Anudīpeti [anu + dīpeti] to explain Miln 227 (dhammā- dhammaṇ).

Anudūta

Anudūta [anu + dūta] a person sent with another, a travelling companion Vin ii.19, 295; DhA ii.76, 78.

Anudeva

Anudeva see anvadeva.

Anuddayatā

Anuddayatā (f.) [abstr. to anuddayā] sympathy with (-- °) compassion, kindness, favour, usually as par° kindness to or sympathy with other people S ii.218; v.169 (T. anudayatā); A iii.184; It 72; Vbh 356.

Anuddayā

Anuddayā (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin ii.196; S i.204; ii.199; iv.323; A ii.176; iii.189; Pug 35 (anukampā); J i.147, 186, 214; PvA 70, 88, 181 (= anukampā). In compn anudaya° e. g. °sampaṇṇa full of mercy J i.151, 262; PvA 66.

Anuddā

Anuddā (f.) [contracted form of anuddayā] = anuddayā Dhs 1056, where also the other abstr. formations anuddāyanā & anuddāyitattaṇ "care, forbearance & consideration"; DhsA 362 (anudayatī ti anuddā).

Anuddhaṇseti

Anuddhaṇseti [anu + dhaṇseti] to spoil, corrupt, degrade Vin iv.148 (expln. here in slightly diff. meaning = codeti vā codāpeti vā to reprove, scold, bring down); It 42. Usually in ster. phrase rāgo cittaṇ a. lust degrades the heart Vin iii.111; M i.26; S i.186; A i.266; ii.126; iii. 393 sq. -- pp. anuddhata (q. v.).

Anuddhata

Anuddhata (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca - virahita SnA 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA iv.93); Vv 648; Pug 59.

Anuddharin

Anuddharin (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see niṭṭhurin.

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Anuddhata

Anuddhata (adj.) [anu + dhata, pp. of anuddhaṇseti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M i.462 (citta); A ii.126 (id.).

Anudhamma

Anudhamma [anu + dhamma] 1. in compn. with dhamma as dhammānudhamma to be judged as a redupl. cpd. after the manner of cpds. mentioned under anu iv. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. iv. Freq. in phrase dh° -- ānudh° -- paṭipanna "one who masters the completeness of the Dh.", e. g. S ii.18; iii.163; It 81; Ps ii.189. -- 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase dhammassa (c°) anudhammaṇ vyākaroṭi to explain the truth of the Dh. Vin i.234; D i.161; M i.368, 482; S ii.33; iii.6; iv.51; v.7. See further M iii.30; Sn 963 (cp. Nd1 481 for exegesis). Also in cpd. °cārin living according to the Dhamma, living in truth S ii.81, 108; A ii.8; Dh 20 (cp. DhA i.158); Vv 317; Sn 69 (see Nd2 51).

Anudhammatā

Anudhammatā (f.) [abstr. to anudhamma] lawfulness, conformity to the Dhamma A ii.46; Ps i.35, 36.

Anudhāreti

Anudhāreti [anu + dhāreti] to hold up DA i.61 (chattaṇ), cp. J 1.53, dhariyamāna.

Anudhāvati

Anudhāvati [anu + dhāvati] to run after, to chase, follow, persecute, pursue M i.474; S i.9; Dh 85; Th 1, 1174; Miln 253, 372.

Anudhāvin

Anudhāvin (adj. -- n.) [fr. anudhāvati] one who runs after S i.9, 117.

Anunadī

Anunadī(-- tire) along the bank of the river S iv.177 should be read anu nadītīre (= anu prep. c. loc.; see under anu A).

Anunamati

Anunamati [anu + namati] to incline, bend (intrans.), give way Miln 372 (of a bow).

Anunaya

Anunaya [fr. anuneti] "leading along", friendliness, courtesy, falling in with, fawning D iii.254 (°saṃyojana); A iv.7 sq. (id.) M i.191; Dhs 1059; Vbh 145; Nett 79; combd. w. opp. paṭigha (repugnance) at Miln 44, 122, 322.

Anunayana

Anunayana (nt.) [fr. anuneti] fawning DhsA 362.

Anunāsika

Anunāsika (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṇ; in °lopa apocope of the nasal ṇ VvA 114, 253, 275, 333.

Anunīta

Anunīta (adj.) [pp. of anuneti] led, induced S iv.71; Sn 781.

Anunetar

Anunetar [n. ag. fr. anuneti] one who reconciles or conciliates Ps ii.194 (netā vinetā anunetā).

Anuneti

Anuneti [anu + neti] to conciliate, appease, win over, flatter S i.232 (ppr. anunayamāna); pp. anunīta (q. v.).

Anupa

Anupa see anūpa.

Anupakampati

Anupakampati [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

Anupakkama

Anupakkama [an + upakkama] not attacking, instr. °ena not by attack (from external enemies) Vin ii.195.

Anupakkuṭṭha

Anupakkuṭṭha (adj.) [an + upak°] blameless, irreproachable D i.113; Vin iv.160; Sn p. 115; DA i.281.

Anupakkhandati

Anupakkhandati [anu + pa + khandati] to push oneself forward, to encroach on D i.122 (= anupavisati DA i.290); ger. anupakhajja pushing oneself in, intruding Vin ii.88 (= antopavisati), 213; iv.43 (= anupavisati); M i.151, 469; S iii.113; Vism 18.

Anupakhajjati

Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhan- dati] to encroach, intrude Vin v.163.

Anupagacchati

Anupagacchati [anu + pa + gacchati] to go or return into (c. acc.) D i.55 (anupeti +).

Anupaghāta

Anupaghāta [an + upaghāta] not hurting Dh 185 (anūpa° metri causa; expld. by anupahananañ cDeva anupaghātanañ ca DhA iii.238).

Anupacita

Anupacita (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56.

Anupacināti

Anupacināti [an + upacināti] not to observe or notice J v.339 (= anoloketi C.; v. l. anapaviṇāti).

Anupajagghati

Anupajagghati [anu + pa + jagghati] to laugh at, to deride, mock over A i.198 (v. l. anusañ°).

Anupajjati

Anupajjati [anu + pad] to follow, accompany J iv.304. - pp. anupanna (q. v.).

Anupañcāhaṇ

Anupañcāhaṇ (adv.) [anu + pañcā + ahaṇ] every five days PvA 139 (+ anudasāhaṇ).

Anupaññatti

Anupaññatti (f.) [anu + paññatti] a supplementary regulation or order Vin ii.286; v.2 sq.

Anupaṭipāti

Anupaṭipāti (f.) [anu + paṭipāti] succession; as adv. in order, successively DA i.277 (kathā = anupubbikathā); DhA iii.340 (anupaṭipāṭiyā = anupubbena); Vism 244.

Anupaṭṭhita

Anupaṭṭhita (adj.) [anu + pa + ṭhita] setting out after, following, attacking J v.452.

Anupatati

Anupatati [anu + patati] 1. to follow, go after, J vi.555 anupatiyāsi Subj.). -- 2. to fall upon, to befall, attack Vin iii.106 = M i.364; S i.23 (read °patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). <-> pp. anupatita (q. v.). Cp. also anupāta & anupātin.

Anupatita

Anupatita [pp. of anupatati] "befallen", affected with, oppressed by (-- °) S ii.173 (dukkha°); iii.69 (id.); Sn 334 (pamāda°).

Anupatitatta

Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (-- °) SnA 339.

Anupatta

Anupatta (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anu- prāpta] (having) attained, received, got to (c. acc), reached D i.87 -- 111; ii 2; It 38; Sn 027, 635; Dh 386, 403; Pv iv.166; PvA 59 (dukkhaṇ), 242. In phrase addhagata vayo -- anuppatta having reached old age, e. g. Vin ii.188; D i.48; Sn pp. 50, 92; PvA 149.

Anupatti

Anupatti (anuppatti) (f.) [anu + patti] attainment, accomplishment, wish, desire (fulfilled), ideal S i.46, 52.

Anupathe

Anupathe at J v.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga -- mahāmaggāṇa antare.

Anupada

Anupada [cp. Sk. anupadaṇ adv., anu + pada] 1. the "after- foot", i. e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin iv.15 (cp. 355); Miln 340 (anupadena anupadaṇ katheti). -- 2. (adj.) (following) on foot, at every, step, continuous, repeated, in °dhamma -- vipassanā uninterrupted contemplation M iii.25; °vaṇṇanā word -- by -- word explanation DhA 168. As nt. adv. °ṇ close behind, immediately after (c. gen.) J ii.230 (tassānupadaṇ agamāsi); vi.422. Esp. freq. in combn. padānupadaṇ (adv.) foot after foot, i. e. in the footsteps, immediately behind J iii. 504; vi.555; DhA i.69; ii.38.

Anupadātar

Anupadātar (anuppadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D i.4 (cp. DA i.74); A ii.209.

Anupadāna

Anupadāna (anuppadāna) (nt.) [anu + pa + dāna, cp. anu- padeti] giving, administering, furnishing, the giving of (-- °) D i.12 (cp. DA i.98; both read anuppadāna); J iii.205; Miln 315.

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Anupadinna

Anupadinna (anuppadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv i.512.

Anupadeti

Anupadeti (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S iii.131 (Pot. anuppadajjuṇ); M i.416 (Pot. anupadajjeyya. see dadāti i.3); Miln 210 (°deti). fut. °dassati (see dadāti i.1); D iii.92; S iv.303 (v. l. SS for T. anusarissati); A iii.43; Sn 983. ger. °datvā SnA 35. inf. °dātuṇ A i.117. pp. °dinna (q. v.).

Anupaddava

Anupaddava (adj.) [an + upaddava] free from danger, uninjured, safe Vin ii.79 = 124 (+ anītika); iii.162; Dh 338; DhA iv.48; PvA 250 (expln. for siva).

Anupadhāreti

Anupadhāreti [an + upadhār°] to disregard, to heed not, to neglect DhA iv.197; VvA 260.

Anupadhika

Anupadhika (adj.) [an + upadhi + ka] free from attachment (see upadhi) Vin i 36 (anupadhīka); D. iii 112 (anupadhika opp. to sa -- upadhika); Sn 1057 (anūpadhīka T., but Nd2 anūpadhika. with ū for u metri causa).

Anupanna

Anupanna, [pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).

Anupabandhati

Anupabandhati (anuppa°) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. -- Caus. °āpeti ibid.

Anupabandhanatā

Anupabandhanatā (anuppa°) (f.) [abstr. to prec.] non- stopping, not ceasing Miln 132.

Anupabandhanā

Anupabandhanā (anuppa°) (f.) [abstr. fr. anupabandhati] continuance, incessance, Pug 18 = Vbh 357 (in exegesis of upanāha).

Anupabbajjā

Anupabbajjā (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S v.67 = It 107.

Anupaya

Anupaya (adj.) [an + upaya] unattached, "aloof" S i.181 (akankha apiha +).

Anuparigacchati

Anuparigacchati [anu + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin iii.119; S i.75 (ger. °gamma); Sn 447 (aor. °pariyagā = parito parito agamāsi Sn A 393); J iv.267.

Anuparidhāvati

Anuparidhāvati [anu + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S. iii.150 (khīlan).

Anupariyāti

Anupariyāti [anu + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin ii.111; S i.102, 124; Th 1, 1235 (°pariyeti), 1250 (id. to search); Pv iii.34 (= anuvicarati); Miln 38; PvA 92 (°yāyitvā, ger.) 217.

Anupariyāya

Anupariyāya (adj) [adjectivised ger. of anupariyāti] going round, encircling, in °patha the path leading or going round the city D ii.83 = S iv 194 = A v.195; A iv.107.

Anuparivattati

Anuparivattati [anu + pari + vrt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin iii.307 (ādiccaṇ); D i.240; PvA 97. -- 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). -- 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S. iii.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).

Anuparivatti

Anuparivatti (f.) (-- °) [anu + parivatti] dealing with, occupation, connection with S iii.16.

Anuparivāreti

Anuparivāreti [anu + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin i.338; M i.153; DhA 1.55.

Anupariveṇiyaṇ

Anuparivenīyaṇ [anu + parivenīyaṇ = loc. of parivenī] should be written anu parivenīyaṇ ("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin i.80, 106.

Anuparisakkati

Anuparisakkati [anu + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S iv.312 (v.l. °vattati).

Anuparisakkana

Anuparisakkana (nt.) [fr. anuparisakkati] dealing with, interest in S iv.312 (v.l. °vattana).

Anupariharati

Anupariharati [anu + pari + harati] to surround, enfold, embrace M i.306.

Anupalitta

Anupalitta (adj.) [an + upalitta] unsmeared, unstained, free from taint M i.319, 386 (in verse); as °ūpalitta in verse of Sn & Dh: Sn 211 (= lepānaṇ abhāvā SnA 261), 392, 468, 790, 845; Dh 353.

Anupavajja

Anupavajja (adj.) [grd. of an + upavadati] blameless, without fault, Miln 391.

Anupavattaka

Anupavattaka (anuppa°) (adj.) to anupavatteti] one who succeeds (another) King or Ruler in the ruling of an empire (cakkā) Miln 342, 362; SnA 454. See also anuvattaka.

Anupavatteti

Anupavatteti (anuppa°) [anu + pa + vatteti, fr. vṛt] to keep moving on after, to continue rolling, with cakkā to wield supreme power after, i.e. in succession or imitation of a predecessor S i.191; Miln 362. See also anuvatteti .

Anupavāda

Anupavāda [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa° in metre; expld at DhA iii.238 as anupavādanaṇ c'eva anupavādāpanaṇ ca "not scolding as well as not inciting others to grumbling"); adj. °vādaka Pug 60, & °vādin M i.360.

Anupaviṭṭha

Anupaviṭṭha (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānadiṇ a. nadi: flowing into the G.).

Anupaviṭṭhatā

Anupaviṭṭhatā (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.

Anupavisati

Anupavisati [anu + pa + visati] to go into, to enter Dh i.290; VvA 42 (= ogāhati). -- pp. °paviṭṭha (q.v.) <-> Caus. °paveseti (q.v.).

Anupavecchati

Anupavecchati (anuppa°) [see under pavecchati] to give, give over to, offer up, present, supply Vin i.221 (°pavacchati); D i.74 (= pavesati DA i.218); ii.78; M i.446; iii.133; A ii.64; iii.26 (v.l. °vacch°); J v.394; Sn 208 (v.l. °vacch°); SnA 256 (= anupavesati); PvA 28.

Anupaveseti

Anupaveseti [anu + pa + vis, cp. BSk. anupraveśayati Divy 238] to make enter, to give over, to supply SnA 256 (= °pavecchati).

Anupasankamati

Anupasankamati1 [anu + pa + saṅkamati] to go along up to (c. acc.) PvA 179.

Anupasankamati

Anupasankamati2 [an + upasank°] not to go to. not to approach DhA ii.30 (+ apayirupāsati).

Anupasaṅṭhapanā

Anupasaṅṭhapanā (f.) [an + upasaṅṭhapanā] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandanā instead); cp. anupabandhanā.

Anupassaka

Anupassaka (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.

Anupassati

Anupassati [anu + passati] to look at, contemplate, observe Sn 477; Ps i.57, 187; Sn A 505.

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Anupassanā

Anupassanā (f.) [abstr. of anupassati, cf. Sk. anudarśana] looking at, viewing, contemplating, consideration, realisation S v.178 sq., Sn p. 140; Ps i.10, 20, 96; ii.37, 41 sq., 67 sq.; Vbh 194. See anicca°, anatta°, dukkha°.

Anupassin

Anupassin (-- °) (adj.) [fr. anupassati] viewing, observing, realising S ii.84 sq., v.294 sq., 311 sq., 345, Dh 7, 253; Sn 255, 728; Ps i.191 sq.; Vbh 193 sq., 236; Sdhp 411.

Anupahata

Anupahata1 [anu + pa + hata, pp. of anu + pa + han] thrown up, blown up Miln 274.

Anupahata

Anupahata2 (adj.) [an + upahata] not destroyed, not spoilt DhA ii.33 (°jivhapasāda).

Anupāta

Anupāta [of anupatati] attack in speech, contest, reproach A i.161 (vāda°).

Anupātin

Anupātin (adj.) [fr. anupāta] 1. following, indulging in J iii.523 (khaṇa°). -- 2. attacking, hurting J v.399.

Anupādaṇ

Anupādaṇ (adv.) [anu + pāda] at the foot Vism 182 (opp. anusīsaṇ at the head).

Anupādā

Anupādā [ger. of an + upādiyati = anupādāya] anupādā- niya, anupādāya, anupādiyāna, anupādiyitvā see upādiyati.

Anupādāna & Anupādi

Anupādāna & Anupādi see upādāna & upādi.

Anupāpita

Anupāpita [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

Anupāpuṇāti

Anupāpuṇāti (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S i.105; ger. anuppatvāna Pv ii.924 (= °pāpuṇitvā PvA 123). -- pp. anupatta (q. v.). -- Caus. anupāpeti (q. v.).

Anupāpeti

Anupāpeti [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J vi.88; Cp. xi. 4 (aor. anupāpayi); Miln 276. -- pp. anupāpita (q. v.).

Anupāya

Anupāya [an + upāya] wrong means J i.256; Sdhp 405.

Anupāyāsa

Anupāyāsa see upāyāsa.

Anupālaka

Anupālaka (adj.) [anu + pālaka] guarding, preserving Sdhp 474.

Anupālana

Anupālana (nt.) [fr. anupāleti] maintenance, guarding, keeping Dpvs iii.2.

Anupāleti

Anupāleti [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṇ).

Anupāhana

Anupāhana (adj.) [an + upāhana] without shoes J vi.552.

Anupiya

Anupiya (anuppiya) (adj.) [anu + piya] flattering, pleasant, nt. pleasantness, flattery, in °bhāṇin one who flatters I iii.185; J ii.390; v.360; and °bhāṇitar id. Vbh 352.

Anupīlaṇ

Anupīlaṇ at PvA 161 is to be read anuppiḷan (q. v.).

Anupucchati

Anupucchati [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. -- pp. anupuṭṭha (q. v.).

Anupuṭṭha

Anupuṭṭha [pp. of anupucchati] asked Sn 782 (= pucchita SnA 521).

Anupubba

Anupubba (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin ii.237 (mahāsamuddo a° -- ninno etc.); D i.184; Sn 511; J v.155 (regularly formed, of ūrū). Cases adverbially: anupubbena (instr.) by and by, in course of time, later, gradually Vin i.83; Dh 239 (= anupaṭipāṭiyā DhA iii.340); Pug 41, 64; J ii.2, 105; iii.127; Miln 22; PvA 19. anupubbaso (abl. cp. Sk. anupūrvaśah) in regular order Sn 1000. <-> In compn. both anupubba° & anupubbi° (q. v.). -- kāraṇa gradual performance, graded practice M i.446. -- nirodha successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this process are the same as those mentioned under °vihāra, & are enumd. as such at D iii.266, 290; A iv.409, 456; Ps i.35. -- vihāra a state of gradually ascending stages, by means of which the highest aim of meditation & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā -- vedayitanirodha" (see jhāna1). Enumd. as such in var. places, esp. at the foll.: D ii.156; iii.265, 290; A iv.410; Nd2 under jhāna; Ps i.5; Miln 176. -- sikkhā regular instruction or study (dhammavinaye) M i.479; iii.1 (+ °kiriya° paṭipadā).

Anupubbaka

Anupubbaka (adj.) = anupubba, in cpd. pubbānupubbaka all in succession or in turn, one by one (on nature of this kind of cpd. see anu B iv.) Vin i.20 (°ānaṇ kulānaṇ puttā the sons of each clan, one by one).

Anupubbata

Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 6414 (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā.

Anupubbikathā

Anupubbi -- kathā (f.) [anupubba + kathā, formation like dhammi -- kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna -- kathā, sīla°, sagga°, magga°) i. e. charity, righteousness, the heavens, and the Path. Bdghg. explains the term as anupubbikathā nāma dānānantaraṃ sīlaṃ sīlānantaro saggo saggānantaro maggo ti etesaṃ dīpana -- kathā" (DA i.277). Vin i.15, 18; ii.156, 192; D i.110; ii.41; M i.379; J i.8; VvA 66, 197, 208; DA i.308; DhA i.6; Miln 228. -- The spelling is frequently ānupubbikathā (as to lengthening of anu see anu Note (a)), e. g. at D i.110; ii.41; M i.379; J i.8; Miln 228.

Anupekkhati

Anupekkhati [anu + pekkhati] 1. to concentrate oneself on, to look carefully A iii.23. -- 2. to consider, to show consideration for, Nd2 50 (ppr. °amāna = anukampamāna). -- Caus. anupekkheti to cause some one to consider carefully Vin ii.73.

Anupekkhanatā

Anupekkhanatā (f.) [abstr. fr. anupekkhana, see anupek- khatī] concentration (of thought) Dhs 8, 85, 284, 372.

Anupeti

Anupeti [anu + pa + i] to go into D i.55 (+ anupagacchati) S iii.207; DA i.165.

Anupeseti

Anupeseti [anu + pa + iṣ] to send forth after Miln 36.

Anuposathikaṇ

Anuposathikaṇ see anvaḍḍhamāsaṇ.

Anuposiya

Anuposiya (adj.) [grd. of anu + puṣ] to be nourished or fostered Sdhp 318.

Anuppa°

Anuppa° in all combns. of anu + ppa see under headings anupa°.

Anuppadajjuṇ

Anuppadajjuṇ (S iii.131) see anupadeti.

Anuppanna

Anuppanna (°uppāda, °uppādeti) see uppanna etc.

Anuppīḷa

Anuppīḷa (adj.) [an + uppīḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J iii.443; v.378; VvA 351; PvA 161.

Anupharāṇa

Anupharāṇa (nt.) [anu + pharaṇa] flashing through, per- vading Miln 148.

Anuphusīyati

Anuphusīyati [anu + phusīyati, cp. Sk. pruşāyati, Caus. of pruş] to sprinkle, moisten, make wet J v.242 (himaṇ; C. pateyya).

Anubajjhati

Anubajjhati at PvA 56 is faulty reading for anubandh- ati (q. v.).

Anubaddha

Anubaddha [pp. of anubandhati] following, standing be- hind (pitthito) D i.1, 226.

Anubandha

Anubandha [anu + bandh] bondage M iii.170; It 91.

Anubandhati

Anubandhati [anu + bandhati] to follow, run after, pursue J i.195; ii.230; vi.452 (= anujavati); PvA 56 (substitute

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for anubajjhanti!), 103, 155. aor. °bandhi J ii.154, 353; iii.504; PvA 260 (= anvāgacchi). ger. °bandhitvā J i.254. grd. °bandhitabba M i.106. -- pp. anubaddha (q. v.).

Anubandhana

Anubandhana (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J vi.526 (°dukkha).

Anubala

Anubala (nt.) [anu + bala] rear -- guard, retinue, suite, in °ṇ bhavati to accompany or follow somebody Miln 125.

Anubujjhati

Anubujjhati [anu + bujjhati, Med. of budh, cp. Sk. ava- budhyate] to remember, recollect J iii.387 (with avabujjhati in prec. verse).

Anubujjhana

Anubujjhana (nt.) [fr. anubujjhati] awakening, recognition Ps i.18 (bujjhana +).

Anubuddha

Anubuddha [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D ii.123 (°ā ime dhammā); S i.137 (dhammo vimalenā ānubuddho) ii.203; iv.188; A ii.1; iii.14; iv.105; SnA 431. In phrase buddhānubuddha (as to nature of cpd. see anu B iv.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. -- 2. a lesser Buddha, inferior than the Buddha DA i.40. Cp. buddhānubuddha.

Anubodha

Anubodha [anu + budh] awakening; perception, recognition, understanding S i.126 (?) = A v.46 (anubodhiṇ as aor. of anubodhati?); Pug 21; Miln 233. Freq. in compn. ananubodha (adj.) not understanding, not knowing the truth S ii.92; iii.261; v.431; A ii.1; iv.105; Dhs 390, 1061; VvA 321 (= anavabodha) and duranubodha (adj.) hard to understand, difficult to know D i.12, 22; S i.136.

Anubodhati

Anubodhati [anu + budh] to wake up, to realise, perceive, understand; aor. anubodhiṇ A v.46 (?) = S i.126 (anubodhaṇ). -- Caus. °bodheti to awaken, fig. to make see to instruct J vi.139 (°ayamāna) -- pp. anubuddha (q. v.).

Anubodhana

Anubodhana (nt.) [fr. anubodhati] awakening, understanding, recognition Ps i.18 (bodhana +).

Anubbajati

Anubbajati [anu + vraj] to go along, wander, follow, tread (a path) J iv.399 (maggaṇ = pabbajati C.).

Anubbata

Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J iii.521; vi.557.

Anubillāvitatta

Anubillāvitatta see ubbill°.

Anubyañjana

Anubyañjana see anuvyañjana.

Anubrūhita

Anubrūhita [pp. of anubrūheti] strengthened with (-- °), full of Ps i.167.

Anubrūheti

Anubrūheti [brūheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S i.178 (anubrūhaye); M iii.187 (id., so read for manu°), Th 2, 163 (°ehi); Cp. iii.12 (saṇvegaṇ anubrūhayaṇ aor.); J iii.191 (suññāgāraṇ). Often in phrase vivekaṇ anubrūheti to devote oneself to detachment or solitude, e.g. J i.9 (inf. °brūhetuṇ); iii.31 (°brūhessāmi), Dh 75 (°brūhaye = °brūheyya vaḍḍheyya DhA ii.103). -- pp. anubrūhita (q.v.) Cp. also brūhana.

Anubhaṇanā

Anubhaṇanā (f.) [anu + bhaṇana] talking to, admonition, scolding Vin ii.88 (anuvadanā +).

Anubhavati & Anubhoti

Anubhavati & Anubhoti [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D i.129; ii.12 (°bhonti); M ii.204; A i.61 (atthaṇ °bhoti to have a good result); J vi.97 (°bhoma); Pv i.1011 (°bhomi vipākaṇ); PvA 52 (°issati = vedissati); Sdhf 290. Esp. freq. with dukkhaṇ to suffer pain, e.g. PvA i.1110 (°bhonti); PvA 43, 68, 79 etc. (cp. anubhavana). -- ppr. med. °bhavamāna J i.50; aor. °bhavi PvA 75 (sampattiṇ); ger. °bhavitvā J iv.1; PvA 4 (sampattiṇ), 67 (dukkhaṇ), 73 (sampattiṇ); grd. °bhaviyāna (in order to receive) Pv ii.85 (= anubhavitvā PvA 109). <-> Pass. anubhūyati & °bhavīyati to be undergone or being experienced; ppr. °bhūyamāna PvA 8, 159 (mayā a. = anubhūta), 214 (attanā by him) & °bhavīyamāna PvA 33 (dukkhaṇ). -- pp. anubhūta (q.v.).

Anubhavana

Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. CpD. 229, 2321) Nett 28 (iṭṭhānīṭṭh -- ānubhavana -- lakkaṇā vedanā "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita -- lakkaṇā vedanā anubhavana -- lakkaṇā ca); PvA 152 (kamma -- vipāka°). Esp. in combn. with dukkha° suffering painful sensations, e.g. at J iv.3; Miln 181; DhA iv.75; PvA 52.

Anubhāga

Anubhāga [anu + bhāga] a secondary or inferior part, (after --)share, what is left over Vin ii.167.

Anubhāyati

Anubhāyati [anu + bhāyati] to be afraid of J vi.302 (kissa nvṇ ānubhāyissaṇ, so read for kissānu°).

Anubhāva

Anubhāva [fr. anubhavati] orig. meaning "experience, con-comitance" and found only in cpds. as -- °, in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e.g. maha° sensation of greatness, rājā° s. belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1st component and taken as ānubhāva with ā instead of a, since the compositional character had obliterated the character of the a. As such (ānubhāva abs.) found only in later language. -- (1) anubhāva (-- °): mahānubhāva (of) great majesty, eminence, power S i.146 sq.; ii.274; iv.323; Sn p. 93; Pv ii.112; PvA 76. deva° of divine power or majesty D ii.12; devatā° id. J i.168; dibba° id. PvA 71, 110. rājā° kingly splendour, pomp D i.49; J iv 247; PvA 279 etc. -- anubhāvena (instr. -- °) in accordance with, by means of J ii.200 (angavijjā°); PvA 53 (iddh°), 77 (kamma°), 148 (id.), 162 (rājā°), 184 (dāna°), 186 (puñña°). yathānubhāvaṇ (adv.) in accordance with (me), as much as (1 can); after ability, according to power S i.31; Vv 15 (= yathābalaṇ VvA 25). -- (2) ānubhāva majesty power, magnificence, glory, splendour J v.10, 456; Pv ii.811; VvA 14; PvA 43, 122, 272. See also ānu°.

Anubhāvatā

Anubhāvatā (f.) [= anubhāva + tā] majesty, power S i.156 (mahâ°).

Anubhāsati

Anubhāsati [anu + bhāsati] to speak after, to repeat D i.104; Miln 345; DA i.273.

Anubhūta

Anubhūta [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA ii.1218. nt. suffering, experience J i.254; Miln 78, 80.

Anubhūyamānatta

Anubhūyamānatta (nt.) [abstr. fr. ppr. Pass. of anubhavati] the fact of having to undergo, experiencing PvA 103.

Anuma

Anuma (-- dassika) see anoma°.

Anumagge

Anumagge at J v.201 should be read anu magge along the road, by the way; anu here used as prep. c. loc. (see anu A b).

Anumajjati

Anumajjati [anu + majjati] 1. to strike along, to stroke, to touch DA i.276 (= anumasati). -- 2. to beat, thresh, fig. to thresh ont J vi.548; Miln 90. -- Pass. anumajjīyati Miln 275 (cp. p. 428).

Anumajjana

Anumajjana (nt.) [abstr. fr. anumajjati] threshing out, pounding up (Dhs. trsl. 11), always used with ref. to the term vicāra (q.v.) Miln 62; DhsA 114; DA i.63, 122.

Anumajjha

Anumajjha (adj.) [anu + majjha] mediocre, without going to extremes J iv.192; v.387.

Anumaññāti

Anumaññāti [anu + maññāti] to assent, approve, give leave Th 1, 72. -- pp. anumata (q.v.).

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Anumata

Anumata [pp. of anumaññāti] approved of, given consent to, finding approval, given leave D i.99 (= anuññāta DA i.267); J v.399 (= muta); Miln 185, 212, 231, 275; PvA 64 (= annuññāta).

Anumati

Anumati (f.) [from anumaññati] consent, permission, agreement, assent, approval Vin ii.294, 301, 306; D. i.137, 143; Dpvs iv.47, Cf. v.18; DA i.297; VvA 17, PvA 114.

Anumatta

Anumatta see añu°.

Anumasati

Anumasati [anu + masati] to touch D i.106 (= anumajjati DA i.276).

Anumāna

Anumāna [fr. anu + man] inference Miln 330 (naya +), 372, 413; Sdhp 74.

Anumitta

Anumitta [anu + mitta] a secondary friend, a follower. acquaintance J v.77.

Anumināti

Anumināti [cf. Sk. anumāti, anu + mināti from mi, Sk. minoti, with confusion of roots mā & mi] to observe, draw an inference M i.97; PvA 227 (°anto + nayaṇ nento). See also anumīyati.

Anumīyati

Anumīyati [Sk. anumīyate, Pass. of anu + mā, measure, in sense of Med.] to observe, conclude or infer from S iii.36. Cp. anumināti.

Anumodaka

Anumodaka (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin v.172; PvA 122; Sdhp 512.

Anumodati

Anumodati [anu + modati] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin ii.212 (bhattagge a. to say grace after a meal); S ii.54; A iii.50 (°modanīya); iv.411; Dh 177 (ppr. °modamāna); It 78; Pv ii.919 (dānaṇ °modamāna = enjoying, gladly receiving); 1,54 (anumodare = are pleased; pitisomanassajātā honti PvA 27); J ii.112; PvA 19, 46, 81, 201) imper. modāhi); Sdhp. 501 sq. -- pp. anumodita (q.v.).

Anumodana

Anumodana (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with dadāti (give thanks for = loc.), karoti (= Lat. gratias agere) or vacati (say or tell thanks): °ṇ datvā PvA 89; °ṇ katvā J i.91; DhA iii.170, 172; VvA 118; PvA 17, 47; °ṇ vatvā VvA 40 (pāṇiyadāne for the gift of water), 295, 306 etc. °ṇ karoti also "to do a favour" PvA 275. Cp. further DhA i.198 (°gāthā verses expressing thanks, benediction);

ii.97 (Sathhāraṇ °ṇ yāciṇsu asked his blessing); PvA 23 (°atthaṇ in order to thank), 26 (id.), 121, 141 (katabhatta°), 142; Sdhp 213, 218, 516.

Anumodita

Anumodita [pp. of anumodati] enjoyed, rejoiced in PvA 77.

Anummatta

Anummatta (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

Anuyanta

Anuyanta at A v.22 is doubtful reading (v.l. anuyutta). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātaṇ attendance [anu + yā, cp. anuyāyin] or Sk. yantr ruler [yam], in which latter case anu -- yantr would be "an inferior ruler" and P. yanta would represent the n. a.g. yantā as a -- stem. The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see anuyutta 2).

Anuyāgin

Anuyāgin (adj) [fr. anu + yaḥ] offering after the example of another D i.142.

Anuyāta

Anuyāta [pp. of anuyāti] gone through or after, followed, pursued S ii.105 (magga); A v.236; It 29; Miln 217.

Anuyāti

Anuyāti (& anuyāyati) [anu + yā] 1. to go after, to follow J vi.49 (fut. °yissati), 499 (yāyantaṇ anuyāyati = anugacchati C). -- 2. to go along by, to go over, to visit Miln 391 (°yāyati). -- pp. anuyāta (q. v.). See also anusaṇṇyāyati.

Anuyāyin

Anuyāyin (adj.) [cp. Sk. anuyāyin, anu + yā] going after, following, subject to (gen.) Sn 1017 (anānuyāyin); J vi.309; Miln 284.

Anuyuñjanā

Anuyuñjanā (f.) (& °yuñjana nt.) [abstr. fr. anuyuñjati] application or devotion to (-- °) Miln 178; VvA 346 (anuyuñjanaṇ wrong spelling?)

Anuyuñjati

Anuyuñjati [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S i.25, 122 (°yuñjan "in loving self -- devotion" Mrs. Rh. D.); iii.154; iv.104, 175; Dh 26 (pamādaṇ = pavatteti DhA i.257), 247 (surāmeraya -- pānaṇ = sevati bahulīkaroti DhA iii.356); PvA 61 (kammaṭṭhānaṇ). -- 2. to ask a question, to call to account, take to task Vin ii.79; Vv 335; ppr. Pass. °yuñjiyamāna PvA 192. -- pp. anuyutta (q. v.). -- Caus. anuyojeti "to put to", to address, admonish, exhort DhA iv.20.

Anuyutta

Anuyutta [pp. of anuyuñjati] 1. applying oneself to, dealing with, practising, given to, intent upon D i.166, 167; iii. 232 = A ii.205 (attaparitāpano anuyogaṇ a.); S iii.153; iv.104; Sn 663 (lobhagūṇe), 814 (methunaṇ = samāyutta SnA 536), 972 (jhān°); Pug 55; PvA 163 (jāgariya°), 206. -- 2. following, attending on; an attendant, inferior, vassal, in expression khattiya or rājā anuyutta a prince royal or a smaller king (see khattiya 3 b) A v.22 (v l. for T. anuyanta, q. v.); Sn 553 (= anugāmin, sevaka SnA 453).

Anuyoga

Anuyoga [Sk. anuyoga, fr. anu + yuj] 1. application, devotion to (-- °), execution, practice of (-- °); often combd. with anuyutta in phrase °anuyogaṇ anuyutta = practising, e. g. Vin i.190 (mañḍanaṇo anuyogaṇ anuyutta); D iii.113 (attakilamatho anuyogaṇ a.); A ii.205 (attaparitāpano anuyogaṇ a.). -- As adj. (-- °) doing, given to, practising (cp. anuyutta). D i.5; iii.107; M i.385; S i.182; iii.239; iv.330; v.320; A i.14; iii.249; iv.460 sq.; V. 17 sq., 205; J i.90 (padhāno anuyogakiccaṇ); Vv 8438 (dhamma°); Miln 348; DA i. 78, 104. -- 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa °ṇ datvā).

Anuyogavant

Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PvA 207.

Anuyogin

Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to (-- °) Dh 209 (atta° given to oneself, self -- concentrated).

Anurakkhaka

Anurakkhaka (adj.) [fr. anurakkhati, cp. °rakkhin] preserving, keeping up J iv.192 (vaṇṣa°); vi.1 (id.).

Anurakkhaṇa

Anurakkhaṇa (nt.) & °ā (f.) [abstr. fr. anurakkhati] guarding, protection, preservation D iii.225 sq.; A ii.16 sq.; J i.133; Pug 12; Dpvs iv.24 (adj.); VvA 32 (citta°); Sdhp 449.

Anurakkhati

Anurakkhati [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J i.46; Pug 12. -- ppr. med. °rakkhamāna(ka) as adj. Sdhp 621.

Anurakkhā

Anurakkhā (f.) [= anurakkhaṇā] guarding, protection, preservation S iv.323 (anuddayā a. anukampā).

Anurakkhin

Anurakkhin (adj.) [fr. anurakkhati] guarding, preserving, keeping J v.24.

Anurakkhiya

Anurakkhiya (adj.) [f. anurakkhati] in dur° difficult to guard Vin iii.149.

Anurañjita

Anurañjita [pp. of anu + rañjeti, Caus. of rañj] illumined, brighterted, beautified Bu i.45 (byāmapabhā° by the shine of the halo); VvA 4 (sañjhātapa° for sañjhāpabhā°).

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Anuratta

Anuratta (adj.) pp. of anu + rañj] attached or devoted to, fond of, faithful Th 2, 446 (bhattāraṇ); J i.297; Miln 146.

Anuravati

Anuravati [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.

Anuravanā

Anuravanā (f.) [abstr. fr. anuravati] lingering of the sound, resounding Miln 63.

Anuraho

Anuraho (adv.) [anu + raho] in secret, face to face, private M i.27.

Anurujjhati

Anurujjhati [Sk. anurudhyate, Pass. of anu + rudh] to conform oneself to, have a regard for, approve, to be pleased A iv.158; Dhs A 362. -- pp. anuruddha (q. v.).

Anuruddha

Anuruddha [pp. of anurujjhati] engaged in, devoted to; compliant or complied with, pleased S iv.71, (anānuruddha).

Anurūpa

Anurūpa (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (-- °) J i.91; vi.366 (tad°); PvA 61 (ajjhāsaya° according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also paṭirūpa in same meaning.

Anurodati

Anurodati [anu + rodati] to cry after, cry for J iii.166 = Pv i.127 (dārako candaṇ a.).

Anurodha

Anurodha [fr. anu + rudh] compliance, consideration satis- faction (opp. virodha) S i.111; iv.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.

Anulapanā

Anulapanā (f.) [anu + lapanā, lap] scolding, blame, accusation Vin ii.88 (spelt anullapanā; combd. with anuvadana & anubhaṇanā).

Anulitta

Anulitta (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J i.266; PvA 211.

Anulimpati

Anulimpati [anu + limpati] to anoint, besmear, Miln 394 (°limpitabba). Caus. °limpeti in same meaning Miln 169, and °lepeti Miln 169 (grd. °lepanīya to be treated with ointment). -- pp. anulitta (q. v.).

Anulimpana

Anulimpana (nt.) [fr. anulimpati] anointing Miln 353, 394.

Anulepa

Anulepa [fr. anu + lip] anointing Miln 152.

Anulokin

Anulokin (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (-- °) M i.147 (sīsa°).

Anuloma

Anuloma (adj.) [Sk. anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D ii.273 (anānuloma, q. v.) S iv.401; Ps ii.67, 70; DhA ii.208. -- nt. direct order, state of fitting in, adaptation Miln 148. -- ñāṇa insight of adaptation (cp. CpD. 66, 68) DhA ii.208. -- paṭiloma in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin i.1; A iv.448.

Anulomika

Anulomika (& °ya) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (-- °) Vin ii.7 (an°); iii.120 (an° = ananucchaviya); iv.239; A i.106; iii.116 sq.; It 103 (sāmañña°); Sn 385 (pabbajita°); KhA 243 (ananulomiya); DhA 25; Sdhp 65.

Anulometi

Anulometi [v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.

Anulāratta

Anulāratta (nt.) [abstr. fr. an + ulāra] smallness, littleness, insignificance VvA 24.

Anuvajja

Anuvajja (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an° = anuvādavimutta SnA 396).

Anuvattaka

Anuvattaka (adj.) [fr. anuvatteti] 1. = anupavattaka (q. v.) Th 1, 1014 (cakka°). -- 2. following, siding with (-- °) Vin iv.218 (ukkhittānuvattikā f.).

Anuvattati

Anuvattati [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D ii.244; Vin ii.309 (Bdhgh.); iv.218; J i.125, 300; DA i.288; PvA 19. -- 2. to practice, execute Pv iv. 712. - Caus. °vatteti (q. v.).

Anuvattana

Anuvattana (nt.) [abstr. fr. anuvattati] complying with, conformity with (-- °), compliance, observance, obedience J i.367 (dhamma°); v.78.

Anuvattin

Anuvattin (adj.) [fr. anuvattati] following, acting according to or in conformity with (-- °), obedient J ii.348 (f. °inī); iii.319 (id.); Dh 86 (dhamma°); Vv 155 (vasa° = anukūlabhāvena vattana sīla VvA 71); DhA ii.161.

Anuvatteti

Anuvatteti [anu + vatteti] = anupavatteti (q. v.) Th 1, 826 (dhammacakkaṃ: "after his example turn the wheel" Mrs. Rh. D.).

Anuvadati

Anuvadati [Sk. ava°; anu + vadati] to blame, censure, reproach Vin ii.80, 88. -- grd. anuvajja (q. v.).

Anuvadanā

Anuvadanā (f.) [fr. anuvadati] blaming, blame, censure Vin ii.88 (anuvāda +).

Anuvasati

Anuvasati [anu + vasati] to live with somebody, to dwell, inhabit J ii.421. Caus. °vāseti to pass, spend (time) J vi.296. -- pp. °vuttha (q. v.).

Anuvassaṃ

Anuvassaṃ (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

Anuvassika

Anuvassika (adj.) [fr. anuvassaṇ] one who has (just) passed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh. D.; see trsl. p. 29 n. 2).

Anuvāceti

Anuvāceti [anu + Caus. of vac] to say after, to repeat (words), to recite or make recite after or again D i.104 (= tehi aññesaṇ vācitaṇ anuvācenti DA i.273); Miln 345. Cp. anubhāseti.

Anuvāta

Anuvāta1 [anu + vā to blow] a forward wind, the wind that blows from behind, a favourable wind; °ṇ adv. with the wind, in the direction of the wind (opp. paṭivātaṇ). A i.226 (°paṭivātaṇ); Sdhp 425 (paṭivāta°). In anuvāte (anu + vāte) at J ii.382 "with the wind, facing the w., in front of the wind" anu is to be taken as prep. c. loc. & to be separated from vāte (see anu A b.).

Anuvāta

Anuvāta2 [anu + vā to weave (?) in analogy to vāta from vā to blow] only in connection with the making of the bhikkhus' garments (cīvara) "weaving on, supplementary weaving, or along the seam", i. e. hem, seam, binding Vin i.254, 297; ii.177; iv.121 (aggala +); PvA 73 (anuvāte appabhonte since the binding was insufficient).

Anuvāda

Anuvāda [fr. anuvadatī, cp. Sk. anuvāda in meaning of "repetition"] 1. blaming, censure, admonition Vin ii.5, 32; A ii.121 (atta°, para°); Vbh 376. -- 2. in combn. vādānuvāda: talk and lesser or additional talk, i. e. "small talk" (see anu B iv.) D i.161; M i.368. -- adhikaraṇa a question or case of censure Vin ii.88 sq.; iii.164 (one of the 4 adhikaraṇāni, q. v.).

Anuvāsana

Anuvāsana (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

Anuvāseti

Anuvāseti [anu + vāseti, Caus. of vāsa3 odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. °vāsanīya ibid.; pp. °vāsita Miln 214.

Anuvikkhitta

Anuvikkhitta (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S v.277 sq. (+ anuvisata).

Anuvigaṇeti

Anuvigaṇeti [anu + vi + gaṇeti] to take care of, regard, heed, consider Th 1, 109.

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Anuvicarati

Anuvicarati [anu + vi + carati] to wander about, stroll roam through, explore D i.235; J ii.128; iii.188; PvA 189 (= anupariyāti). -- Caus. °vicāreti to think over (lit. to make one's mind wander over), to meditate,

ponder (cp. anuvicinteti); always combd. with anuvitakketi (q. v.) A i.264 (cetasā), iii.178 (dhammaṃ cetasā a.). -- pp. anuvarita (q. v.).

Anuvarita

Anuvarita [pp. of anuvicāreti] reflected, pondered over, thought out S iii.203 (manasā); DA i.106 (= anuvarita).

Anuvicāra

Anuvicāra [anu + vicāra, cf. anuvicāreti] meditation, reflexion, thought Dhs 85 (= vicāra).

Anuvicinaka

Anuvicinaka [fr. anu + vicināti] one who examines, an examiner Miln 365.

Anuvicinteti

Anuvicinteti [anu + vi + cinteti] to think or ponder over, to meditate D ii.203; S i 203 (yoniso °cintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaṃ °ayaṇ); J iii.396; iv.227; v.223 (dhammaṃ °cintayanto).

Anuvicca

Anuvicca [ger. of anuvijjati, for the regular from anuvijja prob. through influence of anu + i (anu -- v -- icca for anuvicca), cf. anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M i.301, 361 (v. l. °vijja); A ii.3, 84; v.88; Dh 229 (= jānitvā DhA iii.329); Sn 530 (= anuviditvā SnA 431); J i.459 (= jānitvā C.); iii.426; Pug. 49. -- kāra a thorough investigation, examination, test Vin i.236 (here spelt anuvijja) = M i.379 (= °viditvā C.) = A iv.185.

Anuvijjaka

Anuvijjaka [fr. anuvijja, ger. of anuvijjati] one who finds out, an examiner Vin v.161.

Anuvijjati

Anuvijjati [anu + vid, with fusion of Vedic veti to know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to come to know; inf. °vijjiti J iii.506; ger. °viditvā Sn A 431, also °vijja & vicca (see both under anuvicca); grd. ananuvejja not to be known, unfathomable, unknowable M i.140 (Tathāgato ananuvejjo). -- Caus. anuvijjāpeti to make some one find out J v.162. -- pp. anuvidita (q. v.).

Anuvijjhati

Anuvijjhati [anu + vyadh] 1. to pierce or be pierced, to be struck or hurt with (instr.) J vi.439 -- 2. to be affected with, to fall into, to incur DhA iii.380 (aparādhāṇ). -- pp. anuviddha (q. v.).

Anuvitakketi

Anuvitakketi [anu + vi + takketi] to reflect, think, ponder over, usually combd with anuvicāreti D i.119; iii.242; S v.67 = It 107 (anussarati +); A iii.383.

Anuvidita

Anuvidita [pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Same in B.Sk., e.g. M Vastu iii.398.

Anuviddha

Anuviddha (adj.) [pp. of anuvijjhati] pierced, intertwined or set with (-- °) VvA 278.

Anuvidhīyati

Anuvidhīyati [cf. Sk. anuvidhīyate & adj. anuvidhāyin; Pass. of anu + vi + dhā, cf. vidahati] to act in conformity with, to follow (instruction) M ii.105 = Th 1, 875; S iv.199; J ii.98; iii.357.

Anuvidhīyanā

Anuvidhīyanā (f.) [abstr. fr. anuvidhīyati] acting according to, conformity with M i.43.

Anuiloceti

Anuiloceti [anu + vi + loketi; B.Sk. anuilocayati] to look round at, look over, survey, muster M i.339; Sn p. 140; J i.53; Miln 7 (lakaṇ), 21 (parisaṇ), 230.

Anuvivaṭṭa

Anuvivaṭṭa [anu + vivaṭṭa] an "after -- evolution", devolution; as part of a bhikkhu's dress: a sub -- vivaṭṭa (q. v.) Vin i.287 (vivaṭṭa +).

Anuvisaṭa

Anuvisaṭa (anu + visaṭa, pp. of anu + vi + sṛ) spread over S v.277 sq.; J iv.102.

Anuvuttha

Anuvuttha [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, dwelling J ii.42 (cira°); v.445 (id.).

Anujejja

Anujejja (adj.) in an° see anuvijjati.

Anuvyañjana & anubyañjana

Anuvyañjana & anubyañjana (e. g. Vin iv.15; J i.12) (nt.) [anu + vyañjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa -- lakkhana) Vin i.65 (abl. anuvyañjanaso "in detail"); M iii.126; S iv.168; A iv.279 (abl.); v.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400. -- gāhin taking up or occupying oneself with details, taken up with lesser or inferior marks D i.70 (cf. MVastu iii.52); iii.225; S iv.104; A i.113; ii.16, 152 sq.; Dhs 1345 (cf. Dhs trsl. 351).

Anusaṇyāyati

Anusaṇyāyati [anu + saṇ + yāyati] to traverse; to go up to, surround, visit (acc.) M i.209 (Bhagavantāṇ °itvā), J iv.214 (v.l. anuyāyitvā). See also anuyāti and anusaññāti.

Anusaṇvacchara

Anusaṇvacchara (adj.) [anu + saṇv°] yearly DhA i.388 (nakkhattaṇ). Usually nt. °ṇ as adv. yearly, every year J i.68; v.99. On use of anu in this combn. see anu A a.

Anusañcarati

Anusañcarati [anu + saṇ + carati] to walk along, to go round about, to visit M i.279; S v.53, 301; J i.202; iii.502; PvA 279 (nagaraṇ). -- pp. anusañcarita (q. v.).

Anusañcarita

Anusañcarita [pp. of anusañcarati] frequented, visited, resorted to Miln 387.

Anusañceteti

Anusañceteti [anu + saṇ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

Anusaññāti

Anusaññāti [either anu + saṇ + jñā (jānāti) or (preferably) = anusaṇyāti as short form of anusaṇyāyati, like anuyāti > anuyāyati of anu + saṇ + yā, cf. Sk. anusaṇyāti in same meaning] to go to, to visit, inspect, control; ppr. med. °saññāyamāna Vin iii.43 (kammante); inf. °saññātuṇ A i.68. (janapade).

Anusaṭa

Anusaṭa [Sk. anusṛta, pp. of anu + sṛ] sprinkled with (-- °), bestrewn, scattered Vv 53 (paduma° magga = vippakiṇṇa VvA 36).

Anusatthar

Anusatthar [n. ag. to anu + sās, cf. Sk. anuśāsitṛ & P. satthar] instructor, adviser J iv.178 (ācariya +). Cp. anusāsaka.

Anusatthi

Anusatthi (f.) [Sk. anuśāsti, anu + śās, cp. anusāsana] admonition, rule, instruction J i.241; Miln 98, 172, 186 (dhamma°), 225, 227, 347.

Anusandati

Anusandati [Vedic anusyandati, anu + syad] to stream along after, to follow, to be connected with. Thus to be read at Miln 63 for anusandahati (anuravati +; of sound), while at A iv.47 the reading is to be corrected to anusandahati.

Anusandahati

Anusandahati [anu + saṇ + dhā, cf. Vedic abhi + saṇ + dhā] to direct upon, to apply to A iv.47 sq. (cittaṇ samāpattiyā; so to be read with v. 1. for anusandati); Miln 63 (but here prob. to be read as anusandati, q.v.).

Anusandhanatā

Anusandhanatā (f.) [= anusandhi] application, adjusting Dhs 8 (cittassa).

Anusandhi

Anusandhi (f.) [fr. anu + saṇ + dhā] connection, (logical) conclusion, application DA i.122 (where 3 kinds are enumd., viz. pucchā°, ajjhāsaya°, yathā°); Nett 14 (pucchato; Hard., in Index "complete cessation"?). Esp. freq. in (Jātaka) phrase anusandhiṇ ghaṭeti "to form the connection", to draw the conclusion, to show the application of the story or point out its maxim J i.106; 308; DhA ii.40, 47; etc.

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Anusampavankatā

Anusampavankatā (f.) [anu + saṇ + pavankatā; is reading correct?] disputing, quarrelling(?) Vin ii.88 (under anuvādādhikaraṇa).

Anusaya

Anusaya [anu + śī, seti Sk. anuśaya has a diff. meaning] (see Kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. iii.31; S. iii.130, iv.33, v.28 236; A. i.44; ii.157; iii.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (adhiṭṭhānābhinivesānusayā) S. ii.17; iii.10, 135, 161; A. v.iii. Occasionally a source of the bias is mentioned. Thus pride at S. i.188; ii.252 ff., 275; iii.80, 103, 169, 253; iv.41, 197; A i.132, iv.70 doubt at M. i.486 -- ignorance lust and hatred at S iv.205, M iii.285. At D iii.254, 282; S v.60; and A iv.9. we have a list of seven anusaya's, the above five and delusion and craving for rebirth. Hence -- forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later references are Ps i.26, 70 ff., 123, 130, 195; ii.36, 84, 94, 158; Pug 21; Vbh 340, 383, 356; Kvu 405 ff. Dpvs i.42.

Anusayita

Anusayita [pp. of anuseti, anu + śī] dormant, only in combn. dīgharatta° latent so long Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin.

Anusayin

Anusayin (adj.) [fr. anusaya] D ii.283 (me dīgharatta°), "for me, so long obsessed (with doubts)". The reading is uncertain.

Anusarati

Anusarati [anu + sr] to follow, conform oneself to S iv. 303 (phalaṇ anusarissati BB, but balaṇ anupadassati SS perhaps to be preferred). -- Caus. anusāreti to bring together with, to send up to or against Miln 36 (aññamaññaṇ a. anupeseti).

Anusavati

Anusavati at S ii.54 (āsavā na a.; v. l. anusayanti) & iv. 188 (akusalā dhammā na a.; v. l. anuseti) should preferably be read anusayati: see anuseti 2.

Anusahagata

Anusahagata (adj.) having a residuum, accompanied by a minimum of . . S iii.130; Kvu 81, see anu°.

Anusāyika

Anusāyika (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M ii.70 (ābādha, v. l. BB anussāyika); DhA i.431 (roga).

Anusāra

Anusāra [fr. anu + sr] "going along with", following, conformity. Only in obl. eases (-- °) anusārena (instr.) in consequence of, in accordance with, according to J i.8; PvA 187 (tad), 227; and anusārato (abl.) id. Sdhp 91.

Anusārin

Anusārin (-- °) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula dhammānusārin saddhānusārin living in conformity with the Norm & the Faith D iii.254; M i.142, 479; S iii.225; v.200 sq.; A i.74; iv.10; Pug 15. -- Cp. also S i.15 (bhavasota°); iv.128 (id.); J vi.444 (paṇḍitassa° = veyyāvaccakara C.); Sdhp 528 (attha°).

Anusāreti

Anusāreti see anusarati.

Anusāsaka

Anusāsaka [fr. anusāsati] adviser, instructor, counsellor J ii.105; Miln 186, 217, 264. Cp. anusatthar.

Anusāsati

Anusāsati [Vedic anuśāsati, anu + sās] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin i.83; D i.135; ii.154; Dh 77, 159 (aññaṇ); J vi.368; cp. i.103; Pv ii.68; PvA 148. -- grd. anusāsiya Vin i.59; and °sāsitaḍḍha DhA iii.99. -- Pass °sāsiyati Vin ii.200; Miln 186. -- 2. to rule, govern (acc.) administer to (dat.) S i.236 = Sn 1002 (paṭhaviṇṇaṇ dhammenam -- anusāsati, of a Cakkavattin); J ii.2; vi.517 (rajjassa = rajjaṇ C., i. e. take care of) DA i.246 (read °sāsantena); PvA 161 (rajjaṇ). -- pp. anusitṭha (q. v.); cp. anusatthar, anusatthi & ovadati.

Anusāsana

Anusāsana (nt.) [Vedic anuśāsana, fr. anu + śās] advice, instruction, admonition D iii.107; A i.292 (°pāṭihāriya, cp. anusāsani); Miln 359.

Anusāsani

Anusāsani (f.) [fr. anusāsati, cp. anusāsana] instruction, teaching, commandment, order S v.108; A ii.147; iii.87; v.24 sq., 49, 338; J v.113; Th 2, 172, 180; Pv iii.76; ThA 162; VvA 19, 80, 81. -- pāṭihāriya (anusāsani°) the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin ii.200; D i.212, 214; iii.220; A i.170; v.327; J iii.323; Ps ii.227 sq.

Anusikkhati

Anusikkhati [Vedic anuśikṣati; anu + Desid. of śak] to learn of somebody (gen.); to follow one's example, to imitate Vin ii.201 (ppr. med. °amāna); S i.235; A iv. 282, 286, 323; Sn 294 (vattaṇ, cp. RV iii.59, 2: vratenā śikṣati), 934; J i.89; ii.98; iii.315; v.334; vi.62; Th 1, 963; Miln 61. -- Caus anusikkhāpeti to teach [= Sk. anuśikṣayati] Miln 352.

Anusikkhin

Anusikkhin (adj.) [fr. anusikhati] studying, learning M i. 100; Dh 226 (ahoratta° = divā ca rattiñ ca tisso sikkhā sikkhamāna DhA iii.324).

Anusitṭha

Anusitṭha (Vedic anuśiṣṭa, pp. of anusāsati) instructed, ad- monished, advised; ordered, commanded M ii.96; J i.226; Pv ii.811; Miln 284, 349.

Anusibbati

Anusibbati [anu + sibbati, siv to sew] to interweave Vin iii.336 (introd. to Sam. Pās.).

Anusuṇāti

Anusuṇāti [anu + śru] to hear; pret. anassuṇ [Sk. an- vaśruvaṇ] I heard M i.333.

Anusumbhati

Anusumbhati [anu + sumbhati (sobhati); śubh or (Vedic) śumbh] to adorn, embellish, prepare J vi.76.

Anusuyyaṇ

Anusuyyaṇ [cp. Sk. anasūyaṇ] reading at J iii.27, see anasuyyaṇ.

Anusuyyaka

Anusuyyaka (adj.) [an + usuyyaka] not envious, not jealous Sn 325 (= usuyyāvigamena a. SnA 332); J ii.192 (v. l. anussuyyaka); v.112.

Anusetṭhi

Anusetṭhi [anu + setṭhi] 1. an under -- setṭhi (banker, mer- chant) J v.384 (see anu B iii. a.). -- 2. in redupl. cpd. setṭhānusetṭhi (see anu B iv) "bankers & lesser bankers", i. e. all kinds of well -- to -- do families J vi.331.

Anuseti

Anuseti [anu + seti. cp. Sk. anuśayate or° śete, from śī] to "lie down with", i. e. (1) trs. to dwell on, harp on (an idea) S ii.65; iii.36; iv.208. -- 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M i.40, 108, 433; S ii.54 (so read with SS for anusavanti) iv.188; A i.283; iii.246; Pug 32, 48. -- pp. anusayita (q. v.).

Anusocati

Anusocati [anu + socati] to mourn for, to bewail Sn 851 (atītaṇ na a.; cp. Nd1 222); Pv i.127; ii.68; PvA 95.

Anusocana

Anusocana (nt.) [abstr. fr. anusocati] bewailing, mourning PvA 65.

Anusota°

Anusota° [anu + sota, in °ṇ as adv. or acc. to expln. under anu A a.] in anusotaṇ (adv.) along the stream or current, down -- stream A ii.12; J i.70 (opp. paṭisotaṇ against the stream); PvA 169 (Gangāya a. āgacchanto). -- gāmin "one who follows the stream", i. e. giving way to ones inclinations, following ones will A ii.5, 6 (opp. paṭi°); Sn. 319 (= sotaṇ anugacchanto Sn A 330); Pug 62.

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Anussati

Anussati (f.) [Sk. anusmṛti, fr. anu + smṛ, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises six anussati -- tṭhānāni, viz. Buddha°, Dhamma°, Sangha°, sīla°, cāga°, devatā°, i. e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D iii.250, 280 (cp. A i.211); A iii.284, 312 sq., 452; v.329 sq.; Ps i.28. Expanded to 10 subjects (the above plus ānāpāna -- sati, maraṇa -- sati, kāyagatā -- sati, upasamānussati) at A i.30, 42 (cp. Lal. Vist 34). For other references see D i.81; S v.67 = It 107 (anussaraṇa at latter pass.); A iii.284, 325, 452. Ps i.48, 95, 186; Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see Dhs. trsl. 351); Sdhp. 225, 231, 482. See also anuttariya (anussat -- ānuttariya).

Anussada

Anussada (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusaddha & anussuda; Sn A 467 expln. by taṇhā ussadābhāva) = Dh 400 (which pass. has anussuta; v.l. K.B. anussada; DhA iv.165 expls. with taṇhā -- ussāvābhāva, vv. ll. °ussada°); It 97 (vv. ll. anussata & anussara).

Anussaraṇa

Anussaraṇa (nt.) [abstr. to anussarati] remembrance, memory, recollection It 107 (= anussati at id. p. S v.67); PvA 25, 29.

Anussarati

Anussarati [Vedic anusmarati, anu + smṛ] to remember, recollect, have memory of (acc.), bear in mind; be aware of D ii.8, 53, 54 (jātito etc.); S iii.86 sq. (pubbenivāsaṇ); v.67 (dhammaṇ a. anuvitakketi), 303 (kappasahassaṇ); A i.25, 164 (pubbenivāsaṇ), 207 (Tathāgataṇ, Dhammaṇ etc.); iii.285 (id.), 323 (nivāsaṇ), 418; v.34, 38, 132, 199, 336 (kalyāṇamitte); It 82 (dhammaṇ), 98 (pubbenivāsaṇ); J i.167; ii.111; Dh 364; Pv i.59; Pug 60; Sdhp 580, 587; DA i.257; KhA 213; DhA ii.84; iv.95; PvA 29, 53, 69, 79, 107. -- pp. anussarita (see anussaritar). -- Caus anussarāpeti to remind someone, to call to mind J ii.147.

Anussaritar

Anussaritar [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S v.197, 225 (saritar +); A v.25, 28.

Anussava

Anussava [anu + sava fr. śru, cp. Vedic śravas nt.] hear- say, report, tradition M i.520; ii.211; S ii.115; iv.138; A i.26; J i.158 (with ref. to part. kira = annussav'atthe nipāto; so also at VvA 322, cf. anussavana); ii.396, 430 (id.); iv.441; instr. °ena from hearsay, by report A ii.191 (cf. itihītihaṇ).

Anussavana

Anussavana (nt.) [anu + savana fr. śru] = anussava PvA 103 (kira -- saddo anussavane, from hearsay).

Anussavika

Anussavika (adj.) [fr. anussava] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M i.520; ii.211. Cp. anussutika.

Anussāvaka

Anussāvaka [fr. anussāveti] one who proclaims or announces, a speaker (of a kammavācā) Vin i.74.

Anussāvana

Anussāvana (nt.) & °ā (f.) [fr. anussāveti] a proclamation Vin i.317, 340; v.170, 186, 202 sq.

Anussāvita

Anussāvita [pp. of anussāveti] proclaimed, announced Vin i.103.

Anussāveti

Anussāveti [anu + sāveti, Caus. of śru, cp. B.Sk. anuśrā- vayati "to proclaim aloud the guilt of a criminal" AvŚ. i.102; ii.182] to cause to be heard or sound; to proclaim, utter, speak out Vin i.103 (°ssāviyamāna ppr. Pass.); ii.48 (saddaṇ a.). -- pp. anussāvita.

Anussuka

Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D iii.47, also anissukin and apalāsin.

Anussukita

Anussukita [an + ussuk°] VvA 74 & anussukin Pug 23 = anussuka.

Anussuta

Anussuta1 (adj.) [an + ussuta, ud + sṛ] free from lust Dh 400 (= ussāvāvena anussuta C.). See also anussada.

Anussuta

Anussuta2 [anu + suta, pp. of śru] heard of; only in cpd. ananussuta unheard of S ii.9; Pug 14.

Anussutika

Anussutika (adj.) [fr. anu + śru, cp. anussavika] according to tradition or report, one who goes by or learns from hearsay DA i.106, 107.

Anussuyyaka

Anussuyyaka see anusuyyaka.

Anuhasati

Anuhasati [anu + hasati] to laugh at, to ridicule DA i.256.

Anuhīrati

Anuhīrati [for °hariyati, anu + hr̥] to be held up over, ppr. anuhīramāna D ii.15 (vv. ll. v. l. anubhiraṃ°; glosses B. K. anudhāriyam°, cp. Trenckner, Notes 79).

Anūna

Anūna (adj.) [Vedic anūna, an + ūna] not lacking, entire, complete, without deficiency J vi 273; Dpvs v.52; Miln 226; DA i.248 (+ paripūra, expld by anavaya).

Anūnaka = anūna

Anūnaka = anūna Dpvs iv.34.

Anūnatā

Anūnatā (f.) [abstr. fr. anūna] completeness Cp. iii.611.

Anūpa

Anūpa (adj.) [Vedic anūpa, anu + ap: see āpa, orig. along- side of water] watery, moist; watery land, lowland J. iv.358 (anopa T; anupa C. p. 359), 381 (°khetta); Miln 129 (°khetta).

Anūpaghāta

Anūpaghāta [metrically for anupa°] not killing, not murdering. Dh 185 (= anupahananañ cōeva anupaghātanañ ca DhA iii.238).

Anūpadhika

Anūpadhika for anu° in metre Sn 1057, see upadhi.

Anūpanāhin

Anūpanāhin (adj.) [an + upanāhin, with ū metri causa] not bearing ill -- will, not angry with J iv.463.

Anūpama

Anūpama at It 122 is metric reading for anupama (see upama).

Anūpalitta

Anūpalitta (adj.) [an + upalitta, with ū in metre] free from taint, unstained, unsmeared Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd1 90 and DhA iv.72.

Anūpavāda

Anūpavāda [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādanañ cō eva anupavadāpanaṇ ca DhA iii.238).

Anūhata

Anūhata (adj.) [pp. of an + ūhaññati, ud + han] not rooted out, not removed or destroyed Th 1, 223 = Nd2 974; Dh 338 (= asamucchinna DhA iv.48).

Aneka

Aneka (adj.) (usually ° --) [an + eka] not one, i. e. many, various; countless, numberless It 99 (saṇvaṭṭakappā countless aeons); Sn 688 (°sākhā); Dh 153 (°jāṭisāra); J iv.2; vi.366. -- pariyāyena (instr.) in many ways Vin i.16; Sn p. 15. -- rūpa various, manifold Sn 1049, 1079, 1082; Nd2 54 (= anekavidha). -- vidha manifold Nd2 54; DA i.103. -- vihitā various, manifold D i.12, 13, 178; It 98; Pug 55; DA i.103 (= anekavidha).

Anekaṇṣā

Anekaṇṣā (f.) [an + ekaṇṣā] doubt Nd2 1.

Anekaṇṣikatā

Anekaṇṣikatā (f.) [abstr. fr. anekaṇṣa + kata] uncertainty, doubtfulness Miln 93.

Aneja

Aneja (adj.) [an + eja] free from desires or lust D ii.157; Sn 920, 1043, 1101, 1112; It 91 (opp. ejānuga Nd1 353 = Nd2 55; Dh 414 (= taṇhāya abhāvena DhA iv. 194), 422; Pv iv.135 (nittaṇha PvA 230).

Anedha

Anedha (adj.) [an + edha] without fuel J iv.26 (=anindhana).

Aneḷa

Aneḷa (adj.) [an + eḷa = ena, see neḷa & cp. BSk. eḍa (mūka); Vedic anena] faultless, pure; only in foll. cpds.: °gala free from the dripping or oozing of impurity (thus

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expld. at DA i.282, viz. elagalana -- virahita), but more likely in lit. meaning "having a pure or clear throat" or, of vācā speech: "clearly enunciated" (thus Mrs. Rh. D. at Kindred Sayings i.241) Vin i.197 = D i.114 = S i.189; A ii.51, 97; iii.114, 195. Cp. also M Vastu iii. 322. -- °mūga same as prec. "having a clear throat", i. e. not dumb, fig. clever, skilled D iii.265; Sn 70 (= alālāmukha SnA 124), cp. Nd2 259.

Aneḷaka

Aneḷaka (adj.) [cp. BSk. aneḍaka, e. g. Av. Ś. i.187, 243; M Vastu i.339; iii.322] = aneḷa, pure, clear M ii.5; J vi.529.

Anesanā

Anesanā (f.) [an + esanā] impropriety S ii.194; J ii.86; iv.381; Miln 343, 401; DA i.169; DhA iv.34; Sdhp 392, 427.

Ano

Ano -- is a frequent form of compn. an -- ava, see ava.

Anoka

Anoka (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S v.24 = A v.232 = Dh 87 (okā anokaṇ āgamma). <-> adj. homeless, free from attachment S i.176; Dh 87 (= anālaya DhA ii.162); Sn 966 (adj.; expld at Nd1 487 by abhisankhāra -- saḥagatassa viññāṇassa okāsaṇ na karoti, & at SnA 573 by abhisankhāra -- viññāṇā ādīnaṇ anokāsabhūta). sārī living in a houseless state, fig. being free from worldly attachment S iii.10 = Nd1 197; Sn 628 (= anālaya -- cārīn SnA 468); Ud 32; Dh 404 (v. l. anokka°); DhA iv.174 (= anālaya -- cārīn); Miln 386.

Anogha

Anogha in anogha -- tiṇṇa see ogha.

Anojaka = anojā

Anojaka = anojā Vv 354 (= VvA 161, where classed with yodhikā bandhujīvaka).

Anojagghati

Anojagghati at D i.91 is v. l. for anujagghati.

Anojā

Anojā (f.) [*Sk. anujā] a kind of shrub or tree with red flowers J vi.536 (korandaka +); usually in cpd. anojapuppha the a. flower, used for wreaths etc. J i.9 (°dāma, a garland of a flowers); vi.227 (id.); DhA ii.116 (°cangoṭaka).

Anottappa

Anottappa (nt.) [an + ottappa] recklessness, hardness D iii.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

Anottāpin & Anottappin

Anottāpin & Anottappin (adj.) [fr. anottappa] not afraid of sin, bold, reckless, shameless D iii.252, 282 (pp; ahirika); Sn 133 (p; ahirika +); It 27, 115 (anattāpin anottappin, vv. ll. anottāpin); Pug 20, 24.

Anodaka

Anodaka (adj.) [an + udaka] without water, dry J i.307; DhA i.52; Sdhp 443.

Anodissaka

Anodissaka (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. °vasena universally, thoroughly (with ref. to mettā) J i.81; ii 146; VvA 97 (in general; opp. odissaka -- vasena). See also Mrs. Rh. D. Psalms of the Brethren p. 5 n. 1.

Anonamati

Anonamati [an + onamati] not to bend, to be inflexible, in foll. expressions: anonamaka (nt.) not stooping DhA ii.136; auonamanto (ppr.) not bending D ii.17 = iii. 143; anonami -- daṇḍa (for anonamiya°) an inflexible stick Miln 238 (anoṇami° T, but anonami° vv. ll., see Miln 427).

Anopa

Anopa see anūpa.

Anoma

Anoma (adj.) (only ° --) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds. -- guṇa supreme virtue DA i.288. -- dassika of superior beauty Vv 207, VvA 103 (both as v. l.; T. anuma°); Vv 437. -- dassin one who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J i.228. -- nāma of perfect name S i.33 ("by name the Peerless" Mrs. Rh. D.), 235; Sn 153, 177 (cp. SnA 200). -- nikkama of perfect energy Vv 6427 (= paripuṇṇa -- viriyatāya a. VvA 284). -- pañña of lofty or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= mahāpañña SnA 347); Th 2, 522 (= paripuṇṇa -- pañña ThA 296), DhA i.31. -- vaṇṇa of excellent colour Sn 686 J vi.202. -- viriya of supreme exertion or energy Sn 353.

Anomajjati

Anomajjati [anu + ava + majjati, mṛj] to rub along over, to stroke, only in phrase gattāni pāṇinā a. to rub over one's limbs with the hand M i.80, 509; S v.216.

Anorapāra

Anorapāra (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

Anoramati

Anoramati [an + ava + ram] not to stop, to continue J iii.487; DhA iii.9 (ger. °itvā continually).

Anovassa

Anovassa (nt.) [an + ovassa; cp. Sk. anavavarṣana] absence of rain, drought J v.317 (v. l. BB for anvāvassa T.; q. v.).

Anovassaka

Anovassaka (adj.) [an + ovassaka] sheltered from the rain, dry Vin ii.211; iv.272; J i.172; ii.50; iii.73; DhA ii. 263; ThA 188.

Anosita

Anosita (adj.) [an + ava + sita, pp. of sā] not inhabited (by), not accessible (to) Sn 937 (= anajjhositāṇ Nd1 441; jarādihi anajjhāvutthaṇ ṭhānaṇ SnA 566).

Anta

Anta1 [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. anti/ & a)/nta opposite; Goth., Ags. and; Ger. ant -- ; orig. the opposite (i. e. what stands against or faces the starting -- point)]. 1. end, finish, goal S iv.368 (of Nibbāna); Sn 467; J ii.159. antaṇ karoti to make an end (of) Sn 283, 512; Dh 275, cp. antakara, °kiriya. -- loc. ante at the end of, immediately after J i.203 (vijay°). -- 2. limit, border, edge Vin i.47; Dh 305 (van°); J iii.188. -- 3. side: see ekamantaṇ (on one side, aside). -- 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in tayo & cattāro antā; or does it belong to anta2 2. in this meaning? Cp. ekantaṇ extremely, under anta2): dve antā (two extremes) Vin i.10; S ii.17; iii.135. ubho antā (both sides) Vin i.10; S ii.17; J i.8; Nd1 109. eko, dutiyo anto (contrasts) Nd1 52. As tayo antā or principles (?), viz. sakkāya, s. -- samudaya, s. -- nirodha D iii.216, cp. A iii. 401; as cattāro, viz. the 3 mentioned plus s. -- nirodhagāmini -- paṭipadā at S iii.157. Interpreted by Morris as "goal" (J P T S. 1894, 70). -- Often pleonastically, to be expld as a "pars pro toto" figure, like kammanta (q. v.) the end of the work, i. e. the whole work (cp. E. sea -- side, country -- side); vananta the border of the wood = the woods Dh 305; Pv ii.310 (expld by vana PvA 86; same use in BSk., vanānta e. g. at Jtm vi.21; cp. also grāmānta Av. Ś. i.210); suttanta (q. v.), etc. Cp. ākāśanta J vi.89 & the pleonastic use of patha. -- ananta (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. anta or antya, see anta2. -- ānanta end & no end, or finite and endless, D i.22; DA i.115. -- ānantika (holding views of, or talking about) finiteness and infinitude D i.22 (see expln. at DA i.115); S iii.214, 258 sq.; Ps i.155. -- kara putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhassa (of the Buddha) M i.48, 531; A ii.2; iii.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other combn. A ii.163 (vijjāy); Sn 1148 (pañhān). -- -- kiriya putting an end to, ending, relief, extirpation; always used with ref. to dukkha S iv.93; It 89; Sn 454, 725; DhA iv.45. -- gata = antagū Nd2 436 (+ kotigata). -- gāhikā (f.), viz. diṭṭhi, is an attribute of micchādiṭṭhi, i. e. heretical doctrine. The meaning of anta in this combn. is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under tayo antā (thus Morris J P T S. 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, opposite (= antya, see anta2)" (thus Kern, Toev. s. v.) Vin i.172; D iii.45, 48 (an°); S i.154; A i.154; ii.240; iii.130; Ps i.151 sq. -- gū one

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who has gone to the end, one who has gone through or overcome (dukkha) A iv.254, 258, 262; Sn 401 (= vaṭṭadukkhassa antagata); 539. -- ruddhi at J vi.8 is doubtful reading (antaruci?). -- vaṭṭi rimmed circumference J iii.159. -- saññin being conscious of an end (of the world) D i.22, cp. DA i 115.

Anta

Anta2 (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. ananta endless, infinite, boundless (opp. antavanta); which may be taken as equal to anta1 (corresp. with Sk. anta (adj.) or antya; also in doublet anañca, see ākāśāñca and viññāṇāñca); D i.23, 34 = D iii.224, 262 sq.; Sn 468 (°pañña); Dh 179, 180 (°gocara having an unlimited range of mental vision, cp. DhA iii.197); J i.178. -- 2. extreme, last, worst J ii.440 (C. hīna, lāmacca); see also anta1 4. -- acc. as adv. in ekantaṇ extremely, very much, "utterly" Dh 228 etc. See eka.

Anta

Anta3 (nt.) [Vedic ānta, contr. fr. antara inner = Lat. interus, Gr. e)/ntera intestines] the lower intestine, bowels, mesentery It 89; J i.66, 260 (°vaddhi -- maṇsa etc.); Vism 258; DhA i.80. -- gaṇṭhi twisting of the

bowels, lit. "a knot in the intestines" Vin i.275 (°ābādha). -- guṇa [see guṇa2 = gula1] the intestinal tract, the bowels S ii.270; A iv.132; Kh iii. = Miln 26; Vism 42; KhA 57. -- mukha the anus J iv.402. -- vaṭṭi = °guṇa Vism 258.

Antaka

Antaka [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin i.21; S i.72; Th 2, 59 (expld by ThA 65 as lāmaka va Māra, thus taken = anta2); Dh 48 (= maraṇa -- sankhāto antako DhA ii.366), 288 (= maraṇa DhA iii.434).

Antamaso

Antamaso (adv.) [orig. abl. of antama, *Sk. antamaśah; cp. BSk. antaśah as same formation fr. anta, in same meaning ("even") Av. Ś. i.314; Divy 161] even Vin iii. 260; iv.123; D i.168; M iii.127; A v.195; J ii.129; DA i.170; SnA 35; VvA 155.

Antara

Antara (adj.) [Vedic antara, cp. Gr. e)/ntera = Sk. antra (see anta3), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "inside" and "in between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i. e. having a space between, different from; thus nt. antaraṇ difference. I. (Adj. -- n) 1. (a) inner, having or being inside It 83 (tayo antarā malā three inward stains); esp. as -- ° in cpds. āmis° with greed inside, greedy, selfish Vin i.303; dos° with anger inside, i. e. angry Vin ii.249; D iii.237; M i.123; PvA 78 (so read for des°). Abl. antarato from within It 83. (b) in between, distant; dvādaśa yojan° antaraṇ ṭhānaṇ PvA 139 139. -- 2. In noun -- function (nt.): (a). spatial: the inside (of) Vv 361 (pītantara a yellow cloak or inside garment = pītavanna uttariya VvA 116); Dāvs i.10 (dīp° antara -- vāsin living on the island); DhA i.358 (kaṇṇa -- chidd° the inside of the ear; VvA 50 (kacch° inner room or apartment). Therefore also "space in between", break J v.352 (= chidda C.), & obstacle, hindrance, i. g. what stands in between: see cpds. and antara -- dhāyati (for antaraṇ dhāyati). -- (b). temporal: an interval of time, hence time in general, & also a specified time, i. e. occasion. As interval in Buddhantaraṇ the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As time: It 121 (etasmīṇ antare in that time or at this occasion); Pv i.1011 (dīghaṇ antaraṇ = dīghaṇ kālaṇ PvA 52); PvA 5 (etasmīṇ antare at this time, just then). As occasion: J v.287; Pug 55 (eḷaka -- m -- antaraṇ occasion of getting rain). S i.20, quoted DA i.34, (mañ ca tañ ca kiṇ antaraṇ what is there between me and you?) C. expls. kiṇ kāraṇā. Mrs. Rh. D. in trsln. p. 256 "of me it is and thee (this talk) -- now why is this"; J vi.8 (assa antaraṇ na passīṇsu they did not see a diff. in him). -- 3. Phrases: antaraṇ karoti (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M iii.14; J. iv.2 (°katvā leaving behind); Pug A 231 (ummāraṇ a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PvA 139. -- (b). to remove, destroy J vi.56 (v. l. BB. antarāyaṇ karoti). II. In prep. use (° --) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antaraharaṇ pavittṭha gone into the house Miln 11. -- (b.) w. loc.: antarahare nisīdanti (inside the house) Vin ii.213; °dīpake in the centre of the island J i.240; °dvāre in the door J v.231; °magge on the road (cp. antarāmagge) PvA 109; °bhatte in phrase ekasmīṇ yeva a. during one meal J i 19 = DhA i.249; °bhattasmīṇ id. DhA iv.12; °vīthiyan in the middle of the road PvA 96. °sattḥisu between the thighs Vin ii.161 (has antarā sattḥīnaṇ) = J i.218. III. Adverbial use of cases, instr. antarena in between D i.56; S iv.59, 73; J i.393; PvA 13 (kāl° in a little while, na kālantarena ib. 19). Often in combn. antarantarena (c. gen.) right in between (lit. in between the space of) DhA i.63, 358. -- loc. antare in, inside of, in between (-- ° or c. gen. KhA 81 (sutt° in the Sutta); DhA iii.416 (mama a.); PvA 56, 63 (rukkh°). Also as antarantare right inside, right in the middle of (c. gen.) KhA 57; DhA i.59 (vanasaṇḍassa a.). -- abl. antarā (see also sep. article of antarā) in combn. antarantarā from time to time, occasionally; successively time after time Sn p. 107; DhA ii.86; iv.191; PvA 272. IV. anantara (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J iv.139; Miln 382 (solid; DhA i.397; PvA 63 (tadantaraṇ immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also abbhantara. -- atīta gone past in the meantime J ii.243. -- kappa an

intermediary kappa (q. v.) D i 54. -- kāraṇa a cause of impediment, hindrance, obstacle Pug A 231 -- cakka "the intermediate round", i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. -- cara one who goes in between or inside, i. e. a robber S iv.173. -- bāhira (adj.) inside & outside J i.125. -- bhogika one who has power (wealth, influence) inside the king's dominion or under the king, a subordinate chieftain (cp. antara -- raṭṭha) Vin iii.47 -- raṭṭha an intermediate kingdom, rulership of a subordinate prince J v.135. -- vāsa an interregnum Dpvs v.80. -- vāsaka "inner or intermediate garment", one of the 3 robes of a Buddhist bhikkhu (viz. the saṅghāṭī, uttarāsanga & a.) Vin i.94, 289; ii.272. Cf. next. -- sāṭaka an inner or lower garment [cp. Sk. antariya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

Antaraṇsa

Antaraṇsa [B.Sk. antarāṇsa; antara + aṇsa] "in between the shoulders", i. e. the chest J v.173 = vi.171 (phrase lohitaṅkha vihaṭṭha antaraṇso).

Antaraṭṭhaka

Antaraṭṭhaka (adj.) [antara + aṭṭhaka] only in phrases rattisu antaraṭṭhakāsu and antaraṭṭhake hima -- pāṭasamaye (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aṭṭhaka2). First phrase at Vin i.31, 288; iii 31; second at M i.79 (cp. p. 536 where Trenckner divides anta -- raṭṭhaka); A i.136 (in nom.); J i.390; Miln 396.

Antaradhāna

Antaradhāna (nt.) [fr. antaradhāyati] disappearance A i.58 (saddhammassa); ii.147; iii.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. °dhāyana.

Antaradhāyati

Antaradhāyati [antara + dhāyati] to disappear Sn 449 (°dhāyatha 3rd sg. med.); Vv 8128 (id.); J i.119 = DhA i.248; DhA iv.191 (ppr. °dhāyamāna & aor. dhāyi) PvA 152, 217, (°dhāyi), 245; VvA 48. -- ppr. antarahita (q. v.). -- Caus. antaradhāpeti to cause to disappear, to destroy J i.147; ii.415; PvA 123.

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Antaradhāyana

Antaradhāyana (nt.) [fr. antaradhāyati] disappearance DhA iv.191. (v. l. °adhāna).

Antarayati

Antarayati [cp. denom. fr. antara] to go or step in between, ger. antaritvā (= antarayitvā) J i.218.

Antarahita

Antarahita (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left D i.222. M i.487. Miln 18. PvA 245. -- 2 in phrase anantarahitāya bhūmiyā (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin i.47; ii.209; M ii.57.

Antarā

Antarā (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] prep. (c. gen. acc. or loc.), pref. (° --) and adv. "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA i.34 sq. -- (1). (prep.) c. acc. (of the two points compared as termini; cp. B.Sk. antarā ca Divy 94 etc.) D i.1 (antarā ca Rājagahaṇ antarā ca Nālandaṇ between R. and N.). -- c. gen. & loc. Vin ii.161 (satthīnaṇ between the thighs, where id. p. at J i.218 has antara -- satthīsu); A ii.245 (satthīnaṇ, but v. l. satthimhi). -- (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. -- occasionally Miln 251. -- (3). (pref.) see cpds. -- kathā "in between talk, talk for pastime, chance conversation, D ii.1, 8, 9; S i.79; iv.281; A iii.167; Sn p. 115; DA i.49 and freq. passim. -- gacchati to come in between, to prevent J vi.295. -- parinibbāyin an Anāgāmin who passes away in the middle of his term of life in some particular heaven D iii.237; A i.233; Pug 16. -- magge (loc.) on the road, on the way J i.253; Miln 16; DhA ii.21; iii.337; PvA 151, 258, 269, 273 (cp. antara°). -- maraṇa premature death DhA i.409; PvA 136. -- muttaka one who is released in the meantime Vin ii.167.

Antarāpaṇa

Antarāpaṇa (nt.) [antarā + paṇa "in between the shopping or trading"] place where the trading goes on, bazaar J i.55; vi.52; Miln 1, 330; DhA i.181.

Antarāya

Antarāya1 [antara + aya from i, lit. "coming in between"] obstacle, hindrance, impediment to (° --); prevention, bar; danger, accident to (° --). There are 10 dangers (to or from) enumd. at Vin i.112, 169 etc., viz. rājā°, cora°, aggi°, udaka°, manussa°, amanussa°, vāḷa°, sirīṇsapa°, jīvita°, brahmacariya°. In B.Sk. 7 at Divy 544, viz. rājā -- caura -- manuṣy -- amanuṣya -- vyāḍ -- agny -- udakaṇ. -- D i.3, 25, 26; A iii.243, 306; iv.320; Sn 691, 692; Dh 286 (= jīvit° DhA iii.431); J i.62, 128; KhA 181; DhA ii 52; VvA 1 = PvA 1 (hat° removing the obstacles) -- antarāyaṇ karoti to keep away from, hinder, hold back, prevent, destroy Vin i.15; J vi.171; Vism 120; PvA 20. -- kara one who causes impediments or bars the way, an obstructor D i.227; S i.34; A i.161; Pv iv.322.

Antarāya

Antarāya2 (adv.) [dat. of antara or formation fr. antara + ger. of i?] in the meantime Sn 1120 (cp Nd2 58) = antarā Sn A 603.

Antarāyika

Antarāyika (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin i.94 = ii.272; M i.130; S ii.226; ThA 288.

Antarāyikin

Antarāyikin (adj. -- n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin iv.280 (an° = asati antarāye).

Antarāḷa

Antarāḷa (nt.) [Sk antarāḷa] interior, interval Dāvs i.52; iii.53 (nabh°).

Antarika

Antarika (adj.) [fr. antara] "being in between", i. e. - 1. intermediate, next, following: see an°. -- 2. distant, lying in between PvA 173 (aneka -- yojan° thāna). See also f. antarikā. -- 3. inside: see antarikā. -- anantarika with no interval, succeeding, immediately following, next Vin ii.165, 212 (ān°); iv.234.

Antarikā

Antarikā (f.) [abstr. fr. antarika] "what lies in between or near", i. e. -- 1. the inside of Vin iv.272 (bhājan°). <-> 2. the neighbourhood, region of (-- °), sphere, compass Vin iii.39 (ur°, angul°); J i.265 (yakkhassa sīm° inside the yś sphere of influence). -- 3. interval, interstice Vin ii.116 (sutt° in lace); A i.124 (vijj° the interval of lightning).

Antalikkha

Antalikkha (nt.) [Vedic antarikṣa = antari -- kṣa (kṣi), lit. situated in between sky and earth] the atmosphere or air D ii.15; A iii.239; iv.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv i.31 (= vehāyasa -- saññita a. PvA 14); KhA 166. -- ga going through the air A i.215. -- cara walking through the air Vin i.21; D i.17; S i.111; J v.267; DA i.110.

Antavant

Antavant (ādj.) [anta1 + °vant] having an end, finite D i.22, 31, 187; Ps i.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. -- anantavant endless, infinite A v.193 (loka). See also loka.

Anti

Anti (indecl.) [Vedic anti = Lat ante, Gr. anti/, Goth. and; Ags. and -- , Ger. ant -- , ent --] adv. & prep. c. gen.: opposite, near J v.399 (tav᳚ antiṇ āgatā, read as tav᳚ anti -- m -- āgatā; C. santikaṇ), 400, 404; vi.565 (sāmikass᳚ anti = antike C.). -- Cp. antika.

Antika

Antika (adj. -- n.) -- 1. [der fr. anti] near KhA 217; nt. neighbourhood Kh viii.1. (odak°); J vi.565 (antike loc. = anti near). -- 2. [der fr. anta = Sk. antya] being at the end, final, finished, over S i.130 (purisā etad -- antikā, v. l. SS antiyā: men are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of begetting sons.

Antima

Antima (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in combn. with deha & sarīra, the last body) D ii.15; Dh 351; It 50 (antimaṇ dehaṇ dhāreti), 53 (id.); Vv 512; Sn 478 (sarīraṇ antimaṇ dhāreti) 502; Miln 122, 148; VvA 106 (sarī᳚ antima -- dhārin); Sdhp 278. -- dehadhara one who wears his last body It 101 (dhāra T, °dhara v. l.); VvA 163. -- dhārin = prec. S i.14, 53 (+ khīṇāsava); ii.278; It 32, 40; Sn 471. -- vatthu "the last thing", i. e. the extreme, final or worst (sin) Vin i. 121, 135, 167, 320. -- sarīra the last body; (adj.) having ones last rebirth S i.210 (Buddho a° -- sarīro); A ii.37; Sn 624; Dh 352, 400; DhA iv.166 (= koṭiyaṇ ṭhito attabhāvo).

Ante°

Ante° (pref.) [Sk. antaḥ, with change of -- aḥ to -- e, instead of the usual -- o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: °pura (nt.) "inner town", the king's palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antopura] Vin i.75, 269; A v.81; J ii.125; iv.472; Miln 1; PvA 23, 81, 280; °purikā harem woman DhsA 403; °vāsika one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin i.60; iii.25; S i.180; iv.136; J i. 166; ii.278; iii.83, 463; PvA 12; VvA 138; °vāsin = °vāsika Vin iii.66; D i.1, 45, 74, 78, 88, 108, 157; M iii.116; DA i.36.

Anto

Anto (indecl.) [Sk. antaḥ; Av antarə Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix (° --) in, within, inside, inner (see cpds.) (1.) prep. c. acc. anto nivesanaṇ gata gone into the house J i.158; anto jālaṇ pavisati go into the net DhA iii.175; anto gāmaṇ pavisati to go into the village DhA ii.273; anto nagaraṇ pavisati DhA ii.89; PvA 47. -- (2) c. loc. anto gabbhe J ii.182; gāme DhA ii.52; gehe DhA ii.84; nadiyaṇ J vi.278; nivesane J ii.323; vasse in the rainy season J iv.242; vimānasmiṇ Pv i.101; sattāhe inside of a week PvA 55.

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-- koṭisanthāra "house of the Golden Pavement" J iv.113. -- gadha (°gata? Kern Toev.) in phrase °hetu, by inner reason or by reason of its intensity PvA 10; VvA 12. -- jana "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D iii.61 (opp. to servants); A i.152; J vi.301; DA i.300. -- jāla the inside of the net, the net DhA iv.41. -- jālikata "in -- netted", gone into the net D i.45; DA i.127. -- nijjhāna inner conflagration PvA 18. -- nimugga altogether immersed D i.75; A iii.26. -- parisoka inner grief Ps i.38. -- pura = antepura J i.262. -- mano "turning ones mind inside", thoughtful, melancholy Vin iii.19. -- bhavika being inside Miln 95. -- rukkhata being among trees J i.7. -- vasati to inhabit, live within S iv.136. -- vaḷaṇjanaka (parijana) indoorpeople J v.118. -- vassa the rainy season (lit. the interval of the r. s.) VvA 66. -- vihāra the inside of the V. DhA i.50 (°ābhimukhī turning towards etc.), -- samorodha barricading within Dhs 1157 (so read for anta°, cp. Dhs. trsl. 311). -- soka inner grief Ps i.38.

Andu

Andu [cp. Sk. andu, andū & anduka] a chain, fetter Vin i.108 = iii.249 (tiṇ°); D i.245; J i.21 (°ghara prisonhouse); DhA iv.54 (°bandhana).

Andha

Andha (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J i.216 (dhūm°); Pv iv.148; PvA 3. -- dark, dull, blinding M iii.151 (°andhaṇ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaṇ tamaḥ); DhA ii.49 (°vana dark forest). -- 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D i.191 (+ acakkhuka), 239 (°veṇi, reading & meaning uncertain); A i.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta. -- ākula blinded, foolish Vv 849 (= paññācakkhuno abhāvena VvA 337). -- karaṇa blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukaraṇa); Miln 113 (pañha, + gambhīra). -- kāra blindness (lit. & fig), darkness, dullness, bewilderment Vin i.16; D ii.12; A i.56; ii.54; iii.233; J iii.188; Th 1, 1034; Dh 146; Sn 763; Vv 214 (= avijj° VvA 106); Pug 30; Dhs 617; DA i.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. -- tamo deep darkness (lit. & fig.) S v.443; It 84 (v. l.; T. andhaṇ tamaṇ); J vi.247. -- bāla blinded by folly, foolish, dull of mind, silly J i.246, 262; vi.337; DhA ii.43, 89; iii.179; VvA 67; PvA 4, 264. -- bhūta blinded (fig.), mentally blind, not knowing, ignorant S iv.21; A ii.72; J vi.139 (spelled °būta); Dh 59, 174 (= paññā -- cakkhuno abhāvena DhA iii.175). -- vesa "blind form", disguise J iii.418.

Andhaka

Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad -- fly Sn 20 (= kāṇa -- makkhikānaṇ adhivacanaṇ SnA 33).

Anna

Anna (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummāsa, sattū, maccha, maṇsa (rice, gruel, flour, fish, meat) Nd1 372 = 495. Anna is spelt aṇṇa in combns aparā aṇṇa and pubbā aṇṇa. Under dhañña (Nd2 314) are distinguished 2 kinds, viz. raw, natural cereals (pubbā aṇṇaṇ: sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled,

prepared food (aparāṇṇaṇ: sūpeyya curry). SnA 378 (on Sn 403) expls. anna by yāgubhattādi. -- D i.7; A i.107, 132; ii.70, 85, 203; Sn 82, 240, 403, 924; J iii.190; Pug 51; Sdhp 106, 214. -- āpa food & water Sdhp 100. -- da giving food Sn 297. -- pāna food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv i.52, 82; KhA 207, 209; PvA 7, 8, 30, 31, 43.

Annaya

Annaya in dur° see anvaya.

Anvakāsi

Anvakāsi 3rd sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍḍesi C.).

Anvakkhara

Anvakkhara (adj.) [anu + akkhara] "according to the syl- table", syll. after syll., also a mode of reciting by syllables Vin iv.15, cp. 355. Cp. anupadaṇ.

Anvagā

Anvagā 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form annagā J v.258.

Anvagū

Anvagū 3rd pl. aor. of anugacchati S i.39; Sn 586.

Anvaḍḍhamāsaṇ

Anvaḍḍhamāsaṇ (adv.) [anu + aḍḍha + māsa] every fort- night, twice a month M ii.8; Vin iv.315 (= anuposathikaṇ); DhA i.162; ii.25.

Anvattha

Anvattha (adj.) [anu + attha] according to the sense, answering to the matter, having sense ThA 6 (°saññābhāva).

Anvadeva

Anvadeva (adv.) [anva -- d -- eva with euphonic d.; like samma- d -- eva corresponding to Sk. anvaḥ -- eva] behind, after, later D i.172; M iii.172; S v.1 (spelt anudeva); A i.11; v. 214; It 34.

Anvaya

Anvaya (n. -- adj.) [Vedic anvaya in diff. meaning; fr. anu + i, see anveti & anvāya] 1. (n.) conformity, accordance D ii. 83 = iii.100; M i.69 (dhamm° logical conclusion of); S ii.58; D iii.226 (anvaye ñāṇaṇ); Pv ii.113 (tassa kammaṇṇaṇ, v. 1. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). -- 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with (-- °) D i.46 (tad°); M i.238 (kāyo citt° acting in conformity to the mind, obeying the mind); Sn 254 (an° inconsistent); It 79 (tass°). -- dur° spelt durannaya conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetuṇ DhA ii.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).

Anvayatā

Anvayatā (f.) [abstr. to anvaya] conformity, accordance M i.500 (kāy° giving in to the body).

Anvahaṇ

Anvahaṇ (adv.) [anu + aha] every day, daily Dāvs iv.8.

Anvāgacchati

Anvāgacchati [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. anvāgacchi Pv. iv.56 (= anubandhi PvA 260). -- 2. to come back again J i.454 (ger. °gantvāna). -- pp. anvāgata (q. v.).

Anvāgata

Anvāgata [pp. of anvāgacchati] having pursued, attained; endowed with Th 1, 63; J iv.385; v.4.

Anvādisati

Anvādisati [anu + ā + disati] to advise, dedicate, assign; imper. °disāhi Pv ii.26 (= uddissa dehi PvA 80); iii.28 (= ādisa PvA 181).

Anvādhika

Anvādhika (adj.) [derivation uncertain] a tailoring term. Only at Vin i.297. Rendered (Vinaya Texts ii.232) by ‘ half and half ’; that is a patchwork, half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new material must be cut up.

Anvāmaddati

Anvāmaddati [anu + ā + maddati] to squeeze, wring J iii. 481 (galakaṇ anvāmaddi wrung his neck; vv. ll. anvānumaṭṭi & anvāvamaddi; C. gīvaṇ maddi).

Anvāya

Anvāya [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D i.13 (ātappaṇ by means of self -- sacrifice), 97 (saṇvāsaṇ as a result of their cohabitation); J i.56 (buddhiṇ), 127 (piyasaṇvāsaṇ), 148 (gabbhaparipākaṇ). Often in phrase vuddhiṇ anvāya growing up, e. g. J i.278; iii. 126; DhA ii.87.

Anvāyika

Anvāyika (adj. -- n.) [fr. anvāya] following; one who follows, a companion D iii.169; Nd2 59; J iii.348.

Anvārohati

Anvārohati [anu + ā + rohati] to go up to, visit, ascend J iv.465 (aor. anvāruhi).

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Anvāvassa

Anvāvassa at J v.317 should be read with v. l. BB as anovassa absence of rain.

Anvāviṭṭha

Anvāviṭṭha [pp. of anvāvisati] possessed (by evil spirits) S i.114.

Anvāvisati

Anvāvisati [anu + ā + visati] to go into, to take possession of, to visit M i.326; S i.67; Miln 156. -- pp. anvāviṭṭha (q. v.). Cp. adhimuccati.

Anvāsatta

Anvāsatta [pp. of anu + ā + sañj, cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A iv.356 (v. l. anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll.

Anvāsattatā

Anvāsattatā (f.) [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA i.287 (in same context as anvāsatta A iv.356 & anvāsanna Ud 35).

Anvāsanna

Anvāsanna [pp. of anu + ā + sad] endowed with, possessed of, attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A iv.356 which has anvāsatta.

Anvāssavati

Anvāssavati [anu + ā + savati, sru] to stream into, to attack, befall D i.70; A iii.99; Pug 20, 58.

Anvāhata

Anvāhata [pp. of anu + ā + han] struck, beaten; perplexed Dh 39 (°cetasa).

Anvāhiṇḍati

Anvāhiṇḍati [anu + ā + hiṇḍati] to wander to (acc.) A iv.374, 376 [BSk. same, e. g. Divy 68 etc.].

Anveti

Anveti [cp. anu + eti, from i] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd2 59); Dh 1 (= kāyikaṇ . . . dukkhaṇ anugacchati DhA i.24), 2, 71, 124; perhaps at Pv ii.620 (with v. l. BB at PvA 99) for anvesi (see anvesati; expld. by anudesi = was anxious for, helped, instructed).

Anvesa

Anvesa [from next] seeking, searching, investigation, M i.140 (°ṇ nḍ ādhigacchanti do not find).

Anvesati

Anvesati [anu + esati] to look, for search, seek S i.112 (ppr. anvesaṇ = pariyesamāna C.); Cp iii.117 (ppr. anvesanto). -- aor. anvesi [Sk. anveṣi fr. icchati] Pv ii.620 (? perhaps better with v. l. PvA 99 as anventi of anveti).

Anvesin

Anvesin [anu -- esin] (adj.) striving after, seeking, wishing for Sn 965 (kusala°).

Anha

Anha [Vedic ahan] see pubbanha, majjhanha, sāyanha. Cp. aha.

Apa°

Apa° [Vedic apa; Idg. *apo = Gr. a)po/, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. ab, Ags. E. of. <-> A compar. form fr. apa is apara "further away"] Well-defined directional prefix, meaning "away from, off". Usually as base -- prefix (except with ā), & very seldom in compn. with other modifying prefixes (like sam, abhi etc.). <-> 1. apa = Vedic apa (Idg. *apo): apeti to go away = Gr. a)/peimi, Lat. abeo, Goth. afiddja; apeta gone away, rid; °kaḍḍhati to draw away, remove; °kamati walk away; °gacchati go away; °nidhāti put away (= a)potiqhmi, abdo); °nudati push away; °neti lead away; °vattati turn away (= āverto); °sakkati step aside; °harati take away. <-> 2. apa = Vedic ava (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as b > v is frequent, e. g. bya° > vya° etc.). Thus we find in Pāli apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, °kassati, °kirati, °gata, °cāra, °jhāyati, °thaṭa, °dāna, °dhāreti, °nata, °nāmeti, °nīta, °lekhana, °loketi, °vadati.

Apakaḍḍhati

Apakaḍḍhati [apa + kaḍḍhati, cp. Sk. apa -- karṣati] to draw away, take off, remove D i.180; iii.127; DhA ii.86. <-> Caus. apakaḍḍhāpeti J i.342; iv.415; Miln 34. -- Cp. apakassati; & see pakattheti.

Apakata

Apakata [pp. of apakaroti] put off, done away, in ājīvika āpakata being without a living M i.463 (the usual phrase being °apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. ā° vakatā).

Apakataññu

Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin ii.199.

Apakantati

Apakantati [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 (gale = gīvaṇ chindati ThA 178; Kern, Toev. corrects to kabale a.).

Apakaroti

Apakaroti [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. apakiritūna at Th 2, 447 (q. v.). -- pp. apakata (q. v.). Cp. apakāra.

Apakassati

Apakassati [Sk. apa -- & ava -- karṣati, cp. apakaḍḍhati] to throw away, remove Sn 281 (v.l. BB & SnA ava°; expld. by niddhamati & nikkaḍḍhati SnA 311). -- ger. apakassa Sn ii.198 = Miln 389. See also apakāsati.

Apakāra & °ka

Apakāra & °ka [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA iii.63; Sdhp 283.

Apakāsati

Apakāsati at Vin ii.204 is to be read as apakassati and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdgh's expln. "parisaṇ ākaḍḍhanti". -- Cp. A iii.145 & see avapakāsati. The reading at the id. p. at A v.74 is avakassati (combd. w. vavakassati, where Vin ii.204 has avapakāsati), which is much to be preferred (see vavakassati).

Apakiritūna

Apakiritūna at Th 2, 447 T (reading of C. is abhi°) is explained ThA 271 to mean apakiritvā chaḍḍetvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + kr2 to strew, cast out) in sense "to cast off, reject", to which also belongs kirāta in meaning "cast off" i. e. man of a so -- called low tribe. See also avakirati 2.

Apakkamati

Apakkamati [cp. Sk. apakramati, apa + kram] to go away, depart, go to one side J iii.27; Sdhp 294. -- aor. apakkami Pv iv.75; ger. apakkamitvā PvA 43, 124, & apakkamma Pv ii.928.

Apagacchati

Apagacchati [apa + gam] to go away, turn aside DhA i.401 (°gantvā). -- pp. apagata (q. v.).

Apagata

Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). -- 2. (° --) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin ii.129 (°gabbhā having lost her foetus, having a miscarriage); J i.61 (°vattha without clothes); PvA 38 (°soka free from grief), 47 (°lajja not shy), 219 (°viññāṇa without feeling). -- Cp. apakata.

Apagabbha

Apagabbha (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin iii.3.

Apagama

Apagama [Sk. apagama] going away, disappearance Sdhp 508.

Apanga

Apanga (apāṅga) [Sk. apāṅga] the outer corner of the eye J iii.419 (asitāpangin black -- eyed); iv.219 (bahi°). Spelt avanga at Vin ii.267, where the phrase avangaṇ karoti, i. e. expld. by Bdhgh. ibid p. 327 as "avangadesse adhomukhaṇ lekhaṇ karonti". According to Kern, Toev. 20, Bdhgh's expln is not quite correct, since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apāṅga).

Apacaya

Apacaya [fr. apa + ci] falling off, diminution (opp. ācaya gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin ii.2 = iii.21 = iv.213; cp. J iii.342; S ii.95 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. ācaya); J iii.342 (sekho °ena na tappati); Vbh 106, 319, 326, 330.

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-- gāmin going towards decrease, "making for the undoing of rebirth" (Dhs trsl. 82) A v.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156).

Apacāyati

Apacāyati [fr. apa -- ci, cp. cināti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D i.91 (pūjeti +); J iii.82. <-> Pot. apace (for apaceyya, may be taken to apacināti 2) A iv.245; ThA 72 (here to apacināti 1). -- pp. apacita (q. v.).

Apacāyana

Apacāyana (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, honour, worship, reverence J i.220; v.326; DA i.256 (°kamma); VvA 24 (°ṇ karoti = añjalikaṇ karoti); PvA 104 (°kara, adj.), 128 (+ paricariya).

Apacāyika

Apacāyika (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu i.198; Divy 293] honouring, respecting J iv.94 (vaddha°, cp. vaddhāpacāyin); Pv ii.7 8 (jetṭha°); iv.324 (id.). In B.Sk. the corresp. phrase is jyeṣṭhāpacayaka.

Apacāyin

Apacāyin (adj.) [fr. *apacāya; cp. apacāyika] honouring, paying homage, revering Sn 325 (vaddha° = vaddhāṇaṇ apaciti karaṇena SnA 332) = Dh 109; J i.47, 132, 201; ii.299; v.325; Miln 206; Sdhp 549.

Apacāra

Apacāra [fr. apa + car, cp. Sk. apa & abhi -- carati] falling off, fault, wrong doing J vi.375.

Apacita

Apacita [pp. of apacayati or apacināti] honoured, worshipped, esteemed Th 1, 186; J ii.169; iv.75; Vv 510 (= pūjita VvA 39); 3511 (cp. VvA 164); Miln 21.

Apaciti

Apaciti (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J i.220; ii.435; iii.82; iv.308; vi.88; Miln 180, 234 (°ṇ karoti), 377 (pūjana +); SnA 332 (°karaṇa). Cp. apacāyana.

Apacināti

Apacināti [apa + cināti] 1. [in meaning of Sk. apacīyate cp. P. upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S iii.89 (opp. ācināti); Th 1, 807; J iv.172 (apacinetho eva kāmāni = viddhaṇseyyatha C.). Here belong prob. aor. 3rd pl. apaciyaṇsu (to be read for upacīyaṇsu) at J vi. 187 (akkhīni a. "the eyes gave out") and Pot. pres. apace ThA 72 (on v.40). -- 2. [= apacayati] to honour, esteem; observe, guard Vin i.264 (apacinayamāna cīvaraṇ (?) v. l. apacitīyamāna; trsl. guarding his claim is, Vin Texts); M i.324 (see detail under apaviṇāti) Th 1, 186 (grd. apacineyya to be honoured); J v.339 (anapacinanto for T. anupacinanto, v. l. anapavinati). -- pp. apacita (q.v.).

Apacca

Apacca [Vedic apatya nt.; der. fr. apa] offspring, child D i.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S i.69 (an°) Sn 991; DA i.254.

Apaccakkha

Apaccakkha (adj.) [a + paṭi + akkha] unseen; in instr. f. apaccakkhāya as adv. without being seen, not by direct evidence Miln 46 sq.

Apacchapurima

Apacchapurima (adj.) [a + paccha + purima] "neither after nor before", i. e. at the same time, simultaneous J iii.295.

Apajaha

Apajaha (adj.) [a + pajaha] not giving up, greedy, miserly A iii.76 (v. l. apānuta; C. expls. (a)vaḍḍhinissita mānathaddha).

Apajita

Apajita (nt.) [pp. of apa + ji] defeat Dh. 105.

Apajjhāyati

Apajjhāyati [apa + jhāyati I; cp. Sk. abhi -- dhyāyati] to muse, meditate, ponder, consider M i.334 (nijjhāyati +); iii.14 (id.).

Apañña

Apañña (adj.) = apañña, ignorant Dpvs vi.29.

Apaṭṭhāpeti

Apaṭṭhāpeti [Caus. fr. apa -- ṭiṭṭhati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J iv.308; v.236.

Apaṇṇaka

Apaṇṇaka (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. iii.150 & Kuhn, Beitr. p. 53 take it as *a -- praśna -- ka] certain, true, absolute M i.401, 411; A v.85, 294, 296; J i.104 (where expld as ekaṇṣika aviruddha niyyānika).

Apanṇakatā

Apanṇakatā (f.) [abstr. of apaṇṇaka] certainty, absolute-ness S iv.351 sq.

Apatacchika

Apatacchika only in khārāpatācch° (q. v.) a kind of torture.

Apattha

Apattha1 (adj.) [Sk. apāsta, pp. of apa + as2] thrown away Dh 149 (= chaḍḍita DhA iii.112).

Apattha

Apattha2 2nd pl. pret. of pāpunāti (q. v.).

Apatthaṭa

Apatthaṭa = avatthaṭa covered Th 1, 759.

Apatthita & Apatthiya

Apatthita & Apatthiya see pattheti.

Apadāna

Apadāna (nt.) 1. [= Sk. apadāna] removing, breaking off, D iii.88. -- 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals Vin ii.4 (an° not taking advice), 7 (id.) M i.96; A v.337 sq. (saddhā°) Th 1, 47. -- 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaṇ, that is ‘ the stories ’, it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See Dialogues ii.3. -- Cp. also pariyāpadāna.

Apadisa

Apadisa [fr apa + diś] reference, testimony, witness DhA ii.39.

Apadisati

Apadisati [apa + disati] to call to witness, to refer to, to quote Vin iii.159; J i.215; iii.234; iv.203; Miln 270; DhA ii.39; Nett 93.

Apadesa

Apadesa [cp. Sk. apadeśa] 1. reason, cause, argument M i.287 (an°). -- 2. statement, designation PvA 8. -- 3. pretext J iii.60; iv.13; PvA 154. Thus also apadesaka J vi.179.

Apadhāreti

Apadhāreti [Caus. of apa + dhṛ, cp. Sk. ava -- dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.

Apanata

Apanata [pp. of apanamati] "bent away", drawn aside, in ster. combn. abhinata + apanata ("strained forth & strained aside" Mrs Rh. D. Kindred S. p. 39) M i.386; S i.28.

Apanamati

Apanamati [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām° & apagam°; expld at Nd2 60 by vajissati pakkhamissati etc. -- pp. apanata (q. v.) <-> Caus. apanāmeti.

Apanāmeti

Apanāmeti [Caus. fr. apanamati] 1. to take away, remove M i.96 = A i.198 (kathaṇ bahiddhā a. carry outside); Kh viii.4 (= aññaṇ thānaṇ gameti KhA 220). -- 2. [= Sk. ava -- namati] to bend down, lower, put down Vin ii.208 (chattaṇ); S i.226 (id.); J ii.287 (id., v. l. apānetvā); D i.126 (hatthaṇ, for salute).

Apanidahati

Apanidahati (& apanidheti) [apa + ni + dhā, cp. Vedic apadhā hiding -- place; Sk. apadadhāti = Gr. a)poti(qhmi = Lat. abdo "do away")] to hide, conceal Vin iv.123 (°dheti, °dheyya, °dhessati); PvA 215 (°dhāya ger.). -- pp. apanihita. -- Caus. apanidhāpeti to induce somebody to conceal Vin iv.123.

Apanihita

Apanihita [pp. of apanidahati] concealed, in abstr. °ttaṇ (nt.) hiding, concealing, theft PvA 216.

Apanīta

Apanīta [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta = apanīta] taken away or off. removed, dispelled PvA 39.

Apanudati & Apanudeti

Apanudati & Apanudeti [apa + nud, cp. Vedic apanudati & Caus. Sk. apanodayati] to push or drive away, remove, dispel; pres. apanudeti Miln 38. aor. apānudi Pv i.86 (= apanesi PvA 41); ii.314 (= avahari aggahehi PvA 86); Dāvs i.8. ger. apanujja D ii.223. See also der. apanudana.

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Apanudana & Apanūdana

Apanudana & Apanūdana (nt.) [Sk. apanodana, fr. apa- nudati] taking or driving away, removal Vin ii.148 = J i.94 (dukkha°); Sn 252 (id.); PvA 114 (id.).

Apanuditar

Apanuditar [n. ag. fr. apanudati, Sk. apanoditr] remover, dispeller D iii.148.

Apaneti

Apaneti [apa + nī] to lead away, take or put away, remove J i.62, 138; ii.4, 155 (aor. apānaya) iii.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. apanīyati S i.176. -- pp. apanīta (q. v.).

Apapibati

Apapibati [apa + pibati] to drink from something J ii.126 (aor. apāpāsi).

Apabbūhati & Apabyūhati

Apabbūhati & Apabyūhati [apa + vi + ūh] to push off, remove, scrape away A iii.187 (apaviyūhitvā, vv. ll. °bbūhitvā); J i.265 (paṇṣuṇ). -- Caus. °byūhāpeti to make remove or brush J iv.349 (paṇṣuṇ).

Apabyāma

Apabyāma see apavyāma.

Apamāra

Apamāra [Sk. apasmāra] epilepsy Vin i.93. Cp. apasmāra.

Apamārika

Apamārika (adj.) [cp. Sk. apasmārin] epileptic Vin iv.8, 10, 11.

Apayāti

Apayāti [Sk. apayāti, apa + yā] to go away J vi.183 (apāyāti metri causa; expld. by C. as apagacchati palāyati). -- Caus. apayāpeti [Sk. apayāpayati] to make go, drive away, dismiss M iii.176; S ii.119.

Apayāna

Apayāna (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D i.9 (opp. upa°); DA i.95.

Apara

Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix -- ra = Idg. *aporo "further away, second"; cp. Gr. a)pwte/rw farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D iii.190 (°pajā another, i. e. future generation); Sn 791, 1089 (nā); J i.59 (aparaṇ divasaṇ on some day following); iii.51 (apare tayo sahāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Français); iv.3 (dīpa); PvA 81 (°divase on another day), 226; with other part. like aparo pi D iii.128. -- nt. aparaṇ what follows i. e. future state, consequence; future Vin i.35 (nāparaṇ nothing more); Sn 1092 (much the same as punabbhava, cp. Nd2 61). Cases adverbially; aparaṇ (acc.) further, besides, also J i.256; iii.278; often with other part. like athāparaṇ & further, moreover Sn 974; and puna cā aparaṇ It 100; Miln 418 (so read for puna ca paraṇ) and passim; aparam pi Vism 9. -- aparena in future D iii.201. -- Repeated (reduplicative formation) aparāparaṇ (local) to & fro J i.265, 278; PvA 198; (temporal) again and again, off & on J ii.377; Miln 132 VvA 271; PvA 176 (= punappunaṇ). -- anta (aparanta) = aparaṇ, with anta in same function as in cpds. vananta (see

anta1 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D i.30 (°kappika, cp. DA i.118); M ii.228 (°ānudiṭṭhi -- thought of the future); S iii.46 (id.). -- āpariya (fr. aparāpara) ever -- following, successive, continuous, everlasting; used with ref. to kamma J v.106; Miln 108. -- bhāga the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J i.34, 262; iv.1; VvA 66.

Aparajju

Aparajju (adv.) [Sk. apare -- dyus] on the foll. day Vin ii.167; S i.186; Miln 48.

Aparajjhati

Aparajjhati [Sk. aparādhyate, apa + rādh] to sin or offend against (c. loc.) Vin ii.78 = iii.161; J v.68; vi.367; Miln 189; PvA 263. -- pp. aparaddha & aparādhita (q. v.).

Aparaṇṇa

Aparaṇṇa (nt.) [apara + aṇṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (= āmakadhañña Vin iv.265; Vin iii.151 (pubb° +); iv.265, 267; A iv. 108, 112 (tila -- mugga -- māsā°; opp. sāli -- yavaka etc.); Nd2 314 (aparaṇṇaṇ nāma sūpeyyaṇ); J v.406 (°jā = hareṇukā, pea); Miln 106 (pubbaṇṇa°). See also dhañña & harita.

Aparaddha

Aparaddha [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D i.91, 103, 180; S i.103 (suddhimaggaṇ); Th 1, 78; Sn 891 (suddhiṇ = viraddha khalita Nd1 300); PvA 195.

Aparapaccaya

Aparapaccaya (adj.) [a + para + paccaya] not dependent or relying on others Vin i.12 (vesārajja -- ppatta +); D i.110 (id.); M ii 41; M i.491; S iii.83; DA i.278 (= nāssa paro paccayo).

Aparājita

Aparājita (adj.) [Vedic aparājita; a + parājita] unconquered Sn 269; J i.71, 165.

Aparādha

Aparādha [fr. apa + rādh] sin, fault, offence, guilt J i.264 (nir°); iii.394; iv.495; VvA 69; PvA 87, 116.

Aparādhika

Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J ii.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

Aparādhita

Aparādhita [pp. of aparādheti, Caus. of apa + rādh; cp. aparaddha] transgressed, sinned, failing J v.26 (so read for aparadhito).

Aparāyin

Aparāyin (adj.) [a + parāyin, cp. parāyana] having no sup- port J iii.386 (f. °ī; C. appatittḥā appaṭisaraṇā).

Apalāpin

Apalāpin see apalāsin [Sk. apalāpin "denying, concealing" different].

Apalāḷeti

Apalāḷeti [apa + lāḷeti] to draw over to Vin i.85.

Apalāyin

Apalāyin (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd2 13 (abhīru anutrāsin apalāyin as expln. of acchambhin and vīra); J iv.296; v.4 (where C. gives variant "apalāpinī ti pi pāṭho", which latter has v. l. apalāsinī & is expld. by C. as palāpa -- rahite anavajjasarīre p. 5). See also apalāsin.

Apalāsin

Apalāsin (adj.) [apaḷāsin; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyin, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd2 introd. p. xix.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayaṇ palāso pahīno ayaṇ vuccati puggalo apaḷāsī" does not help us to clear up the etym. nor the vv. ll.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyin at J v.4), or "not selfish, not hard, generous" (as inferred from combn. with amakkhin & amaccharin), or "brave, fearless, energetic" (= apalāyin) D iii.47, cp. Pug 22. See palāsin.

Apalibuddha & Apalibodha

Apalibuddha & Apalibodha [a + palibuddha, pp. of pari + brh, see palibujjhati] unobstructed, unhindered, free J iii. 381 ("bodha); Miln 388; DhA iii.198.

Apalekhana

Apalekhana (nt.) [apa + lekhana from likh in meaning of lih, corresponding to Sk. ava -- lehana] licking off, in cpd. hatthāpalekhana "hand -- licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 177 (with v. l. hatthāvalekhana M i.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastāvalehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍamhe nitṭhite jivhāya hatthaṇ apalekhati).

Apalekhati

Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A 231 (hatthaṇ).

Apalepa

Apalepa in "so ḍpalepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa". Morris's interpret. J.P.T.S. 1886, 126 therefore superfluous.

Apalokana

Apalokana (nt.) [fr. apaloketi] permission, leave, in °kamma proposal of a resolution, obtaining leave (see kamma i.3) Vin ii.89; iv.152.

Apalokita

Apalokita [pp. of apaloketi; Sk. avalokita] 1. asked per- mission, consulted S iii.5. -- 2. (nt.) permission, consent, M i.337 (Nāgāpalokitaṇ apalokesi). -- 3. (nt.) an Ep. of Nibbāna S iv.370.

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Apalokin

Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

Apaloketi

Apaloketi [BSk. ava -- lokayati] 1. to look ahead, to look before, to be cautious, to look after M i.557 (v. l. for apaciṇāti, where J v.339 C. has avaloketi); Miln 398. <-> 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin iii.10, 11; iv.226 (anapaloketvā = anāpucchā), 267 (+ āpucchitvā); M i.337; S iii.95 (bhikkhusanghaṇ anapaloketvā without informing the Sangha); J vi.298 (vājānaṇ); DhA i.67. -- pp. apalokita (q. v.). See also apalokana & °lokin.

Apavagga

Apavagga [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase saggāpavagga Dāvs ii.62; iii.75.

Apavattati

Apavattati [apa + vṛt, cp. Lat. āverto] to turn away or aside, to go away J iv.347 (v. l. apasakkati).

Apavadati

Apavadati [apa + vadati] to reproach, reprove, reject, despise D i.122 (= paṭikkhipati DA i.290); S v.118 (+ paṭikkosati).

Apavahati

Apavahati [apa + vahati] to carry or drive away; Caus. apavāheti to remove, give up Miln 324 (kaddamaṇ).

Apaviṭṭha

Apaviṭṭha at Pv iii 82 is to be read apavidḍha (q. v.).

Apaviṇāti

Apaviṇāti is probably misreading for apaciṇāti (see apac° 2). As v. l. at J v.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are anuvi° & apavi°; meaning "not paying attention". The positive form we find as apaviṇāti "to take care of, to pay attention to" (c. acc.) at M i.324, where Trenckner unwarrantedly assumes a special root veṇ (see Notes p. 781), but the vv. ll. to this passage (see M. i.557) with apaviṇāti and apacinati confirm the reading apaciṇāti, as does the gloss apaloketi.

Apaviddha

Apaviddha [pp. of apaviṣṣhati, Vedic apa + vyadh] thrown away, rejected, discarded, removed S i.202; iii.143; Sn 200 (susānasmiṃ = chaḍḍita SnA 250); Th 1, 635 = Dh 292 (= chaḍḍita DhA iii.452); Pv iii.82 (susānasmiṃ; so read for T. apaviṭṭha); J i.255; iii.426; yi.90 (= chaḍḍita C.). Sdhp 366.

Apaviyūhati

Apaviyūhati see appabbūhati.

Apaviṇati

Apaviṇati see apaviṇāti (= apaciṇāti).

Apavyāma

Apavyāma [apa + vyāma] disrespect, neglect, in phrase apayvāmato (apaby°) karoti to treat disrespectfully, to insult, defile S i.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; Kvu trsl. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here combd. with niṭṭhubhati, as at DhA ii.36); DhA ii.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see apasavya.

Apasakkati

Apasakkati [apa + sakkati] to go away, to go aside J iv.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. °sakki = apakkami).

Apasavya

Apasavya (adj.) [apa + savya] right (i. e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyāmāto, abhyāmato & C. apasabyāmato), where C. expls. apasabyāmato karitvā by apasavyaṇ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṇ karoti to go on the right side" (Morris J P T S. 1886, 127). -- See apavyāma.

Apasāda

Apasāda [fr. apa + sad] putting down, blame, disparagement M iii.230.

Apasādita

Apasādita [pp. of apasādeti] blamed, reproached, disparaged S ii.219; SnA 541.

Apasādeti

Apasādeti [Caus. of apa + sad] 1. to refuse, decline Vin iv.213, 263; J v.417 (= uyyojeti). -- 2. to depreciate, blame, disparage Vin iii.101; M iii.230 (opp. ussādeti); DA i.160. -- pp. apasādita (q. v.).

Apasmāra

Apasmāra [Sk. apasmāra, lit. want of memory, apa + smṛ] epilepsy, convulsion, fit J iv.84. Cp. apamāra.

Apassanto

Apassanto etc. see passati.

Apassaya

Apassaya [cp. Sk. apāśraya, fr. apasseti] 1. support, rest ThA 258. -- 2. bed, bolster, mattress, in kaṇṭak° a mattress of thorns, a bolster filled with thorns (as cushion for ascetics) M i.78; J i 493; iii.235. -- sâpassaya with a head rest J iv.299. -- pīṭhaka a chair with a head -- rest J iii.235.

Apassayika

Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin -- °] reclining on, in kaṇṭaka° one who lies on a bed of thorns (see kaṇṭaka) M i.78; J iv.299 (v. 1, kaṇḍikesayika); Pug 55.

Apassita

Apassita [pp. of apasseti] 1. leaning against J ii.69 (tāla- mūlaṇ = nissāya ṭhita C.). -- 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parāgāraṇ = nissita VvA 101); J iv.25 (balamhi = balanissita). See also avassita.

Apasseti

Apasseti [Sk. apāśrayati, apa + ā + sri] to lean against, have a support in (acc.), to depend on. -- 1. (lit.) lean against Vin ii.175 (bhitti apassetabbo the wall to be used as a head -- rest). -- 2. (fig.) mostly in ger. apassāya dependent upon, depending on, trusting in (loc. or acc. or -- °) Vin iii.38; J i.214; PvA 189. -- pp. apassita (q. v.). -- See also avasseti.

Apassena

Apassena (nt.) [fr. apasseti] a rest, support, dependence M iii.127 (°ka); D iii.224 (cattāri apassenāni); as adj. caturāpassena one who has the fourfold support viz. sankhāy° ekaṇ paṭisevati, adhivāseti, parivajjeti, vinodeti A v.30. -- phalaka (cp. Morris J.P.T.S. 1884, 71) a bolsterslab, head -- rest Vin i.48; ii.175, 209.

Apahattar

Apahattar [n. ag. to apaharati] one who takes away or removes, destroyer M i 447 = Kvu 528.

Apahara

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J ii.34.

Apaharaṇa

Apaharaṇa (nt.) = apahara Miln 195.

Apaharati

Apaharati [apa + hr̥] to take away, remove, captivate, rob J iii.315 (aor. apahārayiṇ); Miln 413; DA i.38.

Apākaṭatā

Apākaṭatā (f.) [a + pākata + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

Apākatika

Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA ii.7. Cp. appakāra.

Apācīna

Apācīna (adj.) [Vedic apācīna; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i. e. opposite, dark] westerly, backward, below S iii.84; It 120 (apācīnaṇ used as adv. and taking here the place of adho in combn. with uddhaṇ tiriyaṇ; the reading is a conjecture of Windisch's, the vv. ll. are apācīnaṇ; apācīni, apāci & apāminaṇ, C. expls. by heṭṭhā).

Apāṭuka

Apāṭuka (adj.) [a + pātu + ka (?), acc. to Morris J.P.T.S. 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pātur] not open, sly, insidious Th 1, 940 (as v. l. for T. avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i. e. fraudulent. See also next.

Apāṭubha

Apāṭubha (adj.) [a + pātu + bha (?), at the only passage changed by Morris J. P. T. S. 1893, 7 to apāṭuka but

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without reason] = apāṭuka, i. e. sly, fraudulent J iv.184 (in context with nekatika; C. expls. apāṭubhāva dhanuppāda -- virahita, in which latter virahita does not fit in; the pass. seems corrupt).

Apāda

Apāda (?) [apa + ā + dā] giving away in marriage J iv. 179 (in expln. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka

Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin ii.110 = J ii.146 (where see expln.). Spelt apada(ka) at It 87 (v. l. apāda).

Apāna

Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. Cauon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104 -- 112. See ānāpāna.

Apānakatta

Apānakatta (nt.) [a + pānaka + ttaṇ] "waterless state", living without drinking water J v.243.

Apāpaka

Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 314; 326.

Apāpata

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J iv.234 (aggin).

Apāpurana

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin i.80; iii.119; M iii.127. See also avāpuraṇa.

Apāpurati & Apāpuṇati

Apāpurati & Apāpuṇati [Sk. apāvṛṇoti, apa + ā + vr, but Vedic only apa -- vṛṇoti corresponding to Lat. aperio = *apa -- ʷerio. On form see Trenckner, Notes 63] to open (a door) Vin i.5 (apāpurṇ etaṇ Amatassa dvāraṇ; imper.; where id. p. S i.137 has avāpur°, T., but v. l. apāpur°); Vv 6427 (apāpuranto Amatassa dvāraṇ, expld. at VvA 284 by vivaranto); It 80 (apāvūṇanti A. dv. as T. conj., with v. l. apānumanti, apāpurenti & apāpuranti). -- pp. apāruta (q. v.). -- Pass. apāpurīyati [cp. BSk. apāvurīyati M Vastu ii.158] to be opened M iii.184 (v. l. avā°); J i.63 (avā°); Th 2, 494 (apāpuṇitvā). See also avāpurati.

Apābhata

Apābhata [pp. of apa + ā + bhr cp. Vedic apa -- bharati, but Lat. aufero to ava°] taken away, stolen J iii.54.

Apāya

Apāya [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. -- 1. separation, loss Dh 211 (piya° = viyoga DhA iii.276). -- 2. loss (of property) D iii.181, 182; A ii. 166; iv.283; J iii.387 (atth°). -- 3. leakage, out flow (of water) D i.74; A ii.166; iv.287. -- 4. lapse, falling away (in conduct) D i.100. -- 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are vinipāta & duggati. All combined at D i.82; iii.111; A i.55; It 12, 73; Nd2 under kāya; & freq. elsewhere. -- apāyaduggativinipāta as attr. of saṅsāra S ii.92, 232; iv.158, 313; v.342; opp. to khīṇāpāya -- duggati -- vinipāta of an Arahant A iv.405; v.182 sq. -- See also foll. pass.: M iii.25 (anapāya); Sn 231; Th 2, 63; J iv.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta. -- gāmin going to ruin or leading to a state of suffering DhA iii.175; cp. °gamanīya id. Ps. i.94, °gamanīyatā J iv.499. -- mukha "facing ruin", leading to destruction (= vināsa -- mukha DA i.268), usually as nt. "cause of ruin" D i.101 (cattāri apāya mukhāni); iii.181, 182 (cha bhogānaṇ a° -- mukhāni, i. e. causes of the loss of one's possessions); A ii.166; iv.283, 287. -- samudda the ocean of distress DhA iii 432. -- sahāya a spendthrift companion D iii.185.

Apāyika

Apāyika (adj.) [also as āpāyika (q. v.); fr. apāya] belonging to the apāyas or states of misery D i.103; iii.6, 9, 12; It 42; PvA 60 (dukkha).

Apāyin

Apāyin (adj.) [fr. apāya] going away J i.163 (addha- rattāvṇapāyin = addharatte apāyin C.). -- an° not going away, i. e. constantly following (chāyā anapāyinī, the shadow) Dh 2; Th 1, 1041; Miln 72.

Apāra

Apāra (nt.) [a + pāra] 1. the near bank of a river J iii.230 (+ atinṇaṇ, C. paratīraṇ atinṇaṇ). -- 2. (fig.) not the further shore (of life), the world here, i.e. (opp. pāraṇ = Nibbāna) Sn 1129, 1130; Nd2 62; Dh 385 (expld. as bāhirāni cha āyatanāni DhA iv.141). See pāra & cp. avara.

Apāraṇeyya

Apāraṇeyya (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J vi.36 (= apāpetabba).

Apāruta

Apāruta [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin i.7 = M i.169 (apārutā tesāṇ Amatassa dvārā); D i.136 (= vivaṭa -- dvāra DA i.297); J i.264 (°dvāra).

Apālamba

Apālamba ["a Vedic term for the hinder part of a carriage" Morris J P T S. 1886, 128; the "Vedic" unidentified] a mechanism to stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S i.33 (Mrs Rh. D. trsl. "leaning board"); J vi.252 (v. l. upā°; Kern trsl. "remhout", i. e. brake).

Apāhata

Apāhata [pp. of apa + hr̥] driven off or back, refuted, refused Sn 826 (°smiṇ = apasādite vade SnA 541).

Api

Api (indecl.) [Sk. api & pi; Idg. *epi *pi *opi; cp. Gr. e)/pi on to, o)/pi (o) /piqen behind, o)/pi/ssa back = close at one's heels]; Lat. ob. in certain functions; Goth. iftuma. <-> The assimil. form before vowels is app° (= Sk. apy°). See further details under pi.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on to, on" and as adv. "later, and, moreover". -- 1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (q. v.) -- (b) pref.: apidhāna putting on to; apiḷahati bind on to, apihita (= Gr. e) piqeto/s, epithet) put on to, (q. v.). -- 2. (conj. & part.). (a) in affirmative sentences meaning primarily "moreover, further, and then, even": -- (a) (single) prothetic: api dibbesu kāmesu even in heavenly joys Dh 187; ko disvā na pasīdeyya api kaṇhābhijātiko even an unfortunate -- born Sn 563 api yojanāni gacchāma, even for leagues we go Pv iv.107 (= anekāni yojanāni pi g. PvA 270. Epithetic (more freq. in the form pi): muhuttam api even a little while Dh 106, 107; aham api daṭṭhukāmo I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in api sakkuṇemu (and then we may = if we may) J v.24 (c. = api nāma sakkuṇeyyāma; see further under b app°eva nāma). -- api -- api in correlation corresponds to Lat. et -- et Sk ca -- ca, meaning both . . . and, and . . . as well as, & is esp. freq. in combn. app' ekacce . . . app' ekacce (and) some . . . and others, i. e. some . . . others [not with Kern Toev. s. v. to appa!], e. g. at D i.118; Th 2, 216; VvA 208, etc. -- app' ekadā "morever once" = sometimes Vin iv.178; S i.162; iv.111; J i.67; DhA iii.303, etc. -- (b) (in combn with other emphatic or executive particles) api ca further, and also, moreover D i.96; Miln 25, 47. -- api ca kho moreover, and yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. -- api ca kho pana all the same, never mind, nevertheless J i.253. -- api ssu so much so Vin ii.76. -- app' eva nāma (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin i.16 (surely); ii.85 (id.); cp. pi D i.205 (sve pi upasaṅkameyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M i.460 = It 89 (moreover, indeed); J i.168 (surely) Vin ii.262 (perhaps) J v.421 (id., piyavācaṇ labheyyāma). -- (b) in interrog. -- dubit. sentences as part. of interrog. (w. indic. or pot.) corresponding to Lat. nonne, i. e. awaiting an affirmative answer ("not, not then"): api Yasaṇ kulaputtaṇ passeyya do you not see . . . Vin i.16; api samaṇa balivadde addasā have you not then seen . . . S i.115; api kiñci labhāmase shall we then not get anything? J iii.26; api me pitaraṇ passatha do you then not see my father? PvA 38. -- Also combd. with other interr. part. e. g. api nu J. ii.415.

Apitika

Apitika (adj.) [a + pitika] fatherless J v.251.

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Apithīyati

Apithīyati [for apidhīyati; api + dhā] Pass. of apidahati to be obstructed, covered, barred, obscured J ii.158. See also pithīyati.

Apidahati

Apidahati [api + dhā, cp. Gr. e)piti(qhmi] to put on (see api 1 b), to cover up, obstruct, J v.60 (inf. apidhetuṅ). pp. apihita, Pass. apithīyati, Der. apidhāna (q. v.).

Apidhāna

Apidhāna (nt.) [Vedic apidhāna in same meaning] cover, lid Vin i.203, 204; ii.122. See apidahati.

Apiratte

Apiratte [read api ratte, see api 1 a] later in the night J vi.560.

Apilāpana

Apilāpana (nt.) [fr. api + lap] counting up, repetition [Kern, Toev, s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37.

Apilāpanatā

Apilāpanatā (f.) in the pass. at Dhs 14 = Nd2 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note Dhs trsl. 16.

Apilāpeti

Apilāpeti [api + lap] "to talk close by", i. e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyyaṅ).

Apiḷandha

Apiḷandha (adj.) at Vv 361 should be read as apiḷaddha (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as apiḷandhana; VvA 167 expls. by analankata, mistaking the a of api for a negation.

Apiḷandhana

Apiḷandhana (nt.) [fr. apiḷandhati, also in shorter (& more usual) form piḷandhana, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 6410, 6418 (expld. inaccurately at VvA 279 by; a -- kāro nipātamattaṅ, piḷandhanaṅ = ābhāraṇaṅ); J vi.472 (c. piḷandhituṅ pi ayuttaṅ?).

Apiḷahati & Apiḷandhati

Apiḷahati & Apiḷandhati [Sk. apinahyati, on n: ḷ see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J v.400 (ger. apiḷayha = piḷandhitvā C.) -- Cp. apiḷandhana & pp apiladdha.

Apiha

Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris J.P.I.S. 1886 takes it as a + spr̥ha] "unhankering" (Mrs Rh. D.) S i 181 (+ akankha; v. l. BB asita).

Apihālu

Apihālu (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a -- spr̥hayālu, but Bdhgh evidently different (see below)] not hankering, free from craving, not greedy S i.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana -- sīlo, patthanātanhāya rahito ti vuttaṇ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhā, cp. pidahati & pihita); cp. also Nd2 227).

Apihita

Apihita [pp. of apidahati] covered J iv.4.

Apuccaṇḍatā

Apuccaṇḍatā (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M i.357.

Apuccha

Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

Apekkha

Apekkha (adj.) [= apekkhā] waiting for, looking for S i.122 (otāra°).

Apekkhati

Apekkhati 1. [Sk. apīkṣate, apa + īkṣ] to desire, long for, look for, expect Sn 435 (kāme nāpekkhate cittaṇ), 773 (ppr. apekkhamāna); J iv.226 (id.); Dhs A 365. anapekkhamāna paying no attention to (acc.) Sn 59; J v.359. <-> 2. [Sk. avīkṣate, ava + īkṣ; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avīkṣya) with reference to VvA 13. -- pp. apekkhita (q. v.).

Apekkhavant

Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin iv.214; S iii.16; Th 1, 558; J v.453 (= satan̐ha); Sn A 76.

Apekkhā & Apekhā

Apekkhā & Apekhā (f.) [Sk. apekṣā, fr. apa + īkṣ. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for

(loc.); desire, longing for (c. loc.) S i.77; iii.132; v.409 (mātā -- pitusu); Vin iv.214; Sn 38 (= vuccati taṇhā etc. Nd2 65; = taṇhā sineha SnA 76); J i.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA iv.56); Dhs 1059, 1136 (= ālayakaraṇa -- vasena apekkhatī ti apekkhā Dhs A 365, cp. Dhs trsl. 279). Freq. as adj. (-- ° or in combn. with sa° and an°), viz. Vin iii.90 (visuddha°); S i.122 (otara°); sa° A iii.258, 433; iv.60 sq.; an° without consideration, regardless, indifferent S v.164; A iii.252, 347, 434; Sn 200 (anapekkhā honti ñātayo); J i.9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

Apekkhita

Apekkhita [pp. of apekkhati] taken care of, looked after, considered J vi.142, 149 (= olokita C.).

Apekkhin

Apekkhin (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + īkṣ] considering, regarding, expecting, looking for; usually neg. an° indifferent (against) = loc.) S i.16, 77; ii.281; iii.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

Apetā

Apetā (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or ° --) Dh 9 (damasaccena); PvA 35 (dukkhato); usually ° -- in sense of "without, -- less", e. g. apeta -- kaddama free from mud, stainless Dh 95; °vattha without dress J v.16; °viññāṇa without feeling, senseless Dh 41; Th 2, 468; °viññāṇattaṇ senselessness, lack of feeling PvA 63.

Apetatta

Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92.

Apeti

Apeti [apa + i, cp. Gr. a)/peimi, Lat. abeo, Goth. af -- iddja] to go away, to disappear D i.180 (upeti pi apeti pi); J i.292; Sn 1143 (= nḍ apagacchanti na vijahanti Nd2 66). -- pp. apeta (q. v.).

Apetteyyatā

Apetteyyatā (f.) [a + petteyyatā, abstr. fr. *paitrya fatherly] in combn. with amatteyyatā irreverence against father and mother D iii.70 (cp. Dh 332 & DhA iv.34).

Apeyya

Apeyya (adj.) [a + peyya, grd. of pā] not to be drunk, not drinkable J vi.205 (sāgara).

Apesiya

Apesiya (nt.) [? of uncertain origin] a means of barring a door Vin ii.154 (Bdhgh. explns on p. 321: apesī ti dighadārumhi khāṇuke pavesetvā kaṇḍaka -- sākhāhi vinandhitvā kataṇ dvāra -- tthakanakaṇ).

Apesiyamāna

Apesiyamāna (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin ii.177.

App'

App' in appo ekacce etc. see api.

Appa

Appa (adj.) [Vedic alpa, cp. Gr. a)lapa/zw (lapa/zw) to empty (to make little), a)lapadno/s weak; Lith. alpnas weak, alpstù to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a negative part. (see appodaka) D i.61 (opp. mahant, DA i.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd1 306); Dh 174; J i.262; Pug 39. -- nt. appaṇ a little, a small portion, a trifle; pl. appāni small things, trifles A ii.26 = It 102; A ii.138; Dh 20 (= thokaṇ eka -- vagga -- dvi -- vagga -- mattam pi DhA i.158), 224 (°smiṇ yācito asked for little), 259. -- aggha of little value (opp. mahaggha priceless) J i.9; Pug 33; DhA iv.184. -- assāda [BSk. alpāsvāda, cp. Divy 224 = Dh 186; alpa + ā + svād] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin ii.25 = M i.130 = A iii.97 = Nd2 71; Sn 61; Dh

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186 (= supina -- sadisatāya paritta -- sukha DhA iii 240); Th 2, 358 (= ThA 244); J ii.313; Vism 124. -- ātanka little (or no) illness, freedom from illness, good health (= appābādha with which often combd.) [BSk. alpātanka & alpātankatā] D i.204 (+ appābādha); iii.166; A iii.65, 103; Miln 14. -- ābādha same as appātanka (q. v.) D i.204; iii.166, 237; M ii.125; A i.25; ii.88; iii.30, 65 sq., 103, 153; Pv iv.144; °ābādhatā id. [cp. BSk. alpābādhatā good health] A i.38. -- āyuka short lived D i.18; PvA 103, also as °āyukin Vv 416. -- āhāra taking little or no food, fasting M ii.5; Sn 165 (= ekāsana -- bhojitāya ca parimita -- bhojitāya ca SnA 207), also as °āhāratā M i.245; ii.5. -- odaka having little or no water, dry Sn 777 (macche va appodake khīṇasote = parittodake Nd1 50); Vv 843 (+ appabhakkha; expld. at VvA 334 as "appa -- saddo hō ettha abhāvattho appiccho appanigghoso ti ādisu viya"); J i.70; DhA iv.12. -- kasira in instr. °kasirena with little or no difficulty D i.251; S v.51; Th 1, 16. -- kicca having few duties, free from obligations, free from care Sn 144 (= appaṇ kiccaṇ assā ti KhA 241). -- gandha not smelling or having a bad smell Miln 252 (opp. sugandha). -- tṭha "standing in little"; i. e. connected with little trouble D i.143; A i.169. -- thāmaka having little or no strength, weak S iv.206. -- dassa having little knowledge or wisdom Sn 1134 (see Nd2 69; expld. by paritta -- pañña SnA 605). -- nigghosa with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under °odaka) A v.15 (+ appasadda); Sn 338; Nd1 377; Miln 371. -- pañña, of little wisdom J ii.166; iii.223, 263. -- puñña of little merit M ii.5. -- puññatā having little merit, unworthiness Pv iv.107. -- phalatā bringing little fruit PvA 139. -- bhakkha having little or nothing to eat Vv 843. -- bhoga having little wealth, i. e. poor, indigent Sn 114 (= sannicitānaṇ ca bhogānaṇ āyamukhassa ca abhāvato SnA 173). -- maññati to consider as small, to underrate: see separately. -- matta little, slight, mean, (usually as °ka; not to be confounded with appamatta2) A iii.275; J i.242; also meaning "contented with little" (of the bhikkhu) It 103 = A ii.27; f. °ā trifle, smallness, insignificance D i.91; DA i.55. -- mattaka small, insignificant, trifling, nt. a trifle (cp. °matta) Vin 1, 213; ii.177 (°vissajjaka the distributor of little things, cp. A iii.275 & Vin iv.38, 155); D i.3 (= appamattā etassā ti appamattakaṇ DA i.55); J i.167; iii.12 (= aṇu); PvA 262. -- middha "little slothful", i. e. diligent, alert Miln 412. -- rajakkha having little or no obtuseness D ii.37; M i.169; Sdhp 519. -- ssaka having little of one's own, possessing little A i.261; ii.203. -- sattha having few or no companions, lonely, alone Dh 123. -- sadda free from noise, quiet M ii.2, 23, 30; A v.15; Sn 925 (= appanigghosa Nd1 377); Pug 35; Miln 371. -- siddhika bringing little success or welfare, dangerous J iv.4 (= mandasiddhi vināsabāhula C.); vi.34 (samuddo a. bahu -- antarāyiko). -- ssuta possessing small knowledge, ignorant, uneducated D i.93 (opp. bahussuta); iii.252, 282; S iv.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. -- harita having little or no grass S i.169; Sn p. 15 (= paritta -- harita -- tiṇa SnA 154).

Appaka

Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. °ṇ adv. a little D ii.4; A v.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DhA ii. 160); Pv i.102 (= paritta PvA 48); ii.939; Pug 62; PvA 6, 60 (= paritta). f. appikā J i.228. -- instr. appakena by little, i. e. easily DA i.256. -- anappaka not little, i. e. much, considerable, great; pl. many S iv.46; Dh 144; Pv i.117 (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. °appakeci; so also KhA 208).

Appakāra

Appakāra (adj.) [a + pakāra] not of natural form, of bad appearance, ugly, deformed J v.69 (= sarīrappakāra -- rahita dussañṭhāna C.). Cp. apākatika.

Appakiṇṇa

Appakiṇṇa [appa + kiṇṇa, although in formation also = a + pakiṇṇa] little or not crowded, not overheaped A v.15 (C. anākiṇṇa).

Appagabbha

Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S ii.198 = Miln 389, Sn 144, 852 (cp. Nd1 228 & KhA 232); Dh 245.

Appaccaya

Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D i.3 (= appatītā honti tena atuttḥā asomanassitā ti appacayo; domanassṭ etaṇ adhivacanaṇ DA i.52); iii.159; M i.442; A i.79, 124, 187; ii.203; iii.181 sq.; iv.168, 193; J ii.277; Sn p. 92 (kapa + dosa + appacaya); Vv 8331 (= domanassaṇ VvA 343); SnA 423 (= appatītaṇ domanassaṇ). -- 2. (adj.) unconditioned Dhs 1084, 1437.

Appatī°

Appatī° [a + patī°] see in general under patī°.

Appaṭikārika

Appaṭikārika (adj.) [a + paṭikārika] "not providing against", i. e. not making good, not making amends for, destructive J v.418 (spelling here & in C. appatī°).

Appaṭikopeti

Appaṭikopeti [a + paṭikopeti] not to disturb, shake or break (fig.) J v.173 (uposathaṇ).

Appaṭikkhippa

Appaṭikkhippa (adj.) [a + paṭikkhippa, grd. of paṭikkhi- pati] not to be refused J ii.370.

Appaṭigandhika & °iya

Appaṭigandhika & °iya (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J v.405 (°ika, but C. °iya; expld. by sugandhena udakena samannāgata); vi.518; Pv ii.120; iii.226.

Appaṭigha

Appaṭigha (adj.) [a + paṭigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd2 239; SnA 88 expls. "katthaci satte vā sankhāre vā bhayena na paṭihaññatī ti a."). -- (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappaṭigha) D iii.217; Dhs 660, 756, 1090, 1443.

Appaṭicchavi

Appaṭicchavi (adj.) at Pv ii.113 is faulty reading for sam- patitacchavi (v. l.).

Appaṭibhāga

Appaṭibhāga (adj.) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA i.423 (= anuttara).

Appaṭibhāṇa

Appaṭibhāṇa (adj.) [a + paṭibhāṇa] not answering back, bewildered, cowed down Vin iii.162; A iii.57; °ṇ karoti to intimidate, bewilder J v.238, 369.

Appaṭima

Appaṭima (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apratimāna fr. prati + mā] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appaṭivattiya

Appaṭivattiya (adj.) [a + paṭi + vattiya = vṛtya, grd. or vṛt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). -- (b) irresistible J ii.245 (sīhanada). Note. The spelling with ṭ is only found as v. l. at J ii.245; otherwise as t.

Appaṭivāṇa

Appaṭivāṇa (nt.) [a + paṭivāṇa, for °vrāṇa, the guṇa -- form of vṛ, cp. Sk. prativāraṇa] non -- obstruction, not hindering, not opposing or contradicting A i.50; iii.41; v.93 sq.; adj. J i.326.

Appaṭivāṇitā

Appaṭivāṇitā (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non -- obstruction, free effort; only in phrase "asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇitā ca padhānasmiṇ" (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A i.50, 95 = D iii.214 = Dhs 1367.

Appaṭivāṇī

Appaṭivāṇī (f.) [almost identical w. appaṭivāṇitā, only used in diff. phrase] non -- hindrance, non -- restriction, free action, impulsive effort; only in stock phrase chando vāyāmo ussāho ussolhī appaṭivāṇī S ii.132; v.440; A ii.93, 195; iii.307 sq.; iv.320; Nd2 under chanda C. [cp. similarly Divy 654].

Appaṭivāṇīya

Appaṭivāṇīya (adj.) [grd. of a + paṭi + vr̥; cp. BSk. aprativāṇiḥ Divy 655; M Vastu iii.343] not to be obstructed, irresistible S i.212 (appld. to Nibbāna; Mrs. Rh. D. Kindred S. p. 274 trsls. "that source from whence there is no turning back"), Th 2, 55.

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Appaṭividdha

Appaṭividdha (adj.) [a + paṭi + viddha] "not shot through" i. e. unhurt J vi.446.

Appaṭivibhatta

Appaṭivibhatta (°bhogin) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expln.) A iii.289; Miln 373; cp. Miln trsl. ii.292.

Appaṭivekkhiya

Appaṭivekkhiya [ger. of a + paṭi + avekkhati] not observing or noticing J iv.4 (= apaccavekkhitvā anavekkhitvā C.).

Appaṭisankhā

Appaṭisankhā (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

Appaṭisandhika

Appaṭisandhika (and °iya) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (°iya) Pv i.129 (= puna pākātiko na hoti PvA 66) = J iii.167 (= paṭipākātiko kātuṇ na sakkā C.). <-> 2. incapable of reunion, not subject to reunion, i. e. to rebirth J v.100 (°bhāva).

Appaṭisama

Appaṭisama (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu i.104] not having it's equal, incomparable J i.94 (Baddha -- sirī).

Appaṭissavatā

Appaṭissavatā (f.) [a + paṭissavatā] want of deference Pug 20 = Dhs 1325.

Appaṇihita

Appaṇihita (adj.) [a + paṇihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, combd. w. animittaṇ Vin iii.92, 93 = iv.25; Dhs 351, 508, 556. See on term Cp. 67; Dhs trsl. 93, 143 & cp. paṇihita.

Appaṭiṭṭha

Appaṭiṭṭha (adj.) [a + paṭiṭṭha] 1. not standing still S i.1. -- 2. without a footing or ground to stand on, bottomless Sn 173.

Appatissa

Appatissa (& appatissa) (adj.) [a + paṭi + śru] not docile, rebellious, always in combn. with agārava A ii.20; iii.7 sq., 14 sq., 247, 439. Appatissa -- vāsa an unruly state, anarchy J ii.352. See also paṭissā.

Appatīta

Appatīta (adj.) [a + patīta, of paṭi + i, Sk. pratīta] dis- satisfied, displeased, disappointed (cp. appaccaya) J v.103 (at this passage preferably to be read with v. l. as appatika = without husband, C. expls. assāmika), 155 (cp. C. on p. 156); DA i.52; SnA 423.

Appaduṭṭha

Appaduṭṭha (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādha DhA iii.70).

Appadhaṅsa

Appadhaṅsa (adj.) [= appadhaṅsiya, Sk. apradhvaṅsya] not to be destroyed J iv.344 (v. l. duppadhaṅsa).

Appadhaṅsika

Appadhaṅsika (& °iya) (adj.) [grd. of a + padhaṅseti] not to be violated or destroyed, unconquerable, indestructible D iii.175 (°ika, v. l. °iya); J iii.159 (°iya); VvA 208 (°iya); PvA 117 (°iya). Cp. appadhaṅsa.

Appadhaṅsita

Appadhaṅsita (adj.) [pp. of a + padhaṅseti] not violated, unhurt, not offended Vin iv.229.

Appanā

Appanā (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of r, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy, fixing of thought on an object, conception (as psychol. t. t.) J ii.61 (°patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (°samādhi); DhsA 55, 142 (def. by Bdhg. as "ekaggaṇ cittaṇ ārammaṇe appeti"), 214 (°jhāna). See on term Cpd. pp. 56 sq., 68, 129, 215; Dhs trsl. xxviii, 10, 53, 82, 347.

Appabhoti

Appabhoti (Appahoti) see pahoti.

Appamaññati

Appamaññati [appa + maññati] to think little of, to under- rate, despise Dh 121 (= avajānāti DhA iii.16; v. l. avapamaññati).

Appamaññā

Appamaññā (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. *pramāṇya] boundlessness, infinitude, as psych. t. t. appld. in later books to the four varieties of philanthropy, viz. mettā karuṇā muditā upekkhā i. e. love, pity, sympathy, disinterestedness, and as such enumd. at D iii.223 (q. v. for detailed ref. as to var. passages); Ps

i.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= mettajjhānasankhātā a. SnA 417). See for further expln. Dhs trsl. p. 66 and mettā.

Appamatta

Appamatta1 (adj.) [appa + matta] see appa.

Appamatta

Appamatta2 (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M i.391 -- 92; S i.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd1 59); Dh 22 (cp. DhA i.229); Th 2, 338 = upaṭṭhitasati Th A 239).

Appamāda

Appamāda [a + pamāda] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D i.13 (: a. vuccati satiyā avippavāso DA i.104); iii.30, 104 sq., 112, 244, 248, 272; M i.477 (°phala); S i.25, 86, 158, 214; ii.29, 132; iv.78 (°vihārin), 97, 125, 252 sq.; v.30 sq. (°sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A i.16, 50. (°adhigata); iii.330, 364, 449; iv.28 (°gāravatā) 120 (°ṇ garu -- karoti); v.21, 126 (kusalesu dhammesu); Sn 184, 264, 334 (= sati -- avippavāsa -- sankhātā a. SnA 339); It 16 (°ṇ pasaṇsanti puññakiriyāsu paṇḍitā), 74 (°vihārin); Dh 57 (°vihārin, cp. DhA i.434); 327 (°rata = satiyā avippavāse abhirata DhA iv.26); Dāvs ii. 35; KhA 142.

Appamāṇa

Appamāṇa (freq. spelled appamāṇa) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all -- permeating S iv.186 (°cetaso); A ii.73; v.63; Sn 507 (mettaṇ cittaṇ bhāvayaṇ appamāṇaṇ = anavasesa -- pharaṇena SnA 417; cp. appamaññā); It 21 (mettā), 78; J ii.61; Ps ii.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. anantagocara). See also on term Dhs trsl. 60. -- 2. "without difference", irrelevant, in general (in commentary style) J i.165; ii.323.

Appameyya

Appameyya (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + mā] immeasurable, infinite, boundless M i.386; S v.400; A i.266; Th 1, 1089 (an°); Pug 35; Miln 331; Sdhp 338.

Appavattā

Appavattā (f.) [a + pavattā] the state of not going on, the stop (to all that), the non -- continuance (of all that) Th 1, 767; Miln 326.

Appasāda

Appasāda see pasāda.

Appassāda

Appassāda see appa.

Appahīna

Appahīna (adj.) [a + pahīna, pp. of pahāyati] not given up, not renounced M i.386; It 56, 57; Nd2 70 D1; Pug 12, 18.

Appāṇaka

Appāṇaka (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M i.243; J i.67 [cp. BSk. āsphānaka Lal. v.314, 324; M Vastu ii.124; should the Pāli form be taken as *a + prāṇaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā

Appikā (f.) of appaka.

Appiccha

Appiccha (adj.) [appa + iccha from iṣ, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S i.63, 65; A iii.432; iv.2, 218 sq., 229; v.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv iv.73; Pug 70.

Appicchata

Appicchata (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin iii.21; D iii.115; M i.13; S ii 202, 208 sq.; A i.12, 16 sq.; iii.219 sq., 448; iv.218, 280 (opp. mahicchata); Miln 242; SnA 494 (catubbidhā, viz. paccaya -- dhutanga -- pariyatti -- adhigama -- vasena); PvA 73. As one of the 5 dhutanga -- dhammā at Vism 81.

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Appita

Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyar- pitaṇ cakṣuḥ Jtm 3169] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). -- 2. brought to, put to, fixed on J vi.78 (maraṇamukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)ita at J v.36 & Vism 303.

Appiya & Appiyatā

Appiya & Appiyatā see piya etc.

Appekadā

Appekadā (adv.) see api 2 ax.

Appeti

Appeti [Vedic arpayati, Caus. of r, ṛmoti & ṛchati (cp. icchati2), Idg. *ar (to insert or put together, cp. also *er under aṇṇava) to which belong Sk. ara spoke of a wheel; Gr. a)rari/skw to put together, a(/rma chariot, a)/rqron limb, a)reth/ virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see aṇṇava] 1. (*er) to move forward, rush on, run into (of river) Vin ii.238; Miln 70. -- 2. (*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin ii.136, 137; J iii.34 (nimba -- sūlasmiṇ to impale, C. āvuṇāti); vi.17 (T. sūlasmiṇ acceti, vv. ll. abbeti = appeti & upeti, C. āvuṇāti); Miln 62 (dāruṇ

sandhismiṅ); VvA 110 (saññāṇaṇ). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeti at T. passages.

Appesakkha

Appesakkha (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhyā, the latter fr. ā + khyā "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expld. appaparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhyā), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpeśākhyā & maheśākhyā, e. g. at Av. Ś ii. 153; Divy 243] of little power, weak, impotent S ii.229; Miln 65; Sdhp 89.

Appoti

Appoti [the contracted form of āpnoti, usually pāpuṇāti, fr. āp] to attain, reach, get Vism 350 (in etym. of āpo).

Appodaka

Appodaka see appa.

Appossukka

Appossukka (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetic form of *autsukya as der. fr. ussuka] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin ii.188; M iii.175, 176; S i 202 (in stock phrase appossukka tuṇhībhūta sankasāya "living at ease, given to silence, resigned" Mrs. Rh. D. Dhs trsl. 258, see also J.P.T.S. 1909, 22); ii. 177 (id.); iv.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd2 72); Dh 330 (= nirālaya DhA iv.31); J i.197; iv.71; Miln 371 (a. tiṭṭhati to keep still); DA i.264.

Appossukkatā

Appossukkatā (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin i.5; D ii.36; Miln 232; DhA ii.15.

Apphuta

Apphuta (& apphuṭa) [Sk. *ā -- sphṛta for a -- sphārita pp. of sphar, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated. D i.74 = M i.276 (pītisukhena).

Apphoṭā

Apphoṭā (f.) [fr. appoṭeti to blossom] N. of a kind of Jasmine J vi.336.

Apphoṭita

Apphoṭita [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J ii.311 (°kāle).

Apphoṭeti

Apphoṭeti [ā + phoṭeti, sphuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphoṭita.

Aphusa

Aphusa [Sk. *asprśya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

Aphegguka

Aphegguka (adj.) [a + pheggu + ka] not weak, i. e. strong J iii.318.

Abaddha

Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd2 abandha; expld -- by rajju -- bandhanā ādisu yena kenaci abaddha SnA 83).

Abandha

Abandha (n. -- adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

Abandhana

Abandhana (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd1 433.

Ababa

Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enumd. with many other similar names at A v.173 = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś i.4, 10 & see for further expln. of term SnA 476 sq.

Abala

Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd2 73); Dh 29 (°assa a weak horse = dubbalassa DhA i.262; opp. sīghassa a quick horse).

Abbaje

Abbaje T. reading at A ii.39, evidently interpreted by ed. as ā + vraje, pot. of ā + vraj to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read aṇḍaje (corresponding with vihangama in prec. line).

Abbaṇa

Abbaṇa (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

Abbata

Abbata (n. -- adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asīlata +); Nd1 188 (v. l. SS abhabbata; expld. again as a -- vatta). SnA 545 (= dhutangavataṇ vinā. -- (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA iii.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

Abbaya

Abbaya in uday° at Miln 393 stands for avyaya.

Abbahati

Abbahati (& abbuhati) [the first more freq. for pres., the second often in aor. forms; Sk. ābrhati, ā + brh1, pp. br̥dha (see abbūḥa)] to draw off, pull out (a sting or dart); imper. pres. abbaha Th 1, 404; J ii.95 (v. l. BB appuḥa = abbuḥa; C. expls. by uddharatha). -- aor. abbahi J v.198 (v. l. BB abbuhi), abbahī (metri causa) J iii.390 (v. l. BB dhabbuḥi = abbuḥi) = Pv i.86 (which reads T. abbūḥa, but PvA 41 expls. nīhari) = DhA i.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḥaṇ) = Vv 839 (T. abbuḥi; v. l. BB abbuḥaṇ, SS avyahi; VvA 327 expls. as uddhari), & abbuhi A iii.55 (v. l. abbahi, C. abbahī ti nīhari), see also vv. ll. under abbahi. -- ger. abbuyha Sn 939 (= abbuhitvā uddharitvā Nd1 419; v.l. SS abbuyhitvā; SnA 567 reads avyuyha & expls. by uddharitvā); S i.121 (taṇhaṇ); iii.26 (id.; but spelt abbhuyha). -- pp. abbuḥa (q. v.). -- Caus. abbāheti [Sk. ābarhayati] to pull out, drag out J iv.364 (satthaṇ abbāhayanti; v. l. abbhā°); DhA ii.249 (asiṇ). ger. abbāhitvā (= °hetvā) Vin ii 201 (bhisa -- muḷāḥaṇ) with v. l. BB aggahetvā, SS abbūhitvā, cp. Vin i.214 (vv. ll. aggahitvā & abbāhitvā). pp. abbūḥita (q. v.).

Abbāhana

Abbāhana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA iii.404 (sic. T.; v. l. abbūhana; Fausböhl aḍahana; glosses C. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also abbuḥhana and abbhāhana.

Abbuda

Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. kalala, abbuda, pesi, ghana, pasākha Nd1 120; Miln 40; Vism 236. -- 2. a tumour, canker, sore Vin iii.294, 307 (only in Samantapāsādikā; both times as sāsanassa a). -- 3. a very high numeral, appld. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast -- period"

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hell, cp. nirabbuda). S i.149 = A ii.3 (chattiṇṣati pañca ca abbudāni); S i.152 = A v.173 = Sn p. 126 (cp. SnA 476: abbudo nāma koci pacceka -- nirayo nō atthi, Avīcimhi yeva abbuda -- gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also Kindred Sayings p. 190); J iii.360 (sataṇ ninnahuta -- saḥassānaṇ ekaṇ abbudaṇ). -- 4. a term used for "hell" in the riddle S i.43 (kiṇsu lokasmiṇ abhudaṇ "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināsa -- karaṇaṇ).

Abbuḥhati

Abbuḥhati (?) & Abbuhati see abbahati.

Abbuḥhana

Abbuḥhana (nt.) [fr. abbahati = abbuhati (abbuḥhati)] the pulling out (of a sting), in phrase taṇhā -- sallassa abbuḥhanaṇ as one of the 12 achievements of a Mahesi Nd1 343 = Nd2 503 (eds. of Nd1 have abbūhana, v. l. SS abbussāna; ed. of Nd2 abbuḥhana, v. l. SS abbahana, BB abbuhana). Cp. abbāhana.

Abbūḥha

Abbūḷha (adj.) [Sk. ābr̥ḍha, pp. of a + br̥h1, see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combn. °salla with the sting removed, having the sting (of craving thirst, taṇhā) pulled out D ii.283 (v. l. SS asammūḷha); Sn 593, 779 (= abbūḷhita -- salla Nd1 59; rāgādi -- sallānaṇ abbūḷhattā a. SnA 518); J iii.390 = Vv 8310 = Pv i.87 = DhA i.30. -- In other connection: M i.139 = A iii.84 (°esika = taṇhā pahīnā; see esikā); Th 1, 321; KhA 153 (°soka).

Abbūḷhatta

Abbūḷhatta (nt.) [abstr. of abbūḷha] pulling out, removal, destroying SnA 518.

Abbūḷhita

Abbūḷhita (& abbūhita at J iii.541) [pp. of abbāheti Caus. of abbāhati] pulled out, removed, destroyed Nd1 59 (abbūḷhita -- sallo + uddhaṭa° etc. for abbūḷha); J iii.541 (uncertain reading; v. l. BB appahita, SS abyūhita; C. expls. pupphakaṇ ṭhapitaṇ appaggharaṇaṇ kataṇ; should we explain as ā + vi + ūh and read abyūhita?).

Abbeti

Abbeti [Trenckner, Notes 64 n. 19] at J iii.34 & vi.17 is probably a mistake in MSS for appeti.

Abbokiṇṇa

Abbokiṇṇa [= abbhokiṇṇa, abhi + ava + kiṇṇa, cp. abhikiṇṇa] 1. filled M i.387 (paripuṇṇa +); DhA iv.182 (pañca jātisatāni a.). -- 2. [seems to be misunderstood for abbocchinna, a + vi + ava + chinna] uninterrupted, constant, as °ṇ adv. in combn. with satataṇ samitaṇ A iv.13 = 145; Kvu 401 (v. l. abbhokiṇṇa), cp. also Kvu trsl. 231 n. 1 (abbokiṇṇa undiluted?); Vbh 320. -- 3. doubtful spelling at Vin iii.271 (Bdhg on Pārāj. iii.1, 3).

Abbocchinna

Abbocchinna see abbokiṇṇa 2 and abbhochinna.

Abbohārika

Abbohārika (adj.) [a + vi + ava + hārika of voharati] not of legal or conventional status, i. e. -- (a) negligible, not to be decided Vin iii.91, 112 (see also Kvu trsl. 361 n. 4). -- (b) uncommon, extraordinary J iii.309 (v. l. BB abbho°); v.271, 286 (Kern: ineffective).

Abbha

Abbha (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *mbhro, cp. Gr. a)fro's scum, froth, Lat. imber rain; also Sk. ambha water, Gr. o)/ mbros rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A ii.53 = Vin ii.295 = Miln 273 in list of to things that obscure moon -- & sunshine, viz. abbhaṇ mahikā (mahiyā A) dhūmarajo (megho Miln), Rāhu. This list is referred to at SnA 487 & VvA 134. S i.101 (°sama pabbata a mountain like a thunder -- cloud); J vi.581 (abbhaṇ rajo acchādesi); Pv iv.39 (nīl° = nīla -- megha PvA 251). As f. abbhā at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by valāhaka); perhaps also in abbhāmatta. -- kūṭa the point or summit of a storm -- cloud Th 1, 1064; J vi.249, 250; Vv 11 (= valāhaka -- sikhara VvA 12). -- ghana a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). -- paṭala a mass of clouds DhsA 239. -- mutta free from clouds Sn 687 (also as abbhāmutta Dh 382). -- saṇvilāpa thundering S iv.289.

Abbhakkhāti

Abbhakkhāti [abhi + ā + khyā, cp. Sk. ākhyāti] to speak against to accuse, slander D i.161 = A i.161 (an -- abbhakkhātu -- kāma); iv.182 (id.); J iv.377. Cp. Intens. abbhācikkhati.

Abbhakkhāna

Abbhakkhāna (nt.) [fr. abbhakkhāti] accusation, slander, calumny D iii.248, 250; M i.130; iii.207; A iii.290 sq.; Dh 139 (cp. DhA iii.70).

Abbhacchādita

Abbhacchādita [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

Abbhañjati

Abbhañjati [abhi + añj] to anoint; to oil, to lubricate M i.343 (sappi -- telena); S iv.177; Pug 56; DhA iii.311 = VvA 68 (sata -- pāka -- telena). Caus. abbhañjati same J i.438 (telena °etvā); v.376 (sata -- pāka -- telena °ayiṇsu); Caus. ii. abbhanjāpeti to cause to anoint J iii.372.

Abbhañjana

Abbhañjana (nt.) [fr. abbhañjati] anointing, lubricating, oiling; unction, unguent Vin i.205; iii.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

Abbhatika

Abbhatika (adj.) [ā + bhata + ika, bhr̥] brought (to), procured, got, J vi.291.

Abbhatikkanta

Abbhatikkanta [pp. of abhi + ati + kram, cp. atikkanta] one who has thoroughly, left behind J v.376.

Abbhatīta

Abbhatīta [pp. of abhi + ati + i, cp. atīta & atikkanta] emphatic of atīta in all meanings, viz. 1. passed, gone by S ii.183 (+ atikkanta); nt. °ṇ what is gone or over, the past J iii.169. -- 2. passed away, dead M i.465; S iv.398; Th 1, 242, 1035. -- 3. transgressed, overstepped, neglected J iii.541 (saṇyama).

Abbhattha

Abbhattha (nt.) [abhi + attha2 in acc. abhi + atthaṇ, abhi in function of "towards" = homeward, as under abhi i.1 a; cp. Vedic abhi sadhasthaṇ to the seat R. V. ix. 21. 3] = attha2, only in phrase abbhatthaṇ gacchati "to go towards home", i. e. setting; fig. to disappear, vanish, M i.115, 119; iii.25; A iv.32; Miln 305; pp. abhhattangata "set", gone, disappeared Dhs 1038 (atthangata +); Kvu 576.

Abbhatthatā

Abbhatthatā (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J v.469.

Abbhanumodati

Abbhanumodati [abhi + anu + modati] to be much pleased at to show great appreciation of Vin i.196; D i.143, 190; S iv.224; Miln 29, 210; DhA iv.102 (v. l. °ānu°).

Abbhanumodana

Abbhanumodana (nt.) (& °ā f.) [fr. abbhanumodati] being pleased, satisfaction, thanksgiving DA i.227; VvA 52 (°ānu°); Sdhp 218.

Abbhantara

Abbhantara (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with -- in, cp. abhi i.1 a] = antara, i. e. internal, inner, being within or between; nt. °ṇ the inner part, interior, interval (also as ° --) Vin i.111 (satt° with interval of seven); A iv.16 (opp. bāhira); Dh 394 (id.); Th 1, 757 (°āpassaya lying inside); J iii.395 (°amba the inside of the Mango); Miln 30 (°e vāyo jivo), 262, 281 (bāhir - - abbhantara dhana); DhA ii.74 (adj. c. gen. being among; v. l. abbhantare). <-> Cases used adverbially: instr. abbhantarena in the meantime, in between DhA ii.59. loc. abbhantare in the midst of, inside of, within (c. gen. or -- °) J i.262 (rañño), 280 (tuyhaṇ); DhA ii.64 (v. l. antare), 92 (sattavass°); PvA 48 (= anto).

Abbhantarika

Abbhantarika (adj. -- n.) [fr. abbhantara, cp. Sk. abhyantara in same meaning] intimate friend, confidant, "chum" J i.86 (+ ativissāsika), 337 ("insider", opp. bāhiraka).

Abbhantarima

Abbhantarima (adj.) [superl. formation fr. abbhantara in contrasting function] internal, inner (opp. bāhirima) Vin iii.149; J v.38.

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Abbhākuṭika

Abbhākuṭika (adj.) [a + bhākuṭi + ka; Sk. bhrakuṭi frown] not frowning, genial Vin iii.181 (but here spelt bhākuṭikabhākuṭika); D i.116, cp. DA i.287; DhA iv.8 (as v. l.; T. has abbhokuṭika).

Abbhāgata

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 15 (= abhi -- āgata, āgantuka VvA 24).

Abbhāgamana

Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyā- gama] coming arrival, approach Vin iv.221.

Abbhāghāta

Abbhāghāta [abhi + āghāta] slaughtering -- place Vin iii.151 (+ āghāta).

Abbhācikkhati

Abbhācikkhati [Intens. of abbhākkhāti] to accuse, slander, calumniate D i.161; iii.248, 250; M i.130, 368, 482; iii.207; A i.161.

Abbhāna

Abbhāna (nt.) [abhi + āyana of ā + yā (i)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin i.49 (°āraha), 53 (id.), 143, 327; ii.33, 40, 162; A i.99. -- Cp. abbheti.

Abbhāmatta

Abbhāmatta (adj.) [abbhā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abbhuta & abbhuj, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S i.205 & J iii.309) S i.205 = Th 1, 652 (v. l. abbha° & abbhāmutta) = J iii.309 (v. l. °mutta).

Abbhāhata

Abbhāhata [abhi + ā + hata, pp. of han] struck, attacked, afflicted S i.40 (maccunā); Th 1, 448; Sn 581; J vi.26, 440; Vism 31, 232; DA i.140, 147; DhA iv.25.

Abbhāhana

Abbhāhana (nt.) [either = abbāhana or āvāhana] in udaka° the pulling up or drawing up of water Vin ii.318 (Bdhgh. on Cullavagga v.16, 2, corresponding to udaka -- vāhana on p. 122).

Abbhita

Abbhita [pp. of abbheti] 1. come back, rehabilitated, rein- stated Vin iii.186 = iv.242 (an°). -- 2. uncertain reading at Pv i.123 in sense of "called" (an° uncalled), where id. p. at J iii.165 reads anavhāta & at Th 2, 129 ayācita.

Abbhu

Abbhu [a + bhū most likely = Vedic abhva and P. abbhuj, see also abbhāmatta] unprofitableness, idleness, nonsense J v.295 (= abhūti avaḍḍhi C.).

Abbhuj

Abbhuj (interj.) [Vedic abhvaṇ, nt. of abhva, see expld. under abbhāmatta. Not quite correct Morris J P T S. 1889, 201: abbhuj = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin ii. 115 (Bdhgh. expls. as "utrāsa -- vacanam -- etaṇ"); M i.448. <-> See also abbhu & abbhuta.

Abbhukkiraṇa

Abbhukkiraṇa (nt.) [abhi + ud + kr] drawing out, pulling, in daṇḍa -- sattha° drawing a stick or sword Nd2 5764 (cp. abbhokkiraṇa). Or is it abbhuttīraṇa (cp. uttiṇṇa outlet).

Abbhukkirati

Abbhukkirati [abhi + ud + kirati] to sprinkle over, to rinse (with water) D ii.172 (cakkaratanaṇ; neither with Morris J P T S. 1886, 131 "give up", nor with trsl. of J ii.311 "roll along"); J v.390; PvA 75. Cp. abbhokkirati.

Abbhuggacchati

Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D i.112, 127; A iii.252 (kitti -- saddo a.); Pug 36. ger. °gantvā J i 88 (ākāsaṇ), 202; DhA iv.198. aor. °gañchi M i.126 (kittisaddo); J i.93. -- pp. abbhuggata.

Abbhuggata

Abbhuggata [pp. of abbhuggacchati] gone forth, gone out, risen D i.88 (kitti -- saddo a., cp. DhA i.146: sadevakaṇ lokaṇ ajjhottharivā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

Abbhuggamana

Abbhuggamana (nt. -- adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (candaṇ nabhaṇ abbhuggamanaṇ; so read for T. abbhuggamānaṇ).

Abbhujjalana

Abbhujjalana (nt.) [abhi + ud + jalana, from jval] breathing out fire, i. e. carrying fire in one's mouth (by means of a charm) D i.11 (= mantena mukhato aggi -- jala -- nīharaṇaṇ DA i.97).

Abbuṭṭhāti

Abbuṭṭhāti (°ṭṭhahati) [abhi + ud + sthā] to get up to, proceed to, D i.105 (cankamaṇ).

Abbhunṇata

Abbhunṇata [pp. of abbhunnamati] standing up, held up, erect J v.156 (in abbhunṇatatā state of being erect. stiffness), 197 (°unnata; v. l. abbhantara, is reading correct?).

Abbhunṇha

Abbhunṇha (adj.) [ahhi + uṇha] (a) very hot DhA ii.87 (v. l. accuṇha). (b) quite hot, still warm (of milk) DhA ii.67.

Abbhuta

Abbhuta¹ (adj. nt.) [*Sk. adbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj. -- formation from abbhū which in itself is nt. of abbha = Vedic abhva (see etym. under abbhāmatta and cp. abbhū, abbhū & J.P.T.S. 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i. e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + bhū ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernatural. Described as a term of surprise & consternation (vimhayaṃ āvahassaṃ adhivacanaṇ DA i.43 & VvA 329) & expld. as "something that is not" or "has not been before", viz. abhūtaṇ ThA 233; abhūta -- pubbatāya abbhutaṇ VvA 191, 329; abhūta -- pubbaṇ DA i.43. -- 1. (adj.) wonderful, marvellous etc. Sn 681 (kiṇ °ṇ, combd. with lomahaṇsana); J iv.355 (id.); Th 2, 316 (abbhutaṇ vata vācaṇ bhāsasi = acchariyaṇ ThA 233); Vv 449 (°dassaneyya); Sdhp 345, 496. -- 2. (nt.) the wonderful, a wonder, marvel S iv.371, also in °dhamma (see Cpd.). Very freq. in combn. with acchariyaṇ and a part. of exclamation, viz. acchariyaṇ bho abbhutaṇ bho wonderful indeed & beyond comprehension, strange & stupefying D i.206; acch. vata bho abbh. vata bho D i.60; acch. bhante abbh. A ii.50; aho acch. aho abbh. J i.88; acch. vata abbh. vata Vv 8316. -- Thus also in phrase acchariyā abbhutā dhammā wonderful & extraordinary signs or things M iii.118, 125; A ii.130; iv.198; Miln 8; and in

acchariya -- abbhutacitta -- jāta dumbfounded & surprised J i.88; DhA iv.52; PvA 6, 50. -- dhamma mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin iii.8; M i.133; A ii.103; iii.86, 177; Pug 43; Miln 344; PvA 2, etc.

Abbhuta

Abbhuta2 (nt.) [= abbhuta1 in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abbhutaṇ karoti (sahassena) to make a bet or to bet (a thousand, i. e. kahāpaṇa's or pieces of money) Vin iii.138; iv.5; J i.191; v.427; vi.192; PvA 151; & in phrase pañcahi sahassehi abbhutaṇ hotu J vi.193.

Abbhudāharati

Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M ii.132.

Abbhudīreti

Abbhudīreti [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA i.61; Sdhp 514.

Abbhudeti

Abbhudeti [abhi + ud + eti] to go out over, to rise A ii.50, 51 (opp. atthaṇ eti, of the sun). -- ppr. abbhuddayaṇ Vv 6417 (= abhi -- uggacchanto VvA 280; abbhūsayāṇ ti pi pāṭho).

Abbhuddhunāti

Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 649 (= adhikaṇ uddhunāti VvA 278).

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Abbhunnadita

Abbhunnadita [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abbhunnamati

Abbhunnamati [abhi, + ud + namati] to, spring up, burst forth D ii.164. -- pp. abbhunṇata (& °unnata), q. v. <-> Caus. abbhunnāmeti to stiffen, straighten out, hold up, erect D i.120 (kāyaṇ one's body); A ii.245 (id.); D i.126 (patodalaṭṭhiṇ; opp. apanāmeti to bend down).

Abbhuyyāta

Abbhuyyāta [pp. of abbhuyyāti] marched against, attacked Vin i.342; M ii.124.

Abbhuyyāti

Abbhuyyāti [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S i.82 (aor °uyyāsi). -- pp. abbhuyyāta (q. v.).

Abbhussūyaka

Abbhussūyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in (-- °) Pgdp 101.

Abbhussakati & °usukkati

Abbhussakati & °usukkati [abhi + ud + ṣvaṣk, see sak- kati] to go out over, rise above (acc.), ascend, freq. in phrase ādicco nabhaṇ abbhussakkamāno M i.317 = S iii.156 = It 20. -- See also S i.65; v.44; A i.242 (same simile); v.22 (id.).

Abbhussahanatā

Abbhussahanatā (f.) [abstr. fr. abhi + *utsahana, cp. usāha] instigation, incitement Vin ii.88.

Abbhusseti

Abbhusseti [abhi + ud + seti of śī] to rise; v. l. at Vv 6417 according to VvA 280: abbhuddayaṇ (see abbhudeti) abbhussayan ti pi pāṭho.

Abbheti

Abbheti [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin ii.7 (abbhento), 33 (abbheyya); iii.112 (abbheti), 186 = iv.242 (abbhetabba) -- pp. abbhita (q. v.). See also abbhāna.

Abbhokāsa

Abbhokāsa [abhi + avakāsa] the open air, an open & un- sheltered space D i.63 (= alagganattthena a. viya DA i.180), 71 (=acchanna DA i.210), 89; M iii.132; A ii.210; iii.92; iv.437, v.65; Sn p. 139 (°e nissinna sitting in the open) J i.29, 215; Pug 57.

Abbhokāsika

Abbhokāsika (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D i.167; M i.282; A iii.220; Vin v.131, 193; J iv.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhutaṅgas). See also Nd1 188; Nd2 587. -- anga the practice or system of the "campers -- out" Nd1 558 (so read for abbhokāsi -- kankhā, cp. Nd1 188).

Abbhokiṇṇa

Abbhokiṇṇa [pp. of abbhokirati] see abbokiṇṇa.

Abbhokirati

Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 59 (= abhi -- okirati abhippakirati), 3511 (v. l. abbhuk°). Cp. abbhukkirati & abbhokkirāṇa <-> pp. abbhokiṇṇa see under abbokiṇṇa.

Abbhokuṭika

Abbhokuṭika spelling at DhA iv.8 for abbhākuṭika.

Abbhokkirāṇa

Abbhokkirāṇa (nt.) [fr. abbhokirati] in naṭāṇaṇ a. "turnings of dancers" DA i.84 in expln of sobha -- nagarakāṇ of D i.6.

Abbhocchinna

Abbhocchinna (besides abbocch°, q.v. under abbokiṇṇa2) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J i.470 (v. l. abbo°); vi.254, 373; Cp. i.63; Miln 72; Vism 362 (bb), 391 (bb).

Abbhohārika

Abbhohārika see abbo°.

Aby°

Aby° see avy°.

Abhabba

Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D iii.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J i 116; Pug 13. -- tṭhāna a (moral) impossibility of which there are 9 enumd. among things that are not likely to be found in an Arahant's character: see D iii.133 & 235 (where the five first only are given as a set).

Abhabbatā

Abhabbatā (f.) [abstr. fr. abhabba] an impossibility, unli- kelihood Sn 232, cp. KhA 191.

Abhaya

Abhaya (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. -- nt. abhayaṇ confidence, safety Dh 317, cp. DhA iii.491. For further refs. see bhaya.

Abhi

Abhi -- [prefix, Vedic abhi, which represents both Idg *m̥bhi, as in Gr. a)mfī/ around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaṇ on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī = E. be -- . I. Meaning. -- 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming by and over -- coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mastering = over, along over, out over, on top of (see II. 1, b). 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to saṇ -- it is the most frequent modification prefix in the meaning of "very much, greatly" as the first part of a double -- prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in abhi -- vi -- ji (side by side with vi -- ji), abhi -- ā -- kkhā (side by side with ā -- kkhā), abhi -- anu -- mud (side by side with anu -- mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her -- bei -- kommen (for bei -- kommen), E. fill up (for fill); e. g., abbatikkanta (= ati ° C.), abbatīta ("vorbei gegangen"), abbatāra ("with -- in", b -- innen or "in here"), abbatāharati, abbatipureti ("fill up"), etc. (see also II. 1, c). II. Lit. Meaning. -- 1. As single pref.: (a) against, to, on to, at -- , viz., abbatthangata gone towards home, abbatthā striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at -- tack,

°rūhati ascend, °lāsa long for, °vadati ad -- dress, °sapati ac -- curse, °hata hit at. (b) out, over, all around: abbhudeti go out over, °kamati exceed, °jāti off -- spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vuṭṭha poured out or over, °sandeti make over -- flow, °siñcati sprinkle over. (c) abhi has the function of transitivising intrs. verbs after the manner of E. be -- (con --) and Ger. er -- , thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, °jānāti "er -- kennen" °jāyati be -- get, °tthaneti = °gajjati, °nadati "er tönen", °nandati approve of (cp. anerkennen), °passati con -- template, °ramati indulge in, °ropeti honour, °vuḍḍha increased, °saddahati believe in. -- 2. As base in compn. (2nd part of cpd.) abhi occurs only in combn. sam -- abhi (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under sam --). III. Fig. Meaning (intensifying). -- 1. A single pref.: abhikiṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °toseti please greatly, °nava quite fresh, °nipuṇa very clever, °nīla of a deep black, °manāpa very pleasant, °mangalya very lucky, °yobbana full youth, °rati great liking, °ratta deep red, °ruci intense satisfaction, °rūpa very handsome (= adhika -- rūpa C.), °sambuddha wide and fully - - awake, cp. abbhuddhunāti to shake greatly (= adhikaṇuddh° C.). -- As 1st part of a prep. -- cpd. (as modification -- pref.) in foll. combinations: abhi -- ud (abbhud --) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °saṇ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is abbh°. -- On its relation to pari, see pari°, to ava see ava°. IV. Dialectical Variation. -- There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by ati°, adhi° and anu°, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the

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foll. verbs we find in Pāli one or other of these three prefixes. So ati in °jāti, °pīlita, °brūheti, °vassati, °vāyati, °veṭheti; also as vv. ll. with abhi -- kīrati, °pavassati, °roceti, cp. atikkanta -- abhi° (Sk. abhikrānta); adhi in °patthita, °pāṭeti, °ppāya, °ppeta, °bādheta, °bhū, °vāha (vice versa P. abhi -- ropeti compared with Sk. adhiropayati); anu in °gijjhata, °brūheti, °sandahati.

Abhikankhati

Abhikankhati [abhi + kankhati] to desire after, long for, wish for S i.140, 198 (Nibbānaṇ); J ii.428; iv.10, 241; VvA 38, 283; ThA 244. -- pp. abhikankhita. Cp. BSk. abhikāṅkṣati, e. g. Jtm. p. 221.

Abhikankhanatā

Abhikankhanatā (f.) [abhi + kankhana + tā] wishing, longing, desire DA i.242.

Abhikankhita

Abhikankhita [pp. of abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita).

Abhikankhin

Abhikankhin (adj.) cp. wishing for, desirous (of -- °) Th 2, 360 (sītibhāva°).

Abhikiṇṇa

Abhikiṇṇa [pp. of abhikirati] 1. strewn over with (-- °), adorned, covered filled Pv ii.112 (puppha°). -- 2. overwhelmed, overcome, crushed by (-- °) It 89 (dukkh°; vv. ll. dukkhātīṇṇa & otiṇṇa) = A i.147 (which reads dukkhotiṇṇa). See also avatiṇṇa.

Abhikirati

Abhikirati -- 1. [Sk. abhikirati] to sprinkle or cover over: see abhikiṇṇa 1. -- 2. [Sk. avakirati, cp. apakiritūna] to overwhelm, destroy, put out, throw away, crush S i.54; Th 1, 598; 2, 447 (ger. °kiritūna, reading of C. for T. apa°, expld. by chaḍḍetvā); Dh 25 (°kīrati metri causa; dīpaṇ abhikīrati = viddhaṇseti vikirati DhA i.255; v. l. atikirati); J iv.121 (°kīrati; dīpaṇ = viddhaṇseti C.); vi.541 (nandiyo m° abhikīrare = abhikiranti abhikkamanti C.); DhA i.255 (inf. °kirituṇ). -- pp. abhikiṇṇa see abhikiṇṇa 2.

Abhikīḷati

Abhikīḷati [abhi + kīḷati] to play (a game), to sport Miln 359 (kīḷaṇ).

Abhikūjita

Abhikūjita [abhi + kūjita, pp. of kūj] resounding (with the song of birds) Pv ii.123 (cakkavāka°; so read for kujita). Cp. abhinikūjita.

Abhikkanta

Abhikkanta (adj. -- n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional expln. preserved by Bdgh. & Dhp (see e. g. DA i.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkantasaddo khaya (+ pabbaniya KhA) sundarā -- ābhirūpa -- abbhanumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya rattiya at the waning of the night Vin i.26; D ii.220; M i.142. 2. excellent, supreme (= sundara) Sn 1118 (°dassāvin having the most excellent knowledge = aggadassāvin etc. Nd2 76); usually in compar °tara (+ paṇītata) D i.62, 74, 216; A ii.101; iii.350 sq.; v.140, 207 sq.; DA i.171 (= atimanāpatara). 3. pleasing, superb, extremely wonderful, as exclamation °ṇ repeated with bho (bhante), showing appreciation (= abbhānumodana) D i.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °vaṇṇa = abhirūpa) Vin i.26; D ii.220; M i.142; Pv ii.110 = Vv 91 (= atimanāpa abhirūpa PvA 71); KhA 115 (= abhirūpachavin). -- (b) (nt.) abhikkantaṇ (combd. with and opp. to paṭikkantaṇ) going forward (and backward), approach (and receding) D i.70 (= gamaṇa + nivattana DA i.183); Vin iii.181; A ii.104, 106 sq.; VvA 6.

Abhikkama

Abhikkama going forward, approach, going out Pv iv.12 (opp. paṭikkama going back); DhA iii.124 (°paṭikkama).

Abhikkamati

Abhikkamati [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D i.50 (= abhimukho kamati, gacchati, pavisati DA i.151); ii.147, 256 (abhikkā<-> muṇ aor.); DhA iii.124 (evaṇ °itabbaṇ evaṇ paṭikkamitabbaṇ thus to approach & thus to withdraw). -- pp. abhikkanta (q. v.).

Abhikkhaṇa

Abhikkhaṇa1 (nt.) [fr. abhikkhanati] digging up of the ground M i.143.

Abhikkhaṇa

Abhikkhaṇa2 (nt.) [abhi + *ikkhaṇa from īkṣ, cp. Sk. abhīkṣṇa of which the contracted form is P. abhiṇha] only as acc. adv. °ṇ constantly, repeated, often Vv 2412 (= abhiṇhaṇ VvA 116); Pv ii.84 (= abhiṇhaṇ bahuso PvA 107); Pug 31; DhA ii.91.

Abhikkhaṇaṭi

Abhikkhaṇaṭi [abhi + khaṇaṭi] to dig up M i.142.

Abhikkhipaṭi

Abhikkhipaṭi [abhi + khipaṭi] to throw Dāvs iii.60; cp. abhinikkhipaṭi ibid. 12.

Abhigajjati

Abhigajjati [abhi + gajjati from garj, sound -- root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Nd1 172); ger. abhigajjiya thundering Cp. iii.108. <-> (b) hum, chatter, twitter (of birds); see abhigajjin.

Abhigajjin

Abhigajjin (adj.) [fr. abhigajjati] warbling, singing, chattering Th 1, 1108, 1136.

Abhigamanīya

Abhigamanīya (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

Abhigijjhati

Abhigijjhati [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd2 77). -- 2. to envy (acc.) S i.15 (aññaṃ -- aññaṇ).

Abhigīta

Abhigīta [pp. of abhigāyati, cp. gīta] 1. sung for. Only in one phrase, gāthābhigītaṇ, that which is gained by singing or chanting verses (Ger. "ersungen") S i.173 = Sn 81 = Miln 228. See SnA 151. -- 2. resounding with, filled with song (of birds) J vi.272 (= abhiruda).

Abhighāta

Abhighāta [Sk. abhighāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (daṇḍa°), 283 (sakkhara°). <-> (b) impact, contact DhsA 312 (rūpa° etc.).

Abhicetasika

Abhicetasika (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhic° (of jhāna) M i.33, 356; iii.11; S ii.278; A ii.23; v.132. (Spelt. ābhi° at M i.33; A iii.114; Vin v.136). See Dial. iii.108.

Abhiceteti

Abhiceteti [abhi + ceteti] to intend, devise, have in mind J iv.310 (manasā pāpaṇ).

Abhicchanna

Abhicchanna (adj.) [abhi + channa] covered with, bedecked or adorned with (-- °) J ii.48 (hema -- jāla°, v. l. abhisañchanna), 370 (id.); Sn 772 (= ucchanna āvuṭa etc. Nd1 24, cp. Nd2 365).

Abhicchita

Abhicchita (adj.) [abhi + icchita, cp. Sk. abhīpsita] desired J vi.445 (so read for abhijjhita).

Abhijacca

Abhijacca (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J v.120.

Abhijaneti

Abhijaneti occasional spelling for abhijāneti.

Abhijappati

Abhijappati [abhi + jappati] to wish for, strive after, pray for S i.143 (read asmābhijappanti & cp. Kindred Sayings p. 180) = J iii.359 (= namati pattheti piheti C.); Sn 923, 1046 (+ āsiṇṣati thometi; Nd2 79 = jappati & same under icchati). Cp. in meaning abhigijjhati.

Abhijappana

Abhijappana (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇṇa° DA i.97] in hattha° casting a spell to make the victim throw up or wring his hands D i.11; DA i.97.

Abhijappā

Abhijappā (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing Dhs 1059 = Nd2 taṇhā ii.; Dhs 1136.

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Abhijappin

Abhijappin (adj.) [fr. abhijappati] praying for, desiring A III.353 (kāma -- lābha°).

Abhijalati

Abhijalati [abhi + jalati] to shine forth, ppr. °anto res- plendent PvA 189.

Abhijavati

Abhijavati [abhi + javati] to be eager, active Sn 668.

Abhijāta

Abhijāta (adj.) [abi + jāta] of noble birth, well -- born, S i.69; Vv 293; Miln 359 (°kulakulīna belonging to a family of high or noble birth).

Abhijāti

Abhijāti (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non -- Buddhist teachers. They divided mankind into six species, each named after a colour D i.53, 54; A iii.383 ff. (quoted DA i.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D iii.250, M ii.222, and Netti 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. -- 2. Rebirth, descent, Miln 226.

Abhijātika

Abhijātika (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaṇhābhijātika of dark birth, that is, low in the social scale D iii.251 = A iii.348; Sn 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J v.87 (= kāḷaka -- sabhāva C.).

Abhijātita

Abhijātita (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

Abhijāna

Abhijāna (nt. or m?) [Sk. abhijñāna] recognition, remembrance, recollection Miln 78. See also abhiññā.

Abhijānāti

Abhijānāti [abhi + jñā, cp. jānāti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D i.143; S ii.58, 105, 219, 278; iii.59, 91; iv.50, 324, 399; v.52, 176, 282, 299; Sn 1117 (ditṭhiṇ Gotamassa na a.); J iv.142; Pv ii.710 = ii.103 (nābhijānāmi bhuttaṇ vā pītaṇ); Sdhp 550; etc. -- Pot. abhijāneyya Nd2 78a, & abhijaññā Sn 917, 1059 (= jāneyyāsi SnA 592); aor. abhaññāsi Sn p. 16. -- ppr. abhijānaṇ S iv.19, 89; Sn 788 (= °jānanto C.), 1114 (= °jānanto Nd2 78b) abhijānīva DhA iv.233; abhiññāya S iv.16; v.392; Sn 534 (sabbadhammaṇ), 743 (jātikkhayaṇ), 1115, 1148; It 91 (dhammaṇ); Dh 166 (atta -- d -- atthaṇ); freq. in phrase sayaṇ abhiññāya from personal knowledge or self -- experience It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, like ādā for ādāya, cp. upādā] in phrase sayaṇ abhiññā D i.31 (+ sacchikatvā); S ii.217; It 97 (v.l. for °abhiññāya), in abhiññā -- vosita perfected by highest knowledge S i.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA iv.233); It 47 = 61 = 81, and perhaps also in phrase sabbaṇ abhiññāpariññeyya S iv.29. -- grd. abhiññeyya S iv.29; Sn 558 (°ṇ abhiññātaṇ known is the knowable); Nd2 s.v.; DhA iv.233. -- pp. abhiññāta (q. v.).

Abhijāyati

Abhijāyati [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akaṇhaṇ asukkaṇ Nibbānaṇ a. D iii.251; A iii.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijigīsati

Abhijigīsati [abhi + jigīsati] to wish to overcome, to covet J vi.193 (= jinituṇ icchati C). Burmese scribes spell °jigīsati; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also abhijeti, and nijigīsanaṭā.

Abhijighacchati

Abhijighacchati [abhi + jighacchati] to be very hungry PvA 271.

Abhijīvanika

Abhiṭṭhanika (adj.) [abhi + ṭṭhana + ika] belonging to one's livelihood, forming one's living Vin i.187 (sippa).

Abhiṭṭhanā

Abhiṭṭhanā (f.) [abhi + ṭṭhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavour J vi.373 (viriyakaraṇa C.).

Abhijeti

Abhijeti [abhi + jayati] to win, acquire, conquer J vi.273 (ābhi° metri causā).

Abhijoteti

Abhijoteti [abhi + joteti] to make clear, explain, illuminate J v.339.

Abhijjanaka

Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be moved or changed, uninfluenced J ii.170; DhA iii.189.

Abhijjamāna

Abhijjamāna (adj.) [ppr. passive of a + bhid, see bhindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase uḍake pi abhijjamāne gacchati is doubtful. The principal passages are D i.78, 212; iii.112, 281; M i.34, 494; ii.18; A i.170, 255; iii.17; v.199; S ii 121; v.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads °māne, and explains it, relying on Ps ii.208, as that sort of water in which a man does not sink. Pv iii.11 has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D i.78 the Colombo ed. 1904, reads abhejjamāne and tr. 'not dividing (the water)'; at D i.212 it reads abhijjamāno and tr. 'not sinking (in the water)'.

Abhijjhā

Abhijjhā (f.) [fr. abhi + dhyā (jhāyati1), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D i.70, 71 (°āya cittaṃ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA i.211 = abhijjhāto); M i.347 (id.); D iii.49, 71 sq., 172, 230, 269; S iv.73, 104, 188, 322 (adj. vigatābhijjhā), 343 (°āyavipāka); A i.280; iii.92; v.251 sq.; It 118; Nd1 98 (as one of the 4 kāya -- ganthā, q. v.); Nd2 taṇhā ii.1; Pug 20, 59; Dhs 1136 (°kāyagantha); Vbh 195, 244 (vigatābhijjhā), 362, 364, 391; Nett 13; DhA i.23; PvA 103, 282; Sdhp 56, 69. -- Often combd with °domanassa covetousness & discontent, e. g. at D iii.58, 77, 141, 221, 276; M i.340; iii.2; A i.39, 296; ii.16, 152; iv.300 sq., 457 sq.; v.348, 351; Vbh 105, 193 sq. -- anabhijjhā absence of covetousness Dhs 35, 62. -- See also anupassin, gantha, domanassa, sīla.

Abhijjhātar

Abhijjhātar see abhijjhitar.

Abhijjhāti

Abhijjhāti [cp. abhidhyāti, abhi + jhāyati1; see also abhi- jhāyati] to wish for (acc.), long for, covet S v.74 (so read for abhijjhāti); ger. abhijjhāya J vi.174 (= patthetvā C.). -- pp. abhijjhita.

Abhiṃjhāyati

Abhiṃjhāyati [Sk. abhidhyāyati, abhi + jhāyati¹; see also abhiṃjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhiṃjhāyīṃsu = abhipatthayamāna jhāyīṃsu Sn A 320).

Abhiṃjhālū

Abhiṃjhālū (& °u) (adj.) [cp. jhāyin from jhāyati¹; abhiṃ- hālū with °ālu for °āgu which in its turn is for āyin. The B.Sk. form is abhidyalū, e. g. Divy 301, a curious reconstruction] covetous D i.139; iii.82; S ii.168; iii.93; A i.298; ii.30, 59, 220 (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); v.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

Abhiṃjhiṭṭa

Abhiṃjhiṭṭa v. l. at DhA iv.101 for ajjhiṭṭha.

Abhiṃjhita

Abhiṃjhita [pp. of abhiṃjhāti] coveted, J. vi.445; usually neg. an° not coveted, Vin i.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd2 38); Vv 474 (= na abhikankhita VvA 201).

Abhiṃjhitar

Abhiṃjhitar [n. ag. fr. abhiṃjhita in med. function] one who covets M i.287 (T. abhiṃjhātar, v. l. °itar) = A v.265 (T. °itar, v. l. °ātar).

Abhiññā

Abhiññā (adj.) (usually -- °) [Sk. abhiñña] knowing, pos- sessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in chalabhiñña one

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who possesses the 6 abhiññās Vin iii.88; dandh° of sluggish intellect D iii.106; A ii.149; v.63 (opp. khipp°); mah° of great insight S ii.139. -- Compar. abhiññātara S v.159 (read bhiyyo °bhiññātaro).

Abhiññatā

Abhiññatā (f.) [fr. abhiññā] in cpd. mahā° state or condition of great intelligence or supernormal knowledge S iv.263; V.175, 298 sq.

Abhiññā

Abhiññā¹ (f.) [fr. abhi + jñā, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (abhiññā), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S v.421 = Vin i.10 = S iv.331), the Path + best knowledge and full emancipation (A v.238), the Four Applications of Mindfulness (S v.179) and the Four Steps to Iddhi (S. v.255). The contrary is three times stated; wrong -- doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D iii.131; A iii.325 sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought -- reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final

assurance). This list occurs only at D iii.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D i.89 sq. (trsl. Dial. i.89 sq.); M i.34 (see Buddh. Suttas, 210 sq.); A i.255, 258 = iii.17, 280 = iv.421. At S i.191; Vin ii.16; Pug 14, we have the adj. chaḷabhiññā ("endowed with the 6 Apperceptions"). At S ii.216 we have five, and at S v.282, 290 six abhiññā's mentioned in glosses to the text. And at S ii.217, 222 a bhikkhu claims the 6 powers. See also M ii.11; iii.96. It is from these passages that the list at D iii. has been made up, and called abhiññā's. Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. a.d.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd1 108, 328 (expln. of ñāṇa); Nd2 s. v. and N0. 466; Ps i.35; ii.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs xix.20; DA i.175; DhA ii.49; iv.30; Sdhp 228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 sq. For the phrase sayam abhiññā sacchikatvā and abhiññā -- vosita see abhijānāti. The late phrase yathā abhiññam means 'as you please, according to liking, as you like', J v.365 (= yathādhippāyam yathāruciṃ C.). For abhiññā in the use of an adj. (°abhiññā) see abhiññā.

Abhiññā

Abhiññā2 ger. of abhijānāti.

Abhiññāta

Abhiññāta [pp. of abhijānāti] 1. known, recognised Sn 588 (abhiññeyyaṃ °ṇ). -- 2. (well) -- known, distinguished D i.89 (°kolaññā = pākāṭa -- kulaja DA i.252), 235; Sn p. 115.

Abhiññeyya

Abhiññeyya grd. of abhijānāti.

Abhiṭhāna

Abhiṭhāna (nt.) [abhi + ṭhāna, cp. abhiṭṭhāti; lit. that which stands out above others] a great or deadly crime. Only at Sn 231 = Kh vi.10 (quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parricide, killing an Arahant, causing schisms, wounding a Buddha, following other teachers". For other relations & suggestions see Dhs trsl. 267. -- See also ānantarika.

Abhiṇhaṇ

Abhiṇhaṇ (adv.) [contracted form of abhikkhaṇaṇ] repeat- edly, continuous, often M i.442 (°āpattika a habitual offender), 446 (°kāraṇa continuous practice); Sn 335 (°saṇvāsa continuous living together); J i.190; Pug 32; DhA ii.239; VvA 116 (= abhikkhaṇa), 207, 332; PvA 107 (= abhikkhaṇa). Cp. abhiṇhaso.

Abhiṇhaso

Abhiṇhaso (adv.) [adv. case fr. abhiṇha; cp. bahuso = Sk. bahuśaḥ] always, ever S i.194; Th 1, 25; Sn 559, 560, 998.

Abhitakketi

Abhitakketi [abhi + takketi] to search for Dāvs v.4.

Abhitatta

Abhitatta [pp. of abhi + tapati] scorched (by heat), dried up, exhausted, in phrases uṇha° Vin ii.220; Miln 97, and ghamma° S ii.110, 118; Sn 1014; J ii.223; VvA 40; PvA 114.

Abhitāpa

Abhitāpa [abhi + tāpa] extreme heat, glow; adj. very hot Vin iii.83 (sīsa° sunstroke); M i.507 (mahā° very hot); Miln 67 (mahābhitāpatara much hotter); Pv iv.18 (mahā°, of niraya).

Abhitālita

Abhitālita [abhi + tālita fr. tāleti] hammered to pieces, beaten, struck Vism 231 (muggara°).

Abhitiṭṭhati

Abhitiṭṭhati [abhi + tiṭṭhati] to stand out supreme, to excel, surpass D ii.261; J vi.474 (abhiṭṭhāya = abhibhavitvā C.).

Abhitunna

Abhitunna (tuṇṇa) [not as Morris, J.P.T.S. 1886, 135, suggested fr. abhi + tud, but acc. to Kern, Toev. p. 4 fr. abhi + tūrv. (Cp. turati & tarati² and Ved. turvati). Thus the correct spelling is °tuṇṇa = Sk. abhitūrṇa. The latter occurs as v. l. under the disguise of (sok --)āhituṇḍa for °abhituṇṇa at M. Vastu iii.2]. Overwhelmed, overcome, overpowered S ii.20; Ps i.129 (dukkha°), 164; J i.407; 509 (°tuṇṇa); ii.399, 401; iii.23 (soka°); iv.330; v.268; Sdhp 281.

Abhito

Abhito (indecl.) adv. case fr. prep. abhi etym.]. -- 1. round about, on both sides J vi.535 (= ubhayapassesu C.), 539. -- 2. near, in the presence of Vv 641 (= samīpe VvA 275).

Abhitoseti

Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).

Abhitthaneti

Abhitthaneti [abhi + thaneti] to roar, to thunder J i.330, 332 = Cp. iii.107.

Abhittharati

Abhittharati [abhi + tarati², evidently wrong for abhittarati] to make haste Dh 116 (= turitaturitaṇ sīghasīghaṇ karoti DhA iii.4).

Abhitthavati

Abhitthavati [abhi + thavati] to praise J i.89; iii.531; Dāvs iii.23; DhA i.77; PvA 22; cp. abhitthunati.

Abhitthavana

Abhitthavana (nt.) [fr. prec.] praise Th A 74.

Abhitthunati

Abhitthunati [abhi + thunati; cp. abhitthavati] to praise J i.17 (aor abhitthuniṇsu); cp. thunati 2. -- pp. °tthuta DhA i.88.

Abhida

Abhida¹ (adj.) as attr. of sun & moon at M ii.34, 35 is doubtful in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann trsl. "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (abhijja or abhīta "fearless"?") or does abhida represent Vedic abhidyu heavenly?

Abhida

Abhida² Only in the difficult old verse D ii.107 (= S v.263 = A iv.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3rd sg. fr. bhindati he broke.

Abhidassana

Abhidassana (nt.) [abhi + dassana] sight, appearance, show J vi.193.

Abhideyya

Abhideyya in sabba° at PvA 78 is with v. l. BB to be read sabbapātheyyaṇ.

Abhidosa

Abhidosa (° --) the evening before, last night; °kālakata M i.170 = J i.81; °gata gone last night J vi.386 (= hiyyo paṭhama -- yāme C.).

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Abhidosika

Abhidosika belonging to last night (of gruel) Vin iii.15; Miln 291. See ābhi°.

Abhiddavati

Abhiddavati [abhi + dru, cp. dava²] to rush on, to assail Mhvs 6, 5; Dāvs iii.47.

Abhidhamati

Abhidhamati [abhi + dhamati, cp. Sk. abhi° & api -- dhamati] blow on or at A i.257.

Abhidhamma

Abhidhamma [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin i.64, 68; iv.144; iv.344. Coupled with abhivinaya, D iii.267; M i.272. -- 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the

canonical books. Dpvs v.37; PvA 140. See the detailed discussion at DA i.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.] -- kathā discourse on philosophical or psychological matters, M i.214, 218; A iii.106, 392. See dhammakathā.

Abhidhammika

Abhidhammika see ābhidhammika.

Abhidhara

Abhidhara (adj.) [abhi + dhara] firm, bold, in °māna firm- minded Dh p. 81 (acc. to Morris J.P.T.S. 1886, 135; not verified).

Abhidhāyin

Abhidhāyin (adj.) [abhi + dhāyin fr. dhā] "putting on", designing, calling, meaning Pgdp 98.

Abhidhāreti

Abhidhāreti [abhi + dhāreti] to hold aloft J i.34 = Bu iv.1.

Abhidhāvati

Abhidhāvati [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin ii.195; S i.209; J ii.217; iii.83; DhA iv.23.

Abhidhāvin

Abhidhāvin (adj.) fr. abhidhāvati] "pouring in", rushing on, running J vi.559.

Abhinata

Abhinata [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M i.386 (+ apanata); S i.28 (id.; Mrs. Rh. D. "strained forth", cp. Kindred S i.39). See also apanata.

Abhinadati

Abhinadati [abhi + nadati] to resound, to be full of noise J vi.531. Cp. abhinādita.

Abhinandati

Abhinandati [abhi + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D i.46 (bhāsitaṇ), 55 (id.), 158, 223; M i.109, 458; S i.32 (annaṇ), 57, 14, (cakkhuṇ, rūpe etc.); A iv.411; Th 1, 606; Dh 75, 219; Sn 1054, 1057, 1111; Nd2 82; Miln 25; DA i.160; DhA iii.194 (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanaṇ). -- pp. abhinandita (q. v.). <-> Often in combn. with abhivadati (q. v.).

Abhinandana

Abhinandana (nt.) & °ā (f.) [fr. abhinandati, cp. nandanā], pleasure, delight, enjoyment D i.244; M i.498; J iv.397.

Abhinandita

Abhinandita [pp. of abhinandati] only in an° not enjoyed, not (being) an object of pleasure S iv.213 = It 38; S v. 319.

Abhinandin

Abhinandin (adj.) [fr. abhinandati, cp. nandin] rejoicing at, finding pleasure in (loc. or -- °), enjoying A ii.54 (piyarūpa); esp. freq. in phrase (taṇhā) tatratatrābhinandinī finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra -- tatrābhinandinī M Vastu iii.332] Vin i.10; S v.421; Ps ii.147; Nett 72, etc.

Abhinamati

Abhinamati [abhi + namati] to bend. -- pp. abhinata (q.v.).

Abhinaya

Abhinaya [abhi + naya] a dramatic representation VvA 209 (sākhā°).

Abhinava

Abhinava (adj.) [abhi + nava] quite young, new or fresh Vin iii.337; J ii.143 (devaputta), 435 (so read for accuṇḥa in expln of paccaggha; v.v. ll. abbhūṇḥa & abhiṇḥa); ThA 201 (°yobbana = abhiyobbana); PvA 40 (°saṇḥāna), 87 (= paccaggha) 155.

Abhinādita

Abhinādita [pp. of abhinādeti, Caus. of abhi + nad; see nadati] resounding with (-- °), filled with the noise (or song) of (birds) J v.530 (= abhinadanto C.); PvA 157 (= abhiruda).

Abhinikūjita

Abhinikūjita (adj.) [abhi + nikūjita] resounding with, full of the noise of (birds) J v.232 (of the barking of a dog), 304 (of the cuckoo); so read for °kuṇjita T.). Cp. abhikūjita.

Abhinikkhamati

Abhinikkhamati [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya -- vattho hutvā Sn A 117).

Abhinikkhamana

Abhinikkhamana (nt.) [abhi + nikkhamana] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as mahā° the great renunciation J i.61; PvA 19.

Abhinikkhipati

Abhinikkhipati [abhi + nikkhipati] to lay down, put down Dhs iii.12, 60.

Abhiniggaṇhanā

Abhiniggaṇhanā (f.) [abstr. fr. abhiniggaṇhāti] holding back Vin iii.121 (+ abhinippīlanā).

Abhiniggaṇhāti

Abhiniggaṇhāti [abhi + niggaṇhāti] to hold back, restrain, prevent, prohibit; always in combn. with abhinippīleti M i.120; A v.230. -- Cp. abhiniggaṇhanā.

Abhinindriya

Abhinindriya [vv. ll. at all passages for ahīnindriya] doubtful meaning. The other is expld by Bdhgh at DA i.120 as paripuṇṇ°; and at 222 as avikal -- indriya not defective, perfect sense -- organ. He must have read ahīn°. Abhi -- n -- indriya could only be expld as "with supersenseorgans", i. e. with organs of supernormal thought or perception, thus coming near in meaning to *abhiññindriya; We should read ahīn° throughout D i.34, 77, 186, 195. ii.13; M ii.18; iii.121; Nd2 under pucchā6 (only ahīn°).

Abhininnāmeti

Abhininnāmeti [abhi + ninnāmeti cp. BSk. abhinirṇāmayati Lal. V. 439] to bend towards, to turn or direct to D i.76 (cittaṃ ñāṇa -- dassanāya); M i.234; S i.123; iv.178; Pug 60.

Abhinipajjati

Abhinipajjati [abhi + nipajjati] to lie down on Vin iv.273 (+ abhinisīdati); A iv.188 (in = acc. + abhinisīdati); Pug 67 (id.).

Abhinipatati

Abhinipatati [abhi + nipatati] to rush on (to) J ii.8.

Abhinipāta

Abhinipāta (-- matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha -- matta [cp. Divy 125 śastrābhinipāta splitting open or cutting with a knife].

Abhinipātana

Abhinipātana (nt.) [fr. abhi -- ni -- pāteti in daṇḍa -- sattha° attacking with stick or knife Nd2 5764.

Abhinipātin

Abhinipātin (adj.) [abhi + nipātin] falling on io (-- °) J ii.7.

Abhinipuṇa

Abhinipuṇa (adj.) [abhi + nipuṇa] very thorough, very clever D iii.167.

Abhinippajjati

Abhinippajjati [abhi + nippajjati] to be produced, accrue, get, come (to) M i.86 (bhogā abhinippahajjanti: sic) = Nd2 99 (has n'ābhinippajjanti). -- Cp. abhinipphādeti.

Abhinippata

Abhinippata at J vi.36 is to be read abhinippanna (so v. l. BB.).

Abhinippatta

Abhinippatta at Dhs 1035, 1036 is to be read abhinibbatta.

Abhinippanna

Abhinippanna (& °nippanna) [abhi + nippanna, pp. of °nippajjati] produced, effected, accomplished D ii.223 (siloka); J vi.36 (so read for abhinippata); Miln 8 (pph.).

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Abhinippīlanā

Abhinippīlanā (f.) [abstr. to abhinippīleti, cp. nippīlana] pressing, squeezing, taking hold of Vin iii.121 (+ abhiniggaṇhanā).

Abhinippīleti

Abhinippīleti [abhi + nippīleti] to squeeze, crush, subdue Vism 399; often in combn. with abhiniggaṇhāti M i. 120; A v.230.

Abhinipphatti

Abhinipphatti (f.) [abhi + nipphatti] production, effecting D ii.283 (v. l. °nibbatti).

Abhinipphādeti

Abhinipphādeti [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D i.78 (bhājana - vikatiṅ); Vin ii.183 (iddhiṅ); S v.156, 255; Miln 39.

Abhinibbatta

Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn A iv.40, 401; Nd2 256 (nibbatta abhi° pātubhūta); Dhs 1035, 1036 (so read for° nippatta); VvA 9 (puññānubhāva° by the power of merit).

Abhinibbattati

Abhinibbattati [abhi + nibbattati] to become, to be reproduced, to result Pug 51. -- pp. abhinibbatta. -- Cp. B.Sk. wrongly abhinivartate].

Abhinibbatti

Abhinibbatti (f.) [abhi + nibbatti] becoming, birth, rebirth, D i.229; ii.283 (v. l. for abhinipphatti) S ii.65 (punabbhava°), 101 (id.); iv.14, 215; A v.121; PvA 35.

Abhinibbatteti

Abhinibbatteti [abhi + nibbatteti, caus. of °nibbattati] to produce, cause, cause to become S iii.152; A v.47; Nd2 under jāneti.

Abhinibbijjati

Abhinibbijjati [either Med. fr. nibbindati of vid for *nir- vidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v. l. BB° nibbijjiyātha & °nibbajjiyātha, SnA expls. by vivajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A iv.172 (T. abhinibbajjayātha, vv. ll. °nibbajjeyyātha & °nibbijjayātha); ger. abhinibbijja Th 2, 84.

Abhinibbijjhati

Abhinibbijjhati [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin iii.3; M i.104 = S iii.153 (read° nibbijjheyyun for nibbijjeyyun -- Cp. Buddh. Suttas 233, 234.

Abhinibbidā

Abhinibbidā (f.) [abhi + nibbidā; confused with abhinibb- hidā] disgust with the world, taedium Nett 61 (taken as abhinibbhidā, according to expln. as "padālanā -- paññatti avijj°aṇḍa -- kosānaṇ"), 98 (so MSS, but C. abhinibbidhā).

Abhinibbuta

Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. dīṭṭha dhamm' ābhinibbuta A i.142 = M iii.187; Sn 1087; Nd2 83, and abhinibbutatta of cooled mind Sn 343 (= aparīḍayhamāna -- citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

Abhinibbhidā

Abhinibbhidā (f.) [this the better, although not correct spelling; there exists a confusion with abhinibbidā, therefore spelling also abhinibbidhā (Vin iii.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbheda M Vastu i.272, which is wrongly referred to bhid instead of vyadh.] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin iii.4; M i.104; 357; Nett 98 (C. reading). See also abhinibbidā.

Abhinimantanatā

Abhinimantanatā (f.) [abstr. to abhinimanteti] speaking to, addressing, invitation M i.331.

Abhinimanteti

Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer to D i.61 (āsanena).

Abhinimmadana

Abhinimmadana (nt.) [abhi + nimmadana] crushing, sub- duing, levelling out M iii.132; A iv.189 sq.

Abhinimmita

Abhinimmita [abhi + nimmita, pp. of abhinimmināti] created (by magic) Vv 161 (pañca rathā satā; cp. VvA 79).

Abhinimmināti

Abhinimmināti [abhi + nimmināti, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimīte Divy 166] to create (by magic), produce, shape, make S iii.152 (rūpaṇ); A i.279 (oḷārikaṇ attabhāvaṇ); Nd2 under pucchā6 (rūpaṇ manomayaṇ); VvA 16 (mahantaṇ hatthi -- rāja -- vaṇṇaṇ). -- pp. abhinimmita (q. v.).

Abhiniropana

Abhiniropana (nt.) & ā (f.) [fr. abhiniropeti] fixing one's mind upon, application of the mind Ps i.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. Dhs trsl. ii.19). See also abhiropana.

Abhiniropeti

Abhiniropeti [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33.

Abhinivajjeti

Abhinivajjeti [abhi + nivajjeti] to avoid, get rid of D iii. 113; M i.119, 364, 402; S v.119, 295, 318; A iii.169 sq.; It 81.

Abhinivassati

Abhinivassati [abhi + ni + vassati fr. vṛṣ] lit. to pour out in abundance, fig. to produce in plenty. Cp i.103 (kalyāṇe good deeds).

Abhiniviṭṭha

Abhiniviṭṭha (adj.) [abhi + niviṭṭha, pp. of abhi -- nivisati] "settled in", attached to, clinging on Nd2 152 (gahita parāmaṭṭha a.); PvA 267 (= ajjhāsita Pv iv.84).

Abhinivisati

Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to Nd1 308, 309 (parāmasati +). -- pp. abhiniviṭṭha; cp. also abhinivesa.

Abhinivesa

Abhinivesa [abhi + nivesa, see nivesa2 & cp. nivesana] "settling in", i. e. wishing for, tendency towards (-- °), inclination, adherence; as adj. liking, loving, being given or inclined to D iii.230; M i.136, 251; S ii.17; iii.10, 13, 135, 161, 186 (saṇyojana° iv.50; A iii.363 (paṭhavī°, adj.); Nd2 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchā°), 267 (taṇhā°); Sdhp 71. -- Often combd. with adhiṭṭhāna e. g. S ii.17; Nd2 176, and in phrase idaṇ -- saccō ābhinivesa adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. Cpd. 171 n. 5.

Abhinisīdati

Abhinisīdati [abhi + nisīdati] to sit down by or on (acc.), always combd. with abhinipajjati Vin iii.29; iv.273; A v.188; Pug 67.

Abhinissata

Abhinissata (pp.) [abhi + nissata] escaped Th 1, 1089.

Abhinihata

Abhinihata (pp.) [abhi + nihata] oppressed. crushed, slain J iv.4.

Abhinīta

Abhinīta (pp.) [pp. of abhi -- neti] led to, brought to, obliged by (-- °) M i.463 = Miln 32 (rājā & cora°); M i.282; S iii.93; Th 1, 350 = 435 (vātaroga° "foredone with cramping pains" Mrs. Rk. D.); Pug 29; Miln 362.

Abhinīla

Abhinīla (adj.) [abhi + nīla] very black, deep black, only with ref. to the eyes, in phrase °netta with deep -- black eyes D ii.18; iii.144, 167 sq. [cp. Sp. Av. Ś i.367 & 370 abhinīla -- padma -- netra]; Th 2, 257 (netta ahesuṇ abbinīla -- m -- āyatā).

Abhinīhanati

Abhinīhanati [abhi + nis + han, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M i.119 (in phrase āṇiṇ a. abhinīharati abhinivajjeti).

Abhinīharati

Abhinīharati [abhi + nīharati] 1. to take out, throw out M i.119 (see abhinīhanati). -- 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase ñāṇadassanāya cittaṇ abhinīharati abhininnāmeti D i.76 (= tanninnaṇ tapponaṇ karoti DA i.220, 224; v. l. abhini°) Cp. the latter phrase also in BSk. as abhiṇṇābhinihāra Av. Ś ii.3 (see ref. & note Index p. 221); and the pp. abhinirhṛta (ṛddhiḥ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

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Abhinīhāra

Abhinīhāra [abhi + nīhāra, to abhinīharati; cp. BSk. sarīrā ābhinihāra taking (the body) out to burial, lit. meaning, see note on abhinīharati] being bent on ("downward force" Dhs trsl. 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S iii.267 sq. ("kusala"); A ii.189; iii.311; iv.34 ("kusala"); J i.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps i.61 sq.; ii.121; Nett 26; Miln 216; DhA i.392; ii.82 (kata°).

Abhipattika

Abhipattika (adj.) [fr. abhipatti] one who has attained, attaining (-- °), getting possession of S i.200 (devakañña°).

Abhipatthita

Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

Abhipattheti

Abhipattheti [abhi + pattheti] to hope for, long for, wish for Kh viii.10; SnA 320; DhA i.30. -- pp. abhipatthita (q. v.).

Abhipassati

Abhipassati [abhi + passati] to have regard for, look for, strive after A i.147 (Nibbāṇaṅ); iii.75; Sn 896 (khema°), 1070 (rattamahā°) Nd1 308; Nd2 428; J vi.370.

Abhipātetī

Abhipātetī [abhi + pātetī] to make fall, to bring to fall, to throw J ii.91 (kaṇḍaṇ).

Abhipāruta

Abhipāruta (adj.) [abhi + pāruta, pp. of abhipārupati] dressed Miln 222.

Abhipāleti

Abhipāleti [abhi + pāleti] to protect Vv 8421, cp. VvA 341.

Abhipīlita

Abhipīlita (pp.) [fr. abhipīleti] crushed, squeezed Sdhp 278, 279.

Abhipīleti

Abhipīleti [abhi + pīleti] to crush, squeeze Miln 166. - pp. abhipīlita (q. v.).

Abhipucchati

Abhipucchati [abhi + pucchati] Sk. abhipṛcchati] to ask J iv.18.

Abhipūreti

Abhipūreti [abhi + pūreti] to fill (up) Miln 238; Dāvs iii. 60 (paṇṣūhi).

Abhippakīṇṇa

Abhippakīṇṇa [pp. of abhippakirati] completely strewn (with) J i.62.

Abhippakirati

Abhippakirati [abhi + pakirati] to strew over, to cover (completely) D ii.137 (pupphāni Tathāgatassa sarīraṇ okiranti ajjhokiranti a.); VvA 38 (for abbhokirati Vv 59). <-> pp. abhippakīṇṇa (q. v.).

Abhippamodati

Abhippamodati [abhi + pamodati] to rejoice (intrs.); to please, satisfy (trs, c. acc.) M i.425; S v.312, 330; A v.112; J iii 530; Ps i.95, 176, 190.

Abhippalambati

Abhippalambati [abhi + palambati] to hang down M iii. 164 (olambati ajjholambati a.).

Abhippavassati

Abhippavassati [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °iṇsu poured down). -- pp. abhippavuṭṭha.

Abhippavuṭṭha

Abhippavuṭṭha (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S v.51 (bandhanāni meghena °āni) = A v.127; intrs. M ii.117 (mahāmegho °o there has been a cloudburst).

Abhippasanna

Abhippasanna (adj.) [pp. of abhippasīdati, cp. BSk. abhi- prasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin iii.43; D i.211 (Bhagavati) S i.134; iv.319; v.225, 378; A iii. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. vipprasanna in same meaning.

Abhippasāda

Abhippasāda [abhi + pasāda, cp. BSk. abhiprasāda Av. Š 12 (cittasyu°) & vipprasāda] faith, belief, reliance, trust Dhs 12 ("sense of assurance" trsl., + saddhā), 25, 96, 288; PvA 223.

Abhippasādeti

Abhippasādeti [Caus. of abhippasīdati, cp. BSk. abhipra- sādayati Divy 68, 85, pp. abhiprasādita -- manāḥ Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173 = Vv 212 (manaṇ arahantamhi = cittaṇ pasādeti VvA 105).

Abhippāsāreti

Abhippāsāreti [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin i.179 (pāde).

Abhippasīdati

Abhippasīdati [abhi + pasīdati] to have faith in D i.211 (fut. °issati). -- pp. abhippasanna; Caus. abhippasādeti.

Abhippaharaṇa

Abhippaharaṇa (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. °aṇī fighting, Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassa° the fighting army of k. = samaṇabrāhmaṇāṇaṇ nippothanī antarāyakārī SnA 390).

Abhibyāpeti

Abhibyāpeti [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.

Abhibhakkhayati

Abhibhakkhayati [abhi + bhakkhayati] to eat (of animals) Vin ii.201 (bhinko pankaj a.).

Abhibhava

Abhibhava [fr. abhibhavati] defeat, humiliation SnA 436.

Abhibhavati

Abhibhavati [abhi + bhavati] to overcome, master, be lord over, vanquish, conquer S i.18, 32, 121 (maraṇaṇ); iv. 71 (rāgadose), 117 (kodhaṇ), 246, 249 (sāmikaṇ); J i.56, 280; PvA 94 (= balīyati, vadḍhati). -- fut. abhihessati see abhihāreti 4. -- ger. abhibhuyya Vin i.294; Dh 328; It 41 (māraṇ sasenāṇ); Sn 45, 72 (°cārin), 1097, Nd2 85 (= abhibhavitvā ajjhottharivā, pariyādiyivā); and abhibhavitvā PvA 113 (= pasayha), 136. -- grd. abhibhavanīya to be overcome PvA 57. -- Pass. ppr. abhibhūyamāna being overcome (by) PvA 80, 103. -- pp. abhibhūta (q. v.).

Abhibhavana

Abhibhavana (nt.) [fr. abhibhavati] overcoming, vanquishing, mastering S ii.210 (v. l. BB abhipatthana).

Abhibhavanīyatā

Abhibhavanīyatā (f.) [abstr. fr. abhibhavanīya, grd. of abhi- bhavati] as an° invincibility PvA 117.

Abhibhāyatana

Abhibhāyatana (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see Dial. ii.118; Exp. i.252), detailed identically at all the foll. passages, viz. D ii.110; iii.260 (& 287); M ii.13; A i.40; iv.305, 348; v.61. Mentioned only at S iv.77 (6 stations); Ps i.5; Nd2 466 (as an accomplishment of the Bhagavant); Dhs 247.

Abhibhāsana

Abhibhāsana (nt.) [abhi + bhāsana fr. bhāsa] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tosana C.).

Abhibhū

Abhibhū (n. -- adj.) [Vedic abhibhū, fr. abhi + bhū, cp. abhi- bhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of (-- °) D iii.29; S ii. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārasena -- pamaddana 561), 642. -- Often in phrase abhibhū anabhibhūta aññadatthudasa vasavattin, i. e. unvanquished Lord of all D i 18; iii.135 = Nd2 276; A ii.24; iv.94; It 122; cp. DA i.111 (= abhibhavitvā ṭhito jetṭhakoṇ ham asmīti).

Abhibhūta

Abhibhūta [pp. of abhibhavati] overpowered, overwhelmed, vanquished D i.121; S i.137 (jāti -- jarā°); ii.228 (lābhasakkāra -- silokena); A i.202 (pāpakehi dhammehi); J i.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. an° unconquered, e. g. Sn 934; Nd1 400; & see phrase under abhibhū.

Abhimangala

Abhimangala (adj.) [abhi + mangala] (very) fortunate, lucky, auspicious, in °sammata (of Visākhā) "benedicted", blessed Vin iii.187 = DhA i.409. Opp. avamangala.

Abhimaṇḍita

Abhimaṇḍita (pp. -- °) [abhi + maṇḍita] adorned, embellished, beautified Miln 361; Sdhp 17.

Abhimata

Abhimata (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

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Abhimatthati

Abhimatthati (°eti) & °mantheti [abhi + math or manth, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M i.243 (sikharena muddhāṇaṇ °mantheti); S i.127; Dh 161 (v. l. °nth°); J iv.457 (matthako sikharena °matthiyamāno); DhA iii.152 (= kantati viddhaṇseti). -- 2. to rub, to produce by friction (esp. fire, aggiṇ; cp. Vedic agniṇ nirmanthati) M i.240.

Abhimaddati

Abhimaddati [Sk. abhimardati & °mr̥dnāti; abhi + mṛd] to crush S i.102; A i.198; Sdhp 288.

Abhimana

Abhimana (adj.) [abhi + mano, BSk. abhimana, e. g. M Vastu iii.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J vi.451.

Abhimanāpa

Abhimanāpa (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has atimanāpa).

Abhimantheti

Abhimantheti see abhimatthati.

Abhimāra

Abhimāra [cp. Sk. abhimara slaughter] a bandit, bravo, robber J ii.199; DA i.152.

Abhimukha

Abhimukha (adj.) [abhi + mukha] facing, turned towards, approaching J ii.3 (°ā ahesuṇ met each other). Usually -- ° turned to, going to, inclined towards D i.50 (purattha°); J i.203 (devaloka°), 223 (varaṇa -- rukkha°); ii.3 (nagara°), 416 (Jetavana°); DhA i.170 (tad°); ii.89 (nagara°); PvA 3 (kāma°, opp. vimukha), 74 (uyyāna°). -- nt. °ṇ adv. to, towards J i.263 (matta -- vāraṇe); PvA 4 (āghātana°, may here be taken as pred. adj.); DhA iii.310 (uttara°).

Abhiyācati

Abhiyācati [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd2 86.

Abhiyāti

Abhiyāti [Vedic abhiyāti in same meaning; abhi _ yā] to go against (in a hostile manner, to attack (c. acc.) S i.216 (aor. abhiyaṇsu, v. l. SS abhiyiyiṇsu); DhA iii.310 (aor. abhiyāsi as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).

Abhiyujjhati

Abhiyujjhati [abhi + yujjhati from yudh] to contend, quarrel with J i.342.

Abhiyuñjati

Abhiyuñjati [abhi + yuj] to accuse, charge; intrs. fall to one's share Vin iii.50; iv.304.

Abhiyoga

Abhiyoga [cp. abhiyuñjati] practice, observance Dāvs iv.7.

Abhiyogin

Abhiyogin (adj.) [fr. abhiyoga] applying oneself to, practised, skilled (an augur, sooth sayer) D iii.168.

Abhiyobbana

Abhiyobbana (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).

Abhirakkhati

Abhirakkhati [abhi + rakkhati] to guard, protect J vi.589 (= pāleti C.). Cp. parirakkhati.

Abhirakkhā

Abhirakkhā (f.) [fr. abhirakkhati] protection, guard J i.204 (= ārakkhā 203).

Abhirata

Abhirata (adj.) (-- °) [pp. of abhiramati] found of, indulging in, finding delight in A iv.224 (nekkhamma°); v.175 (id.), Sn 86 (nibbāna°), 275 (vihesa°), 276 (kalaha°); J v.382 (dāna°); PvA 54 (puññakamma°), 61 (satibhavana°), 105 (dānādipuñña°).

Abhiratatta

Abhiratatta (nt.) [abstr. fr. abhirata] the fact of being fond of, delighting in (-- °) J v.254 (kāma°).

Abhirati

Abhirati (f.) [fr. abhi + ram] delight or pleasure in (loc. or -- °) S i.185; iv.260; A v.122; Dh 88. -- an° displeasure, discontent, distaste Vin ii.110; D i.17 (+ paritassanā); S i.185; v.132; A iii.259; iv.50; v.72 sq., 122; J iii.395; DA i.111; PvA 187.

Abhiratta

Abhiratta (adj.) [abhi + ratta] very red J v.156; fig. very much excited or affected with (-- °) Sn 891 (sanditṭhirāgena a.).

Abhiraddha

Abhiraddha (adj.) [pp. of abhi + rādh] propitiated, satisfied A iv.185 (+ attamana).

Abhiraddhi

Abhiraddhi (f.) [fr. abhiraddha] only in neg. an° displeasure, dislike, discontent A i.79; DA i.52 (= kopassṭetaṇ adhivacanā).

Abhiramati

Abhiramati [abhi + ram] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J i.192; iii.189, 393; DhA i.119; PvA 3, 61, 145. -- ppr. act. abhiranto only as nt. °ṇ in adv. phrase yathābhirantaṇ after one's liking, as much as he pleases, after one's heart's content Vin i.34; M i.170; Sn 53. <-> ppr. med. abhiramamāna J iii.188, PvA 162. -- pp. abhirata (q. v.). -- 2nd Caus. abhiramāpeti (q. v.).

Abhiramana

Abhiramana (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.

Abhiramāpana

Abhiramāpana (nt.) [fr. abhiramāpeti, Caus2 of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M iii.132 (gāmante).

Abhiramāpeti

Abhiramāpeti [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J iii.393. -- 2. to delight, amuse, divert J i.61. -- Cp. abhiramāpana.

Abhiravati

Abhiravati [abhi + ravati] to shout out Bu ii.90 = J i.18 (v.99)

Abhirādhita

Abhirādhita [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.

Abhirādhin

Abhirādhin (adj.) (-- °) [fr. abhirādheti] pleasing, giving pleasure, satisfaction J iv.274 (mitta° = ārādhento tosentō C.).

Abhirādheti

Abhirādheti [abhi + rādheti] to please, satisfy, make happy J i.421; DA i.52. -- aor. (pret.) abhirādhayi Vv 315 (= abhirādhesi VvA 130); Vv 6423 (gloss for abhirocayi VvA 282); J i.421; iii.386 (= paritosesi C.). -- pp. abhirādhita.

Abhiruci

Abhiruci (f.) [Sk. abhiruci, fr. abhi + ruc] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).

Abhirucita

Abhirucita (adj.) [pp. fr. abhi + ruc] pleasing, agreeable, liked J i.402; DhA i.45.

Abhiruda

Abhiruda (adj. -- °) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara°), 1113 (mayūra -- koñca°); J iv.466 (adāsakunta°); v.304 (mayūra -- koñca°); vi.172 (id., = upagīta C.), 272 (sakunta°; = abhigīta C.), 483 (mayūra -- koñca°), 539; Pv ii.123 (haṇsa -- koñca°; = abhinādita PvA 157). -- The form abhiruta occurs at Th 1, 49.

Abhirūpa

Abhirūpa (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniyaṃ angapaccanga SnA 383); J i.207; Pug 52; DA i.281 (= aññehi manussehi adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty abhirūpa dassanīya pāsādika (+ paramāya vanṇa -- pokkharatāya samannāgata), e. g. Vin i.268; D i.47, 114, 120; S ii.279; A ii.86, 203; Nd2 659; Pug 66; DhA i.281 (compar.); PvA 46.

Abhirūḷha

Abhirūḷha [pp. of abhirūhati] mounted, gone up to, ascended J v.217; DhA i.103.

Abhirūhati

Abhirūhati (abhiruhati) [abhi + ruh] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J i.259; ii.388; iii.220; iv.138 (navañ); vi.272 (peculiar aor. °rucchi with ābhi metri causa; = abhirūhi C.); DA i.253. -- ger. abhiruyha J iii.189; PvA 75, 152 (as v. 1.; T. has °ruyhitva), 271 (nāvañ), & abhirūhitvā J i.50 (pabbatā) ii.128.

Abhirūhana

Abhirūhana (nt.) [BSk. °rūhana, e. g. M Vastu ii.289] climbing, ascending, climb Miln 356.

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Abhiroceti

Abhiroceti [abhi + roceti, Caus. of ruc] 1. to like, to find delight in (acc.), to desire, long for J iii.192; v.222 (= roceti); Vv 6423 (vataṇ abhirocayi = abhirocesi ruccitvā pūresi ti attho; abhirādhayi ti pi pātho; sādhesi nipphādesi ti attho VvA 282). -- 2. to please, satisfy, entertain, gladden Vv 6424 (but VvA 292:

abhibhavitvā vijjotati, thus to no. 3). -- 3. v. 1. for atiroceti (to surpass in splendour) at Vv 8112, cp. also no. 2.

Abhiropana

Abhiropana (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted to Ps ii. only) Ps ii.82 (v. 1. abhiniropana), 84, 93, 115 (buddhi°), 142 (°virāga), 145 (°vimutti), 216 (°abhisamaya). See also abhiniropana.

Abhiropeti

Abhiropeti [abhi + ropeti, cp. Sk. adhiropayati, Caus. of ruh] to fix one's mind on, to pay attention, to show reverence, to honour Vv 377 (aor. °ropayi = ropesi VvA 169), 3710 (id.; = pūjaṇ kāresi VvA 172), 604 (= pūjesi VvA 253); Dāvs v.19.

Abhilakkhita

Abhilakkhita (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + lakṣ] fixed, designed, inaugurated, marked by auspices J iv.1; DA i.18.

Abhilakkhitatta

Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.

Abhilanghati

Abhilanghati [abhi + langhati] to ascend, rise, travel or pass over (of the moon traversing the sky) J iii.364; vi.221.

Abhilambati

Abhilambati [abhi + lambati] to hang down over (c. acc.) M iii.164 = Nett 179 (+ ajjholambati); J v.70 (papātaṇ), 269 (Vetaraṇiṇ). -- pp. abhilambita (q. v.).

Abhilambita

Abhilambita (adj.) [pp. of abhilambati] hanging down J v.407 (nīladuma°).

Abhilāpa

Abhilāpa [fr. abhi + lap] talk, phrasing, expression Sn 49 (vācābhiḷāpa making phrases, talking, idle or objectionable speech = tiracchanakathā Nd2 561); It 89 (? reading abhiḷāpāyaṇ uncertain, vv. ll. abhipāyaṇ abhiḷāpāyaṇ, abhisāpāyaṇ, abhisapāyaṇ, atisappāyaṇ. The corresp. passage S iii.93 reads abhisapayaṇ: curse, and C. on It 89 expls. abhiḷāpo ti akkoso, see Brethren 376 n. 1); Dhs 1306 = Nd2 34 (as exegesis or paraphrase of adhivacana, combd. with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA i.20, 23, 281; DhsA 51.

Abhilāsa

Abhilāsa [Sk. abhilāṣa, abhi + laṣ] desire, wish, longing PvA 154.

Abhilekheti

Abhilekheti [Caus. of abhi + likh] to cause to be inscribed Dāvs v.67 (cāritta -- lekhaṇ °lekhayī).

Abhilepana

Abhilepana (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd2 88 = laggana "sticking to", bandhana, upakkilesa).

Abhivagga

Abhivagga [abhi + vagga] great mass (?), superior force (?), only in phrase °ena omaddati to crush with sup. force or overpower M i.87 = Nd2 1996.

Abhivañcana

Abhivañcana (nt.) [abhi + vañc] deceit, fraud Dāvs iii.64.

Abhivaṭṭa

Abhivaṭṭa [pp. of abhivassati, see also abhivutṭha] rained upon Dh 335 (gloss °vutṭha; cp. DhA iv.45); Miln 176, 197, 286. -- Note. Andersen P. R. prefers reading abhivaḍḍha at Dh 335 "the abounding Bīraṇa grass").

Abhivaḍḍhati

Abhivaḍḍhati [Vedic abhivardhati, abhi + vṛdh] 1. to increase (intrans.) D i.113, 195 (opp. hāyati); M ii.225; A iii.46 (bhogā a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. -- 2. to grow over or beyond, to outgrow J iii.399 (vanaspatiṇ). -- pp. abhivaḍḍha & °vuddha (q.v.).

Abhivaḍḍhana

Abhivaḍḍhana (adj. -- nt.) [fr. abhivaḍḍhati] increasing (trans.), augmenting; f. °ī Sdhp 68.

Abhivaḍḍhi

Abhivaḍḍhi (f.) [cp. Sk. abhivṛddhi, fr. abhi + vṛdh] increase, growth Miln 94. -- See also abhivuddhi.

Abhivaṇṇita

Abhivaṇṇita [pp. of abhivanneti] praised Dpvs i.4.

Abhivaṇṇeti

Abhivaṇṇeti [abhi + vanneti] to praise Sdhp 588 (°ayī). - pp. abhivaṇṇita.

Abhivadati

Abhivadati [abhi + vadati] 1. to speak out, declare, promise J i.83 = Vin i.36; J vi.220. -- 2. to speak (kindly) to, to welcome, salute, greet. In this sense always combined with abhinandati, e. g. at M i.109, 266, 458; S iii.14; iv.36 sq.; Miln 69. -- Caus. abhivādeti.

Abhivandati

Abhivandati [abhi + vandati] to salute respectfully, to honour, greet; grd. °vandanīya Miln 227.

Abhivassaka

Abhivassaka (adj.) [fr. abhivassati] raining, fig. shedding, pouring ont, yielding VvA 38 (puppha°).

Abhivassati

Abhivassati [abhi + vassati from vr̥ṣ] to rain, shed rain, pour; fig. rain down, pour out, shed D iii.160 (ābhivassaṇ metri causa); A iii.34; Th 1, 985; J i.18 (v.100; pupphā a. stream down); cp. iii.106; Miln 132, 411. <-> pp. abhivaṭṭa & abhivuṭṭha (q. v.). -- Caus. II. abhivassāpeti to cause (the sky to) rain Miln 132.

Abhivassin

Abhivassin (adj.) = abhivassaka It 64, 65 (sabbattha°).

Abhivādana

Abhivādana (nt.) [fr. abhivādeti] respectful greeting, salu- tation, giving welcome, showing respect or devotion A ii.180; iv.130, 276; J i.81, 82, 218; Dh 109 (°sīlin of devout character, cp. DhA ii.239); VvA 24; Sdhp 549 (°sīla).

Abhivādeti

Abhivādeti [Caus. of abhivadati] to salute, greet, welcome, honour Vin ii.208 sq.; D i.61; A iii.223; iv.173; Vv 15 (abhivādayiṇ aor. = abhivādanāṇ kāresiṇ vandiṇ VvA 24); Miln 162. Often in combn with padakkhiṇaṇ karoti in sense of to bid goodbye, to say adieu, farewell, e. g. D i.89, 125, 225; Sn 1010. -- Caus. II. abhivādāpeti to cause some one to salute, to make welcome Vin ii.208 (°etabba).

Abhivāyati

Abhivāyati [abhi + vāyati; cp. Sk. abhivāti] to blow through, to pervade Miln 385.

Abhivāreti

Abhivāreti [abhi + vāreti, Caus. of vr̥] to hold back, refuse, deny J v.325 (= nivāreti C.).

Abhivāheti

Abhivāheti [abhi + vāheti, Caus. of vah] to remove, to put away Bu x.5.

Abhivijayati

Abhivijayati (& vijināti) [abhi + vijayati] to overpower, to conquer. Of °jayati the ger. °jiya at D i.89, 134; ii.16. Of °jināti the pres. 3rd pl. °jinanti at Miln 39; the ger. °jinitvā at M i.253; Pug 66.

Abhiviññāpeti

Abhiviññāpeti [abhi + viññāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin iii.18 (purāṇadutiyaikāya methunaṇ dhammaṇ abhiviññāpesi).

Abhivitarati

Abhivitarati [abhi + vitarati] "to go down to", i. e. give in, to pay heed, observe Vin i.134 and in ster. expln. of sañcicca at Vin ii.91; iii.73, 112; iv.290.

Abhivinaya

Abhivinaya [abhi + vinaya] higher discipline, the refinements of discipline or Vinaya; combd. with abhidhamma, e. g. D iii.267; M i.472; also with vinaya Vin v.1 sg.

Abhivindati

Abhivindati [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

Abhivisiṭṭha

Abhivisiṭṭha (adj.) [abhi + visiṭṭha] most excellent, very distinguished DA i.99, 313.

Abhivissajjati

Abhivissajjati [abhi + vissajjati] to send out, send forth, deal out, give D iii.160.

Abhivissattha

Abhivissattha [abhi + vissattha, pp. of abhivissasati, Sk. abhiviśvasta] confided in, taken into confidence M ii.52 (v. l. °visatṭha).

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Abhivutṭha

Abhivutṭha [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

Abhivuḍḍha

Abhivuḍḍha [pp. of abhivaḍḍhati, see also °vuddha] in- creased, enriched PvA 150.

Abhivuddha

Abhivuddha [pp. of abhivaḍḍhati, see also °vuddha] grown up Miln 361.

Abhivuddhi

Abhivuddhi (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] in- crease, growth, prosperity Miln 34.

Abhiveṭheti

Abhivetheti: Kern's (Toev. s. v.) proposed reading at J v.452 for ati°, which however does not agree with C. expln. on p. 454.

Abhivedeti

Abhivedeti [abhi + Caus. of vid] 1. to make known, to communicate Dāvs v.2, 11. -- 2. to know J vi.175 (= jānāti C.).

Abhivihacca

Abhivihacca [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M i.317 = S iii.156; v.44 = It 20.

Abhivyāpeti

Abhivyāpeti see abhibyāpeti.

Abhisajvisati

Abhisajvisati [abhi + sajvisati]. Only in abhisajvisseyya- gattaṇ (or -- bhastaṇ or -- santuṇ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) ‘ a bag of skin with carrion filled ’.

Abhisajṣati

Abhisajṣati [Vedic abhiśajṣati, abhi + śajṣ] to execrate, revile, lay a curse on J v.174 (°sajṣittha 3rd sg. pret. med. = paribhāsi C.) -- aor. abhisasi J vi.187, 505, 522 (= akkosi C.), 563 (id.). -- pp. abhisattha. Cp. also abhisajṣati.

Abhisajṣanā

Abhisajṣanā (f.) [° abhisajṣati] is doubtful reading at Vv 6410; meaning "neighing" (of horses) VvA 272, 279.

Abhisankhata

Abhisankhata (adj.) [abhi + sankhata, pp. of abhisan- kharoti] prepared, fixed, made up, arranged, done M i.350; A ii.43; v.343; J i.50; Nd1 186 (kappita +); PvA 7, 8.

Abhisankharoti

Abhisankharoti (& °khāreti in Pot.) [abhi + sankharoti] to prepare, do, perform, work, get up Vin i.16 (iddhṇ abhisankhāraṇ °khāreyya); D i.184 (id.); S ii.40; iii.87, 92; iv.132, 290; v.449; A i.201; Sn 984 (ger. °itvā: having got up this curse, cp. SnA 582); PvA 56 (iddhṇ abhisankhāraṇ), 172 (id.), 212 (id.). -- pp. abhisankhata (q. v.).

Abhisankhāra

Abhisankhāra [abhi + sankhāra] 1. putting forth, perform- ance, doing, working, practice: only in two combns., viz. (a) gamiya° (or gamika°) a heathenish practice Vin i.233; A iv.180, & (b) iddha° (= iddhi°) working of supernormal powers Vin i.16; D i.106; S iii.92; iv.289; v.270; Sn p. 107; PvA 56, 172, 212. -- 2.

preparation, store, accumulation (of kamma, merit or demerit), substratum, state (see for detail sankhāra) S iii.58 (an°); Nd1 334, 442; Nd2 s. v.; Vbh 135 (puñña° etc.), 340; DhsA 357 (°viññāna "storing intellect" Dhs trsl. 262).

Abhisankhārika

Abhisankhārika (adj.) [fr. abhisankhāra] what belongs to or is done by the sankhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin ii.77 = iii.160; Sdhp 309 (sa °paccaya).

Abhisankhipati

Abhisankhipati [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

Abhisanga

Abhisanga [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] I. sticking to, cleaving to, adherence to J v.6; Nett 110, 112; DhsA 129 (°hetukaṇ dukkhaṇ) 249 (°rasa).

Abhisangin

Abhisangin (adj.) [fr. abhisanga] cleaving to (-- °) Sdhp 566.

Abhisajjati

Abhisajjati [abhi + sañj; cp. abhisanga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisanga 2) D i.91 (= kodha -- vasena laggati DA i.257); iii.159; J iii.120 (+ kuppatti); iv.22 (abhisajji kuppī vyāpajji, cp. BSk. abhiṣajyate kupyati vyāpadyate. Av. Ś i.286); v.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana -- vasena laggapeyya DhA iv.182); Pug 30, 36. <-> See also abhisajjana & abhisajjanā.

Abhisajjana

Abhisajjana (nt. -- adj.) [abstr. fr. abhisajjati in meaning of abhisanga 2] only as adv. f. °nī Ep. of vācā scolding, abusing, cursing A v.265 (para°). Cp. next.

Abhisajjanā

Abhisajjanā (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its combn. with vācā ābhilāpa indicates, but is expld. both by Nd2 & Bdgh. as "sticking to, cleaving, craving, desire" (= taṇhā), after the meaning of abhisanga. See Nd2 89 & 107; SnA 98 (sineha -- vasena), cp. also the compromise -- expln by Bdgh. of abhisajjati as kodha -- vasena laggati (DA i.257).

Abhisāñcināti

Abhisāñcināti (& °cayati) [abhi + sañcināti] to accumulate, collect (merit) Vv 476 (Pot. °sañceyyaṇ = °sañcineyyaṇ VvA 202).

Abhisāñcetayita

Abhisañcetayita [pp. of abhisañceteti] raised into consciousness, thought out, intended, planned M i.350; S ii. 65; iv.132; A v.343.

Abhisañceteti

Abhisañceteti [abhi + sañceteti or °cinteti] to bring to consciousness, think out, devise, plan S ii.82. -- pp. abhisañcetayita (q. v.).

Abhisaññā

Abhisaññā (f.). Only in the compound abhi -- saññā -- nirodha D i.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means ‘trance’. It is an expression used, not by Buddhists, but by certain wanderers. See saññā -- vedayita -- nirodha.

Abhisaññūhati

Abhisaññūhati [abhi + saññūhati, i. e. saṇ -- ni -- ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. abhisankhipati.

Abhisata

Abhisata [pp. of abhisarati, abhi + sṛ to flow] 1. (med.) streamed forth, come together J vi.56 (= sannipatita C.). <-> 2. (pass.) approached, visited Vin i.268.

Abhisatta

Abhisatta [pp. of abhisapati, cp. Sk. abhiśapta, fr. abhi + śap] cursed, accursed, railed at, reviled J iii.460; v.71; SnA 364 (= akkuṭṭha); VvA 335.

Abhisattha

Abhisattha [pp. of abhisatṣati] cursed, accursed Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by a curse). Morris J P T S. 1886, 145 gives the commentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (Toev. s. v.) ‘hurried up’ seems to us impossible.

Abhisaddahati

Abhisaddahati [abhi + saddahati, cp. Sk. abhiśraddadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S v.226; Th 1, 785; Pv iv.113, 125 (°saddaheyya = paṭiñeyya PvA 226); Nett 11; Miln 258; PvA 26; Dāvs iii.58.

Abhisantāpeti

Abhisantāpeti [ahhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M i.121.

Abhisanda

Abhisanda [abhi + sanda of syad, cp. BSk. abhisyanda, e. g. M Vastu ii.276] outflow, overflow, yield, issue, result; only in foll. phrases: cattāro puññā ābhisandā kusalā ābhisandā (yields in merit) S v.391 sq.; A ii.54 sq.; iii.51, 337; vi.245, & kammā ābhisanda result of kamma Miln 276. -- Cp. abhisandana.

Abhisandana

Abhisandana (nt.) [= abhisanda] result, outcome, con- sequence Ps i.17 (sukhassa).

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Abhisandahati

Abhisandahati [abhi + sandahati of saṇ + dhā] to put together, to make ready Th 1, 151; ger. abhisandhāya in sense of a prep. = on account of, because of J ii.386 (= paṭicca C.).

Abhisandeti

Abhisandeti [abhi + sandeti, Caus. of syad] to make over- flow, to make full, fill, pervade D i.73, 74.

Abhisanna

Abhisanna (adj.) [pp. of abhisandati = abhi + syand, cp. Sk. abhisanna] overflowing, filled with (-- °), full Vin i. 279 ("kāya a body full of humours, cp. ii.119 & Miln 134); J i.17 (v.88; pītiyā); Miln 112 (duggandha°).

Abhisapati

Abhisapati [abhi + sapati, of śap] to execrate, curse, ac- curse Vin iv.276; J iv.389; v.87; DhA i.42. -- pp. abhisatta.

Abhisapana

Abhisapana (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read for abhisampanna).

Abhisamaya

Abhisamaya [abhi + samaya, from sam + i, cp. abhisameti & sameti; BSk. abhisamaya, e. g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term Kvu trsl. 381 sq. -- Esp. in full phrases: attha° grasp of what is proficient S i.87 = A iii.49 = It 17, cp. A ii.46; ariyasaccāṇa a. full understanding of the 4 noble truths S v.415, 440, 441 [cp. Divy 654: anabhisamitāṇaṃ caturnāṇa āryasatyāṇaṇa a.]; Sn 758 (sacca° = saccā āvabodha SnA 509); Miln 214 (catusacc°); Sdhp 467 (catusacc°), 525 (saccāṇa); dhammā ābhisamaya full grasp of the Dhamma, quasi conversion [cp. dharmā ābhisamaya Divy 200] S ii.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; sammā -- mānā ābhisamaya full understanding of false pride in ster. phrase "acchecchi (for acchejji) taṇhaṇ, vivattayi saññojanaṇ sammāmānābhisamayā antam akāsi dukkhassa" at S iv.205, 207, 399; A iii.246, 444; It 47; cp. māna° S i.188 = Th 2, 20 (tato mānābhisamayā upasanto carissasi, trsl. by Mrs. Rh. D. in K. S. 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways calm and serene"); Sn 342 (expld. by mānassa abhisamayo khayō vayo pahāṇaṇ SnA 344). Also in foll. passages: S ii.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Saṇyutta); Sn 737 (phassa°, expld. ad sensum but not at verbum by phassa -- nirodha SnA 509); Ps ii.215; Pug 41; Vv 1610 (= saccapaṭivedha VvA 85); DA i.32; DhA

i.109; VvA 73 (bhāvana°), 84 (sacchikiriya°); Dpvs i.31. -- anabhisamaya not grasping correctly, insufficient understanding, taken up wrongly S iii.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsls. "lack of coordination").

Abhisamāgacchati

Abhisamāgacchati [abhi + sam + āgacchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

Abhisamācārika

Abhisamācārika (adj.) [abhi + samācārika, to samācāra] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of sikkhā Vin v.181; A ii.243 sq.; of dhamma M i.469; A iii.14 sq.; 422.

Abhisamikkhati

Abhisamikkhati (& °ekkhati), [abhi + sam + īks, cp. sa- mikkhati] to behold, see, regard, notice J. iv.19 (2nd sg. med. °samekkhase = olokesi C.). -- ger. °samikkha & °samekkha [B.Sk. °samīkṣya, e.g. Jtm. p. 28, 30 etc.] J v.340 (°samikkha, v. l. sañcikkha = passitvā C.); 393, 394 (= disvā C.).

Abhisameta

Abhisameta [pp. of abhisameti, fr. abhi + sam + i, taken as caus. formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or realised, understood, mastered S v.128 (dhamma a.), 440 (anabhisametāni cattāri ariyasaccāni, cp. Divy 654 anabhisamitāni c.a.); A iv.384 (appattaṇ asacchikataṇ +).

Abhisametāvin

Abhisametāvin (adj.) [possess. adj. -- formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or penetration, possessing complete insight (of the truth) Vin iii.189; S ii.133; v.458 sq.

Abhisameti

Abhisameti [abhi + sameti, sam + i; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. °samiṇsu & °samesuṇ, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatyāni a.] to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccābhisamayaṇ abhisameti). Freg. in combn. abhisambujjhati, abhisameti; abhisambujjhitvā abhisametvā, e. g. S ii.25; iii.139; Kvu 321. -- fut. °samessati S v.441. -- aor. °samiṇsu Miln 350; °samesuṇ S v.415. -- ger. °samecca (for °icca under influence of °sametvā as caus. form.; Trenckner's expln. Notes 564 is unnecessary & hardly justifiable) S v.438 (an° by not thoroughly understanding); A v.50 (sammāattha° through complete realisation of what is proficient); Sn 143 (= abhisamāgantvā KhA 236); and °sametvā S ii.25; iii.139. -- pp. abhisameta (q.v.).

Abhisampanna

Abhisampanna at PvA 144 is wrong reading for v. l. abhisapana (curse).

Abhisamparāya

Abhisamparāya [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: kā gati ko abhisamparāyo (as hendiadys) ‘ what fate in the world -- to -- come ’, D ii.91; Vin i.293; S iv.59, 63; v.346, 356, 369; DhA i.221. -- evaṇ -- gatika evanabhisamparāya (adj.) "leading to such & such a revirn, such & such a future state" D i.16, 24, 32, 33 etc. (= evaṇ -- vidhā paralokā ti DA i.108). -- abhisamparāyaṇ (acc. as adv.) in future, after death A i.48; ii.197; iii.347; iv.104; Pv iii.510 (= punabbhave PvA 200). -- diṭṭhe cōeva dhamme abhisamparāyaṇ ca "in this world and in the world to come" A ii.61; Pug 38; Miln 162; PvA 195 etc. (see also diṭṭha). -- Used absolutely at PvA 122 (= fate).

Abhisambujjhati

Abhisambujjhati [abhi + sambujjhati] to become wide- awake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiṇ) D iii.135; It 121. aor. °sambujjhi S v.433; PvA 19. In combn. abhisambujjhati abhisameti, e. g. S. ii.25; iii.139. -- ppr. med. °sambudhāna; pp. °sambuddha -- Caus. °sambodheti to make awake, to awaken, to enlighten; pp. °bodhita.

Abhisambujjhana

Abhisambujjhana (nt.) = abhisambodhi J i.59.

Abhisambuddha

Abhisambuddha [pp. of abhisambujjhati] (a) (pass.) realised, perfectly understood D iii.273; S iv.331; It 121. an° not understood M i.71, 92, 114, 163, 240. -- (b) (med.) one who has come to the realisation of the highest wisdom, fully -- awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin i.1; D ii.4; M i.6 (sammāsambodhiṇ); S i.68, 138, 139 & passim PvA 94, 99.

Abhisambuddhatta

Abhisambuddhatta (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S v.433.

Abhisambudhāna

Abhisambudhāna (adj.) [formation of a ppr. med. fr. pp. abhsam + budh instead of abhisam + bujjh°] awaking, realising, knowing, understanding Dh 46 (= bujjhanto jānanto ti attho DhA i.337).

Abhisambodhi

Abhisambodhi (f.) [abhi + sambodhi] the highest enlight- enment J i.14 (parama°). Cp. abhisambujjhana and (sammā --) sambodhi.

Abhisambodhita

Abhisambodhita (adj.) [pp. of abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bhagavā).

Abhisambhava

Abhisambhava [fr. abhisambhavati] only in dur° hard to overcome or get over, hard to obtain or reach, troublesome S v.454; A v.202; Sn 429, 701; J v.269, vi.139, 439.

Abhisambhavati (°bhoti)

Abhisambhavati (°bhoti) [abhi + sambhavati] "to come up to", i. e. to be able to (get or stand or overcome); to attain, reach, to bear A iv.241; Th 1, 436; Nd1 471,

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485; J iii.140; v.150, 417; vi.292, 293, 507 (fut. med. °sambhossañ = sahissāmi adhvāsessāmi C.); Ps ii.193. <-> ger. °bhutvā Th 1, 1057 & °bhavitvā Sn 52 (cp. Nd2 85). -- aor. °bhosi D ii.232. -- grd. °bhavanīya D ii.210; Ps ii.193. -- See also abhisambhuṇāti.

Abhisambhuṇāti

Abhisambhuṇāti [considered to be a bastard form of abhi- sambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq.] to be able (to get or reach); only in neg. ppr. anabhisambhuṇanto unable D i.101 (= asampāpuṇanto avisahamāno vā DA i.268); Nd1 77, 312.

Abhisambhū

Abhisambhū (adj.) [fr. abhi + sam + bhū] getting, attaining (?) D ii.255 (lomahaṇṣa°).

Abhisambhūta

Abhisambhūta [pp. of abhisambhavati] attained, got Sdhp 556.

Abhisammati

Abhisammati [abhi + śam, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J vi.420 (pp. abhisammanto for °śammento? Reading uncertain).

Abhisara

Abhisara [fr. abhi + sarati, of sṛ to go] retinue J v.373.

Abhisallekhika

Abhisallekhika (adj.) [abhi + sallekha + ika] austere, stern, only in f. °ā (scil. kathā) A iii.117 sq.; iv.352, 357; v.67.

Abhisavati

Abhisavati (better °ssavati?) [abhi + savati, of sru] to flow towards or into J vi.359 (nājjo Gangaṇ a.).

Abhisasi

Abhisasi aor. of abhisatṣati (q. v.).

Abhisādheti

Abhisādheti [abhi + sādheti] to carry out, arrange; to get; procure, attain J vi.180; Miln 264.

Abhisāpa

Abhisāpa [abhisapati] a curse, anathema S iii.93 = It 89 (which latter reads abhilāpa and It A expls. by akkosa: see vv. ll. under abhilāpa & cp. Brethren 376 n. 1.); Th 1,1118.

Abhisāriyā

Abhisāriyā (f.) [Sk. abhisārikā, fr. abhi + sṛ] a woman who goes to meet her lover J iii.139.

Abhisāreti

Abhisāreti [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J vi.377.

Abhisīṣati

Abhisīṣati [= abhisāṣati, abhi + śaṣ. As to Sk. śaṣ > P. siṣ cp. āsiṣati, as to meaning cp. nature of prayer as a solemn rite to the "infernal", cp. im -- precare], to utter a solemn wish, Vv 8118 (aor. °sīsi. v. l. °sisi. VvA 316 expls. by icchi sampāṭicchi).

Abhisīṇcati

Abhisīṇcati [abhi + siṇcati fr. sic to sprinkle; see also āsiṇcati & ava°, Vedic only ā°] to sprinkle over, fig. to anoint (King), to consecrate A i.107 (Khattiyo ābhisekena) J i.399 (fig. °itvā ger. ii.409 (id.); vi.161 (id.); Nd1 298; Miln 336 (amatena lokaṃ abhisīṇci Bhagavā); PvA 144 (read abhisīṇci cimillikaṇ ca . . .)) -- Pass. abhisīṇcati Miln 359. -- pp. abhisitta. -- Caus. abhisececi.

Abhisitta

Abhisitta [pp. of abhisīṇcati, Sk. °sikta] 1. sprinkled over, anointed Sn 889 (manasā, cp. N1 298); Miln 336 (amatena loka a.). -- 2. consecrated (King), inaugurated (more freq. in this conn. is avasitta), Vin iii.44; A i.107 (Khattiyo Khattiyehi Khattiyo ābhisekena a.); ii.87 (v.l. for avasitta, also an°).

Abhiseka

Abhiseka [fr. abhi + sic, cp. Sk. abhiṣeka] anointing, consecration, inauguration (as king) A i.107 (cp. abhisitta); ii.87 read abhiseka -- anabhisitto; J ii.104, 352; DhA i.350; PvA 74. Cp. ābhisekika.

Abhisecana

Abhisecana (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka°). -- (b) consecration J ii.353.

Abhisececi

Abhisececi [caus. of abhisīṇcati] to cause to be sprinkled or inaugurated J v.26. (imper. abhiseceyassu).

Abhisevanā

Abhisevanā (f.) [abhi + sevana fr. sev] pursuit, indulgence in (-- °) Sdhp 210 (pāpakamma°).

Abhissara

Abhissara (adj.) [abhi + issara] only neg. an° in formula atāṇo loko anabhissaro "without a Lord or protector" M ii.68 (v.l. °abhisaro); Ps i.126 (v.l. id.).

Abhihaṅsati

Abhihaṅsati [abhi + haṅsati fr. hr̥ṣ] 1. (trs.) to gladden, please, satisfy S iv.190 (abhihaṭṭhuṇ); A v.350 (id.). <-> 2. (intr.) to find delight in (c. acc.), to enjoy S v.74 (rūpaṇ manāpaṇ); A iv.419 sq. (T. reads °hiṅsamāna jhānaṇ v.l. °hisamāna).

Abhihaṭa

Abhihaṭa [pp. of abhiharati] brought, offered, presented, fetched D i.166 = Pug 55 (= puretaraṇ gahetvā āhaṭaṇ bhikkhaṇ Pug A 231); DhA ii.79.

Abhihaṭṭhuṇ

Abhihaṭṭhuṇ [ger. of abhiharati]. Only in praise abhihaṭṭhuṇ pavāreti, to offer having fetched up. M. i.224; A v.350, 352; S iv.190, v.53, 300. See note in Vinaya Texts ii.440.

Abhihata

Abhihata [pp. of abhihanati] hit, struck PvA 55.

Abhihanati

Abhihanati (& °hanti) [abhi + han] 1. to strike, hit PvA 258. -- 2. to overpower, kill, destroy J v.174 (inf. °hantu for T. hantuṇ). -- pp. abhihata (q. v.).

Abhiharati

Abhiharati [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ābharati] -- 1. to bring (to), to offer, fetch D iii.170; J i.54, 157; iii.537; iv.421; DA i.272. -- 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā°] A i.198. -- Pass. abhihariyati VvA 172 (for abhiharati of Vv 3710; corresp. with ābhata VvA 172). -- pp. abhihaṭa (q.v.). -- Caus. abhihāreti 1. to cause to be brought, to gain, to acquire D ii.188 = 192 = 195 Th 1, 637; J iv.421 (abhihārayaṇ with gloss abhibhārayiṇ). -- 2. to betake oneself to, to visit, take to, go to Sn 414 (Paṇḍavaṇ °hāresi = āruhi Sn A 383), 708 (vanantaṇ abhihāraye = vanaṇ gaccheyya SnA 495); Th 2, 146 (aor. °hārayiṇ; uyyānaṇ = upanesi ThA 138). -- 3. to put on (mail), only in fut. abhihessati J iv.92 (kavacaṇ; C. expls. wrongly by °hanissati bhindissati so evidently taking it as abhibhavissati). -- 4. At J vi.27 kiṇ yobbanena ciṇṇena yaṇ jarā abhihessati the latter is fut. of abhibhavati (for °bhavissati) as indicated by gloss abhibhuyyati.

Abhihāra

Abhihāra [fr. abhiharati] bringing, offering, gift S i.82; Sn 710; J i.81 (āsanā).

Abhihiṅsati

Abhihiṅsati spurious reading at A iv.419 for °haṅsati (q.v.).

Abhihiṅsanā

Abhihiṇṣanā (& °ṇ) [for abhihesanā cp. P. hesā = Sk. hreṣā, & hesitaṇ] neighing Vv 6410 = VvA 279 (gloss abhihesana). See in detail under abhiṣaṇsanā.

Abhihīta

Abhihīta S i.50. Read abhiḡita with SS. So also for abhihita on p. 51. ‘ So enchanted was I by the Buddha's rune ’. The godlet ascribes a magic potency to the couplet.

Abhihesana

Abhihesana see abhihiṇṣanā.

Abhihessati

Abhihessati see abhihāreti 3 & 4.

Abhīta

Abhīta (adj.) [a + bhīta] fearless J vi.193. See also abhida 1.

Abhīruka

Abhīruka (adj.) [a + bhīru + ka] fearless DA i.250.

Abhumma

Abhumma (adj.) [a + bhumma] groundless, unfounded, un- substantial, J v.178; vi.495.

Abhūta

Abhūta (adj.) [a + bhūta] not real, false, not true, usually as nt. °ṇ falsehood, lie, deceit Sn 387; It 37; instr. abhūtena falsely D i.161. -- vādin one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expld. as "ariyo ūpavāda -- vasena alika -- vādin" SnA 478; as "tucchena paraṇ abhācikkhanto" DhA iii.477.

Abhejja

Abhejja (adj.) [grd. of a + bhid, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to be dissented, inalienable Sn 255 (mitto abhejjo parehi); J i.263 (varasūra . . .) iii.318 (°rūpa of strong character =

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abhiḡja -- hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdhp 312 (+ appadusiya); Pgdp 97 (°parivāra).

Amacca

Amacca [Vedic amātya (only in meaning "companion"), adj. formation fr. amā an adverbial loc. -- gen. of pron. 1st person, Sk. ahaṇ = Idg. *emo (cp. Sk. m -- ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend, companion, fellow -- worker, helper, esp. one who gives his advice, a bosom -- friend It 73; J vi. 512 (sahajāta amaccā); Pv ii.620 (a ° -- paricārikā well-advising friends as

company or around him). Freq. in combn. with mitta as mittṭ amaccā, friends & colleagues D iii.189 -- 90; S 190 = A ii.67; PvA 29; or with nātī (nāti -- sālohitā intimate friends & near -- relations), mittāmaccā nātisālohitā Vin ii.126; Sn p. 104 (= mittā ca kammakarā ca SnA 447); mittā vā amaccā vā nātī vā sālohitā vā A i.222; PvA 28; amaccā nāti -- sanghā ca A i.152. <-> 2. Especially a king's intimate friend, king's favourite, confidant J i.262; PvA 73 (°kula), 74 (amaccā ca purohito ca), 81 (sabba -- kammika amacca), 93; and his special adviser or privy councillor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajja); usually combd. with pārisajjā (pl.) viz. D i.136 (= piya -- sahāyaka DA i.297, but cp. the foll. expln. of pārisajjā as "sesā āṇatti -- karā"); Vin i.348; D iii.64 (amaccā pārisajjā gaṇakamahāmattā); A i.142 (catunnaṃ mahārājānaṃ a. pārisajjā). See on the question of ministers in general Fick, Sociale Gliederung p. 93, 164 & Banerjea, Public Administration in Ancient India pp. 106 -- 120.

Amajja

Amajja [etym.?] a bud J v.416 (= makula C.).

Amajjapāyaka

Amajjapāyaka [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J ii.192.

Amata

Amata1 (nt.) [a + mata = mṛta pp. of mṛ, Vedic amṛta = Gr. a -- m(b)rot -- o & a)mbrosi/a = Lat. im -- mort -- a(lis)] 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta -- varṣa "rain of Ambrosia" Jtm 221). -- 2. A general conception of a state of durability & non -- change, a state of security i. e. where there is not any more rebirth or re -- death. So Bdgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuccati", or at DhA i.228 "ajātattā na jīyati na miyyati tasmā amatan ti vuccati". -- Vin i.7 = M i.169 (apārutā tesāṃ amatassa dvārā); Vin i.39; D ii.39, 217, 241; S i.32 (= rāgadosamoha -- khayō), 193; iii.2 (°ena abhisitta "sprinkled with A."); iv.94 (°assa dātā), 370; v.402 (°assa patti); A i.45 sq.; iii.451; iv.455; v.226 sq., 256 sq. (°assa dātā); J i.4 (v.25); iv.378, 386; v.456 (°mahā -- nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 (°assa dvārā); Dh 114, 374 (= amata -- mahā -- nibbāna DhA iv.110); Miln 258 (°dhura savanūpaga), 319 (agado amataṃ & nibbānaṃ amataṃ), 336 (amatena lokaṃ abhisīñci Bhagavā), 346 (dhammṭ amataṃ); DA i.217 (°nibbāna); DhA i.87 (°ṇ pāyati); Dāvs ii.34; v.31; Sdhp 1, 209, 530, 571. -- ogadha diving into the ambrosia (of Nibbāna) S v. 41, 54, 181, 220, 232; A iii.79, 304; iv.46 sq., 317, 387; v.105 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amataṃ nibbānaṃ ogahetvā DhA iv.186); Vv 5020. -- osadha the medicine of Ambrosia, ambrosial medicine Miln 247. -- gāmin going or leading to the ambrosia (of Nibbāna) S i.123; iv.370; v.8; A iii.329; Th 2, 222. -- dasa one who sees Amata or Nibbāna Th 1, 336. -- dundubhi the drum of the Immortal (Nibbāna) M i.171 = Vin i.8 (has °dudrabhi). -- dvāra the door to Nibbāna M i.353; S i. 137 = Vin i.5; S ii.43, 45, 58, 80; A v.346. -- dhātu the element of Ambrosia or Nibbāna A iii.356. -- patta having attained to Ambrosia A iv.455. -- pada the region or place of Ambrosia S i.212 ("Bourne Ambrosial" trsln. p. 274); ii.280; Dh 21 (= amatassa adhigama -- vupāyo vuttaṃ hoti DhA i.228). -- phala ambrosial fruit S i.173 = Sn 80. -- magga the path to Ambrosia DhA i.94.

Amata

Amata2 (adj.) [see amata1] belonging to Amṛta = ambrosial Sn 452 = S i.189 (amatā vācā = amata -- sadisā sādubhāvena SnA 399: "ambrosial"), 960 (gacchato amataṃ disaṃ = nibbānaṃ, taṃ hi amatan ti tathā niddisittabato disā cā ti SnA 572). Perhaps also at It 46 = 62 (amataṃ dhātuṃ = ambrosial state or Amṛta as dhātu).

Amatabbāka

Amatabbāka (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

Amattaññu

Amattaññu (adj.) [a + matta + °ñu = Sk. amātrajña] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

Amattaññutā

Amattaññutā (f.) [abstr. to prec.] immoderation (in food) D iii.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

Amatteyyatā

Amatteyyatā (f.) [from matteyyatā] irreverence towards one's mother D iii.70, 71.

Amanussa

Amanussa [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin i.277; D i. 116; S i.91, J i.99; Dhs 617; Miln 207; DhsA 319; DhA i.13 (°pariggahīta haunted); PvA 216. -- Cp. amānusa.

Amanussika

Amanussika (adj.) [fr. amanussa] belonging to or caused by a spirit Vin i.202, 203 (°ābādha being possessed by a demon).

Amama

Amama (adj.) [a + mama, gen. of ahaṇ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata), 777; J iv.372 (+ nirāsaya); vi.259 (= mamāyana -- taṇhā -- rahita C.); Pv iv.134 (= mamaṇkāravirahita PvA 230); Mhvs 1, 66, combd. with nirāsa (free from longing), at Sn 469 = 494; Ud 32; J iv.303; vi.259.

Amara

Amara (adj.) [a + mara from mṛ] not mortal, not subject to death Th 1, 276; Sn 249 (= amara -- bhāva -- patthanatāya pavatta -- kāya -- kilesa SnA 291); J v.80 (= amaraṇa -- sabhāva), 218; Dāvs v.62.

Amaratta

Amaratta (nt.) [abstr. fr. amara] immortality J v.223 (= devatta C.).

Amarā

Amarā (?) a kind of slippery fish, an eel (?) Only in expression amarā -- vikkhepika eel -- wobbler, one who practices eel -- wriggling, fr. °vikkhepa "oscillation like the a. fish". In English idiom "a man who sits on the fence" D i.24; M i.521; Ps i.155. The expln. given by Bdgh at DA i.115 is "amarā nāma maccha -- jāti, sā ummujjana -- nimmujjan -- ādi vasena . . gahetuṇ na sakkoti" etc. This meaning is not beyond doubt, but Kern's expln. Toev. 71 does not help to clear it up.

Amala

Amala (adj.) [a + mala] without stain or fault J v.4; Sdhp 246, 591, 596.

Amassuka

Amassuka (adj.) [a + massu + ka] beardless J ii.185.

Amājāta

Amājāta (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J i.226 (dāsa, so read for āmajāta, an old mistake, expld. by C. forcibly as "āma ahaṇ vo dāsī ti"!). See also āmāya.

Amātika

Amātika (adj.) [a + mātika from mātā] without a mother, motherless J v.251.

Amānusa

Amānusa (adj.) [Vedic amānuṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non -- or superhuman, unhuman, demonic, peculiar to a non -- human (Peta or Yakkha) Pv ii.1220 (kāma); iv.157 (as n.); iv.36 (gandha, of Petas). -- f. °ī Dh 373 (rati = dibbā rati DhA iv.110); Pv iii.79 (ratti, love).

Amāmaka

Amāmaka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA i.66.

Amāya

Amāya (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd1 422: māyā vuccati vañcanikā cariyā). Cp. next.

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Amāyāvin

Amāyāvin (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D iii.47 (asaṭha +), 55 (id.), 237; DhA i.69 (asaṭhena a.).

Amitābha

Amitābha (adj.) [a + mita (pp. of mā) + ā + bhā] of boundless or immeasurable splendour Sdhp 255.

Amitta

Amitta [Vedic amitra; a + mitta] one who is not friend, an enemy D iii.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; J vi.274 (°tāpana harassing the enemies).

Amilātātā

Amilātātā (f.) [a + milāta + tā] the condition of not being withered J v.156.

Amu°

Amu° base of demonstr. pron. "that", see asu.

Amucchita

Amucchita (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhopanna) D iii.46; M i.369; S ii.194. See ajjhopanna.

Amutta

Amutta (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

Amutra

Amutra (adv.) [pron. base amu + tra] in that place, there; in another state of existence D i.4, 14, 184; It 99.

Amūḷhavinaya

Amūḷha -- vinaya "acquittal on the ground of restored sanity" (Childers) Vin i.325 (ix.6, 2); ii.81 (iv.5), 99 (iv.14, 27); iv.207, 351; M ii.248.

Amoha

Amoha (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D iii.214; Pug 25. <-> The form amogha occurs at J vi.26 in the meaning of "efficacious, auspicious" (said of ratyā nights).

Amba

Amba [Derivation unknown. Not found in pre -- Buddhist literature. The Sk. is āmra. Probably non -- Aryan], the Mango tree, Mangifera Indica D i.46, 53, 235; J ii.105, 160; Vv 7910; Pug 45; Miln 46; PvA 153, 187. -- atṭhi the kernel or stone of the m. fruit DhA iii.207, 208. -- ārāma a garden of mangoes, mango grove Vv 795; VvA 305. -- kañjika mango gruel Vv 3337 (= ambilakañjika VvA 147). -- pakka a (ripe) mango fruit J ii.104, 394; DhA iii.207. -- panta a border of mango trees VvA 198. -- pānaka a drink made from mangoes DhA iii.207. -- piṇḍi a bunch of mangoes J iii.53; DhA iii.207. -- pesikā the peel, rind, of the m. fruit Vin ii.109. -- potaka a mango sprout DhA iii.206 sq. -- phala a m. fruit PvA 273, 274. -- rukkhā a m. tree DhA iii.207; VvA 198. -- vana a m. grove or wood D ii.126; J i.139; VvA 305. -- siñcaka one who waters the mangoes, a tender or keeper of mangoes Vv 797.

Ambaka

Ambaka¹ (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in combn. with bālā A iii.349 (v. l. amma°) = v.139 (where spelt ambhaka with v. l. appaka° and gloss andhaka); v.150 (spelt ambhaka perhaps in diff. meaning). -- maddarī see next.

Ambaka

Ambaka² [demin. of amba] a little mango, only in °mad- darī a kind of bird [etym. uncertain] A i.188.

Ambakā

Ambakā (f.) [Sk. ambikā demin. of ambī mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin i.232 = D ii.97 (here in play of words with Ambapālī expld. by Bdhgh at Vin i.385 as ambakā ti itthiyikā).

Ambara

Ambara1 (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs i.38; iv.51; v.32. -- Note. At J v.390 we have to read muraḥ -- ālambara, and not mura -- jāla -- ambara.

Ambara

Ambara2 (m. -- nt.) [etym. = ambara1 (?) or more likely a distortion of kambala; for the latter speaks the combn. rattambara = ratta -- kambala. -- The word would thus be due to an erroneous syllable division rattak -- ambala (= ambara) instead of ratta -- kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 537 (ratt° = uttariya VvA 236).

Ambala

Ambala at J ii.246 (°koṭṭhaka -- āsana -- sālā) for ambara1 (?) or for ambaka2 (?), or should we read kambala°?.

Ambāṭaka

Ambāṭaka the hog -- plum, Spondias Mangifera (a kind of mango) Vin ii.17 (°vana); DA i.271 (°rukkha).

Ambila

Ambila (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭuka, kaṣāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd2 540 & DhS 629. -- J i.242 (°anambila), 505 (loṇ°); ii.394 (loṇ°); DA i.270 (°yāgu sour gruel); DhA ii.85 (ati -- ambila, with accuṇḥa & atisīta).

Ambu

Ambu (nt.) [Vedic ambu & ambhas = Gr. o)/mbros, Lat. imber rain; cp. also Sk. abhra rain -- cloud & Gr. a)fro/s scum: see P. abbha] water J v.6; Nd1 202 (a. vuccati udakaṇ); Dāvs ii.16. -- Cp. ambha. -- cārin "living in the water", a fish Sn 62 (= maccha Nd2 91). -- sevāla a water -- plant Th 1, 113.

Ambuja

Ambuja (m. & nt.) [ambu + ja of jan] "water -- born", i. e. 1. (m.) a fish S i.52. -- 2. (nt.) a lotus Sn 845 (= paduma Nd1 202); Dāvs v.46; Sdhp 360.

Ambuda

Ambuda [ambu + da fr. dā] "water -- giver", a cloud Dāvs v.32; Sdhp 270, 275.

Ambha & Ambho

Ambha & Ambho (nt.) [see ambu] water, sea Dāvs iv.54.

Ambhaka

Ambhaka see ambaka.

Ambho

Ambho (indecl.) [fr. haṇ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin iii.73 (= ālapaṇā ādhivacana); J ii.3; PvA 62. -- 2. to mark reproach & anger = you silly, you rascal D i.194; It 114; J i.174 (v. l. amho), 254; Miln 48.

Amma

Amma (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D i.93; J ii.133; iv.1, 281 (amma tāta utthetha daddy, mammy, get up!); DhA ii.87; PvA 73, 74. <-> (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J i.292; PvA 63; DhA ii.44; to a girl PvA 6; to a daughter DhA ii.48; iii.172. -- Cp. ambakā.

Ammaṇa

Ammaṇa (nt.) [of uncertain etym.; Sk. armaṇa is Sanskritised Pāli. See on form & meaning Childers s. v. and Kern, Toev. p. 72] 1. a trough J v.297; vi.381 (bhatt°). <-> 2. a certain measure of capacity J i.62; ii.436 (taṇḍul°). <-> As °ka at J ii.117 (v. l. ampaṇaka); DA i.84.

Ammā

Ammā (f.) [onomat. from child language; Sk. ambā, cp. Gr. a)mma/s mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J iii.392 (gen. ammāya). -- Voc. amma (see sep.).

Amha & Amhan

Amha & Amhan (nt.) [Sk. aśman, see also asama²] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇa). -- maya made of stone, hard Dh 161 (= pāsāṇa° DhA iii.151).

Amha, Amhi

Amha, Amhi see atthi.

Amhā

Amhā (f.) [etym. uncertain; Morris J.P.T.S. 1889, 201 too vague] a cow (?) A i.229. The C. says nothing.

Amhākaṇ, Amhe

Amhākaṇ, Amhe see ahaṇ.

Amho = ambho

Amho = ambho J i.174 (v. l.).

Aya

Aya¹ see ayo.

Aya

Aya2 (fr. i, go) 1. income, in aya -- potthaka receipt book J i.2. -- 2. inlet (for water, aya -- mukha) D i.74; A ii. 166, iv.287.

Ayaṇ

Ayaṇ (pron.) [Sk. ayaṇ etc., pron. base Idg. *i (cp. Sk. iha), f. *ī. Cp. Gr. i)n, min; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. er (= he), nt. ez (= it); Lith. jis (he), f. ji (she).] demonstr. pron. "this, he"; f. ayaṇ; nt. idaṇ & imaṇ "this, it" etc. This pron. combines in its inflection two stems, viz. as° (ayaṇ in nom. m. & f.) & im° (id° in nom. nt.). I. Forms. A. (sg.) nom. m. ayaṇ Sn 235; J i.168, 279; f. ayaṇ [Sk. iyaṇ] Kh vii.12; J ii.128, 133; nt. idaṇ Sn 224; J iii.53; & imaṇ Miln 46. acc. m. imaṇ J ii.160; f. imaṇ [Sk. īmāṇ] Sn 545, 1002; J i.280. gen. dat. m. imassa J i.222, 279 & assa Sn 234, 1100; Kh vii.12 (dat.); J ii.158; f. imissā J i.179 & assā [Sk. asyāḥ] J i.290; DhA iii.172. instr. m. nt. iminā J i.279; PvA 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anayā] J i.267. The instr. anena [Sk. anena] is not proved in Pāli. abl. asmā Sn 185; Dh 220; & imasmā (not proved). loc. m. nt. imasmiṇ Kh iii.; J ii. 159 & asmiṇ Sn 634; Dh 242; f. imissā PvA 79 (or imissaṇ?) & imāyaṇ (no ref.). -- B. (pl.) nom. m. ime J i.221; Pv i.83; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. imāni [= Sk.] Vin i.84. acc. m. ime [Sk. imān] J i.266; ii.416; f. imā [Sk. imāḥ] Sn 429; J ii.160. gen. imesaṇ J ii.160 & esaṇ [Sk. eṣāṇ] M ii.86, & eṣāṇaṇ M ii.154; iii.259; f. also āsaṇ J i.302 (= etāsaṇ C.) & imāsaṇ. instr. m. nt. imehi J vi.364; f. imāhi. loc. m. nt. imesu [Sk. eṣu] J i.307. II. Meanings (1) ayaṇ refers to what is immediately in front of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsl'd. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. atthi imasmiṇ kāye "in this our visible body" Kh iii.; yathā āyaṇ padīpo "like this lamp here" Sn 235; ayaṇ dakkhiṇā dinnā "the gift which is just given before our eyes" Kh vii.12; ime pādā imaṇ sīsaṇ ayaṇ kāyo Pv i.83; asmiṇ loke paramhi ca "in this world & the other" Sn 634, asmā lokā paraṇ lokaṇ kathaṇ pecca na socati Sn 185; cp. also Dh 220, 410; J i.168; iii.53. -- (2) It refers to what immediately precedes the present of the speaker, or to what has just been mentioned in the sentence; viz. yaṇ kiñci vittaṇ . . . idam pi Buddhē ratanaṇ "whatever . . . that" Sn 224; ime divase these days (just gone) J ii.416; cp. also Vin i.84; Sn 429; J ii.128, 160. -- (3) It refers to what immediately follows either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin i.10; ayaṇ eva ariyo maggo "this then is the way" ibid.; cp. J i.280. <-> (4) With a touch of (often sarcastic) characterisation it establishes a closer personal relation between the speaker & the object in question & is to be trsl'd. by "like that, such (like), that there, yonder, yon", e. g. imassa vānarindassa "of that fellow, the monkey" J i.279; cp. J i. 222, 307; ii 160 (imesaṇ sattānaṇ "creatures like us"). So also repeated as ayaṇ ca ayaṇ ca "this and this", "so and so" J ii.3; idaṇ cā idaṇ ca "such & such a thing" J ii.5. -- (5) In combn with a pron. rel. it expresses either a generalisation (whoever, whatever) or a specialisation (= that is to say, what there is of, i. e. Ger. und zwar), e. g. yāyaṇ taṇhā Vin i.10; yo ca ayaṇ . . . yo ca ayaṇ "I mean this . . . and I mean" ibid.; ye kecā ime Sn 381; yadidaṇ "i. e." Miln 25; yatha -- y -- idaṇ "in order that" (w. pot.) Sn 1092. See also seyyathīdaṇ. -- (6) The gen. of all genders functions in general as a possessive pron. of the 3rd = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. āsavaṇ ssa na vijjanti "his are no intoxications" Sn 1100; sīlaṇ assā bhindāpessāmi "I shall cause her character to be defamed" J i.290; assa bhariyā "his wife" J ii.158 etc. freq.

Ayana

Ayana (nt.) [Vedic ayana, fr. i] (a) "going", road. -- (b) going to, goal S v.167 (ekāyano maggo leading to one goal, a direct way), 185 (id.); DA i.313; Dāvs iv.40. <-> See also eka°.

Ayasa

Ayasa (nt.) [a + yasa, cp. Sk. ayaśaḥ] ill repute, disgrace Miln 139, 272; Dāvs i.8.

Ayira

Ayira (& Ayyira) (n. -- adj.) [Vedic ārya, Metathesis for ariya as diaeretic form of ārya, of which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) ariyan, well-born, belonging to the ruling race, noble, aristocratic, gentlemanly J v.257; Vv 396. -- f. ayirā lady, mistress (of a servant) J ii.349 (v. l. oyyakā); voc. ayire my lady J v.138 (= ayye C.).

Ayiraka

Ayiraka = ayira; cp. ariyaka & ayyaka; D iii.190 (v. l. BB yy); J ii.313.

Ayo & Aya

Ayo & Aya (nt.) [Sk. ayaḥ nt. iron & ore, Idg. *ajes --, cp. Av. ayah, Lat. aes, Goth. aiz, Ohg. ēr (= Ger. Erz.), Ags. ār (= E. ore).] iron. The nom. ayo found only in set of 5 metals forming an alloy of gold (jātarūpa), viz. ayo, loha (copper), tipu (tin), sīsa (lead), sajjha (silver) A iii.16 = S v.92; of obl. cases only the instr. ayasā occurs Dh 240 (= ayato DhA iii.344); Pv i.1013 (paṭikujjita, of Niraya). -- Iron is the material used kat(e)coxh/n in the outfit & construction of Purgatory or Niraya (see niraya & Avīci & cp. Vism 56 sq.). -- In compn. both ayo° & aya° occur as bases. I. ayo°: -- kapāla an iron pot A iv.70 (v. l. °guhala); Nd2 304 iii. d 2 (of Niraya). -- kūṭa an iron hammer PvA 284. -- khīla an iron stake S v.444; M iii.183 = Nd2 304 iii. c; SnA 479. -- guḷa an iron ball S v.283; Dh 308; It 43 = 90; Th 2, 489; DA i.84. -- ghana an iron club Ud 93; VvA 20. -- ghara an iron house J iv.492. -- paṭala an iron roof or ceiling (of Niraya) PvA 52. -- pākāra an iron fence Pv i.1013 = Nd2 304 iii. d 1. -- maya made of iron Sn 669 (kūṭa); J iv.492 (nāvā); Pv i.1014 (bhūmi of N.); PvA 43, 52. -- muggara an iron club PvA 55. -- sanku an iron spike S iv.168; Sn 667. II. aya°: -- kapāla = ayo° DhA i.148 (v. l. ayo°). -- kāra a worker in iron Miln 331. -- kūṭa = ayo° J i.108; DhA ii.69 (v. l.). -- nangala an iron plough DhA i.223; iii.67. -- paṭṭaka an iron plate or sheet (cp. loha°) J v.359. -- paṭhavi an iron floor (of Avīci) DhA i.148. -- sanghāṭaka an iron (door) post DhA iv.104. -- sūla an iron stake Sn 667; DhA i.148.

Ayojjha

Ayojjha (adj.) [Sk. ayodhya] not to be conquered or sub-dued M ii.24.

Ayya

Ayya (n. -- adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J iii.167 = PvA 65; DhA i.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākaṇ ayyo our worthy Sir); ii.95. -- (b) (adj.) worthy, gentlemanly, honourable Vin ii.191; DhA ii.94 sq. -- The voc. is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus voc. proper ayya J i.221, 279, 308; pl. nom. as voc. ayyā in addressing several J ii.128, 415; nom. sg. as voc. (for all genders & numbers) ayyo Vin ii.215; J iii.126, 127. -- f. ayyā lady, mistress M ii.96 (= mother of a prince); DhA i.398; voc. ayye my lady J v.138. -- putta lit. son of an Ariyan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my master (lit.) said by a servant J iii.167; (b) lord, master, "governor" J i.62 (by a servant); DA i.257 (= sāmi, opp. dāsi -- putta); PvA 145 (by a wife to her husband); DhA ii.110; (c) prince (see W.Z.K.M. xii., 1898, 75 sq. & Epigraphia Indica iii.137 sq.) J vi.146.

Ayyaka

Ayyaka [demin. of ayya] grandfather, (so also BSk., e. g. M Vastu ii.426; iii.264) J iii.155; iv.146; vi.196; Pv i.84; Miln 284. ayyaka -- payyakā grandfather & great grandfather,

forefathers, ancestors J i.2; PvA 107 (= pitāmahā). -- f. ayyakā grandmother, granny Vin ii.169; S i.97; J ii.349 (here used for "lady", as v. l. BB); & ayyikā Th 2, 159; Vism 379.

Ara

Ara [Vedic ara fr. ṛ, ṛṇoti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. a(/rma chariot, also P. aṇṇava] the spoke of a wheel D ii.17 (sahassā āra adj. with thousand spokes), cp. Miln 285; J iv.209; vi.261; Miln 238; DhA ii.142; VvA 106 (in allegorical etym. of arahant = saṅsāra -- cakkassa arāṇaṇ hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṅsāra -- vaṭṭassa); VvA 277.

Arakkhiya

Arakkhiya (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J ii.326 (a. nāma itthiyo); iii.90 (mātugāma nāma a.). -- (2) unnecessary to be guarded Vin ii.194 (Tathāgatā).

Arakkheyya

Arakkheyya (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A iv.82 (cattāri Tathāgatassa a° āni). -- 3 arakkheyyāni are enumd. at D iii.217 (but as āraṅkh°, which is also given by Childers).

Araghaṭṭa

Araghaṭṭa [Sk. araghaṭṭaka (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdgh. on cakkavaṭṭaka at cv v.16, 2 (Vin ii.318). So read for T. arahatta -- ghaṭi -- yanta acc to Morris, J.P.T.S. 1885, 30; cp. also Vin. Texts iii.112. -- The 2rd part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindī form arhaṭ or rahaṭ "a well -- wheel".

Araja

Araja (adj.) [a + raja] free from dust or impurity S iv.218 (of the wind); Vv 536 (= apagata -- raja VvA 236).

Arañña

Arañña (nt.) [Vedic aranya; from arāṇa, remote, + ya. In the Rig V. arāṇa still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest. Connected with ārād and āre, remote, far from]. forest D i.71; M i.16; iii.104; S i.4, 7, 29, 181, 203 (mahā); A i.60 (°vanapatthāni); ii.252; iii.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 567; Ps i.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin iii.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is araṇña. See also Vin iii.51; DA i.209; PvA 73; VvA 249; J i.149, 215; ii.138; v.70]. -- āyatana a forest haunt Vin ii.201; S ii.269; J i.173; VvA 301; PvA 54, 78, 141. -- kuṭikā a hut in the forest, a forest lodge S i.61; iii.116; iv.116, 380; DhA iv.31 (as v. l.; T. has °kuṭi). -- gata gone into the forest (as loneliness) M i.323; A iii.353; v.109 sq., 207, 323 sq. -- thāna a place in the forest J i.253. -- vāsa a dwelling in the forest, a hermitage J i.90. -- vihāra living in (the) loneliness (of the forest) A iii.343 sq.

Araññaka

Arañña (& Ārañña) (adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhū) M i.214 (ā°), 469; iii.89; S ii.187, 202 (v. l. ā°), 208 sq.; 281; A iii.343, 391; iv.291, 344, 435; v.10. See also ārañña.

Araññakatta

Araññakatta (nt.) [abstr. fr. arañña] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit's practice, seclusion S ii.202, 208 sq. See also āraññakatta.

Araṇa

Araṇa1 (adj. -- n.) [Vedic araṇa fr. *ara √ṛ, which as abl. āra is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña]. (adj.) living in solitude, far from the madding crowd M iii.237 (°vibhanga -- sutta); S i.44, 45; J i.340 (tittha°?).

Araṇa

Araṇa2 (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. saraṇa). See saraṇa2. -- vihārin (or araṇā -- vihārin) [to be most likely taken as araṇā°, abl. of araṇa in function of ārakā, i. e. adv. far from, away; the spelling araṇa would refer it to araṇa2. As regards meaning the P. Commentators expln. it as opp. of raṇa fight, battle, i. e. peacefulness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expls. it as "mettā -- vihārin", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Ś ii.131 (q. v. for further ref. under note 3); M Vastu i.165; ii.292. Cp. also the epithet of the Buddhas raṇaṇjaha] one who lives in seclusion, an anchorite, hermit; hence a harmless, peaceful person A i.24; Th 2, 358, 360; Pv iv.133 (= PvA 230); ThA 244. Cp. Dhs trsl. 336.

Araṇi & °ṛ

Araṇi & °ṛ (f.) [Vedic araṇī & araṇi fr. ṛ] wood for kind- ling fire by attrition, only in foll. cpds.: °potaka small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; °sahita (nt.) same Vin ii.217; J i. 212 (ṛ); v.46 (ṛ); DhA ii.246; °mathana rubbing of firewood J vi.209. -- Note. The reading at PvA 211 araṇiyehi devehi sadisa -- vaṇṇa is surely a misreading (v. l. BB ariyehi).

Arati

Arati (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitattaṇ DhA iv.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

Aravinda

Aravinda [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs v.62.

Araha

Araha (adj.) (-- °) [Vedic arha of arh] 1. worthy of, de- serving, entitled to, worth Dh 195 (pūjā°); Pv ii.86 (dakkhiṇā°); VvA 23 (daṇḍa° deserving punishment). Freq. in cpd. mahāraha [Sk. mahārgha] worth much, of great value, costly, dear J i.50, 58; iii.83, etc. (see mahant). -- 2. fit for, apt for, suitable PvA 26 (paribhoga° fit for eating).

Arahat

Arahati [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā arahasi bhavituṃ); J i.262; Dh 9, 10, 230; Pv iii.66. -- ppr. arahant (q. v.). Cp. also adj. araha.

Arahatta

Arahatta1 (nt.) [abstr. formation fr. arahat°, 2nd base of arahant in compn.: see arahant iv.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S iv.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A iii.451 gives the names of more than a score lay Arahants (cp. D ii.93 = S v.360, and the references in Dial. iii.5 n4). <-> Arahattaṃ is defined at S iv.252 as rāga -- kkhaya, dosa°, moha°. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant ii.). Vin ii.254; D iii.10, 11, 255; A iii.34, 421, 430; v.209; Pug 73; Nett 15, 82; DA i.180, 188, 191; DhA ii 95; iv.193; PvA 14. -- Phrases: arahattaṃ sacchikaroti to experience Arahantship Vin ii.74; D i.229; arahattaṃ pāpuṇāti to attain or reach Arahantship (usually in aor. pāpuṇi) J ii.229 ThA 64; DhA ii.49 (saha paṭisambhidāhi) 93 (id.); PvA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya paṭipanna D iii.255; A i.120; iv.292 sq., 372 sq. -- gahana attainment of Arahantship DhA i.8. -- patta (& patti) one who has attained Ar. S i.196; v.273; A ii.157; iii.376; iv.235. -- phala the fruit of Ar. Vin i.39, 41, 293; iii.93; D iii.227, 277; S iii.168; v.44; A i.23, 45; iii.272; iv.276; Dhs 1017; Vbh 326. -- magga the Path of Ar. S i.78; A iii.391; DA i.224. -- vimokkha the emancipation of Ar. Nd2 19.

Arahatta

Arahatta2 in °ghaṭi see araghaṭṭa.

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Arahant

Arahant (adj. -- n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English ' His Worship '; at the rise of Buddhism applied popularly to all ascetics (Dial. iii.3 -- 6). Adopted by the Buddhists as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna). I. Cases nom. sg. arahāṇ Vin i.9; D i.49; M i.245, 280; S i.169; see also formula C. under ii., & arahā Vin i.8, 25, 26; ii.110, 161; D iii.255; It 95; Kh iv.; gen. arahato S iv.175; Sn 590; instr. arahatā S iii.168; DA i.43; acc. arahantaṃ D iii.10; Dh 420; Sn 644; Loc. arahantamhi Vv 212. -- nom. pl. arahanto Vin i.19; iv.112; S i.78, 235; ii.220; iv.123; gen. arahataṃ Vin iii.1; S i.214; Sn 186; It 112; Pv i.1112. Other cases are of rare occurrence. II. Formulae. Arahantship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: A. khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāya "destroyed is (re --) birth, lived is a chaste life, (of a student) done is what had to be done, after this present life there is no beyond". Vin i.14, 35, 183; D i.84, 177, 203; M i.139; ii.39; S i. 140; ii.51, 82, 95, 120, 245; iii.21, 45, 55, 68, 71, 90, 94, 195, 223; iv.2, 20, 35, 45, 86, 107, 151, 383; v.72, 90, 144, 222; A i.165; ii.211; iii.93; iv.88, 179, 302; v.155, 162; Sn p. 16; Pug 61, etc. -- B. eko vūpakaṭṭho appamatto ātāpī pahitatto ' alone, secluded, earnest, zealous, master of himself ' D i.177; ii.153 & continued with A: S i.140, 161; ii.21; iii.36, 74; iv.64; v.144, 166; A i.282; ii.249; iii.70, 217, 301, 376; iv. 235. -- C. arahāṇ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupatta -- sadattho parikkhīṇa -- bhava -- saññojano sammad -- aññā vimutto: D iii.83, 97; M i.4, 235; S i.71; iii.161, 193; iv.125; v.145, 205, 273, 302; A i.144; iii.359, 376; iv.362, 369, 371 sq., It 38. <-> D. ñāṇaṃ ca pana me dassanaṃ udapādi akuppā me ceto -- vimutti ayaṃ antima jāti natthi dāni punabbhavo "there arose in me insight, the emancipation of my heart became unshake able, this is my last birth, there is now no rebirth for me: S ii.171; iii.28; iv.8; v.204; A i.259; iv.56, 305, 448. III. Other passages (selected) Vin i.8 (arahā sītibhūto nibbuto), 9 (arahāṇ Tathāgato Sammāsambuddho), 19 (ekādasa loke arahanto), 20 (ekasatṭhi id.).

25 sq.; ii. 110, 161; iii.1; iv.112 (te arahanto udake kīḷanti); D i.49 (Bhagavā arahaṇ), 144; iii.10, 255; M i.245 (Gotamo na pi kālaṇ karoti: arahaṇ samaṇo Gotamo), 280; S i.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sītibhūta), 208, 214, 235 (khīṇāsavā arahanto); iii. 160 (arahā tissa?), 168; iv.123, 175, 260, 393; v.159 sq., 164, 200 sq.; A i.22 (Sammāsambuddho), 27, 109, 266; ii.134; iii.376, 391, 439; iv.364, 394; v.120; Sn 186, 590, 644, 1003; It 95 (+ khīṇāsava), 112; Kh iv. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 212; i.217; Dh 164, 420 (khīṇāsava +); Ps ii.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pv i.11 (khetṭūpamā arahanto), 1112; iv.132. IV. In compn. & der. we find two bases, viz. (1) arahanta° in °ghāta the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhiṭhāna; °ghātaka the murderer of the A.: Vin i.89, 136, 168, 320; °magga (arahatta°?) the path of an A.: D ii 144. -- (2) arahat° in (arahad --) dhaja the flag or banner of an A.: J i.65. V. See further details & passages under anāgāmin, khīṇa, buddha. On the relationship of Buddha and Arahant see Dial. ii.1 -- 3; iii.6. For riddles or word -- play on the form arahant see M i.280; A iv.145; DA i.146 = VvA 105, 6 = PvA 7; DhA iv.228; DhsA 349.

Arāti

Arāti [a + rāti, cp. Sk. arāti] an enemy Dāvs iv.1.

Ari

Ari [Ved. ari; fr. ṛ] an enemy. -- The word is used in exegesis & word expln, thus in etym. of arahant (see ref. under arahant v.); of bhūri Ps ii.197. -- Otherwise in late language only, e. g. Sdhp 493 (°bhūta). See also arindama & aribhāseti.

Ariṇcamāna

Ariṇcamāna [ppr. med. of P. riṇcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaṇ = ajāhamana SnA 123, cp. Nd2 94).

Ariṭṭha

Ariṭṭha1 (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + riṣ to hurt or be hurt] unhurt Sdhp 279.

Ariṭṭha

Ariṭṭha2 [Sk. ariṣṭa, N. of a tree] a kind of spirituous liquor Vin iv.110.

Ariṭṭhaka

Ariṭṭhaka (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1,94 (°ṇ nāṇaṇ). -- (b) [fr. ariṭṭha in meaning of "soap -- berry plant"?] in phrase mahā ariṭṭhako maṇi S i.104 "a great mass of soap stone" (cp. Rh. D. in J. R. A. S. 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in K. S 130).

Aritta

Aritta (nt.) [Vedic aritra, Idg. *ere to row (Sk. ṛ to move); cf. Gr. e)re/ssw to row, e)retmo/s rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in combn. with piya (phiya) oar, as piyārittaṇ (phiyo) oar & rudder, thus at S i.103 (T. piya°, v. l. phiya°); A ii.201 (piya°); J iv.164 (T. piya°, v. l. phiya°); Sn 321 (piya +; SnA 330 phiya = dabbi -- padara, aritta = veḷudaṇḍa). DhsA 149.

Arindama

Arindama [Sk. arindama, ariṇ + dama of dam] a tamer of enemies, victor, conqueror Pv iv.315 (= arīnaṇ damanasīla PvA 251); Sdhp 276.

Aribhāseti

Aribhāseti [= ariṇ bhāseti] to denounce, lit. to call an enemy J iv.285. Correct to Pari° according to Fausböll (J v. corr.)

Ariya

Ariya (adj. -- n.) [Vedic ārya, of uncertain etym. The other Pāli forms are ayira & ayya] 1. (racial) Aryan D ii.87. <-> 2. (social) noble, distinguished, of high birth. -- 3. (ethical) in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. Ariya does not exactly mean either. But it often comes very near to what they would have considered the best in each]. -- (adj.): D i.70 = (°ena sīlakkhandhena samannāgata fitted out with our standard morality); iii.64 (cakkavatti -- vatta), 246 (ditṭhi); M i.139 (pannaddhaja); ii.103 (ariyāya jātiyā jāto, become of the Aryan lineage); S ii.273 (tuṇhībhāva); iv.250 (vaddhi), 287 (dhamma); v.82 (bojjhangā), 166 (satipatṭhānā), 222 (vimutti), 228 (ñāṇa), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 (paññā -- cakkhu); A i.71 (parisā); ii.36 (ñāya); iii.451 (ñāṇa); iv.153 (tuṇhībhāva); v.206 (sīlakkhandha); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps ii.212 (iddhi). -- alamariya fully or thoroughly good D i.163 = iii.82 = A iv.363; nālamariya not at all good, object, ignoble ibid. -- (m.) Vin i.197 (na ramati pāpe); D i.37 = (yaṇ taṇ ariyā ācikkhanti upekkhako satimā etc.: see 3rd. jhāna), 245; iii.111 (°ānaṇ anupavādaka one who defames the noble); M i.17, 280 (sottiyo ariyo arahan); S i.225 (°ānaṇ upavādaka); ii.123 (id.); iv.53 (°assa vinayo), 95 (id.); A i.256 (°ānaṇ upavādaka); iii.19, 252 (id.); iv.145 (dele! see arīhatatta); v.68, 145 sq., 200, 317; It 21, 108; Dh 22, 164, 207; J iii.354 = Miln 230; M i.7, i35 (ariyānaṇ adassāvin: "not recognising the Noble Ones") PvA 26, 146; DhA ii.99; Sdhp 444 (°ānaṇ vaṇsa). <-> anariya (adj. & n.) not Aryan, ignoble, undignified, low, common, uncultured A i.81; Sn 664 (= asappurisa SnA 479; DhsA 353); J ii.281 (= dussīla pāpadhamma C.); v.48 (°rūpa shameless), 87; DhA iv.3. -- See also ñāṇa, magga, sacca, sāvaka. -- āvakāsa appearing noble J v.87. -- uposatha the ideal feast day (as one of 3) A i.205 sq., 212. -- kanta loved by the Best D iii.227. -- gaṇā (pl.) troops of worthies

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J vi.50 (= brāhmaṇa -- gaṇā, te kira tāda ariyācārā ahesuṇ, tena te evam āha C.). -- garahin casting blame on the righteous Sn 660. -- citta a noble heart. -- traṇa a true descendant of the Noble ones Dpvs v.92. -- dasa having the ideal (or best) belief It 93 = 94. -- dhana sublime treasure; always as sattavidha° sevenfold, viz. saddhā°, sīla°, hiri°, ottappa°, suta°, cāga°, paññā° "faith, a moral life, modesty, fear of evil, learning, self -- denial, wisdom" ThA 240; VvA 113; DA ii.34. -- dhamma the national customs of the Aryans (= ariyānaṇ eso dhammo Nd1 71, 72) M i.1, 7, 135; A ii.69; v.145 sq., 241, 274; Sn 783; Dhs 1003. -- puggala an (ethically) model person, Ps i.167; Vin v.117; ThA 206. -- magga the Aryan Path. -- vaṇsa the (fourfold) noble family, i. e. of recluses content with the 4 requisites D iii.224 = A ii.27 = Ps i.84 = Nd2 141; cp. A iii.146. -- vattin leading a noble life, of good conduct J iii.443. -- vatā at Th 1, 334 should be read °vattā (nom. sg. of vattar, vac) "speaking noble words": -- vāsa the most excellent state of mind, habitual disposition, constant practice. Ten such at D iii.269, 291 = A v.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). -- vihāra the best practice S v.326. -- vohāra noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vacī -- kammantā & represent sīla nos. 4 -- 7. See D iii.232; A ii.246; Vin v.125. -- sangha the communion of the Nobles ones PvA 1. -- sacca, a standard truth, an established fact, D i.189, ii.90, 304 sq.; iii 277; M i.62, 184; iii.248; S v.415 sq. = Vin i.10, 230. It 17; Sn 229, 230, 267; Dh 190; DhA iii.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. -- sāvaka a disciple of the noble ones (= ariyānaṇ santiṇa sutattā a. SnA 166). M i.8, 46, 91, 181, 323; ii.262; iii.134, 228, 272; It 75; Sn 90; Miln 339; DhA i.5, (opp. putthujjana). -- sīlin of unblemished conduct, practising virtue D i.115 (= sīlaṇ ariyaṇ uttamaṇ parisuddhaṇ DA i.286); M ii.167. When the commentators, many centuries afterwards, began to

write Pali in S. India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word ariya was scarcely, if at all, present to their minds. Dhammapāla especially was probably a non -- Aryan, and certainly lived in a Dravidian environment. The then current similar popular etymologies of ariya and arahant (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA i.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J v.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him anariya -- rūpa. The C. explains this as "shameless", but what the text has, is simply that he looked like a non -- Aryan. (cp ' frank ' in English).

Arihatatta

Arihatatta in phrase "arīhatta ariyo hoti" at A iv.145 is wrong reading for arīnaṇ hatattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence "ārakattā kilesānaṇ arīnaṇ hatattā . . arahā hoti", and is to be deleted (omitted also by SS).

Aru

Aru (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: °kāya a heap of sores M ii.64 = Dh 147 = Th 1, 769 (= navannaṇ vaṇamukhānaṇ vasena arubhūta kāya DhA iii.109 = VvA 77); °gatta (adj.) with wounds in the body M i.506 (+ pakka -- gatta); Miln 357 (id); °pakka decaying with sores S iv.198 (°āni gattāni); °bhūta consisting of wounds, a mass of wounds VvA 77 = DhA iii.109.

Aruka

Aruka = aru; only in cpd. °ūpamacitto (adj.) having a heart like a sore (of a man in anger) A i.124 = Pug 30 (expld at Pug A 212 as purāṇa -- vaṇa -- sadisa -- citto "an old wound" i. e. continually breaking open).

Aruṇa

Aruṇa [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. *ereu as in Sk. aruṣa reddish, Av. aurūša white, also Sk ravi sun; an enlarged form of Idg. *reu as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. e)rudro/s, Lat. ruber.] the sun Vin ii.68; iv.245; J ii.154; v.403; vi.330; Dpvs i.56; DA i.30. <-> a. uggacchati the sun rises J i.108; VvA 75, & see cpds. -- ugga sunrise Vin iv.272; S v.29, 78, 101, 442 (at all Saṃyutta pass. the v.l. SS is aruṇagga); Vism 49. -- uggamana sunrise (opp. oggamaṇa). Vin iii.196, 204, 264; iv.86, 166, 230, 244; DhA i.165; ii.6; PvA 109. -- utu the occasion of the sun (-- rise) DhA i.165. -- vaṇṇa of the colour of the sun, reddish, yellowish, golden Vism 123; DhA i 1.3 = PvA 216. -- sadisa (vaṇṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇṇa).

Arubheda

Arubheda the Rigveda ThA 206.

Arūpa

Arūpa (adj.) [a + rūpa] without form or body, incorporeal, D i.195 sq.; iii.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa. -- āvacara the realm or world of Formlessness, Dhs 1281 -- 1285; Ps i.83 sq., 101. -- kāyika belonging to the group of formless beings Miln 317 (devā). -- thāyin standing in or being founded on the Formless It 62. -- taṇhā "thirst" for the Formless D iii.216. -- dhātu the element or sphere of the Incorporeal (as one of the 3 dhātus rūpa°, arūpa°, nirodha°; see dhātu) D iii.215, 275; It 45. -- bhava formless existence D iii.216. -- loka the world of the Formless, Sdhp 494. -- saññin not having the idea of form D ii.110; iii.260; Exp. i.252.

Arūpin

Arūpin (adj.) [a + rūpin] = arūpa; D i.31 (arūpī attā hoti: see DA i.119), 195; iii.111, 139; It 87 (rūpino va arūpino va sattā).

Are

Are (indecl.) [onomat. Cp. Sk. lalallā, Gr. lalē/w, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alālā] exclam. of astonishment & excitement: he! hallo! I say!, implying an imprecation: Away with you (with voc.) J i.225 (dāsiputta -- ceṭaka); iv.391 (duṭṭha -- caṇḍāla); DA i.265 (= re); VvA 68 (dubbini), 217 ("how in the world").

Ala

Ala1 freq. spelling for ala.

Ala

Ala2 (adj.) [alaṇ adv. as adj.] enough, only in neg. anala insufficient, impossible M i.455; J ii.326 = iv.471.

Alaṇ

Alaṇ (indecl.) [Vedic araṇ. In meaning 1. alaṇ is the expanded continuation of Vedic araṇ, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. r Cp. aṇṇava, appeti, ara. In meaning 2. alaṇ is the same as are] emphatic particle 1. in affirmative sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. Note. In connection with a dat. or an infin. the latter only apparently depend upon alaṇ, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and interpret the construction as "fit for, proper" (= yuttaṇ Pāli Com.), which meaning easily arises out of the connotation of alaṇ, e.g. alam eva kātuṇ to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be compd. with Vedic araṇ c. dat. -- (a) (abs.) only in combn. with dat. or inf. (see c. & Note above). -- (b.) (° - -) see cpds. -- (c.) with dat. or infin.: alaṇ antarāyāya for certain an obstacle M i.130 (opp. nālaṇ not at all); alaṇ te vipphaṇṣārāya you ought to feel sorry for it Vin ii.250; alaṇ vacanāya one says rightly S ii.18; alaṇ hitāya untold happiness DhA ii.41. -- ito ce pi so bhavaṇ Gotamo yojana sate viharati alam eva upasankamituṇ even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D i.117 (expld. at DA i.288 by yuttam eva = it is proper); alam eva kātuṇ kalyāṇaṇ indeed one

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must do good = it is appropriate to do good Pv ii.923 (= yuttaṇ PvA 122); alaṇ puññāni kātave "come, let us do meritorious works" Vv 4415 (= yuttaṇ VvA 191). <-> 2. in negative or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (etc. see are). -- (a) (abs.) enough: nālaṇ thutuṇ it is not enough to praise Sn 217; te pi na honti me alaṇ they are not enough for me Pv i.63. -- (b) with voc.: alaṇ Devadatta mā te rucci sanghabhedo "look out D. or take care D. that you do not split up the community" Vin ii.198; alaṇ Vakkali kin te iminā pūtikāyena diṭṭhena . . . S iii.120. -- (c) enough of (with instr.): alaṇ ettakena enough of this, so much of that Miln 18; alam me Buddhena enough for me of the Buddha = I am tired of the B. DhA ii.34. -- attha (adj.) "quite the thing", truly good, very profitable, useful D ii.231; M ii.69 (so read for alamatta); A ii.180; Th 1, 252; J i.401 (so read for °atta). -- ariya truly genuine, right noble, honourable indeed, only in °ñāṇa -- dassana [cp. BSk. alamārya -- jñāna -- darśana Lal v.309, 509] Vin i.9; A iii.64, 430; v.88; J i.389 (cp. ariya). -- kammaniya (quite or thoroughly) suitable Vin iii.187. -- pateyya: see the latter. -- vacanīyā (f.) a woman who has to be addressed with "alaṇ" (i. e. "fie"), which means that she ceases to be the wife of a man & returns into her parental home Vin

iii.144, cp. 274 (Bdhgh's. expln.). -- samakkhātar one who makes sufficiently clear It 107. -- sājīva one who is thoroughly fit to associate with his fellow A iii.81. -- sāṭaka "curse -- coat", one who curses his waist -- coat (alaṇ sāṭaka!) because of his having eaten too much it will not fit; an over -- eater; one of the 5 kinds of gluttons or improper eaters as enumd. at DhA iv.16 = DhA 404.

Alakkhika

Alakkhika (& īka) (adj.) [a + lakkhika] unfortunate un- happy, of bad luck Vin iii.23; J iii.259.

Alakkhī

Alakkhī (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

Alagadda

Alagadda [Der. unknown. In late Sk. alagarda is a water- snake] a kind of snake M i.133 = DA i.21; DhA iv. 132 (°camma, so read for T. alla -- camma, vv. ll. alanda° & alandu°).

Alagga

Alagga (adj.) [pp. of lagati] not stuck or attached Nd2 107 (also alaggita); alaggamāna (ppr.) id. DhA iii.298.

Alaggana

Alaggana (nt.) [a + laggana] not hanging on anything, not being suspended DA i.180.

Alaṇkata

Alaṇkata [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (= vatthābharaṇa -- paṭimaṇḍita DhA iii.83); Pv ii.36; Vv 11; J iii.392; iv.60. -- 2. "done enough" (see alaṇ, use with instr.), only neg. analankata in meaning "insatiate" S i.15 (kāmesu).

Alaṇkaraṇa

Alaṇkaraṇa (nt.) [alaṇ + karaṇa, fr. alankaroti] doing up, fitting out, ornamentation J i.60.

Alaṇkaraṇaka

Alaṇkaraṇaka (adj.) [fr. alankaraṇa] adorning, embellishing, decorating DhA i.410.

Alaṇkaroti

Alaṇkaroti [alaṇ + karoti, Vedic arāṇkaroti] to make much of i. e. to adorn, embellish, decorate J i.60; iii.189; vi. 368. ger. °karitvā DhA i.410; PvA 74. -- pp. alankata. -- Caus. alankārāpeti to cause to be adorned J i.52.

Alaṇkāra

Alaṇkāra [fr. alankaroti, cp. Vedic arāṇkr̥ti] "getting up" i. e. fitting out, ornament, decoration; esp. trinkets, ornaments D iii.190; A iii.239; 263 sq.; J vi.368; PvA 23, 46, 70 (-- ° adj. adorned with), 74; Sdhp 249.

Alattaka

Alattaka [Sk. alaktaka] lac, a red animal dye J iv.114 (°pāṭala); DhA ii.174; iv.197.

Alanda & Alandu

Alanda & Alandu see alagadda.

Alamba

Alamba (adj.) [a + lamba] not hanging down, not drooping, short J v.302; vi.3 (°tthaniyo not flabby: of a woman's breasts cp. alamb᳚ ordhva -- stanī Suśruta i.371).

Alasa

Alasa (adj.) [a + lasa] idle, lazy, slack, slothful, languid S i.44, 217; Sn 96 (= jāti -- alaso SnA 170); J iv.30; Dh 280 (= mahā -- alaso DhA iii.410). Opp. analasa vigorous, energetic S i.44; D iii.190 (dakkha +); Vin iv.211; Nd2 141 (id.).

Alasatā

Alasatā (f.) [abstr. fr. alasa] sloth, laziness; only in neg. analasatā zeal, industry VvA 229.

Alassa

Alassa (nt.) at S i.43 is spurious spelling for ālassa idleness, sloth; v. l. BB ālasya.

Alāta

Alāta (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A ii.95 (chava° a burning corpse, see chava); J i.68; Pug 36; DhA iii.442.

Alāpu

Alāpu (nt.) [= alābu, with p for b: so Trenckner Notes 6216] a gourd, pumpkin Dh 149 (= DhA iii.112; vv. ll. alābu & alābbu).

Alābu

Alābu [Sk. alābū f.] a long white gourd, Cucurbita Lagerflor M i.80 (tittaka°), 315 (id.); PvA 47 (id.); DhsA 405. -- See also alāpu.

Alābhaka

Alābhaka [a + labhaka] not getting, loss, detriment Vin iii.77.

Alālā

Alālā (indecl.) [a + lālā interjection fr. sound root *lal, see etym. under are] "not saying lā lā" i. e. not babbling, not dumb, in °mukha not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).

Alīka

Alīka (adj.) [Sk. alīka] contrary, false, untrue S i.189; J iii.198; vi.361; Miln 26, 99. -- nt. °ṇ a lie, falsehood Dh 264. -- vādin one who tells a lie, a liar Dh 223 = VvA 69 (has alīka°); J ii.4; SnA 478 (for abhūta -- vādin Sn 661).

Alīnatā

Alīnatā (f.) [abstr. of alīna] open mindedness, prudence, sincerity J i.366.

Aluḷita

Aluḷita (adj.) [a + luḷita, pp. of lul] unmoved, undisturbed Miln 383.

Alonika

Alonika (adj.) [a + lonika] not salted J iii.409; VvA 184.

Aloma

Aloma (adj.) [a + loma] not hairy (upon the body) J vi.457.

Alola

Alola (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= nillolupa Nd2 98; = rasavisesesu anākula SnA 118).

Alla

Alla (adj.) (only ° --) [Vedic ādra, to Gr. a)/rdw moisten, a)/rda dirt] -- 1. moist, wet M iii.94 (°mattikā -- puñja a heap of moist clay; may be taken in meaning 2). -- 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz. °āvalepana see adda3; °kusamuṭṭhi freshly plucked grass A v.234 = 249; °gomaya fresh dung A v.234; DhA i.377; °camma living skin Vism 195; °tiṇa fresh grass DA i.77; PvA 40; °dārūni green sticks J i.318; °madhu fresh honey DhA ii.197; °maṇsa -- sarīra a body of living flesh DhA ii.51 = iv.166; °rasa fresh -- tasting DhA ii.155; °rohita -- maccha fresh fish J iii.333. <-> 3. wet = with connotation of clean (through being washed), freshly washed, °kesa with clean hair PvA 82 (sīsaṇ nahātvā allakesa); usually combd. with allavattha with clean clothes (in an ablution; often as a sign of mourning) Ud 14, 91; DhA iv.220; or with odāta vattha (id.) J iii.425. °pāṇi with clean hand Pv ii.99 (= dhotapāṇi PvA 116). [For analla -- gatta at S i.183 better read, with ibid 169, an -- allīna -- gatta. For allacamma at DhA iv.132 alagadda -- camma, with the v.l., is preferable].

Allāpa

Allāpa [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. °sallāpa conversation (lit. talking to & fro or together) J i.189; Miln 15; VvA 96; PvA 86.

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Allika

Allika (?) [either from alla = allikaṇ nt. in meaning defilement, getting soiled by (-- °), or from allīyati = allīyakaṇ, a der. fr. ger. allīya clinging to, sticking to. The whole word is doubtful.] only in cpd. (kāma --)

sukhā allikānuyoga given to the attachment to sensual joys Vin i.10; D iii.113, 130; S iv.330; v.421; Nett 110.

Allīna

Allīna [pp. of allīyati; Sk. ālīna] (a) sticking to, adhering or adhered to, clinging M i.80; A v.187; Nd2 under nissita (in form asita allīna upagata). -- (b.) soiled by (-- °), dirtied A ii.201. -- anallīna "to which nothing sticks", i. e. pure, undefiled, clean S i.169 (id. p. on p. 183 reads analla: see alla). Cp. ālaya.

Allīyati

Allīyati [ā + līyati, lī, līyate, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. -- (a) lit. kesā sīsaṇ allīyīṇsu the hair stuck to the head J i.64; khaggo lomesu allīyī the sword stuck in the hair J i.273. -- (b) fig. to covet, desire etc.: in idiomatic phrase allīyati (S iii.190 v. 1.; T. ālayati) kelāyati vanāyati (S iii.190 v.1.; T. manāyati; M i.260 T. dhanāyati, but v.l. p. 552 vanāyati) mamāyati "to caress dearly & be extremely jealous of" (c. acc.) at M i.260 & S iii.190. <-> J iv.5; v.154 (allīyituṇ, v.l. illīyituṇ); DhA 364 (vanati bhajati a); pp. allīna -- Caus. allīyāpeti [cp. Sk. ālāpayati, but B.Sk. allīpeti M Vastu iii.144; pp. allīpita ibid. i.311; iii.408; pass. allīpīyate iii.127.] to make stick, to bring near to (c. acc. or loc.) J ii.325 (hatthiṇ mahābhittiyaṇ allīyāpetvā); iv.392 (sīsena sīsaṇ allīyāpetvā).

Aḷa

Aḷa [etym. unknown] 1. the claw of a crab M i.234; S i.123; J i.223, 505 (°chinno kakkatako; T. spells ala°); ii.342; iii.295; -- 2. the nails (of finger or toe) (?) in °chinna one whose nails are cut off Vin i.91.

Aḷāra

Aḷāra (adj.) [Is it the same as uḷāra?] only used with ref. to the eyelashes, & usually expld. by visāla, i.e. extended, wide, but also by bahala, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (Toev. s.v.) transls. by "bent, crooked, arched". °akkhin with wide eyes (eyelashes?) J i.306 (= visāla -- netta C.); °pamha with thick eye -- lashes Vv 357 (= bahala -- saṇyata -- pakhuma C.; v.l. °pamukha); °bhamuka having thick eyebrows or °lashes J vi.503 (so read for °pamukha; C. expls by visāl -- akkhigaṇḍa). Cp. aḷāra.

Aḷhaka

Aḷhaka in udakā aḷhaka VvA 155 read āḷhaka.

Ava°

Ava° (prefix) I. Relation between ava & o. Phonetically the difference between ava & o is this, that ava is the older form, whereas o represents a later development. Historically the case is often reversed -- that is, the form in o was in use first & the form in ava was built up, sometimes quite independently, long afterwards. Okaddhati, okappati, okappanā, okassati, okāra, okantati, okkamati, ogacchati, odāta and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). -- A. The old Pāli form of the prefix is o. In some cases however a Vedic form in ava has been preserved by virtue of its archaic character. In words forming the 2nd part of a cpd. we have ava, while the absolute form of the same word has o. See e.g. avakāsa (-- °) > okāsa (° --); avacara > ocaraka; avatata; avadāta; avabhāsa; avasāna. -- B. 1. the proportion in the words before us (early and later) is that o alone is found in 65% of all cases, ava alone in 24%, and ava as well as o in 11%. The proportion of forms in ava increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with o: okiri, okkanti, okkamati,

okkhipati, ogacchati, ossajati. -- (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (ava°). See the foll.: avakappanā harnessing; okappanā confidence; avakkanti (not Sk.): okkanti appearance; avakkhitta thrown down: okkhitta subdued; avacara sphere of motion: ocaraka spy; avatiṇṇa descended: otiṇṇa affected with love; avaharati to move down, put off: oharati to steal. (2) In certain secondary verb -- formations, arisen on Pāli grounds, the form o° is used almost exclusively pointing thus to a clearly marked dialectical development of Pali. Among these formations are Deminutives in °ka usually; the Gerund & the Infinitive usually; the Causatives throughout. II. Ava as prefix. [P. ava = Vedic ava & occasionally o; Av. ava; Lat. au -- (aufero = avabharati, aufugio etc.); Obg. u -- ; Oir. ō, ua. See further relations in Walde, Lat. Wtb. under au]. -- Meaning. (Rest:) lower, low (opp. ut°, see e. g. uccāvaca high & low, and below iii. c), expld. as heṭṭhā (DhA iv.54 under avaṇ) or adho (ibid. 153; SnA 290). -- (Motion:) down, downward, away (down), off; e. g. avasūra sun -- down; adv. avaṇ (q. v., opp. uddhaṇ). -- (a) lit. away from, off: ava -- kantati to cut off; °gaṇa away from the crowd; °chindati cut off; °yīyati fall off; °bhāsati shine out, effulge; °muñcati take off; °siṭṭha left over. -- down, out, over: °kirati pour down or out over; °khitta thrown down; °gacchati go down; °gāheti dip down; °tarati descend; °patita fallen down; °sajjati emit; °siñcati pour out over; °sīdati sink down. -- (b) fig. down in connection with verbs of emotion (cp. Lat. de -- in despico to despise, lit. look down on), see ava -- jānāti, °bhūta, °mānita, °vajja, °hasati. away from, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix a° (an°), e. g. in avajaya (= ajaya), °jāta, °mangala (= a°), °pakkhin, °patta. Affinities of ava. -- (a) apa. There exists an exceedingly frequent interchange of forms with apa° and ava°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this apa 2 and cp. the foll. words under ava: avakata, °karoti, °khalita, °anga, ottappa, avattha, °nīta, °dāna, °pivati, °rundhati, °lekhati, °vadati, °varaka, °sakkati, avassaya, avasseti, °hita, avāpurīyati, avekkhati. -- (b) abhi. The similarity between abhi & ava is seen from a comparison of meaning abhi ii. b and ava ii. a. The two prefixes are practically synonymous in the foll. words: °kankhati, °kamati, °kiṇṇa, °khipati, °maddati, °rata, °lambati, °lekheti, °lepana, °siñcati. -- (c) The contrary of ava is ut (cp. above ii.2). Among the freq. contrast -- pairs showing the two, like E. up & down, are the foll. ukkaṇṣāvakaṇṣa, uggaman -- oggamana, uccāvaca, ullangheti -- olangheti, ullittāvalitta; ogilituṇṣuggilituṇ, onaman -- unnamana. Two other combns. founded on the same principle (of intensifying contrast) are chiddāvaccchidda and ava° in contrast with vi° in olambavilamba, olugga -- vilugga.

Avaṇ

Avaṇ (adv.) [Vedic avāk & avāṇ] the prep. ava in adv. use, down, downward; in C. often expld. by adho. Rarely absolute, the only passage found so far being Sn 685 (avaṇ sari he went down, v. l. avasari, expld. by otari SnA 486). Opp. uddhaṇ (above, up high). Freq. in cpd. avaṇsira (adj.) head downward (+ uddhaṇpāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S i.48; Sn 248 (patanti sattā nirayaṇ avaṇsirā = adhogata -- sīsā SnA 290); Vv 5225 (of Revatī, + uddhaṇpāda); Pv iv.146; J i.233 (+ uddhapāda); iv.103 (nirayaṇ vajanti yathā adhammo patito avaṇsiro); Nd1 404 (uddhaṇpāda +); DhA iv.153 (gloss adhosira). -- On avaṇ° cp. further avakkāra, avākaroti, avekkhipati.

Avakaṇṣa

Avakaṇṣa [fr. ava -- karṣati; on ṇs: *rṣ cp. haṇṣati: harṣati] dragging down, detraction, abasement, in cpd. ukkaṇṣāvaka° lifting up & pulling down, raising and lowering, rise & fall D i.54.

Avakankhati

Avakankhati (-- °) [ava + kankhati; cp. Sk. anu -- kāṅkṣati] to wish for, strive after S iv.57 (n'); J iv.371 (n'); V 340 (n'), 348 (n' = na pattheti C).

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Avakaḍḍhati

Avakaḍḍhati [ava + kaḍḍhati, cp. avakassati & apakassati] Nett 4 (avakaḍḍhayitvā). Pass. avakaḍḍhati J iv.415 (hayaṇ me a. my heart is weighed down = sokena avakaḍḍhīyati C; v.l. avakassati). -- pp. avakaḍḍhita.

Avakaḍḍhita

Avakaḍḍhita [pp. of avakaḍḍhati] pulled down, dragged away DhA iii.195.

Avakata

Avakata = apakata, v.l. at It 89.

Avakanta

Avakanta [for *avakatta, Sk. avakṛtta; pp. of avakantati, see kanta2] cut, cut open, cut off J iv.251 (galakḍḍāvakantaṇ).

Avakantati & okantati

Avakantati & okantati (okk°) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve -- (ava:) J iv.155. -- pp. avakanta & avakantita.

Avakantita

Avakantita [pp. of avakantati] cut out PvA 213.

Avakappanā & okappanā

Avakappanā & okappanā (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J vi.408.

Avakaroti

Avakaroti [Sk. apakaroti, cp. P. apa°] "to put down", to despise, throw away; only in der, avakāra & avakārin. <-> pp. avakata (q. v.). -- See also avākaroti & cp. avakirati 2.

Avakassati & okassati

Avakassati & okassati [cp. Sk. avakarṣati, ava + kṛṣ; see also apakassati & avakaḍḍhati] to drag down, to draw or pull away, distract, remove. -- A v.74 = Vin ii.204 (+ vavakassati).

Avakāraṇ

Avakāraṇ (adv.) [fr. avakāra] throwing away, scattering about Vin ii.214.

Avakārin

Avakārin (adj.) (-- °) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an°).

Avakāsa & okāsa

Avakāsa & okāsa [ava + kāś to shine, cp. Sk. avakāśa] 1. "appearance": akkhuddâvakāso dassanāya not little (or inferior) to behold (of appearance) D i.114; ariyâvakāsa appearing noble or having the app. of an Aryan J v.87; katâvakāsa put into appearance Vv 229. -- 2. "opportunity": kata° given leave D i.276 Sn 1030; anavakāsakarīn not giving occasion Miln 383. -- anavakāsa not having a chance or opportunity (to happen), impossible; always in ster. phrase atthānaṇ etaṇ anavakāso Vin ii.199; A i.26; v.169; Pug 11, 12; PvA 28.

Avakirati & okirati

Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. °kiritvā J v.144. -- 2. to cast out, reject, throw out; aor. avākiri Vv 305 = 485 (v.l. °kari; VvA 126 expls by chaḍḍesi vināsesi). -- Pass. avakirīyati Pv iii.110 (= chaḍḍīyati PvA 174); grd. °kiriya (see sep.). See also apakiritūna. pp. okiṇṇa.

Avakiriya

Avakiriya [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J v.143 (taken by C. as ger. = avakiritvā).

Avakujja

Avakujja (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu i.29, avakubjaka ibid. 213; ii.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J i.13 = Bu ii.52; J v.295; vi.40; Pv iv.108; PvA 178. -- pañña (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A i.130; Pug 31 (= adhomukha -- pañña Pug A 214).

Avakkanta

Avakkanta (-- °) [pp. of next] entered by, beset with, over-whelmed by (instr.) S iii.69 (dukkha°, sukha° and an°).

Avakkanti

Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S ii.66 (nāmarūpassa); iii.46 (pañcannaṇ indriyānaṇ); Pug 13 (= okkanti nibbatti pātubhāvo PugA 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa).

Avakkama

Avakkama [fr. avakkamati] entering, appearance J v.330 (gabbhassa).

Avakkamati & okkamati

Avakkamati & okkamati [ava + kamati fr. kram] to ap- proach. to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J iii.480 (v.l. apa°).

Avakkāra

Avakkāra [Sk. avaskara faeces, fr. avaṇ + karoti] throwing away, refuse, sweepings; only in cpd. °pātī a bowl for refuse, slop basin, ash -- bin Vin i.157, 352; ii.216; M i.207; DhA i.305.

Avakkhalita

Avakkhalita [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA i.66 (v.l. apa°).

Avakkhitta & okkhitta

Avakkhitta & okkhitta [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (ava:) M i.296 (ujjhita +); DA i.281 (an°), 289 (piṇḍa); PvA 174 (piṇḍa). 2. [= Sk. utkṣipta?] thrown off, gained, produced, got (cp. uppādita), in phrase sedḍā avakkhitta gained by sweat A ii.67; iii.45.

Avakkhipati & okkhipati

Avakkhipati & okkhipati [ava + khipati; cp. Sk. ava- kṣipati] to throw down or out, cast down, drop; fig. usually appld to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati), aor. °khipi DA i.268 (bhusaṇ, v. l. avakkhasi).

Avakkhipana

Avakkhipana (nt.) [fr. avakkhipati] throwing down, putting down J i.163.

Avagacchati

Avagacchati [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

Avagaṇḍa (kāraḍa)

Avagaṇḍa (-- kāraḍa) (adj.) [ava + gaṇḍa°] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. °ṇ as adv. after the manner or in the way of stuffing etc. Vin ii.214; iv.196.

Avagata

Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (aññāta Pv iv.111); perhaps we should read āvikata or adhigata (so v.l. BB).

Avagāhati & ogāhati

Avagāhati & ogāhati [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiṇ); Sdhp 370, 383.

Avaguṇṭhana

Avaguṇṭhana (adj.) (-- °) [fr. oguṇṭheti] covering Sdhp 314.

Avaggaha

Avaggaha [Sk. avagraha] hindrance, impediment, used at DA i.95 as syn. for drought (dubutṭhikā).

Avanga

Avanga see apanga.

Avaca

Avaca (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in combn. uccâvacā (pl.) high and low, see ucca. KvuA 38.

Avacana

Avacana (nt.) [a + vacana] "non -- word", i. e. the wrong word or expression J i.410.

Avacara

Avacara (-- °) (n. -- adj.) [ava + car, also BSk. avacara in same sense, e.g. antahpurâvacarā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D i.206 (santika° one who stays near, a companion); fig. dealing or familiar with, at home in A ii.189 (atakka°); iv.314 (parisā°); J i.60 (tāla° one conversant with music, a musician, see tāla1); ii.95 (sangāma°); Miln 44 (id. and yoga°). -- (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t in kāmâvacara rupâvacara arūpâvacara or the 3 realms of sense -- desires, form and non -- form: kāma° D i.34 (°deva); Dhs 431 (as adj.); rūpa° Pug 37; arūpa° Pug 38; Ps i.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

Avacaraka & ocaraka

Avacaraka & ocaraka (adj. -- n.) [fr. avacara] 1. only in cpd. kāmâvacarika as adj. to kāmâvacara, belonging to the sphere of sense experiences, Sdhp. 254. -- 2. Late form of ocaraka, spy, only in C. on Th 1, 315 ff. quoted in Brethren 189, n 3. Occurs in BSk (Divy 127).

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Avacaraṇa

Avacaraṇa (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J ii.95.

Avacuttha

Avacuttha 2nd pret. of vac, in prohib form mā evaṇ ava- cuttha do not speak thus J vi.72; DhA iv.228.

Avacchidda

Avacchidda (-- °) (adj.) [ava + chidda] perforated, only in redupl. (intensive) cpd. chiddâvacchidda perforated all over, nothing but holes J iii.491; DhA i.122. 284, 319. Cp. chidda -- vicchidda.

Avacchedaka

Avacchedaka (-- °) (adj.) [ava + cheda + ka] cutting off, as nt. °ṇ adv. in phrase kabaḷâvacchedakaṇ after the manner of cutting off mouthfuls (of food) Vin ii.214; iv.196; cp. āsâvacchedika whose hope or longing has been cut off or destroyed Vin i. 259.

Avajaya

Avajaya [ava + jaya, cp. apajita] defeat DhA ii.228 (v.l. for T. ajaya).

Avajāta

Avajāta (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low -- born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SnA 479); It 63; Miln 359.

Avajānāti

Avajānāti [ava + jñā] 1. to deny Vin ii.85; A iii.164 = Pug 65. -- 2. (later) to despise DhA iii.16; PvA 175 (grd. °jānitabba) -- Of short stem -- form ñā are found the foll: grd. avaññeyya PvA 175, and with o°: grd. oñātabba PvA 195; pp. avaññāta, besides avaññāta.

Avajīyati

Avajīyati [ava + jīyati; Sk. avajiryate] to be diminished, to be lost, be undone J i.313 (jitaṇ a; v.l. avajījy°); Dh 179 (jitaṇ a = dujjitaṇ hoti DhA iii.197).

Avajja

Avajja (adj.) [Sk. avadya, seemigly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarjya from vraj, thus meaning "not to be shunned, not forbidden". This interpretn is justified by context of Dh 318, 319. The P. commentator refers it to ava + vad (for *ava -- vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form anavajja blameless, faultless D i.70 (= anindita DA i.183); A ii.26 = It 102; Sn 47 (°bhojin carrying on a blameless mode of livelihood, see Nd2 39), 263 (= anindita agarahita KhA 140); Ps ii.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. sāvajja.

Avajjatā

Avajjatā (f.) [abstr. to prec.], only neg. an° blamelessness, faultlessness Pug 25, 41; Dhs 1349.

Avajjha

Avajjha (adj.) [grd of a + vadhati, Sk. vadhya, vadh] not to be killed or destroyed, inviolable Sn 288; J v.69; vi.132.

Avañcana

Avañcana (adj.) [a + vañcana from vañc] not (even) tot- tering, i.e. unfit for any motion (esp. walking), said of crippled feet J i.214 = Cp iii.910.

Avaññā

Avaññā (adj.) [to avaññā] despised, despicable Pv iii.113 (= avaññeyya avajānitabba PvA 175).

Avaññatti

Avaññatti (f.) [ava + ñatti = Sk. *avajñapti, fr. ava + jñā] only as neg. an° the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; °kāma (adj.) wishing not to be surpassed, unwilling to be second, wanting to be praised A ii.240; iv.1 sq.

Avaññā

Avaññā (f.) [Sk. avajñā, fr. ava + jñā] contempt, disregard, disrespect J i.257 (°ya).

Avaññāta

Avaññāta (adj.) [pp. of avajānāti] despised, treated with contempt PvA 135 (an°); Sdhp 88, 90.

Avataṇṣaka

Avataṇṣaka (= vaṭ°) see Vin Texts ii.347.

Avatṭhāna

Avatṭhāna (nt.) [Sk. avasthāna] position, standing place J i.508; PvA 286.

Avatṭhita

Avatṭhita (ad.) [Sk. avasthita, ava + thita] "standing down" = standing up, firm, fixed, settled, lasting Th 1, 1140. Usually neg. an° unsettled, unsteady; not lasting, changeable Dh 38 (°citta; cp. DhA i.308 cittaṇ thāvaraṇ natthi); PvA 87 (= na sassata not lasting for ever).

Avatṭhitatā

Avatṭhitatā (f.) [abstr. fr. prec.] steadiness, only as neg. an° unsteadiness, fickleness ThA 259.

Avatṭhiti

Avatṭhiti (f.) [Sk. avasthiti] (firm) position, posture, stead- fastness S v.228; Dhs 11, 570.

Avaḍḍhi

Avaḍḍhi (f.) [a + vaḍḍhi] "non -- growth", decay DhA iii.335; C on A iii.76 (cp. apajaha).

Avaṇṭa

Avaṇṭa (adj.) [a + vaṇṭa] without a stalk J v.155.

Avaṇṇa

Avaṇṇa [a + vaṇṇa] blame, reproach, fault D i.1 (= dosā nindā DA i.37); It 67; Pug 48, 59.

Avaṇṇanīya

Avaṇṇanīya (adj.) [grd. of a + vaṇṇeti] indescribable J v.282.

Avataṇsa

Avataṇsa see vataṇsaka.

Avatata & otata

Avatata & otata [ava + tata, pp. of tan] stretched over, covered, spread over with Vv 643 (-- °); VvA 276 (= chādita).

Avatitṭhati

Avatitṭhati [ava + titṭhati] to abide, linger, stand still. D i.251 = S iv.322 = A v.299 (tatra°); S i.25 (v.l. otitṭhati); Th. 1, 21; J ii.62; iv.208 (aor. avatṭhāsi). <-> pp. avatṭhita (q. v.).

Avatiṇṇa & otiṇṇa

Avatiṇṇa & otiṇṇa [pp. of otarati] fallen into, affected with (-- °), as ava° rare late or poetical form of o°, e. g. J v.98 (issā°). See otiṇṇa.

Avattha

Avattha1 [der. uncertain] aimless (of cārikā, a bhikkhu's wandering, going on tour) A iii.171 (C. avavatthika).

Avattha

Avattha2 [Sk. apāsta, apa + āsta, pp. of as2] thrown away J v.302 (= chaḍḍita C.).

Avattharaṇa

Avattharaṇa (nt.) [fr. avattharati] setting in array, deploying (of an army) J ii.104 (of a robber -- band), 336.

Avattharati

Avattharati [ava + tharati, str] to strew, cover over or up J i.74 (°amāna ppr.), 255 (°itvā ger.); iv.84; Dāvs i.38. -- pp. otthaṭa Cp. pariy°.

Avatthāraṇa

Avatthāraṇa (nt.) = avattharaṇa DA i.274.

Avatthu (&° ka)

Avatthu (&° ka) (adj.) [a + vatthu] groundless, unfounded (fig) Vin ii.241; J i.440 (°kaṇ vacanaṇ). For lit meaning see vatthu.

Avadāta

Avadāta (= odāta) Dāvs iii.14 (metri causa).

Avadāna

Avadāna see apadāna.

Avadāniya

Avadāniya (adj.) [fr. avadāna cutting off; ava + dā2 to cut] stingy, niggardly Sn 774 (= Nd1 36 which expls. as follows: avaṇ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaṇ vacanaṇ nḍādiyantī ti avadāniyā. Sn A 516 condenses this expln. into the foll.: avangamanatāya maccharitāya buddhādīnaṇ vacanaṇ anādiyanatāya ca avadāniyā).

Avadāpana

Avadāpana (cleansing): see vodāpana.

Avadāpeti

Avadāpeti (to deal out) only BSk pary° Divy 202.

Avadāyati

Avadāyati [denom. fr. avadā in same meaning as anuddā, to dā1: see dayati2] to have pity on, to feel sorry for J iv.178 (bhūtānaṃ nāvadāyissaṃ, gloss nānukampiyaṃ).

Avadīyati

Avadīyati [Sk. avadīryati, ava + dṛ1, dṛñāti, see etym. under darī] to burst, split open J vi.183 (= bhijjati C.) see also uddīyati,

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Avadehaka

Avadehaka (-- °) (adj.) [ava + deha + ka but more likely direct fr. ava + dih] in the idiom udarāvadehakaṃ bhuñjati, to eat one's fill M i.102; Th 1, 935. Vism 33 has udarāvadehaka -- bhojana, a heavy meal.

Avadhāraṇa

Avadhāraṇa (nt.) [Cp. Sk. avadhāraṇa, fr. ava + dhṛ] calling attention to, affirmation, emphasis; as t.t. used by C's in explanation of evaṃ at DA i.27; and of kho at PvA 11, 18.

Avadhi

Avadhi 3 sg. aor. of vadhati. -- At DhA ii.73 avadhi = odhi.

Avanata

Avanata see oṇata.

Avanati

Avanati (-- °) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnatāvanati).

Avani

Avani (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs iv.5.

Avapakāsati

Avapakāsati [ava + pa + kāsati = kassati, fr. kṛṣ] is a doubtful compd. of kassati, the combd. ava + pa occurring only in this word. In all likelihood it is a distortion of vavakassati (vi + ava + kassati),

supplementing the ordinary apakassati. See meaning & further discussion under apakāsati -- Vin ii.204 (apakāsati +; v.l. avapakassati; Bdhgh. in expln. on p. 325 has apapakāsati which seems, to imply (a)vavakassati); A iii.145 sq. (avapakāsituṇ).

Avapatta

Avapatta see opatta.

Avapāyin

Avapāyin (-- °) (adj.) [cp. avapivati] coming for a drink, drinking J i.163.

Avapivati

Avapivati [ava + pā, cp. apapibati] to drink from J i.163.

Avabujjhati

Avabujjhati (-- °) [Cp. BSk. avabudhyate] to understand A iv.96 = It 83 (nāvabujjhati); A iv.98 (id.) J i.378 = iii.387 (interchanging with anubujjhati at the latter pass.).

Avabodha

Avabodha [ava + bodha] perception, understanding, full knowledge Sn A 509 (sacca°). -- Neg. an° not awakened to the truth Vv 826 (= ananubodha VvA 319).

Avabodhati

Avabodhati (-- °) [cp. Sk. avabodhati] to realise, perceive, pay attention to J iii.151 nāva°).

Avabhāsa

Avabhāsa [later form of obhāsa] Only in cpd. gambhīrā- vabhāso D ii.55, looking deep. Same cpd. at A ii.105 = Pug 46 has obhāsa.

Avabhāsaka

Avabhāsaka (-- °) (adj.) [fr. avabhāsa] shining, shedding light on, illuminating Sdhp 14.

Avabhāsita

Avabhāsita (-- °) [late form of obhāsita] shining with, resplendent Sdhp 590.

Avabhuñjati

Avabhuñjati [ava + bhuñjati] to eat, to eat up J iii.272 (inf. °bhottuṇ), 273.

Avabhūta

Avabhūta (adj.) [ava + bhūta, pp. of ava + bhū] "come down", despised, low, unworthy M ii.210.

Avamangala

Avamangala (adj.) [ava + mangala, ava here in privative function] of bad omen, unlucky, infaustus (opp. abhimangala); nt. bad luck, ill omen J i.372, 402; ii.197; vi.10, 424; DhA iii.123; PvA 261. Cf. next.

Avamaññati

Avamaññati [Sk. avamanyate] to slight, to disregard, despise DhA i.170; PvA 37, 175; Sdhp 271. -- pp. Caus. avamānita.

Avamangalla

Avamangalla (adj.) [fr. avamangala] of bad omen, nt. any- thing importune, unlucky J i.446.

Avamāna & omāna

Avamāna & omāna [fr. ava + man, think] disregard, dis- respect, contempt J ii.386; iii.423; v.384. Cp. next.

Avamānana

Avamānana (nt.) [fr. avamāna] = avamāna J i.22.

Avamāneti

Avamāneti [Caus. of avamaññati] to despise J v.246. - pp. avamānita PvA 36.

Avaya

Avaya only in neg. anavaya.

Avayava

Avayava [Dern uncertain. Cp. mediaeval Sk. avayava] limb, member, constituent, part VvA 53 (sarīra° = gattā). 168, 201, 276; PvA 211 (sarīra° = gattā), 251 (mūl° the fibres of the root). As t. t. g. at SnA 397. In the commentaries avayava is often used where aṅga would have been used in the older texts.

Avarajjhati

Avarajjhati (-- °) [ava + rajjhati of rādh, cp. Sk. avarād- hyate] to neglect, fail, spurn Th 1, 167; J iv.428 (v.l. °rujjh°).

Avaruddha

Avaruddha [fr. avarundhati] 1. Doubtful reading at Vin iv.181, apparently meaning ‘ in revolt, out of hand ’ (of slaves) -- 2. [late form of oruddha] restrained Sdhp. 592.

Avaruddhaka

Avaruddhaka [avruddha + ka] subdued, expelled, banished J vi.575; Dpvs i.21 (Np).

Avaruddhati

Avaruddhati [Sk. aparundhati; ava + ruddhati of rudh] to expel, remove, banish J vi.505 (= nīharati C.), 515. See also avarundhati.

Avarundhati

Avarundhati [ava + rundhati. Only referred to by Dhṛ. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.

Avalambati

Avalambati [= olambati]. Only in late verse. To hang down. Pv ii.118; 102. Ger. avalamba (for °bya) Pv iii.35; cp. olubbha.

Avalitta

Avalitta (-- °) [Sk. avalipta, pp. of ava -- limpati] besmeared; in cpd. ullittāvalitta "smeared up & down" i. e. plastered inside & outside A i.101.

Avalekhati

Avalekhati [ava + lekhati, likh, Sk. avalikhati] to scrape off Vin ii.221 (v. l. apa°).

Avalekhana

Avalekhana¹ (nt.) [fr. avalekhati] (a) scraping, scraping off Vin ii.141 (°pidhara), 221 (°kaṭṭha). (b) scratching in, writing down J iv.402, (°sattha a chisel for engraving letters).

Avalekhana

Avalekhana² (nt.) v. l. for apalekhana.

Avalepana

Avalepana (-- °) (nt.) [fr. ava + lip] smearing, daubing, plastering M i.385 (pīta°); Sn 194 (kāyo taca -- maṇṣo āvalepano the body plastered with skin & flesh).

Avasa

Avasa (adj.) [a + vasa] powerless Sdhṛ 290.

Avasaṭa & Osaṭa

Avasaṭa & Osaṭa [Sk. aparṣṭa, cp. also samavasṛta, pp. of ava + sṛ] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin iv.216, 217 (= titthāyatanaṇ saṅkata).

Avasarati

Avasarati [ava + sṛ] to go down, to go away (to) Sn 685 (v. l. BB. T. avaṇsari).

Avasāna

Avasāna (-- °) [for osāna] (nt.) stopping ceasing; end, finish, conclusion J i.87 (bhattachicc -- âvasāne at the end of the meal); PvA 76 (id.).

Avasāya

Avasāya [fr. avaseti] stopping, end, finish Th 2, 12 (= avasānaṇ nitthānaṇ ThA 19). But the id. p. at Dh 218 has anakkhāte.

Avasiñcanaka

Avasiñcanaka (-- °) (adj.) [fr. osiñcati] pouring over (act. & med.), overflowing J i.400 (an°).

Avasiṭṭha

Avasiṭṭha (sic & not osiṭṭha) [pp. of avasissati, Sk. avaśiṣṭa] left, remaining, over S ii.133; J i.138; v.339; VvA 66, pl. avasiṭṭhā all who are left, the others PvA 165 (janā).

Avasiṭṭhaka

Avasiṭṭhaka (adj.) [fr. avasiṭṭha] remaining, left J iii.311.

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Avasitta

Avasitta (-- °) [pp. of osiñcati] besprinkled, anointed, consecrated, only in phrase rājā khattiyo muddhāvasitto of a properly consecrated king (see also khattiya) D i. 69; ii.227; iii.64; Pug 56; DA i.182 (T. muddhāvassita, v. l. °abhisitta); etc. -- See also abhisitta.

Avasin

Avasin (adj. -- n.) [a + vasin fr. vaś] not having control over oneself, D ii.275.

Avasissati

Avasissati [Sk. avaśiṣyate; Pass. of ava + śis; but expld. by Kern, Toev. s. v. as fut of avasīdati] to be left over, to remain, in phrase yaṇ pamāṇa -- kattaṇ kammaṇ na taṇ tatrāvasissati D i.251; A v.299 = S iv.322; J ii.61 (see expln. on p. 62). Also in the phrases taco ca nahārū ca aṭṭhi ca avasissatu sarīre upasussatu maṇsa -- lohitaṇ M i.481; A i.50; S ii.28, and sarīrāni avasissanti S ii. 83. With the latter phrases cp. avasussati.

Avasī

Avasī metri causa for avasi, a + vasi, aor. of vas4 to stop, stay, rest J v.66 (mā avasī).

Avasussati

Avasussati [Sk. *ava -- suṣyati of śuṣ] to dry up, to wither; in later quotations of the old kāmaṇ taco ca nahārū ca aṭṭhi ca avasussatu (upasussatu sarīre maṇsalohitaṇ) J i.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M i.569). -- fut. avasucchati (= Sk. *śokṣyati, fut. of Intens.) J vi.550 (v. l. BB °sussati; C. avasucchissati).

Avasūra

Avasūra [ava + sūra; ava here in function of *avaṅs see ava ii] sundown, sunset, acc. °ṇ as adv. at or with sundown J v 56 (anāvasūraṇ metrically).

Avasesa

Avasesa1 [Sk. avaśeṣa, fr. ava + śiṣ, cp. avasissati] remainder, remaining part; only in cpds. an° (adj.) without any remainder, i. e. fully, completely M i.220 = A v.347 (°dohin); A i.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (°pharaṇa); PvA 71 (°ato, adv. altogether, not leaving anything out); & sāvasesa leaving something over, having something left A i.20 sq., 88; Pv iii.55 (jīvita° having still a little life left).

Avasesa

Avasesa2 (adj.) [see prec.] remaining, left Sn 694 (āyu avaseso); J iii.19; Vbh 107 (taṇhā ca avasesā ca kilesā); PvA 19 (avasesā ca ñātakā the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi -- tacamattā avasesa -- sarīra with a body on which nothing but skin & bones were left), 206 (aṭṭhi -- sanghātamattā avasesa -- sarīra). -- nt. (as pred.) °ṇ what is left PvA 52 (appā avasesaṇ); KhA 245 (nā atthi tesāṇ avasesaṇ).

Avasesaka

Avasesaka (adj.) [fr. avasesa2] being left, overflowing, additional, more J i.400 (an°); Dpvs iv.45.

Avassa

Avassa (adj.) [a + vaś] against one's will, inevitable J i. 19 (°bhāvin); v.319 (°gāmitā). Usually as nt. °ṇ adv. inevitably (cp. BSk. avaśyaṇ Divy 347; Av. Ś i.209 etc.) J iii.271; DA i.263; Sdhp 293.

Avassakaṇ

Avassakaṇ (adv.) [see avassa] inevitably Dpvs ix.13.

Avassajati & ossajati

Avassajati & ossajati [ava + srj, perhaps ud + srj = Sk. utsrjati, although the usual Vedic form is avasrjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsrjati = apa + ut + srj Divy 203] to let loose, let go, send off, give up, dismiss, release (ava): J iv.425; v.487 (aor. avassaji read for avissaji).

Avassana

Avassana (nt.) [a + vassana, Sk. vāsana of vās to bleat] not bleating J iv.251.

Avassaya

Avassaya [Sk. *avāśraya for the usual apāśraya, see P. apassaya1] support, help, protection, refuge J i.211; ii. 197; iv.167; Miln 160; DhA ii.267; iv.198; PvA 5, 113.

Avassava

Avassava [ava + sava, Sk. °srava fr. sru to flow] outflow, effect, only neg. anassava no further effect Vin ii.89; M i.93; ii.246; A iii.334 sp.

Avasseti

Avasseti [ava + ā + śri, for the usual *apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J ii.80 (aor. avassayiṇ = vāsaṇ kappesiṇ C.). <-> pp. avassita.

Avassāvana

Avassāvana (nt.) [fr. ava + Caus. of sru to flow] straining, filtering (?) J ii.288.

Avassita

Avassita [for apassita, Sk. apaśrita] depending on, dealing with J v.375. See apassita.

Avassuta

Avassuta (adj.) [Sk. *avasruta, pp. of ava + sru, cp. avas- sava] 1. (lit.) flowing out or down, oozing, leaking J iv. 20. -- 2. (fig.) (cp. anvāssava & āsava) filled with desire, lustful (opp. anavassuta, q. v.) Vin ii.236; S iv.70, 184 (an°); A i.261, 262 (an°); ii.240; iv.128, 201; Sn 63 (an°); Pug 27, 36; Dpvs ii.5 (T. reads avassita). <-> Neg. anavassuta: 1. not leaking, without a leak J iv.20 (nāvā = udaka -- pavesanā ābhāvena a. C.). -- 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (°citta); Sn 63 (see expld. in detail at Nd2 40); SnA 116 (= kilesa -- anvāssava -- virahita).

Avahaṭa

Avahaṭa [pp. of avaharati] taken away, stolen Miln 46.

Avaharaṇa

Avaharaṇa (-- °) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka°), 92 (soka°).

Avaharati & oharati

Avaharati & oharati [ava + hr] to steal J i.384; PvA 47 (avahari vatthaṇ), 86 (id., = apānudi). -- pp. avahaṭa (q. v.).

Avahasati

Avahasati [ava + has] to laugh at, deride, mock J v.111 (aññamaññaṇ); PvA 178. -- aor. avahasi J iv.413.

Avahāra

Avahāra [fr. avaharati] taking, acquiring, acquisition Vin v.129 (pañca avahārā, viz. theyya°, pasayha°, parikappa°, paṭicchanna°, kusa°).

Avahīyati

Avahīyati [for ohīyati] to be left behind, to stay behind J v.340.

Avāgata

Avāgata [ava + ā + gacchati] only in phrase dhammā avāgat -- amhā, we are fallen from righteousness, J v.82. (C. explains apāgata).

Avākaroti

Avākaroti [either ava + ā + karoti or avaṇ + karoti, the latter more probable. It is not necessary to take it with Kern, Toev. s. v. as Sk. apākṛṇoti, apa + ā + kr] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J iii.339 (avākayirā = avakareyya chindeyya C.); v.495, 500; vi. 280. -- 2. to give back, restore J vi.577 (= deti C.).

Avākirati

Avākirati wrong by Hardy VvA Index for avakirati (q. v.).

Avāṭuka

Avāṭuka see apāṭuka.

Avāpuraṇa

Avāpuraṇa (nt.) [same as apāpuraṇa] a key S iii.132; A iv.374.

Avāpurati

Avāpurati [same as apāpurati] to open (a door) J i.63; vi.373.

Avāvaṭa

Avāvaṭa (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of a woman, not married J v.213 (= apētāvaraṇā, which read for °bharaṇā, apariggahitā C.).

Avikampamāna

Avikampamāna (adj.) [a + vi + kampamāna, ppr. med. of kamp] not hesitating, not wavering, not doubting J iv.310 (= anosakkamāna C.; Kern takes it at this passage as a + vikalpamāna, see Toev. s.v., but unnecessarily); vi.176 (= nirāsanka C.); J vi.273.

Avikampin

Avikampin (adj.) [fr. a + vi + kamp] unmoved, not shaking, steady Vv 5022 (= acala VvA 215).

Avikopin

Avikopin (adj.) [a + vikopin; fr. vi + kup] not agitated, not moving, unshaken, undisturbed J vi.226 (acchejja +).

Avikkhepa

Avikkhepa [a + vikkhepa] calmness, balance, equanimity D iii.213; A i.83; Ps i.94; ii.228; Dhs 11, 15, 570.

Avicāreti

Avicāreti [a + vicāreti] not to examine VvA 336.

Aviccaṇ

Aviccaṇ at J v.434 read aviviccaṇ [a + viviccaṇ] i. e. not secretly, openly.

Avijānaṇ

Avijānaṇ [a + vijānaṇ] not knowing, ignorant Dh 38, 60; It 103.

Avijjā

Avijjā (f.) [Sk. avidyā; fr. a + vid] ignorance; the main root of evil and of continual rebirth (see paṭicca -- samuppāda, cp. S ii.6, 9, 12; Sn p. 141 & many other passages). See on term Cpd. 83 n. 3, 187 sq, 262 sq. & for further detail vijjā. avijjā is termed an anusaya (D iii.254, 282; S iv.205, 208 sq., 212); it is one of the āsavā (Vin iii.4; D i.84; iii.216; It 49; Dhs 1100, 1109), of the oghā (D iii.230, 276; Dhs 390, 1061, 1162), of the nīvaraṇāni (S ii.23; A i.223; It 8; Dhs 1162, 1486), of the saṃyojanāni (D iii.254; Dhs 1131, 1460). See for various characterisations the foll. passages: Vin i.1; iii.3; D iii.212, 230, 234, 274; M i.54, 67, 144; S ii.4, 26, 263; iii.47, 162; iv.256; v.52; A i.8, 285; ii.132, 158, 247; iii.84 sq., 414; iv.228; It 34 (yā kācā imā duggatiyo asmiṇ loke paramhi ca avijjāmūlakā sabbā icchā -- lobha -- sammussayā), 57, 81; Sn 199, 277, 729 (jāti -- maraṇa -- saṃsāraṇ ye vajanti punappunaṇ . . . avijjāyāeva sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd2 99; Pug 21; Dhs 390, 1061, 1162; DhA iii.350; iv.161 (°paligha).

Aviññāṇaka

Aviññāṇaka (adj.) [a + viññāṇa + ka] senseless, without feeling or consciousness, unfeeling DhA i.6 (saviññāṇaka +).

Aviññū

Aviññū (adj.) = aviddasu.

Avitakka

Avitakka (adj.) [a + vitakka] free from thought D iii.219, 274; Th 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.

Avidūra

Avidūra (adj.) [a + vidūra] not far, near; usually in loc. °e as adv. near Sn. 147.

Aviddasu

Aviddasu (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn A 509); Dh 268 = Nd2 514 (= aviññū DhA iii.395); PvA 18 (so read for avindasu).

Avināsaka (°ika)

Avināsaka (°ika) (adj.) [a + vināsa + ka] not causing destruction A iii.38 (°ika); J v.116 (= anāsaka C.).

Avināsana

Avināsana (adj.) [a + vināsana] imperishable Dpvs iv.16.

Avinicchayaññū

Avinicchayaññū (adj.) [a + vinicchaya + ñū] not knowing how to decide J v.367.

Avinibbhujāṇ

Avinibbhujāṇ (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atīrento C.).

Avinibbhoga

Avinibbhoga (ad.) [a + vinibbhoga] not to be distinguished, indistinct J iii.428 (°sadda).

Avipariṇāma

Avipariṇāma [a + vipariṇāma] absence of change, stead- fastness, endurance D i.18; iii.31, 33 (°dhamma); DA i.113 (= jarā -- vasena vipariṇāmassa abhāvato).

Avippaṭisāra

Avippaṭisāra [a + vippaṭisāra] absence of regret or remorse A iii.46.

Avippavāsa

Avippavāsa (adj. -- n.) [a + vippavāsa] thoughtfulness, mind- fulness, attention; adj. not neglectful, mindful, attentive, eager Vin v.216; Sn 1142 (cp. Nd2 101: anussatiyā bhāvento); DA i.104 (appamādo vuccati satiyā avippavāso); DhA iv.26 (appamāda = satiyā avippavāsa).

Aviruddha

Aviruddha (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

Avirūḷhi

Avirūḷhi (f.) [a + virūḷhi] absence or cessation of growth Sn 235; DhA i.245 (°dhamma).

Avirodha

Avirodha [a + virodha] absence of obstruction, gentleness M ii.105 = Th 1, 875.

Avirodhana

Avirodhana (nt.) = avirodha J iii.320, 412; v.378.

Avivāda

Avivāda [a + vivāda] absence of contesting or disputing, agreement, harmony D iii.245; Sn 896 (°bhūma SnA 557 or °bhumma Nd1 308, expld. as Nibbāna).

Avisaṇvādaka

Avisaṇvādaka (adj.) [a + visaṇvada + ka] not deceiving, not lying D i.4; iii.170; Pug 57; DA i.73.

Avisaṇvādanatā

Avisaṇvādanatā (f.) [abstr. fr. a + visaṇvāda] honesty, faithfulness, uprightness D iii.190.

Avisaṇvādeti

Avisaṇvādeti [a + visaṇ + Caus. of vad] to keep one's word, to be honest, to be true J v.124.

Avisaggatā

Avisaggatā (f.) [a + visaggatā, v.l. viy°, thus as a + viy- agga, Sk. vyagra = ākula] state of being undisturbed, harmony, balance J vi.224 (C. avisaggata). Cp. avyagga.

Avisare

Avisare at J v.117 according to Kern, Toev. s.v. corrupted from avisaye, i. e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritvā atikkamitva; v.l. adhisare.

Avisāhaṭa

Avisāhaṭa (adj.) [a + visāhaṭa] imperturbed Dhs 15, 24, 287, 570. (°mānasata).

Avissaji

Avissaji at J vi.79 is with Kern, Toev. s. v. better to be read avassaji (see avassajati).

Avissajjiya

Avissajjiya (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin i.305 (°ika for °iya); ii.170 (five such objects in detail); v.216 (+ avebh°); J vi.568.

Avissāsaniya

Avissāsaniya (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J iii.474.

Aviha

Aviha [of uncertain etym.] the world of the Aviha's, i.e. the 12th of the 16 Brahmā -- words, cp. Kindred Sayings 48 n. 3; Cpd. 139. -- S i.35, 60; A i.279; Pug 17.

Aviḥṇsa (Avihesa)

Aviḥṇsa (Avihesa) (f.) [a + viḥṇsā] absence of cruelty, mercy, humanity, friendliness, love D iii.213, 215, 240 (avihesā); Sn 292 (= sakaruṇabhāva SnA 318); It 82 (°vitakka).

Avihethaka

Avihethaka (adj.) [a + vihethaka] not harassing, not hurting D iii.166 (but cp. SnA 318 avihasaka in same context); Miln 219.

Avī°

Avī° in general see vī°.

Avīci

Avīci [B.Sk. avīci a + vīci (?) no intermission, or no pleasure (?), unknown, but very likely popular etym.]
1. avīciniraya, one of the (great) hells (see niraya), described in vivid colours at many passages of the Pāli canon, e.g. at Vin ii.203 = It 86; Nd1 18, 347, 405 = Nd2 304 iiid; Ps i.83; Dhs 1281; J i.71, 96; iii.182; iv.159; DhA i.148; PvA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. -- 2. disintegration, decay Vism 449 (a. jarā nāma).

Avekalla

Avekalla (° --) adj.) [a + vekalla] without deficiency, in °buddhi complete knowledge J vi.297.

Avekkhati

Avekkhati [B.Sk. avīkṣate. The regular Pāli form however is apekkhati, to which the BSk. av° corresponds] to look at, to consider, to see It 33 (v.l. ap°); Dh 28, 50, J iv.6; DhA i.259 (= passati).

Avekkhipati

Avekkhipati [avaṇ + khipati, avaṇ here in form ave cor- resp. to avaḥ, cp. pure for puraḥ etc.] to jump, hop, lit. to throw (a foot) down J iv.251 (= pacchimapāde khipati C.).

Avecca

Avecca (adv.) [Usually taken as ava + ger. of i (*itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently clear semantically; B.Sk. avetya, e.g. Jtm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expld.

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by Bdgh. as acala (on D ii.217), or as paññāya ajjhogahetvā (on Sn 229); by Dhp. as apara -- paccaya -- bhāvena (on Pv iv.125). -- Usually in phrase Buddhē Dhamme Sanghe avecca -- pasādo perfect faith in the B., the Dhamma & the Sangha, e.g. at M i.47; S ii.69; iv.271 sq., 304; v.344, 405; A i.222; ii.56; iii.212, 332, 451; iv.406; v.183; further at Ps i.161 (°pasanna); Sn 229 (yo ariyasaccāni avecca passati); Pv iv.125.

Avedha

Avedha (adj.) [a + vedha, grd. of vidh (vyadh) to pierce, Sk. avedhya] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (°dhamma = akampanasabhāva SnA 331).

Avebhangika

Avebhangika (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin i.305. Cp. next.

Avebhangiya

Avebhangiya (nt.) [= avebhangika] that which is not to be divided, an inalienable possession; 5 such objects enumd. at Vin ii.171, which are the same as under avissajjiya (q. v.); v.129.

Avera

Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. -- °ṇ (nt.) friendliness, kindness D i.247 (°citta); Dh 5 (= khantimetta DhA i 51).

Averin

Averin (adj. -- n.) = avera Dh 197, 258.

Avosita

Avosita [reading uncertain, cp. avyosita] only in neg. an° unfulfilled, undone Th 1, 101.

Avyagga

Avyagga (ad) [a + vyagga, Sc. vyagra] not bewildered, not confused S v.66. Cp. avisaggatā.

Avyattatā

Avyattatā (f.) [abstr. fr. avyatta] state or condition of not being manifest or visible, concealment, hiding DhA ii.38.

Avyatha

Avyatha (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not miserable, fortunate J iii.466 (= akilamāna C.).

Avyaya

Avyaya [a + vyaya | absence of loss or change, safety D. i.72 (instr. °ena safely); Miln 393 (as abbaya T.).

Avyāpajjha

Avyāpajjha1 (abyābajjha) (nt.) [a + vyapajjha or bajjha, a confusion between the roots bādh or pad] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin i.183 (avyāpajjh°ādhimutta); It 31 (abyābajjhācārāma).

Avyāpajjha

Avyāpajjha2 (abyābajjha) (adj.) [either a + *vyāpadya or more likely a + *vyābādhyā] free from oppression or injury; not hurting, kind D ii.242 (avera +), 276; M i.90; It 16 = 52 (sukhaṇ); Miln 410 (avera +).

Avyāpanna

Avyāpanna (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D iii.82,83 (°citta); A ii.220 (id.); Pug 68 (id.). -- Same in B.Sk. e.g. Divy 105, 302.

Avyāpāda

Avyāpāda [a + vyāpāda] absence of desire to injure, freedom from malice D iii.215, 229, 240; It 82 (all MSS. have aby°); Dhs 33, 36, 277, 313, 1056.

Avyāyata

Avyāyata (adj.) [a + vyāyata of yam] at random, without discrimination, careless J i.496 (= avyatta C.).

Avyāyika

Avyāyika (adj.) [fr. avyaya] not liable to loss or change, imperishable J v.508 (= avigacchanaka C.).

Avyāvaṭa

Avyāvaṭa (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. careless, neglectful, not worrying Vin iii.136; Nd2 72 (avyāvaṭa for apposukka Sn 43); J iii.65; vi.188. Miln 177 (abyā°).

Avyāseka

Avyāseka (adj.) [a + vy + āseka] untouched, unimpaired D i.182 (°sukha = kilesa vyāseka -- virahitattā avyāseka DA i.183); Pug 59.

Avyāharati

Avyāharati [a + vy + āharati] not to bring or procure J v.80.

Avyosita

Avyosita (adj.) [a + vyosita, Sk. vyavasita] not having reached perfection, imperfect Th 1, 784 (aby°).

Avhaya

Avhaya [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; adj. (-- °) called, having the name of Sn 684 (isi°), 686 (Asit°), 689 (kanhasiri°), 1133 (Sace°, cp. Nd2 624).

Avhayati & Avheti

Avhayati & Avheti [Sk. āhvayati, ā + hū or hvā] -- 1. to call upon, invoke, appeal to D i.244 (avhayāma imper.); PvA 164. -- 2. to call, call up, summon M 1.17; J ii.10, 252 (= pakkosati); v.220 (avhayesi); vi.18, 192, 273 (avhettha pret.); Vv 331 (avheti). -- 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). -- pp. avhāta (q. v.).

Avhāta

Avhāta [pp. of avhayati] called, summoned J iii.165 (= an° = anāhuta ayāctia) = Pv i.123, cp. PvA 64. The id. p. at Th 2, 129 reads ayācita.

Avhāna

Avhāna (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] - 1. begging, calling, asking Sn 710; Vism 68 (°ānabhinandanā). -- 2. addressing, naming SnA 605 (= nāma).

Avhāyana

Avhāyana (nt.) [cp. Sk. āhvayana] calling to, asking, in- vocation, imploration D i.11 (Sir -- avhāyane, v. l. avhayana; expld. at DA i.97 with reading Sirivhāyana as "ehi Siri mayhaṇ sire patitṭhāhī ti evaṇ sire Siriyā avhayanaṇ"), 244, 245 (v. l. avhāna).

Avhāyika

Avhāyika (adj.) [fr. avhaya] calling, giving a name; (m.) one who gives a name J i.401 = iii.234.

Asa

Asa (adj.) [for asaṇ = asanto, a + santo, ppr. of as in meaning "good"] bad J iv.435 = vi.235 (saṇ vā asaṇ, acc. sg. with v. l. santaṇ . . ., expld -- by sappurisaṇ vā asappurisaṇ vā C.); v.448 (n. pl. f. asā expld. by asatiyo lāmikā C.; cp. p. 446 v.319).

Asaṇvata

Asaṇvata (adj.) [pp. of + saṇvuṇāti, cp. saṇvuta] unres- tricted, open J vi.306.

Asaṇvara

Asaṇvara [a + saṇvāra] absence of closing or restraint, no control Dhs 1345.

Asaṇvāsa

Asaṇvāsa (adj.) [a + saṇvāsa] deprived of co -- residence, expelled from the community Vin iv.213, 214.

Asaṇvindaṇ

Asaṇvindaṇ [ppr. a + saṇvindati] not finding, not knowing Th 1, 717.

Asaṇvuta

Asaṇvuta (adj.) [pp. of a + saṇvuṇāti, cp. saṇvata] not restrained Dhs 1345, 1347.

Asaṇsaṭṭha

Asaṇsaṭṭha (adj.) [a + saṇsaṭṭha] not mixed or mixing, not associating, not given to society M i.ai4; S i.63; Sn 628 = Dh 404 (= dassana -- savana -- samullāpa paribhogakāya -- saṇsaggānaṇ abhāvena SnA 468 = DhA iv.173).

Asaṇhārima

Asaṇhārima (adj.) = asaṇhāriya (?) Vin iv.272.

Asaṇhāriya

Asaṇhāriya (adj.) [grd. of a + saṇharati] not to be destroyed or shattered It 77; Th 1, 372; Nd2 110.

Asaṇhīra

Asaṇhīra (adj.) [= asaṇhāriya of saṇ + hr̥] immovable, unconquerable, irrefutable Vin ii.96; S i.193; A iv.141; v.71; Sn 1149 (as Ep. of Nibbāna, cp. Nd2 110); J i. 62; iv.283 (°citta unfaltering); Dpvs iv.12.

Asakka

Asakka (adj.) [a + sakka; Sk. aśakya] impossible J v. 362 (°rūpa).

Asakkuṇeyya

Asakkuṇeyya (adj.) [grd. of a + sakkoti] impossible, un- able to J i.55; KhA 185 and passim.

Asakkhara

Asakkhara (adj.) [a + sakkhara] not stony, free from gravel or stones, smooth J v.168; DhA iii.401 (opp. sasakkhara).

Asakyadhītā

Asakyadhītā (f.) [a + sakyadhītā] not a true Buddhist nun Vin iv.214.

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Asagguṇa

Asagguṇa [a + sagguṇa] bad quality, vice Sdhp 382 (°bhā- vin, the a° belongs to the whole cpd.).

Asankita & °iya

Asankita & °iya (adj.) [a + sankita, pp. of śank] not hesitating, not afraid, not anxious, firm, bold J i.334 (°iya); v.241; Sdhp 435, 541.

Asankuppa

Asankuppa (adj.) [a + sankuppa, grd. of kup] not to be shaken; immovable; steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd2 106); Th 1, 649.

Asankusaka

Asankusaka (adj.) [a + sankusaka, which is distorted from Sk. sankasuka splitting, crumbling, see Kern, Toev. p. 18] not contrary J vi.297 (°vattin, C. appaṭilomavattin, cp. J trsln. vi.143).

Asankheyya

Asankheyya (adj.) [a + sankheyya, grd. of saṇ -- khyā] in- calculable, innumerable, nt. an immense period A ii.142; Miln 232 (cattāri a.), 289 DhA i.5, 83, 104.

Asanga

Asanga (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (°mānasa, = anāsattacitta ThA 259); Miln 343. Cp. next.

Asangita

Asangita (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J v.409.

Asacca

Asacca (adj.) [a + sacca] not true, false J v.399.

Asajjamāna

Asajjamāna (adj.) [ppr. med. of a + sajjati, sañj] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd2 107); Dh 221 (nāmarūpasmiṇ a. = alaggamana DhA iii.298).

Asajjittho

Asajjittho 2nd sg. pret. med. of sajjati to stick or cling to, to hesitate J i.376. See sajjati.

Asajjhaya

Asajjhaya [a + sajjhāya] non -- repetition Dh 241 (cp. DhA iii.347).

Asañña

Asañña (adj.) [a + saññā] unconscious, °sattā unconscious beings N. of a class of Devas D i.28 (cp. DA i.118 and BSk. asaṇṇika -- sattvāḥ Divy 505).

Asaññata

Asaññata (adj.) [a + saññata, pp. of saṇ + yam] unres- trained, intemperate, lacking self -- control It 43 = 90 = Sn 662 = Dh 307.

Asaññin

Asaññin (adj.) [a + saññin] unconscious D i.54 (°gabbhā, cp. DA i.163); iii.111, 140, 263; It 87; Sn 874.

Asaṭha

Asaṭha (adj.) [a + saṭha] without guile, not fraudulent, honest D iii.47, 55, 237; DhA i.69.

Asaṇṭhita

Asaṇṭhita (adj.) [a + saṇṭhita] not composed, unsettled, fickle It 62, 94.

Asat (Asanto)

Asat (Asanto) [a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayaṇ nenti). See also asaddhamma.

*Asati

*Asati (& Asanāti q. v.) [Sk. aśnāti, aś to partake of, to eat or drink cp. aṇṣa share, part] to eat; imper. asnātu J v 376; fut. asissāmi Th 1, 223; Sn 970. -- ppr. med. asamāna J v.59; Sn 239. ger. asitvā Miln 167; & asitvāna J iv.371 (an°). pp. asita (q. v.). See also the spurious forms asmiye & añhati (añhamāna Sn 240), also āsita1.

Asatiyā

Asatiyā (adv.) [instr. of a + sati] heedlessly, unintentionally J iii.486.

Asatta

Asatta (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd2 107, 108; DhA iv.228.

Asattha

Asattha (n. adj.) [a + sattha] absence of a sword or knife, without a knife, usually combd. with adaṇḍa in var. phrases: see under daṇḍa. Also at Th 1, 757 (+ avaṇḍa).

Asadisa

Asadisa (adj.) [a + sadisa] incomparable, not having its like DhA ii.89; iii.120 (°dāna).

Asaddha

Asaddha (adj.) [a + saddha] not believing, without faith D iii.252, 282.

Asaddhamma

Asaddhamma [a + sat + dhamma, cp. asat & BSk. asaddharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A ii.47; as 7 at D iii.252, 282; as 8 at Vin ii.202.

Asana

Asana1 (nt.) [Vedic aśan(m)] stone, rock J ii.91; v.131.

Asana

Asana2 (nt.) [cp. Sk. aśana of aś, cp. asati] eating, food; adj. eating J i.472 (ghatāsana Ep. of the fire; v.64 (id.)). Usually in neg. form anasana fasting, famine, hunger Sn 311 (= khudā SnA 324); DA i.139. See also nirasana.

Asana

Asana3 (nt.) [Sk. asana] the tree Pentaptera Tomentosa J i.40 (as Bodhi -- tree of Gotama); ii.91; v.420; vi.530.

Asana

Asana⁴ (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M i.82 = S i.62. Cp. asani.

Asanāti

Asanāti [see asati] to eat, to consume (food) J i.472; v. 64; vi.14 (Esb. note: read asnāti; C. paribhuñjati).

Asani

Asani (f.) [Vedic aśani in same meaning; with Sk. aśri corner, caturaśra four cornered (see assa), to Lat. ācer pointed, sharp, Gr. a)/kros pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. aśan (see asana¹). Cp. also aṇsa & asama²] orig. a sharp stone as hurling -- weapon thence in mythol. Indra's thunderbolt, thunder -- clap, lightning J i.71, 167; ii.154; iii.323; Miln 277; VvA 83. -- aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA iii.71. -- pāta the falling of the thunderbolt, thunderclap, lightning DA i.280 (or should we read asannipāta?); PvA 45. -- vicakka same as °pāta (?) S ii. 229 (= lābha -- sakkāra -- silokassa adhivacana); D iii.44, 47.

Asantasaṇ & °anto

Asantasaṇ & °anto (adj.) [ppr. of a + santasati] fearless, not afraid Sn 71, 74; J iv.101; vi.306; Nd2 109.

Asantāsin

Asantāsin (adj.) [a + santāsin, cp. asantāsaṇ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd2 109; DhA iv.70.

Asantuṭṭha

Asantuṭṭha [pp. of a + santussati] not contented with, greedy, insatiate, unhappy Sn 108. Cp. next.

Asantuṭṭhitā

Asantuṭṭhitā (f.) [abstr. fr. asantuṭṭhita = asantuṭṭha] dis- satisfaction, discontentment D iii.214 (so read for tutth°) = A i.95.

Asanthava

Asanthava [a + santhava] dissociation, separation from society, seclusion Sn 207.

Asandhitā

Asandhitā (f.) [a + sandhi + tā] absence of joints, disconnected state J vi.16.

Asannata

Asannata (adj.) [a + sannata] not bent or bending Sdhp 417.

Asapatta

Asapatta (adj. -- n.) [a + sapatta = Sk. sapatna] (act.) without enmity, friendly (med.) having no enemy or foe, secure, peaceful D ii.276; Sn 150 (= vigata -- paccatthika, mettavihārin KhA 249); Th 2, 512.

Asapattī

Asapattī (f.) [a + sapattī] without co -- wife or rival in marriage S iv.249.

Asappurisa

Asappurisa [a + sappurisa, cp. asat] a low, bad or unworthy man M iii.37; SnA 479 (= anariya Sn 664).

Asabala

Asabala (adj.) [a + sabala] unspotted D ii.80 = iii.245.

Asabbha

Asabbha (adj.) [a + sabbha, i. e. *sabhya cp. sabhā & in meaning court: courteous, hof: hoflich etc.] not belonging to the assembly -- room, not consistent with good manners,

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impolite, vile, low, of base character J iii.527 (mātugāma); Dh 77 = J iii.367 = Th 1, 994; Miln 221; DhA i.256; ThA 246 (akkhi). Cp. next. -- Note. Both sabbha and sabbhin occur only in the negative form.

Asabbhin = asabbna

Asabbhin = asabbna J i.494, more freq. in cpds. as asabbhi°, e.g. -- kāraṇa a low or sinful act Miln 280. -- rūpa low, common J vi.386 (= asādhu -- jātika, lāmaka), 387 (= asabbhijātika), 414 (= apaṇḍita -- jātika). Cp. prec.

*Asabha

*Asabha [Sk. ṛṣabha] see usabha.

Asama

Asama1 (adj.) [a + sama] unequal, incomparable J i.40 (+ appaṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. °dhura lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama -- viriya SnA 489); J i.193; vi.259, 330.

Asama

Asama2 (nt.) [the diaeretic form of Sk. aśman hurling stone, of which the contracted form is amha (q. v.); connected with Lat. ocris "mons confragosus"; Gr. a)/kmwn anvil; Lith. akmũ stone, see also asana1 (Sk. aśan stone for throwing) and asani] stone, rock DA i.270, 271 (°mutṭhika having a hammer of stone; v. l. BB. ayamutṭhika); SnA 392 (instr. asmanā).

Asamaggiya

Asamaggiya (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J vi.516 (so read for asāmaggiya).

Asamaṇa

Asamaṇa at Pug 27 is to be read assamaṇa (q. v.).

Asamapekkhana

Asamapekkhana (nt.) & °ā (f.) [fr. a + sam + apekkhati] lack of consideration S iii.261; Dhs 390, 1061, 1162.

Asamāhita

Asamāhita (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35.

Asamijjhanaka

Asamijjhanaka (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. °ikā J iii.252.

Asamiddhi

Asamiddhi (f.) [a + samiddhi] misfortune, lack of success J vi.584.

Asamosaraṇa

Asamosaraṇa (nt.) [a + samosaraṇa] not coming together, not meeting, separation J v.233.

Asampakampiya

Asampakampiya (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetuṇ vā cāletuṇ vā asakkuṇeyyo KhA 185).

Asampajañña

Asampajañña (nt.) [a + sampajañña] lack of intelligence D iii.213; Dhs 390, 1061, 1162, 1351.

Asampāyanto

Asampāyanto [ppr. of a + sampāyati] unable to solve or explain Sn p. 92.

Asambādha

Asambādha (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha -- virahita KhA 248); J i.80; ThA 293.

Asammodiya

Asammodiya (nt.) [a + sammodiya] disagreement, dissension J vi.517 (= asamaggiya C.).

Asammosa

Asammosa [a + sammosa cp. B.Sk. asammosadharman Ep. of the Buddha; Divy 49 etc] absence of confusion D iii.221 = Dhs 1366.

Asayaṇvasin

Asayaṇvasin (adj.) [a + sayaṇ + vasiṇ] not under one's own control, i. e. dependent D ii.262; J i.337.

Asayha

Asayha (adj.) [a + sayha, grd. of sah = Sk. asahya] im- possible, insuperable J vi.337. Usually in cpd. °sāhin conquering the unconquerable, doing the impossible, achieving what has not been achieved before Th 1, 536, Pv ii.922 (Angīrasa); It 32.

Asahana

Asahana (nt. -- adj.) [a + sahana] not enduring, non -- endurance, inability J iii.20; PvA 17.

Asahāya

Asahāya (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

Asā

Asā see āsa.

Asāta

Asāta (adj.) [a + sāta, Sk. aśāta, Kern's interpretation & etymology of asāta at Toev. s.v. p. 90 is improbable] disagreeable Vin i.78 (asātā vedanā, cp. asātā vedanā M Vastu I 5); Sn 867; J i.288, 410; ii.105; Dhs 152, 1343.

Asādhāraṇa

Asādhāraṇa (adj.) [a + sādharmaṇa cp. asādhāraṇa Divy 561] not general, not shared, uncommon, unique Vin iii.35; Kh viii.9; J i.58, 78; Miln 285; DA i.71; Sdhp 589, 592.

Asāmapāka

Asāmapāka (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA i.270.

Asāra

Asāra (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārāpagata Nd1 409); Dh 11, 12 (cp. DhA i.114 for interpretation).

Asāraka

Asāraka (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th 1, 260; J ii.163 = DhA i.144.

Asāraddha

Asāraddha (adj.) [a + sāraddha] not excited, cool A i.148 = It 119 (passaddho kāyo a.; v.l. assāraddha).

Asāhasa

Asāhasa (nt.) [a + sāhasa] absence of violence, meekness, peaceableness D iii.147 (asāhase rata fond of peace); acc. as adv. asāhasaṇ without violence, not arbitrarily J iii.319; instr. asāhasena id. J vi.280; Dh 257 (= amusāvādena DhA iii.382).

Asi

Asi [Vedic asi, Av. aṇhū Lat. ensis] a sword, a large knife D i.77 (= DA i.222); M ii.99; A i.48 = (asinā sīsaṇ chindante); iv.97 (asinā hanti attānaṇ); J iv.118 (asi sunisito), 184; v.45 (here meaning "sickle"), 475 (asiṇ ca me maññasi, probably faulty for either "āsiṇ ca me" or "āsiṇcam me"); Vism 201 (ñāṇāsi the sword of knowledge); PvA 253 (asinā pahāṭa). -- camma sword & shield Vin ii.192; A iii.93; J vi.449. -- tharu the hilt of a sword DhA iv.66. -- nakha having nails like swords Pgdp 29. -- patta having sword -- like leaves, with swords (knives) for leaves (of the sword -- leaf -- wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e. g. Mārk -- aṇḍeyapurāṇa xii.24 sq.; Mhbhārata xii.321; Manu iv.90; xii. 75; Scherman, Visionsliteratur pp. 23 sq.) J vi.250 ("niraya"); PvA 221 ("vana"); Sdhp 194. - - pāsa having swords for snares (a class of deities) Miln 191. -- māla (-- kamma) sword -- garland (-- torture) J iii.178 (+sīsaṇ chindāpeti); Dāvs iii.35. Preferable to interpretation "sword -- dirt", see māla (mālā). -- lakkhana "swordsign", i.e. (fortune -- telling from) marks or a sword D i.9; J i.455. -- loma having swords for hair S ii.257, cp. Vin iii.106. -- sūna slaughter -- house (so also B.Sk. asisūnā Divy 10, 15; see further detail under "kāma" similes) Vin ii.26; M i.130, 143; A iii.97. -- sūla a swordblade Th 2, 488 (expld. at ThA 287 by adhikuṭṭanathena, i.e. with reference to the executioner's block, cp. also sattisūla).

Asika

Asika (adj.) (-- °) [asi + ka] having a sword, with a sword in phrase ukkhittasika with drawn sword, M i.377; J i.393.

Asita

Asita1 [Sk. āsita, pp. of *asati, Sk. āsnāti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M i.57; A iii.30, 32 (°pīta -- khāyita etc.); PvA 25 (id.); J vi.555 (°āsana having enjoyed one's food, satisfied). Cp. āsita1.

Asita

Asita2 (adj.) [a + sita pp. of *śri, Sk. āśrita] not clinging to, unattached, independent, free (from wrong desires) D ii.261 (°ātiga); M i.386; Th 1, 38, 1242 (see Mrs Rh. D. in Brethren 404 note 2); J ii.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), 717, 957, 1065 (cp. Nd2 111 & nissaya).

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Asita

Asita3 (adj.) [Sk. asita; Idg. *ās, cp. Lat. āreo to be dry, i. e. burnt up; Gr. a)/zw to dry; orig. meaning burnt, hence of burnt, i. e. black colour (of ashes)] black -- blue, black M ii.180 (°vyābhangī); A iii.5 (id.); Th 2, 480 (= indanīla ThA 286); J iii.419 (°āpangin black -- eyed); v. 302; Dāvs i.45.

Asita

Asita4 (m. nt.) [fr. asi] a sickle J iii.129; v 46.

Asīti

Asīti (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. application see aṭṭha1 B 1 c, where also most of the ref's. In addition we mention the foll.): J i.233 (°hattha 80 hands, i. e. 80 cubits deep); iii.174 (°sahassa - vāraṇa -- parivuta); vi.20 (vassasahassāni); Miln 23 (asītiyā bhikkhusahasseehi saddhiṇ); Vism 46 (satakoṭiyo) DhA i.14, 19 (mahātherā); ii.25 (°koṭi -- vibhava). Cp. āsītika.

Asu

Asu (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases & derivation, e.g. adv. amutra (q.v.)] pron. demonstr. "that", that one, usually combd. with yo (yaṇ), e. g. asu yo so puriso M i.366; yaṇ aduṇ khettaṇ S iv.315. <-> nom. sg. m. asu S iv.195; Miln 242; f. asu J v.396 (asū metri causā); nt. aduṇ M i.364, 483; A i.250. Of oblique cases e. g. amunā (instr.) A i.250. Cp. also next.

Asuka

Asuka (pron. -- adj.) [asn + ka] such a one, this or that, a certain Vin iii.87; J i.148; PvA 29, 30, 35, 109, 122 (°ṇ gatiṇ gata).

Asuci

Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 (°manussā, see Nd2 112); Pug 27, 36; Sdhp 378, 603.

Asucīka

Asucīka (nt.) [abstr. fr. asuci] impurity, unclean living, defilement Sn 243 (°missita = asucibhāva -- missita SnA 286).

Asubha

Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. °ṇ nastiness, impurity. Cp. on term and the Asubha -- meditation, as well as on the 10 asubhas or offensive objects Dhs. trsl. 70 and Cpd. 121 n. 6. -- S iv.111 (asubhato manasikaroti); v.320; Sn 341; Sdhp 368. -- subhāsubha pleasant unpleasant, good & bad Sn 633; J iii. 243; Miln 136. -- ānupassin realising or intuiting the corruptness (of the body) It 80, 81; DhA i.76. -- kathā talk about impurity Vin iii.68. -- kammaṭṭhāna reflection on impurity DhA iii.425. -- nimitta sign of the unclean i. e. idea of impurity Vism 77. -- bhāvanā contemplation of the impurity (of the body) Vin iii.68. -- saññā idea of impurity D iii.253, 283, 289, 291. -- saññin having an idea of or realising the impurity (of the body) It 93.

Asura

Asura [Vedic asura in more comprehensive meaning; connected with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš & Lat. erus master] a fallen angel, a Titan; pl. asurā the Titans, a class of mythological beings. Dhpāla at PvA 272 & the C. on J v.186 define them as kāḷakañjaka -- bheda asurā. They are classed with other similar inferior deities, e. g. with garuḷā, nāgā, yakkhā at Miln 117; with supaṇṇā, gandhabbā, yakkhā at DA i.51. <-> The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the title of devāsura -- sangāma: D ii.285; S i.222 (cp. 216 sq.), iv.201 sq., v.447; M i.253; A iv.432. -- Rebirth as an Asura is considered as one of the four unhappy rebirths or evil fates after death (apāyā; viz. niraya, tiracchāna -- yoni, petā or pettivisaya, asurā), e. g. at It 93; J v.186; Pv iv.111, see also apāya. -- Other passages in general: S i.216 sq. (fight of Devas & Asuras); iv.203; A ii.91; iv.198 sq., 206; Sn 681; Nd1 89, 92, 448; DhA i.264 (°kaññā); Sdhp 366, 436. -- inda Chief or king of the Titans. Several Asuras are

accredited with the rôle of leaders, most commonly Vepacitti (S i.222; iv.201 sq.) and Rāhu (A ii.17, 53; iii.243). Besides these we find Pahārāda (gloss Mahābhadda) at A iv.197. -- kāya the body or assembly of the asuras A i.143; J v.186; ThA 285. -- parivāra a retinue of Asuras A ii.91. -- rakkhasā Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdhgh at SnA 323 as pabbata -- pāda -- nivāsino dānava -- yakkha -- saññitā).

Asuropa

Asuropa [probably a haplological contraction of asura -- ropa. On various suggestions as to etym. & meaning see Morris's discussion at J P T S. 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an°); DhsA 396.

Asussūsaṇ

Asussūsaṇ [ppr. of a + susūsati, Desid. of śru, cp. Sk. śuśrūṣati] not wishing to hear or listen, disobedient J v.121.

Asūyaka

Asūyaka see anasūyaka.

Asūra

Asūra (adj.) [a + sura] -- 1. not brave, not valiant, cowardly Sn 439. -- 2. uncouth, stupid J vi.292 (cp. Kern. Toev. p. 48).

Asekha

Asekha (& Asekkha) (adj. n.) [a + sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahant (cp. B.Sk. āśaikṣa occurring only in phrase śaikṣāśaikṣāh those in training & the adepts, e.g. Divy 261, 337; Av. Ś i.269, 335; ii.144) Vin i.62 sq.; iii.24; S i.99; D iii.218, 219; It 51 (asekho sīlakkhandho; v. l. asekkha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq. -- muni the perfectly Wise DhA iii.321. -- bala the power of an Arahant, enumd. in a set of 10 at Ps ii.173, cp. 176.

Asecanaka

Asecanaka (adj.) [a + secana + ka, fr. sic to sprinkle, cp. B.Sk. asecanaka -- darśana in same meaning e. g. Divy 23, 226, 334] unmixed, unadulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M i.114; S i.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expld. as anāsittakaṇ pakatiyā ova mahārasaṇ at ThA 61) = Th 2, 196 (= anāsittakaṇ ojavantaṇ sabhāva -- madhuraṇ ThA 168); S v.321; A iii. 237 sq. Miln 405.

Asevanā

Asevanā (f.) [a + sevana] not practising, abstinence from Sn 259 (= abhajanā apayirupāsana KhA 124).

Asesa

Asesa (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba Nd2 113). As ° -- (adv.) entirely, fully, completely Sn p. 141 (°virāga -- nirodha); Miln 212 (°vacana inclusive statement).

Asesita

Asesita (adj.) [pp. of a + Caus. of śiṣ, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J iii.153.

Asoka

Asoka1 (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūḷha -- soka -- salla KhA 153); Dh 412; Th 2, 512.

Asoka

Asoka2 [Sk. aśoka] the Asoka tree, Jonesia Asoka J v.188; Vv 354, 359 (°rukkha); Vism 625 (°ankura); VvA 173 (°rukkha).

Asoṇḍa

Asoṇḍa (adj.) [a + soṇḍa] not being a drunkard, abstaining from drink J v.116. -- f. asoṇḍī A iii.38.

Asotatā

Asotatā (nt.) [abstr. a + sota + ta, having no ears, being earless J vi.16.

Asnāti

Asnāti [Sk. aśnāti to eat, to take food; the regular Pāli forms are asati (as base) and asanāti] to eat; imper. asnātu J v.376.

Asman

Asman (nt.) [Vedic aśman; the usual P. forms are amha and asama2] stone, rock; only in instr. asmanā SnA 362.

Asmasati

Asmasati [spurious form for the usual assasati = Sk. āśva- sati] to trust, to rely on J v.56 (Pot. asmase).

Asmi

Asmi (I am) see atthi.

Asmimāna

Asmimāna [asmi + māna] the pride that says "I am", pride of self, egotism (same in B.Sk. e.g. Divy 210, 314) Vin i.3; D iii.273; M i.139, 425; A iii.85; Ps i.26; Kvu 212; DhA i.237. Cp. ahaṇ asmi.

Asmiye

Asmiye 1 sg. ind. pres. med. of *aś* to eat, in sense of a fut. "I shall eat" J v.397, 405 (C. *bhuñjissāmi*). The form is to be expld. as denom. formn. fr. -- *āśa* food, = *aṅsiyati* and with metathesis *asmiyati*. See also *añhati* which would correspond either to **aṅśyati* or *aśnāti* (see *asati*).

Assa

Assa1 [for *aṅsa*1, q. v. for etym.] shoulder; in cpd. *assapuṭa* shoulder -- bag, knapsack i. e. a bag containing provisions, instr. *assapuṭena* with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. II. as well as Commentators take *assa* = *bhasma* ashes (thus also Morris J P T S. 1893, 10 without being able to give an etymology). The word was already misunderstood by Bdhgh. when he explained the *Dīgha* passage by *bhasmapuṭena*, *sīse chārikaṇ okiritvā ti attho* DA i.267. After all it is the same as *puṭaṅsa* (see under *aṅsa*1). -- D i.98, cp. A ii.242 (v. l. *bhasma*°); DA i.267 (v.l. *bhassa*°).

Assa

Assa2 [for *aṅsa*2 = Sk. *aśra* point, corner, cp. Sk. *aśri*, Gr. *a*/kros & *o*)cu/s sharp, Lat. *acer*] corner, point; occurs only in cpd. *caturassa* four -- cornered, quadrangular, regular (of symmetrical form, Vin ii.316; J iv.46, 492; Pv ii.119. Perhaps also at Th 2, 229 (see under *assa*3). Occurs also in form *caturāṅsa* under *catur*).

Assa

Assa3 [Vedic *aśva*, cp. Av. *aspō*; Gr. *i*/(*ppos*, dial. *i*/(*kkos*; Lat. *equus*; Oir. *ech*; Gall. *epo* -- ; Cymr. *ep*, Goth. *aīhva*; Os. *ehu*; Ags. *eoh*] a horse; often mentioned alongside of and combd. with *hatthi* (elephant) Vin iii.6 (*pañcamattehi assa -- satehi*), 52 (enumd. under *catuppadā*, quadrupeds, with *hatthi oṭṭha goṇa gadrabha & pasuka*); A ii.207; v.271; Sn 769 (*gavāssa*). At Th ii.229 the commentary explains *caturassa* as 'four in hand'; but the context shows that the more usual sense of *caturassa* (see *assa*2) was probably what the poet meant; Dh 94, 143, 144 (*bhadra*, a good horse), 380 (id.); Vv 203 (+ *assatarī*); VvA 78; DhA i.392 (*hatthi -- assādayo*); Sdhp 367 (*duṭṭh*°). -- *ājāniya* [cp. BSk. *aśvājāneya* Divy 509, 511] a thoroughbred horse, a blood horse A i.77, 244; ii.113 sq., 250 sq.; iii.248, 282 sq.; iv.188, 397; v.166, 323; PvA 216. See also *ājāniya*. -- *āroha* one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D i.51 (+ *hatthāroha*; expld. at DA i.156 by *sabbe pi assācariyaassavejja -- assabhaṇḍādayo*). -- *kaṇṇa* N. of a tree, Vatica Robusta, lit. "horse -- ear" (cp. similarly Goth. *aīhva -- tundi* the thornbush, lit. horse -- tooth) J ii.161; iv.209; vi.528. -- *khalunka* an inferior horse ("shaker"), opp. *sadassa*. A i.287 = iv.397. -- *tthara* a horse cover, a horse blanket Vin i.192; D i.7 -- *damma* a horse to be tamed, a fierce horse, a stallion A ii.112; °*sārathi* a horse trainer A ii. 112, 114; v.323 sq.; DhA iv.4. -- *potaka* the young of a horse, a foal or colt J ii.288. -- *bandha* a groom J ii. 98; v.449; DhA i.392. -- *bhaṇḍa* (for °*bandha*? or should we read °*paṇḍaka*?) a groom or horse -- trainer, a trader in horses Vin i.85 (see on form of word Kern, Toev. p. 35). -- *bhaṇḍaka* horse -- trappings J ii.113. -- *maṇḍala* circus Vism 308, cp. M i.446. -- *maṇḍalika* exercising -- ground Vin iii.6. -- *medha* N. of a sacrifice: the horse -- sacrifice [Vedic *aśvamedha* as Np.] S i.76 (v. l. *sassa*°); It 21 (+ *purisamedha*); Sn 303. -- *yuddha* a horse -- fight D i.7. -- *rūpaka* a figure of a horse, a toy horse DhA ii.69 (+ *hatthi -- rūpaka*). -- *lakkhaṇa* (earning fees by judging) the marks on a horse D i.9. -- *laṇḍa* horse -- manure, horsedung DhA iv.156 (*hatthi -- laṇḍa* +). -- *vāṇija* a horsedealer Vin iii.6. -- *sadassa* a noble steed of the horse kind A i.289 = iv.397 (in comparison with *purisa*°).

Assa

Assa4 is gen. dat. sg. of *ayaṇ*, this.

Assa

Assa5 3. sg. Pot. of asmi (see atthi).

Assaka

Assaka1 (-- °) [assa3 + ka] with a horse, having a horse; and without a horse J vi.515 (+ arathaka).

Assaka

Assaka2 (adj.) [a + saka; Sk. asvaka] not having one's own, poor, destitute M i.450; ii.68; A iii.352; Ps i.126 (v. l. asaka).

Assatara

Assatara [Vedic *aśvatara*, *aśva* + compar. suffix *tara* in function of "a kind of", thus lit. a kind of horse, cp. Lat. *matertera* a kind of mother. i. e. aunt] a mule Dh 322 = DhA i.213; DhA iv.4 (= *vaḷavāya gadrabhena jāta*); J iv.464 (*kambojake assatare sudante*; imported from Cambodia); vi.342. -- f. *assatarī* a she -- mule Vin ii.188; S i.154; ii.241; A ii.73; Miln 166. -- *assatarī* -- *ratha* a chariot drawn by she -- mules Vv 203, 208 (T. *assatarī ratā*) = 438; Pv i.111 (= *assatariyutta ratha* PvA 56); J vi.355.

Assattha

Assattha1 [Vedic *aśvattha*, expld. in K Z i.467 as *aśva* -- *ttha* dial. for *aśva* -- *stha* "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig -- tree, *Ficus Religiosa*; the tree under which the Buddha attained enlightenment, i. e. the Bo tree Vin iv.35; D ii.4 (*sammā* -- *sambuddho assatthassa mūle abhisambuddho*); S v.96; J i.16 (v.75, in word -- play with *assattha2* of v.79).

Assattha

Assattha2 [pp. of *assasati*; cp. BSk. *āsvasta* Av. Š i.210] encouraged, comforted A iv.184 (v. l. as gloss *assāsaka*); Ps i.131 (*loka an°*; v. l. *assaka*); J i.16 (v.79 cp. *assattha1*); vi.309 (= *laddhassasa C.*), 566.

Assaddha

Assaddha (adj.) [a + *saddhā*] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA ii.187.

Assaddhiya

Assaddhiya (nt.) [a + *saddhiya*, in form, but not in meaning a grd. of *saddahati*, for which usually *saddheyya*; cp. Sk. *aśradheyya* incredible] disbelief S i.25; A iii.421; v.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA i.235; Sdhp 80.

Assama

Assama [*ā* + *śram*] a hermitage (of a brahmin ascetic esp. a *jaṭila*) Vin i.24 = iv.108; i.26, 246; iii.147; Sn 979; Sn p. 104, 111; J i.315 (°pada) v.75 (id.) 321. vi.76 (°pada). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 *āśramas*" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See Dial. i.211 -- 217.

Assamaṇa

Assamaṇa [a + samaṇa] not a true Samaṇa Vin i.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. -- f. assamaṇī Vin iv.214.

Assaya

Assaya [ā + sayati, śri] resting place, shelter, refuge, seat DA i.67 (puññ°). Cp. BSk. rājāsraya Jtm 3156; āsraya also in meaning "body": see Av. Ś. i.175 & Index ii.223.

Assava

Assava (adj.) [ā + sunāti, śru] loyal D i.137; Sn 22, 23, 32; J iv.98; vi.49; Miln 254; an° inattentive, not docile DhA i.7.

Assavati

Assavati [ā + sru] to flow J ii.276 (= paggharati C.). Cp. also āsavati.

Assavanatā

Assavanatā (f.) [abstr. fr. assavana] not listening to, in- attention M i.168.

Assavanīya

Assavanīya (adj.) [a + savanīya] not pleasant to hear Sdhp 82.

Assasati

Assasati [ā + śvas, on semantical inversion of ā & pa see under ā1 3] 1. to breathe, to breathe out, to exhale, J i 163; vi.305 (gloss assāsento passāsento susu ti saddaṇ karonto); Vism 272. Usually in combn. with passasati to inhale, i. e. to breathe in & out, D ii.291 = M i.56, cp. M i.425; J ii.53, cp. v.36. -- 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S iv.43; J iv.93 assasitvāna ger. = vissamitvā c.); vi.190 (assāsa imper., with mā soci); med. assase J iv.57 (C. for asmase T.; expld. by vissase), 111 (°itvā). -- 3. to enter by the breath, to bewitch, enchant, take possession J iv.495 (= assāsa -- vātena upahanati āvisati C.). -- Caus. assāseti. -- pp. assattha2. See also assāsa -- passāsa.

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Assāda

Assāda [ā + sādīyati, svad] taste, sweetness, enjoyment, satisfaction D i.22 (vedanānaṇ samudaya atthagama assāda etc.); M i.85; S ii.84 sq. (°ānupassin), 170 sq.; iii.27 sq. (ko rūpassa assādo), 62, 102; iv.8 sq., 220; v.193, 203 sq.; A i.50 (°ānupassin), 258, 260; ii.10; iii.447 (°diṭṭhi) J i.508; iv.113, Sn 448; Ps i.139 sq., (°diṭṭhi), 157; cp. i.1017; Pv iv.62 (kāma°); Vbh 368 (°diṭṭhi); Nett 27 sq.; Miln 388; Vism 76 (paviveka -- rasā); Sdhp 37, 51. See also appassāda under appa.

Assādanā

Assādanā (f.) [cp. assāda] sweetness, taste, enjoyment S i.124; Sn 447 (= sādubhāva SnA 393).

Assādeti

Assādeti [Denom. fr. assāda] to taste S ii.227 (lābha -- sakkāra- silokaṇ); Vism 73 (paviveka -- sukha -- rasaṇ); DhA i.318.

Assāraddha

Assāraddha v. l. at It 111 for asāraddha.

Assāvin

Assāvin (adj.) [ā + sru] only in an° not enjoying or finding pleasure, not intoxicated Sn 853 (sātiyesu a. = sāta -- vatthusa kāmaguṇesu taṇhā -- santhava -- virahita SnA 549). See also āsava.

Assāsa

Assāsa [Sk. āśvāsa, ā + śvas] 1. (lit.) breathing, esp. breathing out (so Vism 272), exhalation, opp. to passāsa inhalation, with which often combd. or contrasted; thus as cpd. assāsa -- passāsa meaning breathing (in & out), sign of life, process of breathing, breath D ii.157 = S i.159 = Th 1, 905; D iii.266; M i.243; S i.106; iv.293; v.330, 336; A iv.409; v.135; J ii.146; vi.82; Miln 31, 85; Vism 116, 197. -- assāsa in contrast with passāsa at Ps i.95, 164 sq., 182 sq. -- 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M i.64; S ii.50 (dhamma -- vinaye); iv.254 (param -- assāsa -- ppatta); A i.192; iii.297 sq. (dhamma -- vinaye); iv.185; J vi.309 (see assattha2); Miln 354; PvA 104 (°matta only a little breathing space); Sdhp 299 (param°), 313.

Assāsaka

Assāsaka (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, breathing, in an° not able to draw breath Vin iii.84; iv.111. -- 2. (cp. assāsa2) (m. & nt.) that which gives comfort & relief, confidence, expectancy J i.84; vi. 150. Cp. next.

Assāsika

Assāsika (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. an° not able to afford comfort, giving no comfort or security M i.514; iii.30; J ii.298 (= aññaṇ assāsetuṇ asamatthaṭṭhāya na assāsika). Cp. BSk. anāśvāsika in ster. phrase anitya adhruva anāśvāsika vipariṇāmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equivalent runs anicca addhuva asassata (= appāyuka) vipariṇāma -- dhamma thus inviting the conjecture that BSk. āśvāsika is somehow distorted out of P. asassata.

Assāsin

Assāsin (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S iv.43 (an°).

Assāseti

Assāseti [Caus. of assasati] to console, soothe, calm, comfort, satisfy J vi.190, 512; DhA i.13.

Assita

Assita (adj.) [Sk. āśrita, ā + pp. of śri] dependent on, relying, supported by (acc.); abiding, living in or on D ii.255 (taḍ°); Vv 5016 (sīho va guhaṇ a.); Th 1, 149 (janaṇ evā assito jano); Sdhp 401.

Assirī

Assirī (adj.) [a + sirī] without splendour, having lost its brightness, in assirī viya khāyati Nett 62 = Ud 79 (which latter has sassarṇ iva, cp. C. on passage l. c.).

Assu

Assu1 (nt.) [Vedic asru, Av. asrū, Lith aszarà, with etym. not definitely clear: see Walde, Lat. Wtb. under lacrima] a tear Vin i.87 (assūni pavatteti to shed tears); S ii.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA i.12 (°puṇṇa -- netta with eyes full of tears); ii.98; PvA 125. -- dhārā a shower of tears DhA iv.15 (pavatteti to shed). -- mukha (adj.) with tearful face [cp. BSk. asrumukha e. g. Jtm 3116] D i.115, 141; Dh 67; Pug 56; DA i.284; PvA 39. -- mocana shedding of tears PvA 18.

Assu

Assu2 is 3rd pl. pot. of atthi.

Assu

Assu3 (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as tayas su for tayṇ assu, cp. KhA 188); Vv 324 (assa v. l. SS) = VvA 135 (assū ti nipāta -- mattaṇ). Perhaps we ought to take this assu3 together with the foll. assu4 as a modification of ssu (see su2). Cp. āsu.

Assu

Assu4 part. for Sk. svid (and sma?) see under su2. According to this view Fausböll's reading kenṇ assu at Sn 1032 is to be emended to kena ssu.

Assuka

Assuka (nt.) [assu1 + ka] a tear Vin ii.289; Sn 691; Pv iv.53.

Assutavant

Assutavant (adj.) [a + sutavant] one who has not heard, ignorant M i.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

Aha

Aha1 (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "ch! alas! woe!". Perhaps to be seen in cpd. °kāma miserable pleasures lit. "woe to these pleasures!" gloss at ThA 292 for T. kāmakāmā of Th 2, 506 (expld. by C. as "ahā ti lāmaka -- pariyāyo"). See also ahaha.

Aha

Aha2 (-- °) & Aho (° --) (nt.) [Vedic ahan & ahas] a day. (1) °aha only in foll. cpds. & cases: instr. ekāhena in one day J vi. 366; loc. tadahe on that (same) day PvA 46; acc. katipāhaṇ (for) some or several days J i.152 etc. (kattpāha); sattāhaṇ seven days, a week Vin i.1; D ii. 14; J iv.2, and freq.; anvahaṇ daily Dāvs iv.8. -- The initial a of ahaṇ (acc.) is elided after i, which often appears lengthened: kati ḍhaṇ how many days? S i.7; ekāha -- dvī ḍhaṇ one or two days J i.292; dvīha -- tī ḍhan two or three days J ii.103;

VvA 45; ekâha -- dvī 𑀓𑀲 accayena after the lapse of one or two days J i.253. -- A doublet of aha is anha (through metathesis from ahan), which only occurs in phrases pubbanho & sāyanha (q. v.); an adj. der. fr. aha is °ahika: see pañcāhika (consisting of 5 days). -- (2) aho° in cpd. ahoratta (m. & nt.) [cp. BSk. ahorātraṇ Av. Ś. i.209] & ahoratti (f.) day & night, occurring mostly in oblique cases and adverbially in acc. ahorattaṇ: M i.417 (°ānusikkhin); Dh 226 (id.; expld. by divā ca rattiñ ca tisso sikkhā sikkhamāna DhA iii. 324); Th 1, 145 (ahorattā accayanti); J iv.108 (°ānaṇ accaye); Pv ii.131 (°ṇ); Miln 82 (ena). -- ahorattiṇ Dh 387; J vi.313 (v. l. BB for T. aho va rattiṇ).

Ahaṇ

Ahaṇ (prom.) [Vedic ahaṇ = Av. azəm; Gr. e)gw/(n); Lat. ego; Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1st person "I". <-> nom. sg. ahaṇ S iii.235; A iv.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J i.61; ii.159. -- In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: yaṇ vadanti mama . . na te ahaṇ S i.116, 123; ahaṇ asmi "I am" (cp. ahaṇkāra below) S i.129; iii.46, 128 sq.; iv.203; A ii.212, 215 sq.; Vism 13; ahaṇ pure ti "I am the first" Vv 8450 (= ahamahaṇkāra ti VvA 351). -- gen. dat. mayhaṇ Sn 431, 479; J i.279; ii.160, mama S i.115; Sn 22, 23, 341, 997; J ii.159, & mamaṇ S i.116; Sn 253 (= mama C.), 694, 982. -- instr. mayā Sn 135, 336, 557, 982; J i.222, 279. -- acc. maṇ Sn 356, 366, 425, 936; J ii. 159; iii.26, & mamaṇ J iii.55, 394. -- loc. mayi Sn 559; J iii 188. The enclitic form in the sg. is me, & functions in diff. cases, as gen. (Sn 983; J ii.159), acc. (Sn 982), instr. (J i.138, 222), & abl. -- Pl. nom. mayaṇ (we) Sn 31, 91, 167, 999; J ii.159; vi.365, amhe J ii. 129, & vayaṇ (q. v.). -- gen. amhākaṇ J i.221; ii.159 & asmākaṇ Sn p. 106. -- acc. amhe J i.222; ii.415 & asme J iii.359. -- instr. amhehi J i.150; ii.417 & asmābhi ThA 153 (Ap. 132). -- loc. amhesu J i.222. <-> The enclitic form for the pl. is no (for acc. dat & gen.): see under vayaṇ. -- kāra selfishness, egotism, arrogance (see also mamaṇkāra) M iii.18, 32; S ii.253; iii.80, 136, 169 sq.; iv.41, 197, 202; A i.132 sq.; iii.444; Ud 70; Nett 127, and freq. passim.

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Ahaha

Ahaha [onomat. after exclamation ahahā: see aha1] 1. ex- clamation of woe J iii.450 (ahahā in metre). -- 2. (nt.) N. of a certain division of Purgatory (Niraya), lit. oh woe! A v.173 = Sn p. 126.

Ahāsa

Ahāsa [a + hāsa, cp. Sk. ahāsa & aharṣa] absence of exult- ancy, modesty J iii.466 (= an -- ubbillāvitattaṇ C.).

Ahāsi

Ahāsi 3rd sg. aor. of harati (q. v.).

Ahi

Ahi [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde Lat. Wtb. s. v.] a snake Vin ii.109; D i.77; S iv.198; A iii.306 sq.; iv.320; v.289; Nd1 484; Vism 345 (+ kukkura etc.); VvA 100; PvA 144. -- kuṇapa the carcase of a snake Vin iii.68 = M i.73 = A iv.377. -- gāha a snake catcher or trainer J vi.192. -- guṇṭhika (? reading uncertain, we find as vv. ll. °guṇḍika, °guṇṭika & °kuṇḍika; the BSk. paraphrase is °tuṇḍika Divy 497. In view of this uncertainty we are unable to pronounce a safe etymology; it is in all probability a dialectical; may be Non -- Aryan, word. See also under kuṇḍika & guṇṭhika & cp. Morris in J.P.T.S. 1886, 153) a snake charmer J i.370 (°guṇḍ°); ii.267; iii.348 (°guṇḍ°); iv.456 (T. °guṇṭ; v. l. BB °kuṇḍ°) 308 (T. °kuṇḍ°, v. l. SS °guṇṭh°), 456 (T. °guṇṭ°; v. l. BB °kuṇḍ°); vi.171 (T. °guṇḍ°; v. l. BB °kuṇḍ°); Miln 23, 305. -- chatta (nt.) "a snake's parasol", a mushroom D iii.87; J ii.95; Ud 81 (C. on viii.5, 1). -- tuṇḍika = °guṇṭhika Vism 304, 500. -- peta a Peta in form of a snake DhA ii.63. -- mekhālā

"snake -- girdle", i. e. outfit or appearance of a snake DhA i.139. -- vātaka (-- roga) N. of a certain disease ("snakewind -- sickness") Vin i.78; J ii.79; iv.200; DhA i.169, 187, 231; iii.437. -- vijjā "snake -- craft", i. e. fortune -- telling or sorcery by means of snakes D i.9 (= sappa -- datṭhatikicchana -- vijjā cḍ eva sappḍ avhāyana -- vijjā ea "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA i.93).

Ahiṇṣaka

Ahiṇṣaka (adj.) [fr. ahiṇṣā] not injuring others, harmless, humane, S i.165; Th 1, 879; Dh 225; J iv.447.

Ahiṇṣā

Ahiṇṣā (f.) [a + hiṇṣā] not hurting, humanity, kindness D iii.147; A i.151; Dh 261, 270; J iv.71; Miln 402.

Ahita

Ahita (adj. -- n.) [a + hita] not good or friendly, harmful, bad; unkindliness D iii.246; Dh 163; Sn 665, 692; Miln 199 (°kāma).

Ahirika & Ahirīka

Ahirika & Ahirīka (adj.) [fr. a + hirī] shameless, unscrupulous D iii.212, 252, 282; A ii.219; Dh 244; Sn 133 (°ka); It 27 (°ka); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA iii.352.

Ahīnindriya

Ahīnindriya see discussed under abhinindriya.

Ahuvāsiṇ

Ahuvāsiṇ 1st sg. pret. of hotī (q. v.) I was Vv 826 (= ahoṣiṇ VvA 321).

Ahuhāliya

Ahuhāliya (nt.) [onomat.] a hoarse & loud laugh J iii.223 (= danta -- vidaṇṣaka -- mahā -- hasita C.).

Ahe

Ahe (indecl.) [= aho, cp. aha1] exclamation of surprise or bewilderment: alas! woe etc., perhaps in cpd. ahevana a dense forest (lit. oh! this forest, alas! the forest (i. e. how big it is) J v.63 (uttamāhevanandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expls. as "ahevanāṇ vuccati vanasaṇḍo").

Aho

Aho (indecl.) [Sk. aho, for etym. see aha1] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariyḍ atthena nipāto); J i.88 (aho acchariyaṇ aho abbhutaṇ), 140. Usually combd. with similar emphatic particles, e. g. aho vata DhA ii.85; PvA 131 (= sādhu vata); aho vata re D i. 107; Pv ii.94 5. Cp. ahe.

Ahosikamma

Ahosi -- kamma (nt.) an act or thought whose kamma has no longer any potential force: Cp. 145. At p. 45 ahosikakamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. xix.

Ā Ā

Ā1 (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic -- deictic part. (Idg. *ē) = Gr. h) surely, really; Ohg. -- ā etc., increment of a (Idg. *e), as in Sk. a -- sau; Gr. e\ kei_ (cp. a3), see Brugmann, Kurze Vergl. Gr. 464, 465] a frequent prefix, used as well -- defined simple base -- prefix (with rootderivations), but not as modification (i. e. first part of a double prefix cpd. like sam -- ā -- dhi) except in one case ā -- ni -- saṅsa (which is doubtful & of diff. origin, viz. from combn. āsaṅsa -- nisaṅsa, see below 3b). It denotes either touch (contact) or a personal (close) relation to the object (ā ti anussaraṇḍ atthe nipāto PvA 165), or the aim of the action expressed in the verb. -- (1.) As prep. c. abl. only in J in meaning "up to, until, about, near" J vi.192 (ā sahassehi = yāva s. C.), prob. a late development. As pref. in meaning "forth, out, to, towards, at, on" in foll. applications: -- (a) aim in general or touch in particular (lit.), e. g. ākaḍḍhati pull to, along or up; °kāsa shining forth; °koṭeti knock at; °gacchati go towards; °camati rinse over; °neti bring towards, ad -- duce; °bhā shining forth; °bhujati bend in; °masati touch at; °yata stretched out; °rabhati at -- tempt; °rohana a -- scending; °laya hanging on; °loketi look at; °vattati ad -- vert; °vahati bring to; °vāsa dwelling at; °sādeti touch; °sīdati sit by; °hanati strike at. -- (b) in reflexive function: close relation to subject or person actively concerned, e. g. ādāti take on or up (to oneself); °dāsa looking at, mirror; °dhāra support; °nandati rejoice; °nisaṅsa subjective gain; °bādha being affected; °modita pleased; °rakkha guarding; °rādhita satisfied; °rāma (personal) delight in; °lingati embrace (to oneself); °hāra taking to (oneself). -- (c) in transitive function: close relation to the object passively concerned, e. g. āghātana killing; °carati indulge in; °cikkhati point out, explain; °jīva living on; °ṇāpeti give an order to somebody; °disati point out to some one; °bhindati cut; °manteti ad -- dress; °yācati pray to; °roceti speak to; °siṅcati besprinkle; °sevati indulge in. -- (d) out of meaning (a) develops that of an intensive -- frequentative prefix in sense of "all -- round, completely, very much", e. g. ākiṇṇa strewn all over, °kula mixed up; °dhuta moved about; °rāva shouting out or very much; °luḷati move about; °hinḍati roam about. -- 2. Affinities. Closely related in meaning and often interchanging are the foll. prep. (prefixes): anu (°bhati), abhi (°saṅsati), pa (°tapati), paṭi (°kankhati) in meaning 1 a -- c; and vi (°kirati, °ghāta, °cameti, °lepa, °lopa), sam (°tapati, °dassati) in meaning 1 d. See also 3b. -- 3. Combinations: (a) Intensifying combns. of other modifying prefixes with ā as base: anu + ā (anvā -- gacchati, °disati, °maddati, °rohati, °visati, °sanna, °hata), paṭi + ā (paccā -- janati, °ttharati, °dāti, °savati), pari + ā (pariyā -- ṇāta, °dāti, °pajjati, °harati), sam + ā (samā -- disati, °dāna, °dhi, °pajjati, °rabhati). -- (b) Contrast -- combns. with other pref. in a double cpd. of noun, adj. or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; ā + ni: āvedhika -- nibbedhika, āsaṅsa -- nisaṅsa (contracted to ānisaṅsa), āseviṭa -- niseviṭa; ā + pa: assasatipassasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. assasati is taken as "breathing out", passasati as "breathing in": see Vism 271), assāsa -- passāsa, āmoditapamodita, āhuna -- pāhuna, āhuneyya -- pāhuneyya; ā + paccā:

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ākoṭita -- paccākoṭita; ā + pari: ākaḍḍhana -- parikaḍḍhana, āsankita -- parisankita; ā + vi: ālokita -- vilokita, āvāha -- vivāha, āveṭhana -- viniveṭhana; a + sam: allāpa -- sallāpa; ā + samā: āciṇṇa -- samāciṇṇa. -- 4. Before double consonants ā is shortened to a and words containing ā in this form are to be found under a°, e. g. akkamaṇa, akkhitta, acchādeti, aññāta, appoṭeti, allāpa, assāda.

Ā°

Ā°2 guṇa or increment of a° in connection with such suf- fixes as -- ya, -- iya, -- itta. So in āyasakya fr. ayasaka; āruppa from arūpa; ārogya fr. aroga; ālasiya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

Ā°

Ā°3 of various other origins (guṇa e. g. of ṛ or lengthening of ordinary root a°), rare, as ālinda (for alinda), āsabha (fr. usabha).

Ā°

Ā°4 infix in repetition -- cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā1 3b), constitutes a guṇa -- or increment -- form of neg. pref. a (see a2), as in foll.: phalâphala all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e. g. i.416; ii.160; iii.127; iv.220, 307, 449; v.313; vi.520; kāraṇākāraṇāni all sorts of duties J vi.333; DhA i.385; khaṇḍākhaṇḍa pēle -- mēle J i.114; iii.256; gaṇḍāgaṇḍa a mass of boils DhA iii.297; cirāciraṇ continually Vin iv.261; bhavābhava all kinds of existences Sn 801, cp. Nd1 109; Nd2 664; Th 1, 784 (°esu = mahant -- āmahantesu bh. C., see Brethren 305); rūpārūpa the whole aggregate ThA 285; etc.

Ākankhati

Ākankhati [ā + kākṣ, cp. kankhati] to wish for, think of, desire; intend, plan, design Vin ii.244 (°amāna); D i.78, 176; S i.46; Sn 569 (°amāna); Sn p. 102 (= icchati SnA 436); DhA i.29; SnA 229; VvA 149; PvA 229.

Ākankhā

Ākankhā f. [fr. ā + kākṣ] longing, wish; as adj. at Th 1, 1030.

Ākaḍḍhati

Ākaḍḍhati [ā + kaḍḍhati] to pull along, pull to (oneself), drag or draw out, pull up Vin ii.325 (Bdhgh. for apakassati, see under apakāsati); iv.219; J i.172, 192, 417; Miln 102, 135; ThA 117 (°eti); VvA 226; PvA 68. <-> Pass. ākaḍḍhiyati J ii.122 (°amāna -- locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 (°amāna -- hadaya with torn heart). -- pp. ākaḍḍhita.

Ākaḍḍhana

Ākaḍḍhana (nt.) [fr. ākaḍḍhati] drawing away or to, pulling out, distraction VvA 212 (°parikaḍḍhana pulling about); DhsA 363; Miln 154 (°parikaḍḍhana), 352. -- As f. Vin iii.121.

Ākaḍḍhita

Ākaḍḍhita [pp. of ākaḍḍheti] pulled out, dragged along; upset, overthrown J iii.256 (= akkhitta2).

Ākantana

Ākantana (?) a possible reading, for the dūrakantana of the text at Th 1, 1123, for which we might read dūrākantana.

Ākappa

Ākappa [cp. Sk. ākalpa ā + kappa] 1. attire, appearance, Vin i.44 (an°) = ii.213; J i.505. -- 2. deportment Dhs 713 (ā° gamanādi -- ākāro DhsA 321). -- sampanna, suitably attired, well dressed, A iii.78; J iv.542; an° sampanna, ill dressed, J i.420.

Ākampita

Ākampita [pp. of ākampeti, Caus. of ā + kamp] shaking, trembling Miln 154 (°hadaya).

Ākara

Ākara [cp. Sk. ākara] a mine, usually in cpd. ratan -- ākara a mine of jewels Th 1, 1049; J ii.414; vi. 459; Dpvs i.18. -- Cp. also Miln 356; VvA 13.

Ākassati

Ākassati [ā + kassati] to draw along, draw after, plough, cultivate Nd1 428.

Ākāra

Ākāra [a + karoti, kr] "the (way of) making", i. e. (1) state, condition J i.237 (avasan° condition of inhabitability); ii.154 (patan° state of falling, labile equilibrium), cp. paṇṇ°. -- (2) property, quality, attribute D i.76 (anāvila sabb° -- sampanna endowed with all good qualities, of a jewel); ii.157 (°varûpeta); J ii.352 (sabb° paripuṇṇa altogether perfect in qualities). -- (3) sign, appearance, form, D i.175; J i.266 (chātak° sign of hunger); Miln 24 (°ena by the sign of . .); VvA 27 (therassa ā. form of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp 363. -- (4) way, mode, manner, sa -- ākāra in all their modes D i.13 = 82 = iii.111; J i.266 (āgaman° the mode of his coming). Esp. in instr. sg. & pl. with num. or pron. (in this way, in two ways etc.): chahākārehi in a sixfold manner Nd2 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasahākārehi); Vism 613 (navahākārehi indriyāni tikkhāni bhavanti); PvA 64 (yenākārena āgato tenākārena gato as he came so he went), 99 (id.). <-> (5) reason, ground, account D i.138, 139; Nett 4, 8 sq., 38; DhA i.14; KhA 100 (in expln. of evaṇ). In this meaning freq. with dass (dasseti, dassana, nidassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dātabb° dassana), 27 (thoman° -- dassana), 75 (kāruṇṇ° ṇ dassesi), 121 (pucchan° -- nidassanaṇ what has been asked); SnA 135 (°nidassana). -- parivitakka study of conditions, careful consideration, examination of reasons S ii.115; iv.138; A ii.191 = Nd2 151.

Ākāra

Ākāra (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra4) J i.269 (ākārakena = kāraṇena C.).

Ākāravant

Ākāravant (adj.) [fr. ākāra] having a reason, reasonable, founded M i.401 (saddhā).

Ākāsa

Ākāsa1 [Sk. ākāśa fr. ā + kāś, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see Cpd. 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + kassati of krṣ) at DhsA 325 see Dhs trsl. 178. <-> D i.55 (°ṇ indriyāni sankamanti the sense -- faculties pass into space); iii.224, 253, 262, 265; S iii.207; iv.218; v.49, 264; J i.253; ii.353; iii.52, 188; iv.154; vi.126; Sn 944, 1065; Nd1 428; Pv ii.118; SnA 110, 152; PvA 93; Sdhp 42, 464. -- ākāsa gacchati to go through the air PvA 75 (āgacch°), 103, 105, 162; °ena carati id. J ii.103; °e gacchati id. PvA 65 (cando). -- Formula "ananto ākāso" freq.; e. g. at D i.183; A ii.184; iv. 40, 410 sq.; v.345. -- anta "the end of the sky", the sky, the air (on °anta see anta1 4) J vi.89. -- ānañca (or ānañca) the infinity of space, in cpd. °āyatana the sphere or plane of the infinity of space, the "space -- infinity -- plane", the sphere of unbounded space. The consciousness of this sphere forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākāś°, (2) viññāṇānañca -- āyatana (3) ākiñcaññ°, (4) nādeva saññānāsaññ°, (5) nirodha, (6) phala. -- D i.34, 183; ii.70, 112, 156; iii.224, 262 sq.; M i.41, 159.; iii. 27, 44; S v.119; Ps i.36; Dhs 205, 501, 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA i.120 (see Nd2 under ākāsa; Dhs 265 sq.; Dhs trsl.

71). As classed with jhāna see also Nd2 672 (sādhū -- vihārin). -- kaṣiṇa one of the kaṣiṇāyatanas (see under kaṣiṇa) D iii.268; A i.41. -- gangā N. of the celestial river J i.95; iii.344. -- gamana going through the air (as a trick of elephants) Miln 201. -- cārika walking through the air J ii.103. -- cārin = °cārika VvA 6. -- tṭha living in the sky (of devatā) Bu i.29; Miln 181, 285; KhA 120; SnA 476. -- tala upper story, terrace on the top of a palace SnA 87. -- dhātu the element of space D iii.247; M i.423; iii.31; A i.176; iii.34; Dhs 638.

Ākāsa

Ākāsa² (nt.?) a game, playing chess ‘in the air’ (sans voir) Vin ii.10 = D i.6 (= aṭṭhapada -- dasapadesu viya ākāse yeva kiḷanaṇ DA i.85).

Ākāsaṇa

Ākāsaṇa (adj.) [ākāsa + ka] being in or belonging to the air or sky J vi.124.

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Ākāsaṇi

Ākāsaṇi [fr. ākāsa] to shine J vi.89.

Ākiṇcaṇṇa

Ākiṇcaṇṇa (nt.) [abstr. fr. akiṇcana] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below °āyatana & see Dhs trsl. 74). -- Sn 976, 1070, 1115 (°sambhava, cp. Nd2 116); Th 2, 341 (= akiṇcanabhāva ThA 240; trsl. "cherish no wordly wishes whatsoever"); Nd2 115, see ākāsa; Miln 342. -- āyatana realm or sphere of nothingness (cp. ākāsa°) D i.35, 184; ii.156; iii.224, 253, 262 sq.; M i.41, 165; ii.254, 263; iii.28, 44, S iv.217; A i.268; iv.40, 401; Ps i.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

Ākiṇṇa

Ākiṇṇa [pp. of ākirati] 1. strewn over, beset with, crowded, full of, dense, rich in (° --) Vin iii.130 (°loma with dense hair); S i.204 (°kammanta "in motley tasks engaged"); iv.37 (gāmanto ā. bhikkhūhi etc.); A iii.104 (°vihāro); iv.4; v.15 (an° C. for appakiṇṇa); Sn 408 (°varalakṣhaṇa = vipula -- varalakṣh° SnA 383); Pv ii.124 (nānā -- dijagaṇ° = āyutta PvA 157); Pug 31; PvA 32 (= parikiṇṇa); Sdhp 595. -- Freq. in idiomatic phrase describing a flourishing city "iddha phīta bahujana ākiṇṇa -- manussa", e. g. D i.211; ii.147 (°yakkha for °manussa; full of yakkhas, i. e. under their protection); A iii.215; cp. Miln 2 (°jana -- manussa). -- 2. (uncertain whether to be taken as above 1 or as equal to avakiṇṇa fr. avakirati 2) dejected, base, vile, ruthless S i.205 = J iii.309 = 539 = SnA 383. At K. S. 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by vipula°, as above under Sn 408, & takes ākiṇṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1.

Ākirati

Ākirati [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv ii.49 (dānaṇ vipulaṇ ākiri = vippakirati PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. -- pp. ākiṇṇa.

Ākiritatta

Ākiritatta (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakataṇ dhaññassa ā).

Ākilāyati

Ākilāyati v. l. at KhA 66 for āgilāyati.

Ākucca

Ākucca (or °ā?) [etym. unknown, prob. non -- Aryan] an iguana J vi.538 (C. godhā; gloss amattākuccā).

Ākurati

Ākurati [onomat. to sound -- root *kur = *kor as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (J.P.T.S. 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kaṇṭho ākurati).

Ākula

Ākula (adj.) [ā + *kul of which Sk. -- P. kula, to Idg *qel to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J i.123 (salākaggaṇ °ṇ karoti to upset or disturb); Vv 849 (andha°); PvA 287 (an° clear). Often reduplicated as ākulākula thoroughly confused Miln 117, 220; PvA 56; ākula -- pākula Ud 5 (so read for akkula -- pakkula); ākula -- samākula J vi.270. <-> On phrase tantākula -- jātā gulā -- guṇṭhika -- jātā see gulā.

Ākulaka

Ākulaka (adj.) [fr. ākula] entangled D ii.55 (tant° for the usual tantākula, as given under gulā).

Ākulanīya

Ākulanīya (adj.) [grd. of ā + *kulāyati, Denom. of kula] in an° not to be confounded or upset PvA 118.

Ākulī

Ākulī (-- puppha) at KhA 60 (milāta°) read (according to Index p. 870) as milāta -- bakula -- puppha. Vism 260 (id. p.) however reads ākulī -- puppha "tangle -- flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

Ākoṭana

Ākoṭana1 (nt.) [fr. ākoṭeti] beating on, knocking M i.385; Miln 63, 306; DhsA 144.

Ākoṭana

Ākoṭana2 (adj.) [= ākoṭana1] beating, driving, inciting, urging J vi.253 (f. ākoṭanī of paññā, expld. by "nivāraṇapatoda -- latṭhi viya paññā koṭini hoti" p. 254).

Ākoṭita

Ākoṭita [pp. of ākoṭeti] -- 1. beaten, touched, knocked against J i.303; Miln 62 (of a gong). -- 2. pressed, beaten down (tight), flattened, in phrase ākoṭita -- paccākoṭita flattened & pressed all round (of the cīvara) S ii. 281; DhA i.37.

Ākoṭeti

Ākoṭeti [a + koṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e. g. Divy 117 dvāraṇ trir ā°, Cowell "break" (?); Av. Š. Index p. 222 s. v.] -- 1. to beat down, pound, stamp J i.264. <-> 2. to beat, knock, thrash Vin ii.217; J ii.274; PvA 55 (aññamaññaṇ); Sdhp 159. -- 3. Esp. with ref. to knocking at the door, in phrases aggalaṇ ākoṭeti to beat on the bolt D i.89; A iv.359; v.65; DA i.252 (cp. aggala); dvāraṇ ā. J v 217; DhA ii.145; or simply ākoṭeti Vv 8117 (ākoṭayitvāna = appoṭetvā VvA 316). -- 4. (intrans.) to knock against anything J i.239. -- pp. ākoṭita (q. v.). Caus. ii. ākoṭapeti J iii.361.

Ākhu

Ākhu [Vedic ākhu, fr. ā + khan, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

Āgacchati

Āgacchati [ā + gacchati, gam] to come to or towards, approach, go back, arrive etc. I. Forms (same arrangement as under gacchati): (1) √gacch: pres. āgacchati D i.161; J ii.153; Pv iv.151; fut. āgacchissati J iii.53; aor. āgacchi Pv ii.133; PvA 64. -- (2) √gam: aor. āgamāsi PvA 81, āgamā D i.108; J iii.128, and pl. āgamiṇsu J i.118; fut. āgamiṣati VvA 3; PvA 122; ger. āgamma (q. v.) & āgantvā J i.151; Miln 14; Caus. āgāmeti (q. v.). -- (3) √gā: aor. āgā Sn 841; Pv i.123 (= āgacchi PvA 64). -- pp. āgata (q. v.). II. Meanings: (1) to come to, approach, arrive D i.108; Pv i.113; ii.133; Miln 14; to return, to come back (cp. āgata) PvA 81, 122. -- (2) to come into, to result, deserve (cp. āgama2) D i.161 (gārayhaṇ ṭhānaṇ deserve blame, come to be blamed); Pv iv.151 (get to, be a profit to = upakappati PvA 241). -- (3) to come by, to come out to (be understood as), to refer or be referred to, to be meant or understood (cp. āgata 3 & āgama 3) J i.118 (tīṇi piṭakāni āgamiṇsu); SnA 321; VvA 3. See also āgamma.

Āgata

Āgata [pp. of āgacchati] (1) come, arrived Miln 18 (°kā- raṇa the reason of his coming); VvA 78 (°ṭṭhāna); PvA 81 (kiṇ āgatātha why have you come here) come by, got attained (° --) A ii.110 = Pug 48 (°visa); Mhvs xiv. 28 (°phala = anāgānuphala) -- āgatāgātā (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). -- svāgata "wel -- come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv iv.315, opp. durāgata not liked, unwelcome, A ii.117, 143, 153; iii. 163; Th 2, 337. -- (2) come down, handed down (by memory, said of texts) D i.88; DhA ii.35; KhA 229; VvA 30; āgatāgamo, one to whom the āgama, or the āgamas, have been handed down, Vin i.127, 337; ii 8; iv.158; A ii.147; Miln 19, 21. -- (3) anāgata not come yet, i. e. future; usually in combn. with atīta (past) & paccuppanna (present): see atīta and anāgata.

Āgati

Āgati (f.) [ā + gati] coming, coming back, return S iii.53; J ii.172. Usually opp. to gati going away. Used in

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special sense of rebirth and re -- death in the course of saṃsāra. Thus in āgati gati cuti upapatti D i.162; A iii.54 sq., 60 sq., 74; cp. also S ii.67; Pv ii.922 (gatiṇ āgatiṇ vā).

Āgada

Āgada (m.) & Āgadana (nt.) [ā + gad to speak] a word; talk, speech DA i.66 (= vacana).

Āgantar

Āgantar [N. ag. fr. āgacchati] one who is coming or going to come A i.63; ii.159; It 4, 95 (nom. āgantā only one MS, all others āgantvā). an° A i.64; ii.160.

Āgantu

Āgantu (adj.) [Sk. āgantu] -- 1. occasional, incidental J vi.358. -- 2. an occasional arrival, a new comer, stranger J vi.529 (= āgantuka -- jana C.); ThA 16.

Āgantuka

Āgantuka (adj. -- n.) [āgantu + ka; cp. BSk. āgantuka in same meaning as P. viz. āgantukā bhikkhavaḥ Av. Ś i.87, 286; Divy 50] -- 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived bhikkhu; a visitor (opp. gamika one who goes away) Vin i.132, 167; ii.170; iii. 65, 181; iv.24, A i.10; iii.41, 366; J vi.333; Ud 25; DhA ii.54, 74; VvA 24; PvA 54. -- 2. adventitious, incidental (= āgantu) Miln 304 (of megga & roga). <-> 3. accessory, superimposed, added Vism 195. -- bhatta food given to a guest, meal for a visitor Vin i.292 (opp. gamika°); ii.16.

Āgama

Āgama [fr. ā + gam] -- 1. coming, approach, result, D i.53 (āgamaṇaṇ pavattatī ti DA i.160; cp. Sdhp 249 dukkh°). -- 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of (?) the Pātimokkha, Vin ii.95 = 249, or of the Four Nikāyas, DA i.1, 2 (dīgh°). A def. at Vism 442 runs "antamaso opamma -- vagga -- mattassa pi buddhavacanassa pariyāpuṇaṇaṇ". See also āgata 2, for phrase āgatāgama, handed down in the Canon, Vin loc. cit. Svāgamo, versed in the doctrine, Pv iv.133 (sv° = suṭṭhu āgatāgamo, PvA 230); Miln 215. BSk. in same use and meaning, e. g. Divy 17, 333, āgamāni = the Four Nikāyas. -- 3. rule, practice, discipline, obedience, Sn 834 (āgamā parivittakkaṇ), cp. Davs v.22 (takka°, discipline of right thought) Sdhp 224 (āgamato, in obedience to). <-> 4. meaning, understanding, KhA 107 (vaṇṇ°). -- 5. repayment (of a debt) J. vi.245. -- 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa -- kārāgama).

Āgamana

Āgamana (nt.) [fr. āgacchati, Sk. same] oncoming, ar- rival, approach A iii.172; DA i.160; PvA 4, 81; Sdhp 224, 356. an° not coming or returning J i.203, 264.

Āgameti

Āgameti [caus of āgacchati] to cause somebody or some- thing to come to one, i. e. (1) to wait, to stay Vin ii. 166, 182, 212; D i.112, 113; S iv.291; PvA 4, 55. <-> (2) to wait for, to welcome Vin ii.128 (ppr. āgamayamāna); M i.161 (id.) J i.69 (id. + kālaṇ).

Āgamma

Āgamma (adv.) [orig. ger. of āgacchati, q. v. under i.2 for form & under ii.3 for meaning. BSk. āgamma in meaning after the Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś i.85, 210 etc.; M Vastu i.243, 313]. With

reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabhha, sandhāya & paṭicca (see K. S. 318 s. v.) D i.229; It 71; J i.50; vi.424; Kh viii.14 (= nissāya KhA 229); PvA 5, 21 etc.

Āgāmitā

Āgāmitā found only in neg. form anāgāmitā.

Āgāmin

Āgāmin (adj. n.) [ā + gāmin] returning, one who returns, esp. one who returns to another form of life in saṃsāra (cp. āgati), one who is liable to rebirth A i.63; ii.159; It 95. See anāgāmin.

Āgāra

Āgāra (-- °) see agāra.

Āgāraka & °ika

Āgāraka & °ika (adj. -- n.) (-- °) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. koṭṭh° possessor or keeper of a storehouse Vin i.209; bandhan° prison -- keeper A ii.207; bhaṇḍ° keeper of wares, treasurer PvA 2 (see also bhaṇḍ°). -- (2) being in the house, sharing (the house), companion S iii.190 (paṇṣv° playmate).

Āgālha

Āgālha (adj.) (ā + gālha 1; cp. Sk. samāgādhaṇ] strong, hard, harsh, rough (of speech), usually in instr. as adv. āgālhaena roughly, harshly a i.283, 295; Pug 32 (so to be read for agālhaena, although Pug A 215 has a°, but expls. by atigālhaena vacanena); instr. f. āgālhāya Vin v. 122 (ceteyya; Bdhgh. on p. 230 reads āgaḷāya and expls. by daḷhabhāvāya). See also Nett 77 (āgālha paṭipadā a rough path), 95 (id.; v. l. agālha).

Āgilāyati

Āgilāyati [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, exhausted or tired, to ache, to become weak or faint Vin ii.200; D iii.209; M i.354; S iv.184; KhA 66 (hadavaṇ ā.). Cp. āyamati.

Āgu

Āgu (nt.) [for Vedic āgas nt.] guilt, offence, S i.123; A iii.346; Sn 522 = Nd2 337 (in expln. of nāga as āguṇ na karotī ti nāgo); Nd1 201. Note. A reconstructed āgasa is found at Sdhp 294 in cpd. akatāgasa not having committed sin. -- cārin one who does evil, D ii.339; M ii.88; iii.163; S ii.100, 128; A ii.240; Miln 110.

Āghāta

Āghāta [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSk. āghāta in meaning "hurtfulness" at M Vastu i.79; Av. Š ii.129; cp. ghāta & ghātetī] anger, ill -- will, hatred, malice D i.3, 31; iii.72 sq.; S i.179; J i.113; Dhs 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA i.52; VvA 67; PvA 178. -- anāghāta freedom from ill will Vin ii.249; A v.80. -- paṭivīnaya repression of ill -- will; the usual enumn. of ā -- ° paṭivīnaya comprises nine, for which see D iii.262, 289; Vin v.137; A iv.408; besides this there are sets of five at A iii.185 sq.; SnA 10, 11, and one of ten at Vin v.138. -- vatthu occasion of ill -- will; closely connected with °paṭivīnaya & like that enumd. in sets of nine (Vin v.137; A iv.408; Ps i.130; J iii.291, 404; v.149; Vbh 389; Nett 23; SnA 12), and of ten (Vin v.138; A v. 150; Ps i.130; Vbh 391).

Āghātana

Āghātana (nt.) [ā + ghāta(na), cp. āghata which has changed its meaning] -- 1. slaying, striking, destroying, killing Th 1, 418, 711; death D i.31 (= maraṇa DA i.119). <-> 2. shambles, slaughter -- house Vin i.182 (gav°); A iv.138; J vi.113. -- 3. place of execution Vin iii.151; J i.326, 439; iii.59; Miln 110; DhA iv.52; PvA 4, 5.

Āghātetī

Āghātetī [Denom. fr. āghāta, in form = ā + ghātetī, but diff. in meaning] only in phrase cittaṃ a. (with loc.) to incite one's heart to hatred against, to obdurate one's heart. Sdhp. 126 = S i.151 = A v.172.

Ācamati

Ācamati [ā + cam] to take in water, to resorb, to rinse J iii.297; Miln 152, 262 (+ dhamati). -- Caus. I. ācameti (a) to purge, rinse one's mouth Vin ii.142; M ii. 112; A iii.337; Pv iv.153 (ācamayitvā = mukhaṃ vikkhāletvā PvA 241); Miln 152 (°āyamāna). -- (b) to wash off, clean oneself after evacuation Vin ii.221. -- Caus. II. ācamāpeti to cause somebody to rinse himself J vi.8.

Ācamana

Ācamana (nt.) [ā + camana of cam] rinsing, washing with water, used (a) for the mouth D i.12 (= udakena mukhasiddhi -- karaṇa DA i.98); (b) after evacuation J iii 486. -- kumbhī water -- pitcher used for rinsing Vin i.49, 52; ii.142, 210, 222. -- pāduka slippers worn when rinsing Vin i.190; ii.142, 222. -- sarāvaka a saucer for rinsing Vin ii.142, 221.

Ācamā

Ācamā (f.) [fr. ā + cam] absorption, resorption Nd1 429 (on Sn 945, which both in T. and in SnA reads ājava; expld. by taṇhā in Nidd.). Note. Index to SnA (Pj iii) has ācāma.

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Ācaya

Ācaya [ā + caya] heaping up, accumulation, collection, mass (opp. apacaya). See on term Dhs trsl. 195 & Cpd. 251, 252. -- S ii.94 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA ii.25. -- gāmin making for piling up (of rebirth) A v.243, 276; Dhs 584, 1013, 1397; Kvu 357.

Ācarati

Ācarati [ā + aarati] -- 1. to practice, perform, indulge in Vin i.56; ii.118; Sn 327 (ācare dhamma -- sandosa - - vādaṃ), 401; Miln 171, 257 (pāpaṃ). Cp. pp. ācarita in BSk. e. g. Av. S i.124, 153, 213 in same meaning. - - pp. āciṇṇa. -- 2. to step upon, pass through J v.153.

Ācarin

Ācarin (adj. -- n.) [fr. ā + car] treaching, f. ācarinī a female teacher Vin iv.227 (in contrast to gaṇa & in same sense as ācariya m. at Vin iv.130), 317 (id.).

Ācariya

Ācariya [fr. ā + car] a teacher (almost syn. with upajjhāya) Vin i.60, 61, 119 (°upajjhāya); ii.231; iv.130 (gaṇo vā ācariyo a meeting of the bhikkhus or a single teacher, cp. f. ācarinī); D i.103, 116 (gaṇ°) 238 (sattamācariyamahāyuga seventh age of great teachers); iii.189 sq.; M iii.115; S i.68 (gaṇ°), 177; iv.176 (yogg°); A i.132 (pubb°); Sn 595; Nd1 350 (upajjhāya vā āc°); J ii.100, 411; iv.91; v.501; Pv iv.323, 351 (= ācāra -- samācāra -- sikkhāpaka PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. <-> For contracted form of ācariya see ācera. -- kula the clan of the teacher A ii.112. -- dhana a teacher's fee S i.177; A v.347. -- pācariya teacher upon teacher, lit. "teacher & teacher's teacher" (see ā1 3b) D i.94, 114, 115, 238; S iv.306, 308; DA i.286; SnA 452 (= ācariyo c°eva ācariya -- ācariyo ca). -- bhariyā the teacher's fee J v.457; vi.178; DhA i.253. -- muṭṭhi "the teacher's fist" i. e. close -- fistfulness in teaching, keeping things back, D ii.100; S v.153; J ii.221, 250; Miln 144; SnA 180, 368. -- vaṇsa the line of the teachers Miln 148. -- vatta serving the teacher, service to the t. DhA i.92. -- vāda traditional teaching; later as heterodox teaching, sectarian teaching (opp. theravāda orthodox doctrine) Miln 148; Dpvs v.30; Mhbv 96.

Ācariyaka

Ācariyaka [ācariya + ka, diff. from Sk. ācariyaka nt. art of teaching] a teacher Vin i.249; iii.25, 41; D i.88, 119, 187; ii.112; M i.514; ii.32; S v.261; A ii.170; iv. 310. See also sācariyaka.

Ācāma

Ācāma [Sk. ācāma] the scum or foam of boiling rice D i.166; M i.78; A i.295; J ii.289; Pug 55; VvA 99 sq.; DhA iii.325 (°kuṇḍaka).

Ācāmeti

Ācāmeti [for ācāmeti? cp. Sk. ācāmayati, Caus. of ā + cam] at M ii.112 in imper. ācāmehi be pleased or be thanked(?); perhaps the reading is incorrect.

Ācāra

Ācāra [ā + car] way of behaving, conduct, practice, esp. right conduct, good manners; adj. (-- °) practising, indulging in, or of such & such a conduct. -- Sn 280 (pāpa°); J i.106 (vipassana°); ii.280 (°ariya); vi.52 (ariya°); SnA 157; PvA 12 (sīla°), 36, 67, 252; Sdhp 441. -- an° bad behaviour Vin ii.118 (°ācarati indulge in bad habits); DhA ii.201 (°kiriya°). Cp. sam°. -- kusala versed in good manners Dh 376 (cp. DhA iv.111). -- gocara pasturing in good conduct; i. e. practice of right behaviour D i.63 = It 118; M i.33; S v.187; A i.63 sq.; ii.14, 39; iii.113, 155, 262; iv.140, 172, 352; v.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin iii.185); Vism i.8. -- vipatti failure of morality, a slip in good conduct Vin i.171.

Ācārin

Ācārin (adj. n.) [fr. ācāra] of good conduct, one who be- haves well A i.211 (anācārī viratā l. 4 fr. bottom is better read as ācārī virato, in accordance with v. l.).

Ācikkhaka

Ācikkhaka (adj. n.) [ā + cikkha + ka of cikkhati] one who tells or shows DhA i.71.

Ācikkhati

Ācikkhati [Freq. of ā + khyā, i. e. akkhāti] to tell, relate, show, describe, explain D i.110; A ii 189 (atthaṇ ā to interpret); Pug 59; DhA i.14; SnA 155; PvA 121, 164 (describe). -- imper. pres. ācikkha Sn 1097 (=

brūhi Nd2 119 & 455); Pv i.109; ii.81; and ācikkhāhi DhA ii.27. <-> aor. ācikkhi PvA 6, 58, 61, 83. -- ācikkhati often occurs in stock phrase ācikkhati deseti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd1 271; Nd2 465; Vism 163. -- attāṇa ā. to disclose one's identity PvA 89, 100. -- pp. ācikkhita (q. v.). -- Caus. II. ācikkhāpeti to cause some body to tell DhA ii.27.

Ācikkhana

Ācikkhana (adj. -- nt.) [ā + cikkhana of cikkhati] telling, announcing J iii.444; PvA 121.

Ācikkhita

Ācikkhita [pp. of acikkhati] shown, described, told PvA 154 (°magga), 203 (an° = anakkhāta).

Ācikkhitar

Ācikkhitar [n. ag. fr. ācikkhati] one who tells or shows DhA ii.107 (for pavattar).

Āciṇa

Āciṇa [pp. of ācināti? or is it distorted from āciṇṇa?] ac- cumulated; practised, performed Dh 121 (pāpaṇ = pāpaṇ āciṇanto karonto DhA iii.16). It may also be spelt ācina.

Āciṇṇa

Āciṇṇa [ā + ciṇṇa, pp. of ācarati] practiced, performed, (habitually) indulged in M i.372 (kamma, cp. Miln 226 and the expln. of āciṇṇaka kamma as "chronic karma" at Cpd. 144); S iv.419; A v.74 sq.; J i.81; DA i.91 (for aviciṇṇa at D i.8), 275; Vism 269; DhA i.37 (°samāciṇṇa thoroughly fulfilled); VvA 108; PvA 54; Sdhp 90. -- kappa ordinance or rule of right conduct or customary practice (?) Vin i.79; ii.301; Dpvs iv.47; cp. v.18.

Ācita

Ācita [pp. of ācināti] accumulated, collected, covered, furnished or endowed with J vi.250 (= nicita); Vv 411; DhsA 310. See also āciṇa.

Ācināti

Ācināti [ā + cināti] to heap up, accumulate S iii.89 (v. l. ācinati); iv.73 (ppr. ācinato dukkhaṇ); DhsA 44. -- pp. ācita & āciṇa (ācina). -- Pass. ācīyati (q. v.).

Ācīyati

Ācīyati (& Āceyyati) [Pass. of ācināti, cp. cīyati] to be heaped up, to increase, to grow; ppr. āceyyamāna J v.6 (= ācīyanto vaḍḍhanto C.).

Ācera

Ācera is the contracted form of ācariya; only found in the Jātakas, e. g. J iv.248; vi.563.

Ācela

Ācela in kañcanācela -- bhūsita "adorned with golden clothes" Pv ii.127 stands for cela°.

Ājañña

Ājañña is the contracted form of ājāniya.

Ājava

Ājava see ācamā.

Ājāna

Ājāna (adj.) [ā + jāna from jñā] understandable, only in cpd. durājāna hard to understand S iv.127; Sn 762; J i.295, 300.

Ājānana

Ājānana (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge J i.181 (°sabhāva of the character of knowing, fit to learn); PvA 225.

Ājānāti

Ājānāti [ā + jānāti] to understand, to know, to learn D i.189; Sn 1064 (°amāna = vijānamāna Nd2 120). As aññāti at Vism 200. -- pp. aññāta. Cp. also āṇāpeti.

Ājāniya (ājāniya)

Ājāniya (ājāniya) (adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from ā + jan (to be born, i. e. well -- born) it is by Bdgh. connected with ā + jñā (to learn, i. e. to be trained). See for these popular etym. e. g. J i.181: sārathissa cittarucitaṇ kārāṇaṇ ājānana -- sabhāvo ājañño, and DhA iv.4: yaṇ assadamma -- sārathi kārāṇaṇ kāreti tassa khippaṇ jānana<->

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samatthā ājāniyā. -- The contracted form of the word is ājañña] of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājāniya under assa3). (a) ājāniya (the more common & younger Pāli form): Sn 462, 528, 532; J i.178, 194; Dpvs iv.26; DhA i.402; iii.49; iv.4; VvA 78; PvA 216. -- (b) ājāniya: M i.445; A v.323; Dh 322 = Nd2 475. -- (c) ājañña = (mostly in poetry): Sn 300 = 304; J i.181; Pv iv.154; purisājañña "a steed of man", i. e. a man of noble race) S iii.91 = Th 1, 1084 = Sn 544 = VvA 9; A v.325. -- anājāniya of inferior birth M i.367. -- susu the young of a noble horse, a noble foal M i. 445 (°ūpamo dhamma -- pariyāyo).

Ājāniyatā

Ājāniyatā (f.) [abstr. fr. ājāniya] good breed PvA 214.

Ājira

Ājira [= ajira with lengthened initial a] a courtyard Mhvs 35, 3.

Ājīva

Ājīva [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence, D i.54; A iii.124 (parisuddha°); Sn 407 (°ṇ = parisodhayi = micchājīvaṇ hitvā sammājīvaṇ eva pavattayī SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinna°); Vism 306 (id.); DhA 390; Sdhp 342, 375, 392. Esp. freq. in the contrast pair sammā -- ājīva & micchā -- ā° right mode & wrong mode of gaining a living, e. g. at S ii.168 sq.; iii.239; v.9; A i.271; ii 53, 240, 270; iv.82; Vbh 105, 246. See also magga (ariyaṭṭhangika). -- pārisuddhi purity or propriety of livelihood Miln 336; Vism 22 sq., 44; DhA iv.111. -- vipatti failure in method of gaining a living A i.270. -- sampadā perfection of (right) livelihood A i.271; DA i.235.

Ājīvaka

Ājīvaka (& °ika) [ājīva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ājīvika Divy 393, 427] an ascetic, one of the numerous sects of non -- buddhist ascetics. On their austerities, practice & way of living see esp. DhA ii.55 sq. and on the whole question A. L. Basham, Hist. & Doctrines of the Ājīvikas, 1951. -- (a) ājīvaka: Vin i.291; ii.284; iv.74, 91; M i.31, 483; S i.217; A iii.276, 384; J i.81, 257, 390. -- (b) ājīvika: Vin i.8; Sn 381 (v. l. BB. °aka). -- sāvaka a hearer or lay disciple of the ājīvaka ascetics Vin ii 130, 165; A i.217.

Ājīvika

Ājīvika (nt.) (or ājīvikā f.?) [fr. ājīva] sustenance of life, livelihood, living Vbh 379 (°bhaya) Miln 196 (id.); PvA 274, and in phrase ājīvikāpakata being deprived of a livelihood, without a living M i.463 = S iii.93 (T. reads jīvikā pakatā) = It 89 (reads ājīvikā pakatā) = Miln 279.

Ājīvin

Ājīvin (adj. -- n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of (-- °) D iii.64; A v.190 (lūkha°)

Āṭa

Āṭa [etym.? Cp. Sk. āṭi Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J vi.539 (= dabbimukha C.).

Āṭaviya

Āṭaviya is to be read for aṭaviyo (q. v.) at J vi.55 [= Sk. āṭavika].

Āṭhapanā

Āṭhapanā (f.) at Pug 18 & v. l. at Vbh 357 is to be read aṭṭhapanā (so T. at Vbh 357).

Āṇañja

Āṇañja see ānejja.

Āṇanya

Āṇanya see āṇanya.

Āṇatti

Āṇatti (f.) [ā + ṇatti (cp. āṇāpeti), Caus. of jñā] order, command, ordinance, injunction Vin i.62; KhA 29; PvA 260; Sdhp 59, 354.

Āṇattika

Āṇattika (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

Āṇā

Āṇā (f.) [Sk. ājñā, ā + jñā] order, command, authority Miln 253; DA i.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. rājāṇā the king's command or authority J i.433; iii.351; PvA 242. āṇaṇ deti to give an order J i.398; °ṇ pavatteti to issue an order Miln 189, cp. āṇāpavatti J iii.504; iv.145.

Āṇāpaka

Āṇāpaka (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. -- 2. (n.) one who gives or calls out orders, a town -- crier, an announcer of the orders (of an authority) Miln 147.

Āṇāpana

Āṇāpana (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.

Āṇāpeti

Āṇāpeti [ā + ṇāpeti, Caus. of ā + jānāti fr. jñā, cp. Sk. ājñāpayati] to give an order, to enjoin, command (with acc. of person) J iii.351; Miln 147; DhA ii.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

Āṇi

Āṇi (Vedic āṇi to aṇu fine, thin, flexible, in formation an n -- enlargement of Idg. *olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes = E. lynch, further related to Lat. ulna elbow, Gr. w)le/nh, Ohg. elina, Ags. eln = E. el -- bow. See Walde, Lāt. Wtb. under ulna & lacertus]. -- 1. the pin of a wheel -- axle, a linch -- pin M i.119; S ii.266, 267; A ii.32; Sn 654; J vi.253, 432; SnA 243; KhA 45, 50. -- 2. a peg, pin, bolt, stop (at a door) M i.119; S ii.266 (drum stick); J iv.30; vi.432, 460; Th 1, 744; Dh i.39. <-> 3. (fig.) (° --) peg -- like (or secured by a peg, of a door), small, little in °colaka a small (piece of) rag Vin ii.271, cp. i.205 (vaṇabandhana -- colaka); °dvāra Th 1, 355; C. khuddaka -- dvāra, quoted at Brethren 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇi -- gaṇṭhikāhato ayopatto at Vism 108; DA i.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

Ātanka

Ātanka [etym. uncertain; Sk. ātanka] illness, sickness, disease M i.437; S iii.1; Sn 966 (°phassa, cp. Nd1 486). Freq. in cpd. appātanka freedom from illness, health (cp. appābādha) D i.204; iii.166; A iii.65, 103; Miln 14. -- f. abstr. appātankatā M i.124.

Ātankin

Ātankin (adj.) [fr. ātanka] sick, ill J v.84 (= gilāna C.).

Ātata

Ātata [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs xiv.14; VvA 37 (q. v. for enumn. of musical instruments), 96.

Ātatta

Ātatta [ā + tatta1, pp. of ā -- tapati] heated, burnt, scorched, dry J v.69 (°rūpa = sukka -- sarīra C.).

Ātapa

Ātapa [ā + tapa] -- 1. sun -- heat Sn 52; J i.336; Dhs 617; Dpvs i.57; VvA 54; PvA 58. -- 2. glow, heat (in general) Pv i.74; Sdhp 396. -- 3. (fig.) (cp. tapa2) ardour, zeal, exertion PvA 98 (viriyā -- tapa; perhaps better to be read °ātāpa q. v.). Cp. ātappa. -- vāraṇa "warding off the sun -- heat", i. e. a parasol, sun -- shade Dāvs i.28; v.35.

Ātapatā

Ātapatā (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

Ātapati

Ātapati [ā + tap] to burn J iii.447.

Ātappa

Ātappa (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D i.13; iii.30 sq., 104 sq., 238 sq.; M iii.210; S ii.132, 196 sq.; A i.153; iii.249; iv.460 sq.; v.17 sq.; Sn 1062 (= ussāha ussolhi thāma etc. Nd2 122); J iii.447; Nd1 378; Vbh 194 (= vāyāma); DA i.104.

Ātāpa

Ātāpa [ā + tāpa fr. tap; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing,

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mortification" Miln 313 (cittassa ātāpo paritāpo); PvA 98 (viriyā°). Cp. ātappa & ātāpana.

Ātāpana

Ātāpana (nt.) [ā + tāpana] tormenting, torture, mortification M i.78; A i.296 (°paritāpana); ii.207 (id.); Pug 55 (id.); Vism 3 (id.).

Ātāpin

Ātāpin (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś i.233; ii. 194 = Divy 37; 618] ardent, zealous, strenuous, active D iii.58, 76 sq., 141 (+ sampajāna), 221, 276; M i.22, 56, 116, 207, 349; ii.11; iii.89, 128, 156; S 113, 117 sq., 140, 165; ii.21, 136 sq.; iii.73 sq.; iv.37, 48, 54, 218; v.165, 187, 213; A ii.13 sq.; iii 38, 100 sq.; iv. 29, 177 sq., 266 sq., 300, 457 sq.; v.343 sq.; Sn 926; Nd1 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= viriyavā); DhA i.120; SnA 157, 503. -- Freq. in the formula of Arahantship "eko vūpakattho appamatto ātāpī pahitatto": see arahant II. B. See also satipaṭṭhāna. <-> Opp. anātāpin S ii.195 sq.; A ii.13; It 27 (+ anottappin).

Ātāpeti

Ātāpeti [ā + tāpeti] to burn, scorch; fig. to torment, in- flict pain, torture M i.341 (+ paritāpeti); S iv.337; Miln 314, 315.

Ātittheyya

Ātittheyya (nt.) [fr. ati + theyya] great theft (?) A i.93; iv. 63 sq. (v. l. ati° which is perhaps to be preferred).

Ātu

Ātu [dialectical] father M i.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

Ātuman

Ātuman [Vedic ātman, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. ātumo Pv iv.52 (= sabhāvo PvA 259), ātumā Nd1 69 (ātumā vuccati attā), 296 (id.), & ātumāno Nd1 351; acc. ātumānaṇ Sn 782 (= attānaṇ SnA 521), 888, 918; loc. ātume Pv ii.1311 (= attani C.).

Ātura

Ātura (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 3170] ill, sick, diseased; miserable, affected S iii.1 (°kāya); A i. 250; Sn 331; Vv 8314 (°rūpa = abhitunna -- kāya VvA 328); J i.197 (°anna "food of the miserable", i. e. last meal of one going to be killed; C. expls. as maraṇabhojana), 211 (°citta); ii.420 (°anna, as above); iii.201; v.90, 433; vi.248; Miln 139, 168; DhA i.31 (°rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of aṭṭo, e. g. at J iv.293; SnA 489. -- anātura healthy, well, in good condition S iii.1; Dh 198.

Āthabbaṇa

Āthabbaṇa (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927 (v. l. ath°, see interpreted at Nd1 381; expld. as āthabbaṇika -- manta -- ppayoga at SnA 564).

Āthabbaṇika

Āthabbaṇika (adj. n.) [fr. athabbana] one conversant with magic, wonder -- worker, medicine -- man Nd1 381; SnA 564.

Ādāpeti

Ādāpeti [Caus. of ādāti] to cause one to take, to accept, agree to M ii.104; S i.132.

Ādara

Ādara [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J v.493; SnA 290; DA i.30; DhA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. -- anādara lack of reverence, disregard, disrespect; (adj.) disrespectful S i.96; Vin iv.218; Sn 247 (= ādara -- virahita SnA 290; DA i.284; VvA 219; PvA 3, 5, 54, 67, 257.

Ādaratā

Ādaratā (f.) [abstr. fr. ādara] = ādara, in neg. an° want of consideration J iv.229; Dh 1325 = Vbh 359 (in expln. of dovaccasatā).

Ādariya

Ādariya (nt.) [abstr. fr. ādara] showing respect of honour; neg. an° disregard, disrespect Vin ii.220; A v.146, 148; Pug 20; Vbh 371; miln 266.

Ādava

Ādava [ā + dava2?] is gloss at VvA 216 for maddava Vv 5123; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

Ādahati

Ādahati1 [ā + dahati1] to put down, put on, settle, fix Vism 289 (samaṇ ā.= samādahati). Cp. sam° and ādhiyati.

Ādahati

Ādahati2 [ā + dahati2] to set fire to, to burn J vi.201, 203.

Ādā

Ādā [ger. of ādāti from reduced base *da of dadāti 1b] taking up, taking to oneself Vin iv.120 (= anādiyitvā C.; cp. the usual form ādāya).

Ādāti (Ādadāti)

Ādāti (Ādadāti) [ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. ādātabba Vin i.50; inf. ādātuṇ D iii.133 (adinnaṇ theyyasankhātāṇ ā.). <-> ger. ādā & ādāya (see sep.); grd. ādeyya, Caus. ādāpeti (q. v.). -- See also ādiyati & ādeti.

Ādāna

Ādāna (nt.) [ād + āna, or directly from ā + dā, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M iii.133; J v.371 (& °esana). -- (2) getting, acquiring, taking, seizing S ii.94; A iv.400 (daṇḍ°); PvA 27 (phal°); esp. freq. in adinn° seizing what is not given, i. e. theft: see under adinna. -- (3) (fig.) attachment, clinging A v.233, 253 (°paṭinissagga); Dh 89 (id.; cp. DhA ii.163); Sn 1103 (°taṇhā), 1104 (°satta); Nd1 98 (°gantha); Nd2 123, 124. -- an° free from attachment S i.236 (sādānesu anādāno "not laying hold mong them that grip" trsl.); A ii.10; It 109; J iv.354; Miln 342; DhA iv.70 (= khandhādisu niggahaṇo). Cp. upa°, pari°.

Ādāya

Ādāya [ger. of ādāti, either from base 1 of dadāti (dā) or base 2 (dāy). See also ādiya] having received or taken, taking up, seizing on, receiving; freq. used in the sense of a prep. "with" (c. acc.) Sn 120, 247, 452; J v.13; Vbh 245; DhA ii.74; SnA 139; PvA 10, 13, 38, 61 etc. -- At Vin i.70 the form ādāya is used as a noun f. ādāyā in meaning of "a casually taken up belief" (tassa ādāyassa vaṇṇe bhaṇati). Cp. upa°, pari°.

Ādāyīn

Ādāyīn (adj. -- n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, grasping, receiving; one who takes, seizes or appropriates D i.4 (dinn°); A iii.80; v.137 (sār°); DA i.72.

Ādāsa

Ādāsa [Sk. ādarśa, ā + drś, P. dass, of dassati1 2] a mirror Vin ii.107; D i.7, 11 (°pañha mirror -- questioning, cp. DA i.97: "ādāse devataṃ otaretvā pañha -- pucchanaṃ"), 80; ii.93 (dhamma -- ādāsaṃ nāma dhamma -- pariyāyaṃ desessāmi); S v.357 (id.); A v.92, 97 sq., 103; J i.504; Dhs 617 (°maṇḍala); Vism 591 (in simile); KhA 50 (°daṇḍa) 237; DhA i.226. -- tala the surface of the mirror, in similes at Vism 450, 456, 489.

Ādāsaka

Ādāsaka = ādāsa Th 2, 411.

Ādi

Ādi [Sk. ādi, etym. uncertain] -- 1. (m.) starting -- point, beginning Sn 358 (acc. ādiṃ = kāraṇaṃ SnA 351); Dh 375 (nom. ādi); Miln 10 (ādimhi); J vi.567 (abl. ādito from the beginning). For use as nt. see below 2 b. -- 2. (adj. & adv.) (a) (° --) beginning, initially, first, principal, chief: see cpds. -- (b) (° --) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkhā -- gumb -- ādayo (acc. pl.) trees, jungle etc. J i.150; amba -- panaṃ ādīhi rukkehi sampanno (and similar kinds of fruit) J i.278; amba -- labujā ādīnaṃ phalaṇaṃ anto J ii.159; asi -- satti -- dhami -- ādīni āvudhāni (weapons, such as sword, knife, bow & the like) J i.150; kasi -- gorakkhā ādīni karonte manusse J ii.128; . . . ti ādinā nāyena in this and similar ways J i.81; PvA 30. Absolute as nt. pl. ādinī with ti (evaṃ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J ii.128,

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416 (ti ādīni viravitvā). -- In phrase ādiṃ katvā meaning "putting (him, her, it) first", i. e. beginning with, from . . . on, from . . . down (c. acc.) e. g. DhA i.393 (rājānaṃ ādiṃ K. from the king down); PvA 20 (vihāraṃ ādikatvā), 21 (pañcavaggiye ādiṃ K.). -- kammika [cp. BSk. ādikarmaka Divy 544] a beginner Vin iii.146; iv.100; Miln 59; Vism 241; DhsA 187. -- kalyāṇa in phrase ādikalyāṇa majjhe -- kalyāṇa pariyosāna -- kalyāṇa of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dhamma C. 3 and cp. DA i.175 (= ādimhi kalyāṇa etc.); SnA 444; abstr. °kalyāṇatā Vism 4. -- pubbangama original Dpvs iv.26. -- brahmacariyaka belonging to the principles or fundamentals of moral life D i.189; iii.284; M i.431; ii.125, 211; iii. 192; S ii.75, 223; iv.91; v.417, 438; f. °ikā Vin i.64, 68; A i.231 sq. -- majjhapiyosāna beginning, middle & end Miln 10; cp. above ādikalyāṇa.

Ādika

Ādika (adj.) [ādi + ka] from the beginning, initial (see adhika); instr. ādikenā in the beginning, at once, at the same time M i.395, 479; ii.213; S ii.224; J vi.567. Cp. ādiya3.

Ādicca

Ādicca [Vedic āditya] the sun S i.15, 47; ii.284; iii.156; v.44, 101; A i.242; v.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādicco vuccati suriyo" Nd2 125); DhA iv. 143; Sdhp 14, 17, 40. -- upatthānā sun -- worship D i.11 (= jīvikatthāya ādiccaparicariyā DA i.97); J ii.72 (°jātaka; ādiccaṃ upatitthati p. 73 = suriyaṃ namassamāno tiṭṭhati C.). -- patha the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA

iii.177). -- bandhu "kinsman of the sun", Ep. of the Buddha Vin ii.296; S i.186, 192; A ii.54; Sn 54, 915, 1128; Nd1 341; Nd2 125b; Vv 425, 7810; VvA 116.

Ādiṇṇa

Ādiṇṇa [Sk. ādīrṇa, pp. of ā + dr, see ādiyati2] broken, split open S iv.193 (= sipātikā with burst pod); cp. M i.306.

Ādiṇṇata

Ādiṇṇata (nt.) [abstr. fr. ādiṇṇa] state of being broken or split Ps i.49.

Āditta

Āditta [ā + ditta1, Sk. ādīpta, pp. of ā + dīp] set on fire, blazing, burning Vin i.34; Kv 209 (sabbaṇ ādittañ); S iii.71; iv.19, 108; A iv.320 (°cela); Sn 591; J iv.391; Pv i.85 (= paditta jalita PvA 41); Kvu 209; DA i.264; PvA 149; Sdhp 599. -- pariyāya the discourse or sermon on the fire (lit. being in flames) S iv.168 sq.; Vin i.34; DhA i.88.

Ādina

Ādina only at D i.115 (T. reading ādīna, but v. l. S id. ādina, B p. abhinna) in phrase ādina -- khattiya -- kula primordial. See note in Dial. i.148.

Ādiya

Ādiya1 (adj.) grd. of admi, ad, Sk. ādya] edible, eatable A iii.45 (bhojanāni).

Ādiya

Ādiya2 in °mukha is uncertain reading at A iii.164 sq. (vv. ll. ādeyya° & ādheyya), meaning perhaps "graspmouth", i. e. gossip; thus equal to ger. of ādiyati1. Perhaps to be taken to ādiyati2. The same phrase occurs at Pug 65 (T. ādheyya°, C. has v. l. ādheyya°) where Pug A 248 explns. "ādito dheyamukho, paṭhama -- vacanasmiṇ yeva ṭhapita -- mukho ti attho" (sticking to one's word?). See ādheyya.

Ādiya

Ādiya3 = ādika, instr. ādiyena in the beginning J vi.567 (= ādikenā C.).

Ādiya

Ādiya4 ger. of ādiyati.

Ādiyati

Ādiyati1 [ā + diyati, med. pass. base of dadāti4, viz. di° & dī°; see also ādāti & ādeti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. -- pres. ādiyati A iij.46; Sn 119, 156, 633, 785, Nd1 67; Nd2 123, 124; J iii.296: v.367. -- pot. ādiye Sn 400; imper. ādiya M iii.133 (so read for ādissa?). -- aor. ādiyi D iii.65; A iii.209, ādiyāsi Pv iv.148 (sayañ daṇḍañ ā = acchinditvā gaṇhasi PvA 241), & ādāpāyi (Caus. formation fr. ādāti?) to take heed S i.132 (v. l. ādiyi, trsl. "put this into thy mind"). - - ger. ādiyitvā Vin iv.120 (= ādā); J ii.224 (C. for ādiya T.); iii.104; iv.352 (an° not heeding; v. l. anāditvā, cp. anādiyanto not attending J iii.196); DhA iii.32 (id.); PvA 13 (T. anādayitva not heeding), 212 (vacanaṇ

anādiyitvā not paying attention to his word), ādiya S iii.26 (v. l. an° for anādīya); J ii.223 (= ādiyitvā C.); see also ādiya2, & ādīya S iii.26 (an°). See also upādiyati & pariyādiyati.

Ādiyati

Ādiyati2 [ā + diyati, Sk. ādīryate, Pass. of dṛ to split: see etym. under darī] to split, go asunder, break Ps i.49. <-> pp. ādiṇṇa. See also avadīyati. Cp. also upādiṇṇa.

Ādiyanatā

Ādiyanatā (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in an° the fact of not taking up or heeding SnA 516.

Ādisati

Ādisati [ā + disati] (a) to announce, tell, point out, refer to. -- (b) to dedicate (a gift, dakkhiṇaṇ or dānaṇ). <-> pres. ind. ādisati D i.213 = A i.170 (tell or read one's character); Sn 1112 (atītaṇ); Nd1 382 (nakkhattaṇ set the horoscope); Miln 294 (dānaṇ); pot. ādiseyya Th 2, 307 (dakkhiṇaṇ); Pv iv.130 (id. = uddiseyya PvA 228), & ādisa Vin i.229 = D ii.88 (dakkhiṇaṇ); imper. ādisa PvA 49. -- fut. ādisati Th 2, 308 (dakkhiṇaṇ) PvA 88 (id.). -- aor. ādisi Pv ii.28; PvA 46 (dakkhiṇaṇ); pl. ādisiṇsu ibid. 53 (id.) & ādisuṇ Pv i.106 (id.). -- ger. ādisa Vin iii.127; Sn 1018; Pv ii.16 (dānaṇ), & ādisitvāna Th 2, 311. -- grd. ādisa (adj.) to be told or shown M i.12.

Ādiso

Ādiso (adv.) [orig. abl. of ādi, formed with °saḥ] from the beginning, i. e. thoroughly, absolutely D i.180; M iii.208.

Ādisa

Ādisa at M iii.133 is an imper. pres. meaning "take", & should probably better be read ādiya (in corresponsion with ādāna). It is not grd. of ādisati, which its form might suggest.

Ādisa

Ādisa2 (adj.) blameworthy M i.12; MA =garāyha.

Ādīna

Ādīna at D i.115 & S v.74 (vv. ll. ādina, & abhinna) see ādina. See diṇṇa.

Ādīnava

Ādīnava [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādīnava M Vastu iii.297 (misery); Divy 329] disadvantage, danger (in or through = loc.) D i.38 (vedanānaṇ assādaṇ ca ādīnavaṇ ca etc.), 213 (iddhi -- pāṭihāriye M i.318; S i.9 (ettha bhīyo); ii.170 sq. (dhātūnaṇ); iii.27, 62, 102 (rūpassa etc.); iv.7, 168; A i.57 (akaraṇīye kayiramāne) 258 (ko loke assādo); iii.250 sq.; 267 sq. (duccarite), 270 (puggala -- ppasāde); iv.439 sq.; v.81; J i.146; iv.2; It 9 = A ii.10 = Nd2 172a; Sn 36, 50 (cp. Nd2 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); Pv iii.107 (= dosa PvA 214); iv.67 (= dosa PvA 263); Ps i.192 sq.; ii.9, 10; PvA 12, 208. -- There are several sets of sources of evil or danger, viz. five dussīlassa sīla -- vipattiyā ā. at D ii.85 = iii.235 = A iii.252; five akkhantiyā ā. at Vbh 378; six of six each at D iii.182 sq. -- In phrase kāmānaṇ ā. okāro sankilesa D i.110,

148; M i.115; Nett 42; DhA 16. -- ânupassin realising the danger or evil of S ii.85 (upā dānīyesu dhammesu) abstr. °ânupassanā Vism 647 sq., 695. -- dassāvin same as °ânupassin D i.245 (an°); A v.178 (id.); D iii.46; S ii.194, 269; A iii.146; v.181 sq.; Nd2 141. -- pariyesanā search for danger in (-- °) S ii.171; iii.29; iv.8 sq. -- saññā consciousness of danger D i.7; iii.253, 283; A iii.79.

Ādīpanīya

Ādīpanīya (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

Ādīpita

Ādīpita [pp. of ādīpeti, ā + caus. of dīp, cp. dīpeti] ablaze, in flames S i.31 (loka; v. l. ādittaka) 108; J v.366; DhA iii.32 (v. l. āditta).

Ādu

Ādu (indecl.) [see also adu] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J iii.

-- 100 --

499 = vi.443; v.180; vi.552. -- (2) as 2nd component of a disjunctive question, mostly in corresponson udāhu . . . ādu (= kiñ . . . udāhu SnA 350), viz. is it so . . . or" Th 1, 1274 = Sn 354; Pv iv.317 = DhA i.31; J v.384; vi.382; without udāhu at J v.460 (adu). The close connection with udāhu suggests an expln. of ādu as a somehow distorted abbreviation of udāhu.

Ādeti

Ādeti [a + deti, base2 of dadāti (day° & de°), cp. also ādiyati] to take, receive, get Sn 121 (= gaṇhāti SnA 179), 954 (= upādiyati gaṇhāti Nd1 444); cp. i.43; J iii. 103, 296; v.366 (= gaṇhāti C.; cp. ādiyati on p. 367); Miln 336.

Ādeyya

Ādeyya (adj.) [grd. of ādāti (q. v.)] to be taken up, accept- able, pleasant, welcome, only in phrase °vacana welcome or acceptable speech, glad words Vin ii.158; J vi.243; Miln 110; ThA 42.

Ādeva, Ādevanā

Ādeva, Ādevanā [ā + div. devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or pariddava) ādevo paridevo ādevanā pari° ādevitattaṇ pari° Nd1 370 = Nd2 416 = Ps i.38.

Ādesa

Ādesa [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kutonidānā is at SnA 303 said to equal kiñ -- nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta -- vacanassa to -- ādeso veditabbo.

Ādesanā

Ādesanā (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase °pāṭihāriya trick or marvellous ability of mind -- reading or guessing other peoples character Vin ii. 200; D i.212, 213; iii.220; A i.170,

292; v.327; Ps ii. 227. For pāṭihāriya is substituted °vidhā (lit. variety of, i. e. act or performance etc.) at D iii.103.

Ādhāna

Ādhāna (nt.) [ā + dhāna] -- 1. putting up, putting down, placing, laying A iv.41 (aggissa ādhānaṃ, v. l. of 6 MSS ādānaṃ). -- 2. receptacle M i.414 (udak°), cp. ādheyya. <-> 3. enclosure, hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka). -- gāhin holding one's own place, i. e. obstinate (?), reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandiṭṭhi -- parāmāsin ādhāna -- gāhin duppaṭinissaggin Vin ii.89; M i.43, 96; A iii.335 (v. l. ādāna°, C. expls by daḥhagāhin); D iii.247 (adhāna°).

Ādhāra

Ādhāra [ā + dhāra] -- 1. a container, receptacle, basin, lit. holder A iii.27; J vi.257. -- 2. "holding up", i. e. support, basis, prop. esp. a (round) stool or stand for the alms -- bowl (patta) Vin ii.113 (an° patto); M iii.95; S v.21; J v.202. -- fig. S v.20 (an° without a support, cittaṃ); Vism 8, 444. -- 3. (tt. g.) name for the loc. case ("resting on") Sn 211.

Ādhāraka

Ādhāraka (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] -- 1. a stool or stand (as ādhāra2) (always m., except at J i.33 where °āni pl. nt.) J i.33; DhA iii.290 = VvA 220; DhA iii.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchattaṃ, nisīdanapallanka, ādhārako pādapiṭṭhaṃ). -- 2. a reading desk, pulpit J iii.235; iv.299.

Ādhāraṇatā

Ādhāraṇatā (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daḥhikaraṇa), 398 (id.).

Ādhārita

Ādhārita [pp. of ā + dhāreti, cp. dhāreti1] supported, held up Miln 68.

Ādhāvati

Ādhāvati [ā + dhavati1] to run towards a goal, to run after M i.265 (where id. p. S ii.26 has upadh°); DA i. 39. Freq. in combn. ādhāvati paridhāvati to run about, e. g. J i.127, 134, 158; ii.68.

Ādhāvana

Ādhāvana (nt.) [fr. ādhāvati] onrush, violent motion Miln 135.

Ādhipacca

Ādhipacca (& Ādhipateyya) (nt.) [fr. adhi + pati + ya "being over -- lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S v.342 (issariy°); A i.62 (id.), 147, 212; ii.205 (id.); iii.33, 76; iv.252 sg.; Pv ii.959 (one of the thānas, cp. thāna ii.2b; see also D iii. 146, where spelt ādhipateyya; expld. by issariya at PvA 137); J i.57; Dāvs v.17; VvA 126 (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14.

Ādhuta

Ādhuta [ā + dhuta1] shaken, moved (by the wind, i. e. fanned Vv 394 (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. vātadhutaṇ Dāvs v.49; VvA 178 expls. by saṇikaṇ vidhūpayamāna, i. e. gently fanned).

Ādheyya

Ādheyya (adj.) [grd. of ā + dadhāti cp. ādhāna2] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with ādheyya, cp. vv. ll. under ādiya2]; nt. depository (= ādhātābbatā ṭhapetābbatā Pug A 217) Pug 34 (°ṇ gacchati is deposited); Miln 359 (sabbe tassā ādheyya2 honti they all become deposited in him, i. e. his deposits or his property). -- mukha see ādiya2.

Ānaka

Ānaka [Sk. ānaka, cp. Morris J.P.T.S. 1893, 10] a kind of kettledrum, beaten only at one end S ii.266; J ii. 344; Dpvs xvi.14.

Ānañca

Ānañca see ākāsa° and viññāṇa°.

Ānañja

Ānañja see ānejja.

Ānanya

Ānanya (nt.) [Sk. ānṛṇya, so also BSk. e. g. Jtm 3118; from a + ṛṇa, P. iṇa but also aṇa in composition, thus an -- aṇa as base of ānanya] freedom from debt D i.73; A iii.354 (Ep. of Nibbāna, cp. anañja); Nd1 160; Vism 44; DA i.3.

Ānadati

Ānadati [ā + nadati] to trumpet (of elephants) J iv.233.

Ānana

Ānana (nt.) [Vedic āna, later Sk. ānana from an to breathe] the mouth; adj. (-- °) having a mouth Sdhp 103; Pgdp 63 (vikaṭ°).

Ānantarika

Ānantarika (& °ya) [fr. an + antara + ika] without an interval, immediately following, successive Vin i.321; ii. 212; Pug 13; Dhs 1291. -- kamma "conduct that finds retribution without delay" (Kvu trsl. 275 n. 2) Vin ii.193; J i.45; Kvu 480; Miln 25 (cp. Dhs trsl. 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

Ānanda

Ānanda [Vedic ānanda, fr. ā + nand, cp. BSk. ānandī joy Divy 37] joy, pleasure, bliss, delight D i.3; Sn 679, 687; J i.207 (°maccha Leviathan); vi.589 (°bheri festive drum); DA i 53 (= pītiyā etaṇ adhivacanaṇ).

Ānandati

Ānandati [ā + nandati] to be pleased or delighted J vi. 589 (aor. ānandi in T. reading ānandi vittā, expld. by C. as nandittha was pleased; we should however read ānandi -- cittā with gladdened heart). See also ānandiya.

Ānandin

Ānandin (adj.) [fr. ā + nand] joyful, friendly Th 1, 555; J iv.226.

Ānandiya

Ānandiya (adj. -- .) [grd. of ānandati] enjoyable, nt. joy, feast J vi.589 (°ṇ acarati to celebrate the feast = ānandachaṇa C.).

Ānandī

Ānandī (f.) [ā + nandī, cp. ānanda] joy, happiness in cpd. ānandi -- citta J vi.589 (so read probably for ānandi vitta: see ānandati).

Ānaya

Ānaya (adj.) [ā + naya] to be brought, in suvānaya easy to bring S i.124 = J i.80.

Ānayati

Ānayati see āneti.

Ānāpāna

Ānāpāna (nt.) [āna + apāna, cpds. of an to breathe] inhaled & exhaled breath, inspiration & respiration S v.132,

-- 101 --

311 sq.; J i.58; Ps i.162 (°kathā); usually in cpd. °sati concentration by in -- breathing & out -- breathing (cp. Man. of Mystic 70) M i.425 (cp. D ii.291); iii.82; Vin iii.70; A i.30; It 80; Ps i.166, 172, 185 (°samādhi); Nd2 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under sati.

Ānāpeti

Ānāpeti see āneti.

Ānāmeti

Ānāmeti [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J v.154 (doubtful reading fut ānāmayissasi, v. l. ānayissati, C. ānessasi = lead to).

Ānisaṇsa

Ānisaṅsa [ā + ni + saṅsa, BSk. distorted to anuśaṅsa] praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). <-> There are five ānisaṅsā sīlavato sīla -- sampadāya or blessings which accrue to the virtuous enumd. at D ii.86, viz. bhogakkhandha great wealth, kittisadda good report, visārada self -- confidence, asammūlho kālaṇ karoti an untroubled death, saggaṇ lokaṇ uppajjati a happy state after death. -- D i.110, 143; iii.132 (four), 236 (five); M i.204; S i.46, 52; iii.8, 93 (mahā°); v.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A i.58 (karaṇīye kariyamāne); ii.26, 185, 239, 243 (sikkhā°); iii.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upaṭṭhita -- satissa), 253 sq. (sīlavato sīlasampadāya etc., as above), 267 (sucarite), 441; iv.150 (mettāya ceto -- vimuttiyā), 361 (dhammasavane), 439 sq. (nekkhamme avitakke nippīṭike), 442, 443 sq. (ākāśānañcāyatane); v.i, 106 (mahā°), 311; It 28, 29, 40 (sikkhā°); Sn 256 (phala°), 784, 952; J i.9, 94; v.491 (v. l. anu°); Nd1 73, 104, 441; Kvu 400; Miln 198; VvA 6, 113; PvA 9 (dāna°) 12, 64 (= phala), 208, 221 (= guṇa); Sdhp 263. -- Eleven ānisaṅsas of mettā (cp. Ps ii.130) are given in detail at Vism 311<-> 314; on another eight see pp. 644 sq.

Ānisada

Ānisada (nt.) [a + sad] "sit down", bottom, behind M i. 80 = 245; J iii.435 (gloss asata) Vism 251 = KhA 45 (°ttaca), 252 (°maṇsa).

Ānuttariya

Ānuttariya (nt.) [see also anuttariya which as -- ° probably represents ānutt°] incomparableness, excellency, supreme ideal D iii.102 sq.; A v.37.

Ānīta

Ānīta [pp. of āneti] fetched, brought (here), brought back adduced J i.291; iii.127; iv.1.

Ānuputṭha

Ānuputṭha metri causa for anuputṭha (q. v.).

Ānupubba

Ānupubba (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu ii.224 ānupubbā).

Ānupubbata

Ānupubbata (f.) (or °ta nt.?) [fr. last] succession; only in tt. g. padānu -- pubbatā word sequence, in expln. of iti Nd1 140; Nd2 137 (v. l. °ka).

Ānupubbikathā

Ānupubbikathā [for anupubbi° representing its isolated composition form, cp. ānubhāva & see also anupubbi°] regulated exposition, graduated sermon D i.110; ii.41 sq.; M i.379; J i.8; Miln 228; DA i.277, 308; DhA iv.199.

Ānubhāva

Ānubhāva [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J i.69 (mahanto); ii.102 (of a jewel) v.491; DhA ii.58.

Ānejja

Ānejja and Ānañja [abstr. fr. an + *añja or *ejja = *ijja. The Sanskritised equivalent would be *iñjya or *iñgya of ing to stir, move, with a peculiar substitution of *ang in Pāli, referring it to a base with r (probably Sk. rj, rñjati) in analogy to a form like Sk. r̥ṇa = Pāli aṇa & iṇa, both a & i representing Sk. r. The form añja would thus correspond to a Sk. *añjya (*añgya). The third P. form ān -- eñja is a direct (later, and probably re -- instituted) formation from Sk. iñjya, which in an interesting way became in BSk. re -- sanskritised to āñijya (which on the other hand may represent āñejja & thus give the latter the feature of a later, but more specifically Pāli form). The editions of P. Texts show a great variance of spelling, based on MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is n. but occurs as adj. at Vin iii. 109 (ānañja samādhi, with which cp. BSk. āniyyā śāntiḥ at Av. Ś i.199. -- The term usually occurs in cpd. ānejja -- ppatta (adj.) immovable lit. having attained impassibility, expld. by Bdhgh. at Vin iii.267 (on Pār. i.1, 6) as acala, niccala, i. e. motionless. This cpd. is indicated below by (p.) after the reference. -- The various spellings of the word are as follows: -- 1. ānejja D i.76 (v. l. ānañja -- p.) A ii.184 (p.); iii.93 (p.), 100 (p.), 377 sq. (p.); Nd2 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd2 569a (v. l. ānañja), 601 (v. l. anejja & aneñja); Pug 60 (p.); DA i.219 (v. l. BB āneñja). -- 2. ānañja Vin iii.4 (p.) (v. l. ānañca°, anañja°, ānañja°; Bdhgh. ānejja° p. 267), 109; Ud 27 (samādhi, adj. v. l. ānañca); DhA iv.46. See also below cpd. °kāraṇa. -- A peculiarity of Trenckner a spelling is āṇaṇja at M ii.229 (v. l. aṇaṇja, aneñja, āneñja), 253, 254. -- 3. āneñja S ii.82. (v. l. āṇaṇje, or is it āṇeñja?); D iii.217 (°ābhisankhāra of imperturbable character, remaining static, cp. Kvu trsl. 358); Nd1 90 (id.), 206, 442; Ps ii.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. <-> See also iñjati. -- kāraṇa trick of immovability, i. e. pretending to be dead (done by an elephant, but see differently Morris J P T S. 1886, 154) J i.415; ii.325 (v. l. āṇaṇja, āneñca, ānañca); iv.308; v.273, 310.

Āneñjatā

Āneñjatā (f.) [fr. āneñja] steadfastness Vism 330, 386.

Āneti

Āneti [ā + neti] to bring, to bring towards, to fetch, pro- cure, convey, bring back Sn 110; PvA 54, 92. pot. 1st pl. ānema (or imper. 2nd pl ānetha M i.371. fut. ānayissati S i.124; Pv ii.65; J iii.173; v.154 (v. l.), & ānessati J v.154. inf. ānayituṇ Pv ii 610, ger. ānetvā PvA 42, 74. aor. ānesi PvA 3, & ānaya Pv i.77 (sapatiṇ). -- pp. ānīta (q. v.). -- Med. pass. āniyati & āniyyati D ii.245 (āniyyataṇ imper. shall be brought); M i. 371 (ppr. āniyamāna). -- Caus. II. ānāpeti to cause to be fetched J iii.391; v.225.

Āpa & Āpo

Āpa & Āpo (nt.) [Vedic ap & āp, f. sg. apā, pl. āpaḥ, later Sk. also āpaḥ nt. -- Idg. *ap & *ab, primarily to Lith. ūpé water, Old Prussian ape river, Gr. *) Ipi/a N. of the Peloponnesus; further (as *ab) to Lat. amnis river, Sk. abda cloud, & perhaps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. paṭhavī, āpo, tejo, vāyo: see Cpd. 268 & Dhs trsl. 201, also below °dhātu. <-> D ii.259; M i.327; S ii.103; iii.54, 207; A iv.312, 375; Sn 307, 391 (°ṇ), 392 (loc. āpe), 437 (id.); J iv.8 (paṭhavi -- āpa -- teja°); Dhs 652; Miln 363 (gen. āpassa, with paṭhavī etc.); Sdhp 100. -- kasiṇa the water -- device, i. e. meditation by (the element of) water (cp. Mystic 75 n.) D iii.268; J i.313; Dhs 203; Vism 170; DhA i 312; iii.214. -- dhātu the fluid element, the essential element in water, i. e. element of cohesion (see Cpd. 155 n. 2; Mystic 9 n. 2; Dhs trsl. 201, 242) D iii.228, 247; M i.187, 422; Dhs 652; Nett 74. See also dhātu. -- rasa the taste of water A i.32; SnA 6. -- sama resembling water M i.423.

Āpakā

Āpakā (f.) [= āpagā] river J v.452; vi.518.

Āpagā

Āpagā (f.) [āpa + ga of gam] a river Th 1, 309; Sn 319; J v.454; Dāvs i.32; VvA 41.

Āpajjati

Āpajjati [Sk. āpadyate, ā + pad] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin ii.126 (saṇvaraṇ); D i.222 (pariyetṭhiṇ); It 113 (vuddhiṇ); J i.73; Pug 20, 33 (diṭṭhānugatiṇ); PvA 29 (ppr. āpajjanto); DhA ii.71 -- pot. āpajjeyya D i.119 (musāvādaṇ). -- aor. āpajji J v.349; PvA 124 (sankocaṇ) &

-- 102 --

āpādi S i.37; A ii.34; It 85; J ii.293; 3rd pl. āpādu D ii.273. -- ger. āpajjitva PvA 22 (saṇvegaṇ), 151. <-> pp. āpanna (q. v.). -- Caus. āpādeti (q. v.). -- Note. The reading āpajja in āpajja naṇ It 86 is uncertain (vv. ll. āsajja & ālajja). The id. p. at Vin ii.203 (CV. vii.4, 8) has āsajjanaṇ, for which Bdhgh, on p. 325 has āpajjanaṇ. Cp. pariyāpajjati.

Āpaṇa

Āpaṇa [Sk. āpaṇa, ā + paṇ] a bazaar, shop Vin i.140; J i.55; v.445; Pv ii.322; Miln 2, 341; SnA 440; DhA i. 317; ii.89; VvA 157; PvA 88, 333 (phal° fruit shop), 215.

Āpaṇika

Āpaṇika [fr. āpaṇa] a shopkeeper, tradesman J i.124; Miln 344; VvA 157; DhA ii.89.

Āpatacchika

Āpatacchika at J vi.17 is C. reading for apatacchika in khārâpat° (q. v.).

Āpatati

Āpatati [ā + patati] to fall on to, to rush on to J v.349 (= upadhāvati C.); vi.451 (= āgacchati C.); Miln 371.

Āpatti

Āpatti (f.) [Sk. āpatti, fr. ā + pad, cp. apajjati & BSk. āpatti, e. g. Divy 330] an ecclesiastical offence (cp. Kvu trsl. 362 n. 1), Vin i.103 (°khandha), 164 (°ṇ paṭikaroti), 322 (°ṇ passati), 354 (avasesā & anavasesā); ii.2 sq. (°ṇ ropeti), 59, 60 (°pariyanta), 88 (°adhikaraṇa), 259 (°ṇ paṭikaroti); iv.344; D iii.212 (°kusalatā); A i.84 (id.), 87; ii.240 (°bhaya); Dhs 1330 sq. (cp. Dhs trsl. 346). <-> anāpatti Vin iii.35. °vuṭṭhānatā forgiveness of an offence Vin ii.250 (put before anāpatti).

Āpattika

Āpattika (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty of an offence M i.443; Vin iv.224. an° Vin i.127.

Āpatha

Āpatha in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under patha as micchā°, dvedhā°.

Āpathaka

Āpathaka in °jjhāyin Nd2 3422 is read āpādaka° at Nd1 226, and āpātaka° at Vism 26.

Āpadā

Āpadā (f.) [Sk. āpad, fr. ā + pad, cp. āpajjati & BSk. āpad, e. g. in āpadgata Jtm 3133] accident, misfortune, distress, D iii.190; A ii.68 (loc. pl. āpadāsu), 187; iii. 45; iv.31; Th 1, 371; J iv.163 (āpadatthā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparattā; expld. by āpadāya); v.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. Note. For the contracted form in loc. pl. āpāsu (= *āpatsu) see *āpā.

Āpanna

Āpanna [pp. of āpajjati] -- 1. entered upon, fallen into, possessed of, having done Vin i.164 (āpatṭi ā.); iii.90; D i.4 (dayāpanna merciful); Nd2 32 (taṇhāya). -- 2. unfortunate, miserable J i.19 (v.124). Cp. pari°.

*Āpā

*Āpā (& *Āvā) (f.) [for āpadā, q. v.] misery, misfortune J ii.317 (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); iii.12 (BB āvāsu); v.82 (avāgata gone into misery, v. l. apagata, C. apagata parihīna), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (āvāsu kiccesu; v. l. apassu, read āpāsu). Note. Since *āpā only occurs in loc. pl., the form āpāsu is to be regarded as a direct contraction of Sk. āpatsu.

Āpāṇa

Āpāṇa [ā + pāṇa] life, lit. breathing, only in cpd. °koṭi the end of life Miln 397; Dāvs iii.93; adj. -- koṭika M ii.120; Vism 10.

Āpātha

Āpātha [etym.? Trenckner, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, range, focus, field (of consciousness or perception; cp. Dhs trsl. 199), appearance A ii.67; J i.336; Vbh 321; Miln 298; Vism 21, 548; DA i.228; DhsA 308, 333; VvA 232 (°kāla); DhA iv.85; Sdhp 356. Usually in phrase āpāthaṇ gacchati to come into focus, to become clear, to appear M i.190; S iv.160, or °ṇ āgacchati Vin i.184; A iii.377 sq.; iv.404; Vism 125. Cp. °gata below. -- gata come into the sphere of, appearing, visible M i.174 = Nd2 jhāna (an° unapproached); PvA 23 (āpāthaṇ gata). -- gatatta abstr. fr. last: appearance Vism 617.

Āpāthaka

Āpāthaka (adj.) [fr. āpātha] belonging to the (perceptual) sphere of, visible, in °nisādin lying down visible D iii.44, 47. Cp. āpathaka.

Āpādaka

Āpādaka (adj. -- n.) [fr. ā + pad] -- 1. (adj.) producing, leading to (-- °) VvA 4 (abhiññ° catuttha -- jjhāna). - 2. (n.) one who takes care of a child, a protector, guardian A i.62 = 132 = It 110 (+ posaka). -- f. āpādikā a nurse, foster -- mother Vin ii.289 (+ posikā).

Āpādā

Āpādā (f.) [short for āpādikā] a nursing woman, in an° not nursing, unmarried J iv.178.

Āpādi

Āpādi aor. of āpajjati (q. v.).

Āpādeti

Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into M i.78; iii.248; S iv.110 (addhānaṇ to live one's life, cp. addhānaṇ āpādi J ii.293 = jīvitaṇ addhānaṇ āpādi āyuṇ vindi C.); SnA 466. -- Cp. pari°

Āpāna

Āpāna (nt.) [fr. ā + pā] drinking; drinking party, banquet; banqueting -- hall, drinking -- hall J i.52 (°maṇḍala); v.292 (°bhūmi); Vism 399 (id.); DhA i.213 (id., rañño).

Āpānaka

Āpānaka (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D i.167.

Āpānīya

Āpānīya (adj.) [fr. āpāna, ā + pā] drinkable, fit for drinking or drinking with, in °kaṇsa drinking -- bowl, goblet M i. 316; S ii.110.

Āpāyika

Āpāyika (adj. -- n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin ii.202 = It 85 (v. l. ap°); Vin ii.205; D i.103; A i.265; It 42; Vism 16; PvA 60.

Āpiyati

Āpiyati [fr. r, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

Āpucchati

Āpucchati [ā + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. āpucchi J i.140; PvA 110; grd. āpucchitabba DhA i.6; ger. āpucchitvā Vin iv.267 (apaloketvā +); Miln 29; PvA 111; āpucchitūna (cp. Geiger § 211) Th 2, 426; āpuccha Th 2, 416, & āpucchā [= āpucchya, cp. Vedic ācyā for ācya], only in neg. form an° without asking Vin ii.211, 219; iv.165, 226 (= anapaloketvā); DhA i.81. -- pp. āpucchita Vin iv.272.

Āpūrati

Āpūrati [a + pūrati] to be filled, to become full, to increase J iii.154 (cando ā. = pūrati C.); iv.26, 99, 100.

Āpeti

Āpeti [Caus. of āp, see appoti & pāpuṇāti] to cause to reach or obtain J vi.46. Cp. vy°.

Āphusati

Āphusati [ā + phusati] to feel, realise, attain to, reach; aor. āphusi Vv 169 (= adhigacchi VvA 84).

Ābaddha

Ābaddha [pp. of ābandhati] tied, bound, bound up DA i. 127; fig. bound to, attached to, in love with DhA i.88; PvA 82 (Tissāya °sineha); Sdhp 372 (sineh, °hadaya).

Ābandhaka

Ābandhaka (adj.) [ā + bandh, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sīse).

Ābandhati

Ābandhati (ā + bandhati, Sk. ābandhnāti, bandh) to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J iv.132, 289; v.319, 338, 359. -- pp. ābaddha.

Ābandhana

Ābandhana (nt.) [fr. ā + bandh] -- 1. tie, bond DA i. 181 = Pug A 236 (°atthena ñāti yeva ñāti -- parivaṭṭo). <-> 2. tying, binding Vism 351 (°lakkhaṇa, of āpodhātu). <-> 3. reins (?) or harness (on a chariot) J v.319 (but cp. C. expln. "hatthi -- assa -- rathesu ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

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Ābādha

Ābādha [ā + bādha to oppress, Vedic ābādha oppression] affliction, illness, disease Vin iv.261; D i.72; ii.13; A i.121; iii.94, 143; iv.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (udara -- vāta°) 95; VvA 351 (an° safe & sound); SnA 476; Sdhp 85. -- A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pittasamuṭṭhānā, semha°, vāta°, sannipātikā, utu -- pariṇāmajā, visama -- parihārajā, opakkamikā, kammavipākajā (after Nd2 304i.c., recurring with slight variations at S iv.230; A ii.87; iii.131; v.110; Nd1 17, 47; Miln 112, cp. 135). <-> Another list of illnesses mentioned in the Vinaya is given in Index to Vin ii., p. 351. -- Five ābādhas at Vin i. 71, viz. kuṭṭhaṇ gaṇḍo kilāso soso apamāro said to be raging in Magadha cp. p. 93. -- Three ābādhas at D iii.75, viz. icchā anasanaṇ jarā, cp. Sn 311. -- See also cpd. appābādha (health) under appa.

Ābādhika

Ābādhika (adj. -- n.) [fr. ābādha] affected with illness, a sick person A iii.189, 238; Nd1 160; Miln 302; DA 212; DhA i.31; PvA 271. -- f. ābādhikinī a sick woman A ii.144.

Ābādhita

Ābādhita [pp. of ābādheti, Caus. of ā + bādha] afflicted, oppressed, molested Th 1, 185.

Ābādheti

Ābādheti [ā + Caus. of bādha, cp. ābādha] to oppress, vex, annoy, harass S iv.329.

Ābila

Ābila (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J v.90.

Ābhata

Ābhata [pp. of ā + bharati from bhr] brought (there or here), carried, conveyed, taken D i.142; S. i.65; A ii.71, 83; It 12, 14 with phrase yathābhataṇ as he has been reared (cp. J v.330 evaṇ kicchā bhaṭo); Pv iii.5 (ratt° = rattiyaṇ ā. PvA 199); DhA ii.57, 81; iv.89; VvA 65. Cp. yathābhata.

Ābhataka

Ābhataka (adj.) = ābhata; DA i.205 (v. l. ābhata).

Ābharāṇa

Ābharāṇa (nt.) [Sk. ābharāṇa, ā + bhr] that which is taken up or put on, viz. ornament, decoration, trinkets D i. 104; Vv 802; J iii.11, 31; DhA iii.83; VvA 187.

Ābharati

Ābharati [ā + bhr] to bring, to carry; ger. ābhatvā J iv.351.

Ābhassara

Ābhassara (adj. -- n.) [etym. uncertain; one suggested in Cpd. 138 n. 4 is ā + *bha + *sar, i. e. from whose bodies are emitted rays like lightning, more probably a combn. of ābhā + svar (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (pīti & mettā); thus at D i.17; Dh 200; It 15; DhA iii.258 (°loka). In another context at Vism 414 sq.

Ābhā

Ābhā (f.) [Sk. ābhā, fr. ā + bhā, see ābhāti] shine, splendour, lustre, light D ii.12; M iii.147 (adj. -- °); S ii.150 (°dhātu); A ii.130, 139; iii.34; Mhvs xi.11; VvA 234 (of a Vimāna, v. l. pabhā); DhA iv.191; Sdhp 286.

Ābhāti

Ābhāti [ā + bhā] to shine, shine forth, radiate Dh 387 (= virocati DhA iv.144); J v.204. See also ābheti.

Ābhāveti

Ābhāveti [ā + bhāveti] to cultivate, pursue Pv ii.1319 (met- tacittaṇ; gloss & v. l. abhāvetvā; expld. as vaḍḍhetvā brūhetvā PvA 168).

Ābhāsa

Ābhāsa [Sk. ābhāsa, fr. ā + bhās] splendour, light, appear- ance M iii.215.

Ābhicetasika

Ābhicetasika (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

Ābhidosika

Ābhidosika (adj.) [abhidosā+ika] belonging to the evening before, of last night Vin iii.15 (of food; stale); M i.170 (°kālakata died last night); Miln 291.

Ābhidhammika

Ābhidhammika (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the Abhidhamma Miln 17, 341; Vism 93. As abhi° atKhA 151; J iv.219.

Ābhindati

Ābhindati [ā + bhindati] to split, cut, strike (with an axe) S iv.160 (v. l. a°).

Ābhisekika

Ābhisekika (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin v.129.

Ābhujati

Ābhujati [ā + bhujati, bhuj1] to bend, bend towards or in, contract; usually in phrase pallankaṃ ā° "to bend in the round lap" or "bend in hookwise", to sit crosslegged (as a devotee with straightened back), e. g. at Vin i.24; D i.71; M i.56 (v. l. ābhuñjītvā), 219; A iii. 320; Pug 68; Ps i.176; J i.71, 213; Miln 289; DA i. 58, 210. In other connection J i.18 (v.101; of the ocean "to recede"); Miln 253 (kāyaṃ).

Ābhujana

Ābhujana (nt.) [fr. ābhujati] crouching, bending, turning in, in phrase pallankaṃ ābhujana sitting cross -- legged J i 17 (v.91); PvA 219.

Ābhujī

Ābhujī (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatra J v.195 (= bhūjapatta -- vana C.), 405 (= bhūjapatta C.).

Ābhūñjati

Ābhūñjati [ā + bhuj2, Sk. bhunakti] to enjoy, partake of, take in, feel, experience J iv.456 (bhoge; Rh. D. "hold in its hood"?); DhsA 333.

Ābhuñjana

Ābhuñjana (nt.) [fr. ābhuñjati] partaking of, enjoying, experiencing DhsA 333.

Ābheti

Ābheti [*ābhayati = ābhāti, q. v.] to shine Pv ii.126 (ppr. °entī); Vv 82 (°antī, v. l. °entī; = obhāsentī VvA 50).

Ābhoga

Ābhoga [fr. ābhuñjati, bhuj2 to enjoy etc. The translators of Kvu derive it from bhuj1 to bend etc. (Kvu trsl. 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D i.37 (= manasikāro samannāhāro DA i.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 (°paccavekkhana), 43 (id.) 68.

Āma

Āma1 (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu° "that" (see asu), thus deictic -- emphatic exclamn. Cp. also BSk. āma e. g. Av. Ś i.36] affirmative part. "yes, indeed, certainly" D i.192 sq. (as v. l. BB.; T. has āmo); J i.115, 226 (in C. expln. of T. amā -- jāta which is to be read for āmajāta); ii.92; v.448; Miln 11, 19, 253; DhA i.10, 34; ii.39, 44; VvA 69; PvA 12, 22, 56, 61, 75, 93 etc.

Āma

Āma2 (adj.) [Vedic āma = Gr. w)mo/s, connected with Lat. amārus. The more common P. form is āmaka (q. v.)] raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: °gandha "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. āmagandha M Vastu iii.214) D ii.242 sq.; A i.280; Sn 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dhs 625; and °giddha greedy after flesh (used as bait) J vi.416 (= āmasankhāta āmisa C.).

Āmaka

Āmaka (adj.) [= āma2] raw, uncooked D i.5 = Pug 58 (°maṇsa raw flesh); M i.80 (titta -- kalābu āmaka -- cchinno). -- dhañña "raw" grain, corn in its natural, unprepared state D i.5 = Pug 58 (see DA i.78 for definition); Vin iv.264; v.135. -- sāka raw vegetables Vism 70. -- susāna "cemetery of raw flesh" charnelgrove (cp. āmagandha under ama2), i. e. fetid smelling cremation ground J i.264, 489; iv.45 sq.; vi.10; DhA i.176; VvA 76; PvA 196.

Āmaṭṭha

Āmaṭṭha [Sk. āmrṣṭa, pp. of āmasati; cp. āmasita] touched, handled J i.98 (an°); DA i.107 (= parāmaṭṭha); Sdhp 333.

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Āmaṇḍaliya

Āmaṇḍaliya [ā + maṇḍala + iya] a formation resembling a circle, in phrase °ṇ karoti to form a ring (of people) or a circle, to stand closely together M i 225 (cp. Sk. āmaṇḍalikaroti).

Āmata

Āmata in anāmata at J ii.56 is métric for amata.

Āmattikā

Āmattikā (f.) [ā + mattikā] earthenware, crockery; in °āpaṇa a crockery shop, Chandler's shop Vin iv.243.

Āmaddana

Āmaddana (nt.) [ā + maddana of mṛd] crushing VvA 311.

Āmanta

Āmanta (adj. -- adv.) [either ger. of āmanteti (q. v.) or root der. fr. ā + mant, cp. āmantaṇā] asking or asked, invited, only as an° without being asked, unasked, uninvited Vin i.254 (°cāra); A iii.259 (id.).

Āmantana

Āmantana (nt.) & °nā (f., also °ṇā) [from āmanteti] ad- dressing, calling; invitation, greeting Sn 40 (ep. Nd2 128); °vacana the address -- form of speech i. e. the vocative case (cp. Sk. āmantritaṇ id.) SnA 435; KhA 167.

Āmantanaka

Āmantanaka (adj. -- n.) [fr. āmantana] addressing, speaking to, conversing; f. °ikā interlocutor, companion, favourite queen Vv 188 (= allāpa -- sallāpa -- yoggā kīlanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

Āmantaṇīya

Āmantaṇīya (adj.) [grd. of āmanteti] to be addressed J iv.371.

Āmantita

Āmantita [pp. of āmanteti] addressed, called, invited Pv ii.313 (= nimantita PvA 86).

Āmanteti

Āmanteti [denom. of ā + *mantra] to call, address, speak to, invite, consult J vi.265; DA i.297; SnA 487 (= ālapati & avhayati); PvA 75, 80, 127. -- aor. āmantesi D ii.16; Sn p. 78 (= ālapi SnA 394) & in poetry āmantayi Sn 997; Pv ii.27; 37 (perhaps better with v. l. SS samantayi). -- ger. āmanta (= Sk. *āmantrya) J iii.209, 315 (= āmantayitvā´ C.), 329; iv.111; v.233; vi.511. <-> pp. āmantita (q. v.). -- Caus. II. āmantāpeti to invite to come, to cause to be called, to send for D i.134 (v. l. āmanteti); Miln 149.

Āmaya

Āmaya [etym.? cp. Sk. āmaya] affliction, illness, misery; only as an° (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Aśvaghoṣa ii.9) Vin i.294; Vv 1510 (= aroga VvA 74); 177; 368; J iii.260, 528; iv. 427; vi.23. Positive only very late, e. g. Sdhp 397.

Āmalaka

Āmalaka [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin i.201, 278; ii.149 (°vaṇṭika pīthu); S i.150; A v.170; Sn p. 125 (°matti); J iv.363; v.380 (as v. l. for T. āmala); Miln 11; DhA i.319; VvA 7.

Āmalakī

Āmalakī (f.) āmalaka Vin i.30; M i.456 (°vana).

Āmasati

Āmasati [ā + masati fr. mṛś] to touch (upon), to handle, to lay hold on Vin ii.221; iii.48 (kumbhiṇ); J iii.319 (id.); A v.263, 266; J iv.67; Ps ii.209; Miln 306; SnA 400; DhsA 302; VvA 17. -- aor. āmasi J ii.360; ger. āmasitvā Vin iii.140 (udakapattaṇ) J ii.330; grd. āmassa J ii.360 (an°) and āmasitabba id. (C.). -- pp. āmaṭṭha & āmasita (q. v.).

Āmasana

Āmasana (nt.) [fr. āmasati] touching, handling; touch Vin iv.214. Cp. iii.118; Miln 127, 306; DA i.78.

Āmasita

Āmasita [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an° khetta virgin land).

Āmāya

Āmāya (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri causa may be written ā] "born in the house" (cp. semantically Gr. i)qagenh/s > indigenous), inborn, being by birth, in cpd. °dāsa (dāsī) a born slave, a slave by birth J vi.117 (= gehadāsiyā kucchismiṇ jātadāsī C.), 285 (= dāsassa dāsiyā kucchimhi jātadāsā).

Āmāsaya

Āmāsaya [āma2 + āsaya, cp. Sk. āmāsaya & āmāśraya] receptacle of undigested food, i. e. the stomach Vism 260; KhA 59. Opp. pakkāsaya.

Āmilāka

Āmilāka (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA i.87.

Āmisa

Āmisa (nt.) [der. fr. āma raw, q. v. for etym. -- Vedic āmis (m.); later Sk. āmiṣa (nt.), both in lit. & fig. meaning] <-> 1. originally raw meat; hence prevailing notion of "raw, unprepared, uncultivated"; thus °khāra raw lye Vin i. 206. -- 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to dhamma (see dhamma B 1. a. and also next no.), thus at M i.12 (°dāyāda); It 101 (id.); A i.91 = It 98 (°dāna material gifts opp. to spiritual ones); Dhs 1344 (°paṭisanthāra hospitality towards bodily needs, cp. Dhs trsl. 350). -- 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin ii.269 sq.; J ii.6; Miln 413 (lok°); DA i.83 (°sannidhi), -- 4. bait S i.67; iv.158; J iv.57, 219; vi.416; DA i.270. -- 5. gain, reward, money, douceur, gratuity, "tip" PvA 36, 46; esp. in phrase °kiñcikkha -- hetu for the sake of some (little) gain S ii.234; A i.128; v.265, 283 sq., 293 sq.; Pug 29; Pv ii.83 (= kiñci āmisaṇ patthento PvA 107); Miln 93; VvA 241 (= bhogahetu). -- 6. enjoyment Pv ii.82 (= kāmāmise -- laggacitto PvA 107). -- 7. greed, desire, lust Vin i.303 (°antara out of greed, selfish, opp. mettacitto); A iii.144 (id.), 184 (id.); i.73 (°garū parisā); J v.91 (°cakkhu); Ps ii.238 (mār°). See also cpds. with nir° and sa°.

Āmuñcati

Āmuñcati [ā + mtic] to put on, take up; to be attached to, cling to DhsA 305. -- pp. āmutta (q. v.).

Āmutta

Āmutta [Sk. āmukta, pp. of ā + muc, cp. also BSk. āmukta jewel Divy 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e. g. at PvA 134. Semantically cp. ābharaṇa] having put on, clothed in, dressed with, adorned with (always ° --) D i.104 (°mālābharaṇa); Vin ii.156 = Vv 208 (°maṇi -- kuṇḍala); S i.211; J iv.460; v. 155; vi.492; Vv 721 (= paṭimukka); 802 (°hatthābharaṇa); Pv ii.951 (°maṇikuṇḍala); J iv.183; VvA 182.

Āmeṇḍita

Āmeṇḍita (or Āmedita) [Sk. āmreḍita from ā + mreḍ, dialectical] -- (nt.) sympathy in °ṇ karoti to show sympathy (? so Morris J.P.T.S. 1887, 106) DA i.228 = SnA 155 (v. l. at DA āmedita).

Āmo

Āmo = āma D i.192, 3.

Āmoda

Āmoda [Sk. āmoda, fr. ā + mud] that which pleases; fragrance, perfume Dāvs v.51.

Āmodanā

Āmodanā (f.) [fr. ā + mud] rejoicing Dhs 86, 285.

Āmodamāna

Āmodamāna (adj.) [ppr. med. of āmodeti] rejoicing, glad S i.100 (v. l. anu°) = It 66; Vv 648 (= pamodamāna VvA 278); J v.45.

Āmodita

Āmodita [pp. fr. āmodeti] pleased, satisfied, glad J i.17 (v.80); v.45 (°pamodita highly pleased); Miln 346.

Āmodeti

Āmodeti [Sk. āmodayati, Caus. of ā + mud] to please, gladden, satisfy Th 1, 649 (cittaṇ); J v.34. -- pp. āmodita (q. v.).

Āya

Āya [Sk. āya; ā + i] 1. coming in, entrance M iii.93. - 2. tax J v.113. -- 3. income, earning, profit, gain (opp. vaya loss) A iv.282 = 323; Sn 978; J i.228; KhA 38 (in expln. of kāya), 82 (in etym. of āyatana); PvA 130. <-> 4. (āyā f.?) a lucky dice ("the incomer") J vi.281. -- kammika a treasurer DhA i.184. -- kusala clever in earnings Nett 20. -- kosalla proficiency in money making D iii.220 (one of the three kosallas); Vbh 325. -- pariccāga expenditure of one's income PvA 8. -- mukha (lit.) entrance, inflow, going in D i.74 (= āgamana -- magga DA

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1.78); M ii.15; A ii.166; (fig.) revenue income, money SnA 173.

Āyata

Āyata [Sk. āyata, pp. of ā + yam, cp. āyamati] -- 1. (adj.) outstretched, extended, long, in length (with numeral) D iii.73 (ñātikkhaya, prolonged or heavy?); M i.178 (dīghato ā°; tiriyañ ca vitthata); J i.77, 273 (tettiṅṣo -- anguloāyato khaggo); iii.438; Vv 8415 (°aṇsa; cp. expln. at VvA 339); SnA 447; DhsA 48; PvA 152 (dāthā fangs; lomā hair), 185 (°vaṭṭa); Sdhp 257. -- 2. (n.) a bow J iii.438. -- agga having its point (end) stretched forward, i. e. in the future (see āyati) It 15, 52. -- pañhin having long eye -- lashes (one of the signs of a Mahāpurisa) D ii.17 = iii.143. -- pamha a long eye -- lash Th 2, 384 (= dīghapakhuma ThA 250).

Āyataka

Āyataka (adj.) [= āyata] -- 1. long, extended, prolonged, kept up, lasting Vin ii.108 (gītassara); A iii.251 (id.); J i.362. -- 2. sudden, abrupt, instr. °ena abruptly Vin ii.237.

Āyatana

Āyatana (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + yam, cp. āyata. The pl. is āyatanā at S iv.70. -- For full definition of term as seen by the Pāli Commentators see Bdhgh's expln at DA i. 124, 125, with which cp. the popular etym. at KhA 82: "āyassa vā tananato āyatassa vā saṅsāradukkhassa nayanato āyatanāni" and at Vism 527 "āye tanoti āyatañ ca nayatī ti ā."] -- 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to Bdhgh's definition at DA i.124 as "samosaraṇa") D iii.241, 279 (vimutti°); S ii.41, 269; iv.217; v.119 sq., 318. sq.; A iii.141 (ariya°); v.61 (abhibh°, q. v.) Sn 406 (rajass° "haunt of passion" = rāgādi -- rajassa uppatti -- deso SnA 381); J i.80 (raj°). Freq. in phrase araññ° a lonely spot, a spot in the forest J i.173; VvA 301; PvA 42, 54. -- 2. exertion, doing, working, practice, performance (comprising Bdhgh's definition at DA i.124 as paññatti), usually -- °, viz. kamm° Nd1 505; Vbh 324, 353; kasiṇ° A v.46 sq., 60; Ps i.28; titth° A i.173, 175; Vbh 145, 367; sipp° (art, craft) D i.51; Nd2 505; Vbh 324, 353; cp. an° non -- exertion, indolence, sluggishness J v.121. -- 3. sphere of perception or sense in general, object of thought, sense -- organ & object; relation, order. -- Cp. p. 183 says rightly: "āyatana cannot be rendered by a single English word to cover both sense -- organs (the mind being regarded as 6th sense) and sense objects". -- These āyatanāni (relations, functions, reciprocities) are thus divided into two groups, inner (ajjhakkāni) and outer (bāhirāni), and comprise the foll.: (a) ajjhatt°: 1. cakkhu eye, 2. sota ear, 3. ghāna nose, 4. jivhā tongue, 5. kāya body, 6. mano mind; (b) bāh°: 1. rūpa visible object, 2. sadda sound, 3. gandha odour, 4. rasa taste, 5. phoṭṭhabba tangible object, 6. dhamma cognizable object. -- For details as regards connotation & application see Dhs trsl. introduction li sq. Cp. 90 n. 2; 254 sq. -- Approximately covering this meaning (3) is Bdhgh's definition of āyatana at DA i.124 as sañjāti and as kāraṇa (origin & cause, i. e. mutually occasioning & conditioning relations or adaptations). See also Nd2 under rūpa for further classifications. -- For the above mentioned 12 āyatanāni see the foll. passages: D ii.302 sq.; iii.102, 243; A iii.400; v.52; Sn 373 (cp. SnA 366); Ps i.7, 22, 101, 137; ii. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; Vism 481; ThA 49, 285. Of these 6 are mentioned at S i.113, ii.3; iv.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; Vism 565 sq. Other sets of 10 at Nett 69; of 4 at D ii.112, 156; of 2 at D ii.69. -- Here also belongs ākāso ānañco āyatana, ākiñcaññ° etc. (see under ākāsa etc. and s. v.), e. g. at D i.34 sq., 183; A iv.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 sq. -- Unclassified passages: M i.61; ii.233; iii.32, 216, 273; S i.196; ii.6, 8, 24, 72 sq.; iii.228; iv.98; v.426; A i.113, 163, 225; iii.17, 27, 82, 426; iv.146, 426; v.30, 321, 351, 359; Nd1 109, 133, 171, 340; J i.381 (paripuṇṇa°); Vbh 412 sq. (id.). -- uppāda birth of the āyatanas (see above 3) Vin i.185. -- kusala skilled in the ā. M iii.63. -- kusalatā skill in the spheres (of sense) D iii.212; Dhs 1335. -- tṭha founded in the sense -- organs Ps i.132; ii.121.

Āyatanika

Āyatanika (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S iv.126 (phass° niraya & sagga).

Āyati

Āyati (f.) [fr. ā + yam, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. āyatiṇ (adv.) in future Vin ii.89, 185; iii.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyatiṇ, v. l. āyati); J i.89; v.431; DA i 236.

Āyatika

Āyatika (adj.) [fr. last] future S i.142.

Āyatikā

Āyatikā (f.) [of āyataka] a tube, waterpipe Vin ii.123.

Āyatta

Āyatta [Sk. āyatta, pp. of ā + yat]. -- 1. striving, active, ready, exerted J v.395 (°mana = ussukkamana C.). <-> 2. striven after, pursued J i.341. -- 3. dependent on Vism 310 (assāsa -- passāsa°); Nett 194; Sdhp 477, 605.

Āyanā

Āyanā (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in °āyanā, e. g. kankhā > kankhāyanā, of which the correct expln. is a derivation fr. caus. -- formation kankhāyati > kankhāy + a + nā. What the idea of Bdhgh. was in propounding his expln. is hard to say, perhaps he related it to i and understood it to be the same as āyāna.

Āyamati

Āyamati [ā + yam] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase piṭṭhi me āgilāyati tam ahaṇ āyamissāmi "my back feels weak, I will stretch it" Vin ii.200; D iii.209; M i.354; S iv.184; J i.491. <-> Besides this in commentaries e. g. J iii.489 (mukhaṇ āyamituṇ).

Āyasa

Āyasa (adj.) [Sk. āyasa, of ayas iron] made of iron S ii. 182; A iii.58; Dh 345; J iv.416; v.81; Vv 845 (an°? cp. the rather strange expln. at VvA 335).

Āyasakya

Āyasakya (nt.) dishonour, disgrace, bad reputation A iv.96; J v.17; VvA 110; usually in phrase °ṇ pāpuṇāti to fall into disgrace Th 1, 292; J ii.33 = 271; iii.514. [Bdhgh. on A iv.96 explains it as ayasaka + ya with guṇa of the initial, cp. ārogya].

Āyasmant

Āyasmant (adj.) [Sk. āyusmant, the P. form showing as- simulation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical therā). It occurs usually in nom. āyasmā and is expld. in Nd by typical formula "piya -- vacanaṇ garu°, sagāra -- sappatissādhivacanaṇ", e. g. Nd1 140, 445; Nd2 130 on var. Sn loci (e. g. 814, 1032, 1040, 1061, 1096). -- Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. -- See also āvuso.

Āyāga

Āyāga [ā + yāga of yaj] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammāṇaṃ adhiṭṭhāna -- bhūta SnA 412); Th 1, 566; J vi. 205 (°vatthu worthy object of sacrificial fees).

Āyācaka

Āyācaka (adj. -- n.) [fr. ā + yāc] one who begs or prays, petitioner Miln 129.

Āyācati

Āyācati [ā + yāc, cp. Buddh. Sk. āyācate Divy 1.] -- 1. to request, beg, implore, pray to (acc.) Vin iii.127; D i.240; PvA 160. -- 2. to make a vow, to vow, promise A i. 88; J i.169 = v.472; i.260; ii.117. -- pp. āyācita (q. v.).

Āyācana

Āyācana (nt.) [fr. āyācati] -- 1. asking, adhortation, ad- dressing (t. t. g. in expln. of imperative) SnA 43, 176, 412. -- 2. a vow, prayer A i.88; iii.47; J i.169 = v.472.

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Āyācita

Āyācita [pp. of āyācati] vowed, promised J i.169 (°bhatta- jāta N.).

Āyāta

Āyāta [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

Āyāti

Āyāti [ā + yāti of yā] to come on or here, to come near, approach, get into S i.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J iv.410; pv ii.1212 (= āgacchati PvA 158); DhA i.93 (imper. āyāma let us go). -- pp. āyāta.

Āyāna

Āyāna (nt.) [fr. ā + yā to go] coming, arrival: see āyanā.

Āyāma

Āyāma [fr. ā + yam, see āyamati] -- 1. (lit.) stretching, stretching out, extension Vin i.349 = J iii.488 (mukh°). <-> 2. (appl.) usually as linear measure: extension, length (often combd. with and contrasted to vitthāra breadth or width & ubbedha height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (-- °): J i.7, 49 (°ato tīṇi yojanasatāni, vitthārato aḍḍhatiyāni); iii.389; Miln 17 (ratanaṃ soḷasahatthaṃ āyāmena aṭṭhahatthaṃ vitthārena), 282 (ratanaṃ catuhatthaṃ āyāmaṇ); Vism 205 (+ vitth°); Khb 133 (+ vitthāra & parikkhepa); VvA 188 (soḷasayojan°), 199 (°vitthārehi), 221 (°ato + vitth°); PvA 77 (+ vitth°), 113 (id. + ubbedha); DhA i.17 (saṭṭhi -- yojan°).

Āyāsa

Āyāsa [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. an° (adj.) peaceful, free from trouble A iv.98; Th 1, 1008.

Āyu

Āyu (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. ai)w/n "aeon", ai)e/n always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. æē eternity, ā always (cp. ever and aye)] life, vitality, duration of life, longevity D iii.68, 69, 73, 77; S iii.143 (usmā ca); iv.294; A i.155; ii.63, 66 (addh°); iii.47; iv.76, 139; Sn 694, 1019; It 89; J i.197 (dīgh°); Vv 555 (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man's āyu = 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. -- Long or divine life, dibbañ āyu is one of the 10 attributes of ādhipateyya or majesty (see thāna), thus at Vin i.294; D iii.146; S iv.275 sq.; A i.115; iii. 33; iv.242, 396; Pv ii.959 (= jīvitañ PvA 136). -- ūhā see āyūhā. -- kappa duration of life Miln 141; DhA i.250. -- khaya decay of life (cp. jīvita -- kkhaya) D i.17 (cp. DA i.110); iii.29. -- pamāṇa span or measure of life time D ii.3; A i.213, 267; ii.126 sq.; iv.138, 252 sq., 261; v.172; Pug 16; Vbh 422 sq.; SnA 476. -- pariyanta end of life It 99; Vism 422. -- sankhaya exhaustion of life or lifetime Dpvs v.102. -- sankhāra (usually pl. °ā) constituent of life, conditions or properties resulting in life, vital principle D ii.106; M i.295 sq.; S ii.266; A iv.311 sq.; Ud 64; J iv.215; Miln 285; Vism 292; DhA i.129; PvA 210. Cp. BSk. āyuh -- saṅskāra Divy 203.

Āyuka

Āyuka (-- °) (adj.) [fr. āyu] -- being of life; having a life or age A iv.396 (niyat°); VvA 196 (yāvatāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. freq. in combn. with dīgha (long) and appa (short) as dīghāyuka A iv.240; PvA 27; appāyuka A iv.247; PvA 103; both at Vism 422. In phrase vīsati -- vassasahassāyukesu manussesu at the time when men lived 20 000 years D ii.5 -- 12 (see Table at Dial. ii.6); DhA ii.9; PvA 135; dasa -- vassasahassāyukesu manussesu (10 000 years) PvA 73; cattālīsa° DhA i.103; catusaṭṭhi -- kappāyukā subhakiṇhā Vism 422.

Āyukin

Āyukin (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 416.

Āyuta

Āyuta (adj.) [Sk. ayuta, pp. of ā + yu, yuvati] -- 1. con- nected with, endowed, furnished with Th 1, 753 (dve pannarasāyuta due to twice fifteen); Sn 301 (nārī -- varagaṇ° = °saṇyutta SnA 320); Pv ii.124 (nānā -- saragaṇ° = °yutta PvA 157). -- 2. seized, conquered, in dur° hard to conquer, invincible J vi.271 (= paccatthikehi durāsada C.).

Āyutta

Āyutta [Sk. āyukta; pp. of ā + yuj] -- 1. yoked, to con- nected with, full of Pv i.1014 (tejasāyuta T., but PvA 52 reads °āyutta and explns. as samāyutta); PvA 157 (= ākiṇṇa of Pv ii.124). -- 2. intent upon, devoted to S i.67.

Āyuttaka

Āyuttaka (adj. -- n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J i.230 (°vesa); iv.492; DhA i.101, 103, 180.

Āyudha

Āyudha is the Vedic form of the common Pāli form āvudha weapon, and occurs only spuriously at D i.9 (v. l. āvudha).

Āyuvant

Āyuvant (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

Āyusmant

Āyusmant (adj.) [Sk. āyuṣmant; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyusmāviññāṇa feeling or sense of vitality; is reading correct?).

Āyussa

Āyussa (adj.) [Sk. *āyuṣya] connected with life, bringing (long) life A iii.145 dhamma).

Āyūhaka

Āyūhaka (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

Āyūhati

Āyūhati [ā + y + ūhati with euphonic y, fr. Vedic ūhati, ūh1, a gradation of vah (see etym. under vahati). Kern's etym. on Toev. 99 = āyodhati is to be doubted, more acceptable is Morris' expln. at J.P.T.S. 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i. e. (1) to endeavour, strain, exert oneself S i.1 (ppr. anāyūhaṇ unstriving), 48; J vi.35 (= viriyaṇ karoti C.), 283 (= vāyamati C.). -- (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammaṇ ūyūhitvā), 214 (kammaṇ āyūhi), 326 (maggaṇ). -- pp. āyūhita (q. v.).

Āyūhana

Āyūhana (adj. -- nt.) [fr. āyūhati] -- 1. endeavouring, striving, Ps i.10 sq., 32, 52; ii.218; Vism 103, 212, 462, 579. f. āyūhanī Dhs 1059 ("she who toils" trsl.) = Vbh 361 = Nd2 taṇhā 1. (has āyūhanā). -- 2. furtherance, pursuit DA i.64 (bhavassa).

Āyūhā

Āyūhā f. [āyu + ūhā] life, lifetime, only in °pariyosāna at the end of (his) life PvA 136, 162; VvA 319.

Āyūhāpeti

Āyūhāpeti [Caus. II. fr. āyūhati] to cause somebody to toil or strive after DhsA 364.

Āyūhita

Āyūhita [*Sk. ā + ūhita, pp. of ūh] busy, eager, active Miln 181.

Āyoga

Āyoga [Sk. āyoga, of ā + yuj; cp. āyutta] -- 1. binding, bandage Vin ii.135; Vv 3341; VvA 142 (°paṭṭa). -- 2. yoke Dhs 1061 (avijj°), 1162. -- 3. ornament, decoration Nd1 226; J iii.447 (°vatta, for v. l. °vanta?). -- 4.

occupation, devotion to, pursuit, exertion D i.187; Dh 185 (= payoga -- karaṇa DhA iii.238). -- 5. (t. t.) obligation, guarantee(?) SnA 179. -- Cp. sam°.

Ārakatta

Ārakatta (nt.) [*ārakāt + tvaṇ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A iv.145; DhA iv.228; DA i.146 = VvA 105, 106 = PvA 7; cp. DhsA 349.

Ārakā

Ārakā (adv.) [Sk. ārāt & ārakāt, abl. form. fr. *āraka, see ārā2] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vin ii.239 = A iv.202 (sanghamhā); D i.99, 102 (adj.) 167; M i.280 (adj.) S ii.99; iv.43 sq.; A i.281; It 91; J i.272; iii.525; v.451; Miln 243; VvA 72, 73 (adj. + viratā).

Ārakkha

Ārakkha [ā + rakkha] watch, guard, protection, care D ii.59; iii.289; S iv.97, 175, 195; A ii.120; iii.38; iv.266, 270, 281 (°sampadā), 322 (id.), 400; v.29 sq.; J i.203; ii.326; iv.29 (°purisa); v.212 (°tṭhāna, i. e. harem), 374 (°parivāra); Pug 21 (an°), 24; Miln 154; Vism 19

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(°gocara preventive behaviour, cautiousness); SnA 476 (°devatā); KhA 120 (id.), 169; DhA ii.146; PvA 195; Sdhp 357, 365.

Ārakkhlka

Ārakkhlka [fr. ārakkha] a guard, watchman J iv.29.

Ārakkheyya

Ārakkheyya see arakkheyya.

Āragga

Āragga (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halayudha p. 151) A i.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA ii 51; iv.181.

Āracayāracayā

Āracayāracayā [ā + racayā a ger. or abl. form. fr. ā + *rac, in usual Sk. meaning "to produce", but here as a sound -- root for slashing noise, in reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajayārajayā fr. ā + *rañj or *raj). -- SnA 481 explns. the passage as follows: ārajayārajayā; i. e. yathā manussā allacammaṇ bhūmiyaṇ pattharitvā khīlehi ākoṭenti, evaṇ ākoṭetvā pharasūhi phāletvā ekam ekaṇ koṭiṇ chinditvā vihananti, chinnachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, āviñjitvā (v. l. BB. āvijjhitvā) āviñjitvā ti attho. -- Cp. ārañjita.

Āraññaka

Āraññaka (adj.) [fr. arañña + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhū). Freq. spelt araññaka (q. v.). -- Vin i.92 (bhikkhū); ii.32, 197, 217 (bh.), 265 (bh.); M i.214; A iii.100 sq., 219; iv.21; v.66; J iii.174 (v. l. BB. a°); Miln 342; DhA ii.94 (vihāra).

Āraññakatta

Āraññakatta (nt.) [abstr. fr. āraññaka, see also arañña- katta] the habit of sequestration or living in solitude M i.214; iii.40; A i.38.

Āraññika

Āraññika (adj.) = āraññaka Vin iii.15; A i.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

Ārañjita

Ārañjita [in form = Sk. *ārañjita, ā + pp. of rañjayati, Caus. of rañj or raj, but in meaning different. Perhaps to rac (as *racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of soundroot *rac (see āracayā°) mixed with rañj, of which we find another example in the double spelling of āracayā (& ārajayā) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M i.178 (hatthipadaṇ danteḥi ārañjitaṇ an elephant -- track bearing the marks of tusks, i. e. occasional slashes or furrows).

Ārata

Ārata [Sk. ārata, pp. of ā + ram, cp. ārati] leaving off, keeping away from, abstaining J iv.372 (= virata); Nd2 591 (+ virata paṭivirata).

Ārati

Ārati (f.) [Sk. ārati, ā + ram] leaving off, abstinence Vv 639 (= paṭivirati VvA 263); in exegetical style occurring in typ. combn. with virati paṭivirati veramaṇī, e. g. at Nd2 462; Dhs 299.

Ārattha

Ārattha (nt.?) [Sk. cp. ārakta, pp. of ā + raj] time, period (orig. affected, tinted with), only in cpd. vassārattha the rainy season, lent J iv.444; Dāvs ii.74.

Āraddha

Āraddha (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm A i.148 (āraddhaṇ me viriyaṇ It 30; PvA 73 (thapetuṇ began to place), 212 (gantūṇ). Cp. ārādhaka 1. -- citta concentrated of mind, decided, settled D i.176; M i.414; S ii.21; Sn p. 102; SnA 436. Cp. ārādheta 1. -- viriya (adj.) strenuous, energetic, resolute Vin i.182; D iii.252, 268, 282, 285; A i.24; Sn 68, 344; It 71 (opp. hīna -- viriya); Nd2 131; Ps i.171; ThA 95. Cp. viriyārambha; f. abstr. °viriyatā M i.19.

Ārabha

Ārabha (indecl.) [ger. of ārabhati2 in abs. function; cp. Sk. ārabhya meaning since, from] -- 1. beginning, undertaking etc., in cpd. °vatthu occasion for making an effort, concern, duty, obligation D iii.256 = A iv.334 (eight such occasions enumd). -- 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference to, about D i.180; A ii.27 = It 103 (senāsanaṇ ā.); Sn 972 (upekhaṇ;

v. 1. ārambha; C. uppādetvā); Pv i.41 (pubbe pete ā.); DhA i.3; ii.37; PvA 3 (setṭhiputta -- petañ ā.), 16, and passim.

Ārabhati

Ārabhati1 [not with Morris J.P.T.S. 1889, 202 fr. rabh and identical with ārabhati2, but with Kern, Toev. s. v. identical with Sk. ālabhate, ā + labh meaning to seize the sacrificial animal in order to kill it; cp. nirārambha] to kill, destroy M i.371 (pāṇaṇ).

Ārabhati & Ārabbhati

Ārabhati2 & Ārabbhati [ā + rabhati, Sk. ārabhati & ārambhati, ā + rabh] to begin, start, undertake, attempt S i.156 (ārabbhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyaṇ ārabhati to make an effort, to exert oneself (cp. ārambha) A iv.334. <-> aor. ārabhi DhA ii.38 & ārabbi PvA 35. -- ger. ārabha, see sep. -- pp. āradtha (q. v.).

Ārambha

Ārambha [Sk. ārambha in meaning "beginning", fr ā + rabh (rambh) cp. ārabhati] -- 1. attempt, effort, inception of energy (cp. Dhs trsl. 15 & K. S. p. 318 giving C. def. as kicca, karaṇīya, attha, i. e. 1. undertaking & duty, 2. object) S i.76 (mah°); v.66, 104 sq. (°dhātu); iii.338 (id.), 166 (°ja; T. arabbhaja, v. 1. ārambhaja to be preferred) = Pug 64; Miln 244; Net 41; DhsA 145. -- viriyārambha (cp. āradtha -- viriya) zeal, resolution, energy Vin ii.197; S iv.175; A i.12, 16. -- 2. support, ground, object, thing Nett 70 sq., 107; an° unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also nirammbha, upārambha, sārambha.

Ārammaṇa

Ārammaṇa (nt.) [cp. Sk. ālambana, lamb, but in meaning confounded with rambh (see rabhati)] primary meaning "foundation", from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālambana, nissaya, upanissaya Nd2 132); Pv i.41 (yaṇ kiñcā ārammaṇaṇ katvā); ārammaṇaṇ labhati (+ otāraṇ labhati) to get the chance S ii.268; iv.185. -- (2) condition, ground, cause, means, esp. a cause of desire or clinging to life, pl. ā causes of rebirth (interpreted by tanhā at Nd1 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd1 429); KhA 23; DhA i.288 (sappāy°); PvA 279. -- (3) a basis for the working of the mind & intellect; i. e. sense -- object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of "relation" it is closely connected with āyatana (see āyatana3), so that it sometimes takes its place, it is also similar to visaya. Cpd. 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda -- & sukhuma -- rūpa, paññatti, nibbāna. See on term especially Cpd. 3, 14; Dhs trsl. xli. & 209. -- A 1. sq.; iv.385; Sn 506; Ps i.57 sq., 84 (four ā.); ii.97, 118, 143; Dhs 1 (dhamm° object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); Vism 87 sq., 375 (°sankantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; VvA 11, 38. -- rūpārammaṇa lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D iii.228; S iii.53; A i.82; J i.304; ii.439, 442; PvA 265. <-> ārammaṇaṇ karoti to make it an object (of intellection or intention), to make it one's concern (cp. Pv i.41, above 1). -- ārammaṇa -- kusala clever in the objects (of meditation) S iii.266; ā° -- paccayatā relation of presentation (i. e. of subj. & obj.) Nett 80. -- (4) (-- °) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissay°), 98 (ek°); VvA 119 (buddh° pīti rapture centred in the Buddha).

Āraha

Āraha (adj.) metri causa for araha deserving J vi.164.

Ārā

Ārā1 (f.) [Sk. ārā; *ēl "pointed", as in Ohg. āla = Ger. ahle, Ags. āel = E awl; Oicel. alr] an awl; see cp. āragga. Perhaps a der. of ārā is ālakā (q. v.).

Ārā

Ārā2 (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. araṇa foreign & araṇya solitude q. v. under araṇa1 and araṇṇa] far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamādamhā), 736; Dh 253 (āsavakkhayā; DhA iii.377 expls. by dūragata); J ii.449 (jhānabhūmiyā; = dūre ṭhita C.); v.78 (saṇyame; = dūrato C.). See also ārakā. -- cāra [in this combn. by Kern, Toev. s. v. unnecessarily expld. as ārā = ārya; cp. similar phrases under ārakā] a life remote (from evil) A iv.389. -- cārin living far from evil leading a virtuous life D i.4; M i.179; iii.33; A iii. 216, 348; iv.249; v.138, 205; DA i.72 (= abrahmacariyato dūra -- cārin).

Ārādhaka

Ārādhaka (adj. -- n.) [fr. ā + rādh] 1. [perhaps for *āraddhaka because of analogy to āraddha of ā + rabh] successful, accomplishing or accomplished, undertaking, eager Vin i.70 (an° one who fails); M i.491; ii.197 = A i.69 = Miln 243; S v.19; A v.329 (in correlation with āraddhaviṛiya). -- 2. pleasing, propitiating Miln 227; VvA 220 (°ikā f.).

Ārādhana

Ārādhana (nt.) & °ā (f.) (either fr. ā + rādh or ā + rabh, cp. ārādhaka) satisfying, accomplishing; satisfaction, accomplishment D ii.287 (opp. virāadhanā failure); M i.479; ii.199; A v.211 sq.; J iv.427.

Ārādhanīya

Ārādhanīya (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin i.70 (an°); J ii.233 (dur°).

Ārādhita

Ārādhita [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

Ārādheti

Ārādheti [Caus. of ā + rādh, in meaning 2 confused with ārabhati. In BSk. strangely distorted to ārāgayati; freq. in Divy as well as Av. Ś] -- 1. to please, win favour, propitiate, convince J i.337 (dārake), 421, 452; ii.72 (manusse); iv.274 (for ābhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana -- vāsenā mānaṣaṇ); DhA ii.71; Dāvs iii.93 (ārādhayi sabbajanaṇ); Miln 352. In older literature only in phrase cittaṇ ārādheti to please one's heart, to gladden, win over, propitiate D i.118 sq., 175 (but cp. āraddha -- citta to ārabhati); M i85, 341; S ii.107; v.109; J ii.372; Miln 25. -- 2. to attain, accomplish, fulfill, succeed S v.23 (maggaṇ), 82, 180, 294; It iii. (v. l. ārām°); Sn 488 = 509. Cp. ārādhaka 1. -- pp. ārādhita (q. v.). -- See also parābhetvā.

Ārāma

Ārāma [Sk. ārāma, ā + ram] -- 1. pleasure, fondness of (-- °), delight, always as adj. (-- °) delighting in, enjoying, finding pleasure in (usually combd. with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S i.235; iv.389 sq. (bhav°, upādān°); A i.35, 37, 130; ii.28 (bhāvan°); It 82 (dhamm°); Sn 327 (id.; expld. by SnA 333 as rati and "dhamme ārāmo assā ti"); Pug 53 (samagg°); Vbh 351. -- 2. a pleasure -- ground, park, garden (lit. sport, sporting); classified at Vin iii.49 as pupph° and phal° a park with flowers or

with fruit (i. e. orchard), def. at DhA iii.246 as Veḷuvana -- Jīvakaṃ ambavanṃ ādayo, i. e. the park of Veḷuvana, or the park belonging to Jīvaka or mango -- groves in general. Therefore: (a) (in general) a park, resort for pastime etc. Vin ii.109; D i. 106; Dh 188; Vv 795 (amb° garden of mangoes); VvA 305 (id.); Pv ii.78 (pl. ārāmāni = ārāmṃ ūpavanāni PvA 102). -- (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapiṇḍika (Jetavana; see J i.92 -- 94) D i.178; Vin iv.69; others more frequently mentioned are e. g. the park of Ambapālī (Vin i.233); of Mallikā (D i.178), etc. -- Vin i.39, 140, 283, 291; ii.170; iii.6, 45, 162; iv.85; A ii.176; Dpvs v.18. -- pāla keeper of a park or orchard, gardener Vin ii. 109; VvA 288. -- ropa, -- ropana planter, planting of pleasuregroves S i.33; PvA 151. -- vatthu the site of an Ārāma Vin i.140; ii. 170; iii.50, 90.

Ārāmakinī

Ārāmakinī (f.) see ārāmika.

Ārāmatā

Ārāmatā (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A ii.28; iii.116; Vbh 381; Miln 233.

Ārāmika

Ārāmika (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). -- 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin i.207 sq.; ii.177 (& °pesaka), 211; iii.24; iv.40; v.204; A ii.78 (°samañuddesa); iii.109 (id.), 275 (°pesaka); J i.38 (°kicca) Vism 74 (°samañuddesa). -- f. ārāmakinī a female attendant or visitor of an Ārāma Vin i.208.

Ārāva

Ārāva [cp. Sk. ārāva, fr. ā + ru] cry, sound, noise Dāvs iv.46.

Āraha

Āraha (nt.) only in pl. gihīnaṇ ārahāni, things proper to laymen, D iii.163.

Āriya

Āriya in anāriya at Sn 815 is metric for anariya (q. v.).

Āruṇṇa

Āruṇṇa (nt.) [orig. pp of ā + rud] weeping, crying, lam- enting Miln 357.

Āruppa

Āruppa (adj.) [fr. arūpa as ā (= a2) -- *rūpya] formless, incorporeal; nt. formless existence D iii.275; M i.410, cp. 472; iii.163; S i.131 (°tthāyin); ii.123; A iv.316; It 61; Sn 754; J i.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA i.224; SnA 488, 508; Sdhp 5, 10; the four: Vism iii, 326 sq.

Āruhati

Āruhati [ā + ruh] to climb, ascend, go up or on to Sn 1014 (aor. āruhaṇ); Sdhp 188; ger. āruhitvā Sn 321 & āruyha J vi.452; Sn 139 (v. l. abhiruyha); It 71. <-> Caus. āropeti (q. v.).

Ārūgya

Ārūgya see ārogya.

Ārūḷha

Ārūḷha [pp. of āruhati] -- 1. ascended, mounted, gone up, gone on to iv.137; J vi.452 (T. āruḷha); Vism 135 (nekkhamma -- paṭipadaṇ an°); VvA 64 (magga°); PvA 47 (°nāva), 56 (hatthi°). -- 2. come about, effected, made, done PvA 2, 144 (cp. BSk. pratijñām ārūḍha having taken a vow Divy 26). -- 3. (of an ornament) put on (to), arrayed J vi.153, 488.

Ārūha

Ārūha see āroha.

Ārogatā

Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Ārogya

Ārogya (nt.) [abstr. fr. aroga, i. e. ā (= a2) + roga + ya] absence of illness, health D i.11; iii.220 (°mada), 235 (°sampadā); M i.451 (T. ārūgya, v. l. ārogya), 508, 509; S ii.109; A i.146 (°mada); ii.143; iii.72; v.135 sq.; Sn 749, 257 = Dh 204 = J iii.196; Nd1 160; Vism 77 (°mada pride of health); PvA 129, 198; Sdhp 234.

Ārocāpana

Ārocāpana (nt.) [fr. ārocāpeti, Caus. of āroceti] announ- cement DhA ii.167.

Ārocāpeti

Ārocāpeti (Caus. II. of āroceti) to make some one announce, to let somebody know, usually in phrase kālaṇ ā. Sn p. 111; J i.115, 125; DhA ii.89; PvA 141.

Ārocita

Ārocita [pp. of āroceti] announced, called Vin ii.213 (kāla).

Āroceti

Āroceti [ā + roceti, Caus. of ruc; cp. BSk. ārocayati Sp. Av. Š i.9 etc.] to relate, to tell, announce, speak to, address D i.109, 224; Pv ii.89 (aor, ārocayi); PvA 4, 13

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(aññamaññaṇ anārocetvā not speaking to each other), 81, 274 & freq. passim. -- pp. ārocita; Caus. II. ārocāpeti (q. v.).

Ārodana

Ārodana (nt.) [fr. ā + rud, cp. āruṇṇa] crying, lamenting A iii.268 sq.; J i.34; DhA i.184; ii.100.

Āropana

Āropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.).

Āropita

Āropita [pp. of āropeti] -- 1. produced, come forward, set up PvA 2. -- 2. effected, made S iii.12; PvA 92, 257. -- 3. put on (to a stake), impaled PvA 220 (= āvuta).

Āropeti

Āropeti [Caus. of āruhati]. -- 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāsādaṇ), 160 (id.) -- 2. to put on, take up to (w. acc. or loc.) Pv ii.92 (yakkhaṇ yānaṇ āropayitvāna); PvA 62 (sarīraṇ citakaṇ ā.), 100 (bhaṇḍaṇ sakaṭesu ā.). -- 3. to put on, commit to the care of, entrust, give over to (w. loc.) J i.227; PvA 154 (rajjāṇ amaccesu ā.). -- 4. to bring about, get ready, make PvA 73, 257 (sangahaṇ ā. make a collection); SnA 51, 142. <-> 5. to exhibit, tell, show, give S i.160 (ovādaṇ); Miln 176 (dosaṇ); DhA ii.75 (id.) -- 6. vādaṇ āropeti to refute a person, to get the better of (gen.) Vin i.60; M ii.122; S i.160. -- pp. āropita (q. v.).

Āroha

Āroha (-- °) [fr. ā + ruh] -- 1. climbing up, growth, in-crease, extent, in cpd. °pariṇāha length & circumference S ii.206; A i.288; ii.250; iv.397; v.19; J iii.192; v. 299; vi.20; Vbh 345 (°māna + pariṇāha -- māna); SnA 382. -- 2. one who has climbed up, mounted on, a rider, usually in cpd. ass° & hatth° horse -- rider & elephantrider S iv.310; A ii.166 = iii.162 (T. ārūha); iv.107; DhA 305. -- 3. outfit, possession (or increase, as 1?) Sn 420 (vaṇṇ°).

Ārohaṇa

Ārohaṇa (nt.) [fr. ā + ruh] climbing, ascending; ascent J i.70; vi.488; Miln 352; Vism 244; PvA 74.

Ālakamanda

Ālaka -- manda [ālaya°?] at Vin ii.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = ālaka?) vv. ll. ālakamanta & ālakamandāra; Bdgh on p. 321 explns. ālakamandā ti ekangaṇā manussābhikiṇṇā, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālaggeti

Ālaggeti [ā + Caus. of lag] to (make) hang on to (loc.), to stick on, fasten to Vin ii.110 (pattaṇ veḷagge ālaggetvā).

Ālapati

Ālapati [ā + lapati] to address S i.177, 212; J v.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (<-> avhayati); PvA 11, 13, 33, 69.

Ālapana

Ālapana (nt.) & °ā (f.) [fr. ā + lap] talking to, addressing, conversation Vin iii.73 (with ref. to exclam. "ambho"); J v.253 (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.).

Ālapanatā

Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M i.331 (an°).

Ālamba

Ālamba [Sk. ālamba, ā + lamb] anything to hang on, support S i.53 (an° without support); Sn 173 (id. + appatitṭha); J iii.396; Miln 343; Sdhp 245, 463.

Ālambati

Ālambati [ā + lamb] to hang on to or up, to take hold of, to fasten to Vin i.28, J i.57; vi.192; Vv 8448; ThA 34. -- ālambeti id. VvA 32.

Ālambana

Ālambana (adj. -- nt.) [fr. ā + lamb, cp. ālamba] (adj.) hanging down from, hanging up J iii.396; iv.457; SnA 214. -- (nt.) support, balustrade (or screen?) Vin ii.117, 152 (°bāha) Miln 126.

Ālambara & Ālambara

Ālambara & Ālambara (nt.) [Sk. āḍambara] a drum Vin i.15 (l); J ii.344 (l); v.390 (l); Vv 5418 (l).

Ālaya

Ālaya (m. & nt.) [cp. Sk. ālaya, ā + lī, līyate, cp. allīna & allīyati, also nirālaya] -- 1. orig. roosting place, perch, i. e. abode settling place, house J i.10 (geh°); Miln 213; DhA ii.162 (an° = anoka), 170 (= oka). -- 2. "hanging on", attachment, desire, clinging, lust S i.136 = Vin i.4 (°rāma "devoted to the things to which it clings" K. S.); Vin iii.20, 111; S iv.372 (an°); v.421 sq. (id.); A ii. 34, 131 (°rāma); iii.35; It 88; Sn 177 (kāṃ° = kāmesu taṇhā -- dīṭṭhi -- vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samugghāta); Vism 293 (id.), 497; Miln 203 (Buddh °ṇ akāsi?); DhA i.121; iv.186 (= taṇhā); SnA 468 (= anoka of Sn 366). -- 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu iii.314] J i.157 (gilān°), 438; iii.533 (mat°); iv.37 (gabbhīnī); vi 20, 262 (gilān°).

Ālayati

Ālayati see allīyati.

Ālassa

Ālassa (nt.) [Der. fr. alasa] sloth, idleness, laziness S i.43; D iii.182; A iv.59; v.136; Sdhp 567. Spelling also ālassya S i.43 (v. l. BB); Vbh 352; Miln 289, and ālassiya J i.427; DA i.310; DhA i.299; VvA 43.

Ālāna & Ālāna

Ālāna & Ālāna (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandh° and contraction of °āhana to °āna originally meaning "tying to" then the thing to which anything is tied] a peg, stake, post, esp. one to which an elephant is tied J i.415; iv.308; DhA i.126 (l) where all MSS. have ālāhana, perhaps correctly.

Āli

Āli1 (m. or f.? [Sk. āli] a certain kind of fish J v.405.

Āli & Āli

Āli2 & Āli (f.) [Sk. ālī] a dike, embankment Vin ii.256; M iii.96; A ii.166 (°pabbheda); iii.28; J i.336; iii.533, 334.

Ālika

Ālika in saccālika at S iv.306 is sacc°alika distortion of truth, falsehood S iv.306.

Ālikhati

Ālikhati [ā + likhati] to draw, delineate, copy in writing or drawing J i.71; Miln 51.

Ālinga

Ālinga [ā + ling] a small drum J v.156 (suvann° -- tala).

Ālingati

Ālingati [ā + ling] to embrace, enfold D i.230; iii.73; J i.281; iv.21, 316, 438; v.8; Miln 7; DhA i.101: VvA 260.

Ālitta

Ālitta [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737.

Ālinda

Ālinda (& Ālinda) [Sk. alinda] a terrace or verandah before the house -- door Vin i.248; ii.153; D i.89; M ii.119; S iv.290 (!); A v.65 (!); J vi.429; DA i.252; DhA i. 26; iv.196; SnA 55 (°ka -- vāsin; v. l. alindaka); Mhvs 35, 3. As ālindaka at J iii.283.

Ālippiati

Ālippiati Pass. of ālimpeti (q. v.).

Ālimpana

Ālimpana (nt.) [for ālimp° = Sk. ādīpana, see ālimpeti2] conflagration, burning, flame Miln 43.

Ālimpita

Ālimpita [pp. of ālimpeti2] ignited, lit. A iv.102 (v. l. ālepita).

Ālimpeti

Ālimpeti1 [Sk. ālimpayati or ālepayati. ā + lip or limp] to smear, anoint Vin ii.107; S iv.177 (vaṇaṇ). -- Caus. II. ālimpāpeti Vin iv.316. -- Pass. ālimpiyati Miln 74 & ālippati DhA iv.166 (v. l. for lippati). -- pp. ālitta (q. v.).

Ālimpeti

Ālimpeti2 [for Sk. ādīpayati, with change of d to l over l and substitution of limp for līp after analogy of roots in °mp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin ii.138 (dāyo ālimpetabbo); iii.85; D ii.163 (citakaṇ); A i.257; DhA i.177 (āvāsaṇ read āvāpaṇ), 225; PvA 62 (kaṭṭhāni). -- pp. ālimpita (q. v.).

Ālu

Ālu (nt.) [Sk. ālu & °ka; cognate with Lat. ālum & alium, see Walde Lat. Wtb. under alium] a bulbous plant, Radix

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Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J iv.371 = vi.578; iv.373.

Āluka

Āluka1 = ālu J iv.46 (C. for ālupa).

Āluka

Āluka2 (adj.) [etym.?] susceptibl^e of, longing for, affected with (-- °) Vin i.288 (sīt°); DA i.198 (id.); J ii.278 (taṇh° greedy).

Ālupa

Ālupa (nt.) [etym.? Kern, Toev. s. v. suggests ālu -- a > ālu- va > ālupa] = āluka the edible root of Amorphophallus Campanulatus J iv.46 (= āluka -- kaṇḍa C.). the form āluva occurs at Ap 237.

Ālumpakāra

Ālumpakāra [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits(?) DhA ii.55 (°gūtha).

Ālumpati

Ālumpati [ā + lup or lump, cp. ālopa] to pull out, break off M i.324.

Āluḷa

Āluḷa (adj. [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J vi.431.

Āluḷati

Āluḷati [ā + lul; Sk. ālolaṭi, cp. also P. āloḷeti] to move here & there, ppr. med. āluḷamāna agitated, whirling about DhA iv.47 (T. ālul°; v. l. āḷul°) confuse DhA 375. Caus. āluḷeti to set in motion, agitate, confound J ii.9, 33. -- pp. āluḷita (q. v.).

Āluḷita

Āluḷita [pp. of āluḷeti] agitated, confused J ii.101; Miln 397 (+ khalita).

Ālepa

Ālepa [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin i.274; Miln 74; DhsA 249.

Ālepana

Ālepana (nt.) [fr. ā + lip] anointing, application of salve D i.7 (mukkh°).

Āloka

Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. -- 1. sight, view, look S iv.128 = Sn 763; A iii. 236 (āloke nikkhitta laid before one's eye). anāloka without sight, blind Miln 296 (andha +). -- 2. light A i. 164 (tamo vigato ā. uppanno) = It 100 (vihato); A ii. 139 (four lights, i.e. canda°, suriya°, agg°, paññ°, of the moon, sun, fire & wisdom); J ii 34; Dhs 617 (opp. andhakāra); VvA 51 (dīp°). -- 3. (clear) sight, power of observation, intuition, in combn. with vijjā knowledge D ii.33 = S ii.7 = 105, cp. Ps ii.150 sq. (obhāsatt̐hena, S A. on ii.7). -- 4. splendour VvA 53; DvA 71. -- kara making light, bringing light, n. light -- bringer It 108. -- karaṇa making light, illumining It 108. -- da giving light or insight Th 1, 3. -- dassana seeing light, i. e. perceiving Th 1, 422. -- pharaṇa diffusing light or diffusion of light Vbh 334; Nett 89. -- bahula good in sight, fig. full of foresight A iii.432. -- bhūta light J vi 459. -- saññā consciousness or faculty of sight or perception D iii.223; A ii.45; iii.93 -- saññin conscious of sight, i. e. susceptible to sight or insight D iii.49; M iii.3; A ii 211; iii.92, 323; iv.437; v.207; Pug 69. -- sandhi "break for the light", a slit to look through, an opening, a crack or casement Vin i.48 = ii.209 = 218; ii.172; iii.65; iv.47; J iv.310; PvA 24.

Ālokana

Ālokana (nt.) [fr. ā + lok] looking at, regarding DA i.194.

Ālokita

Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaṇ looking behind or backward), always in combn. ālokita -- vilokita in ster. phrase at D i.70 = e. g. A ii.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA i.193 (ālokitaṇ purato pekkhanaṇ vil° anudisā p.).

Āloketar

Āloketar [n. ag. to āloketi] one who looks forward or be- fore, a beholder DA i.194 (opp. viloketar).

Āloketi

Āloketi [Sk. ālokeyati, ā + lok] to look before, look at, regard, see DA i.193, 194. -- pp. ālokita (q. v.).

Ālopa

Ālopa [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. Š i. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D i.5 = A v.206; iii.176; A ii 209; iii.304; iv.318; Th 1, 1055; It 18; Pv ii.17; Pug 58; Miln 231, 406; Vism 106; DA i.80 (= vilopa -- karaṇaṇ).

Ālopati

Ālopati [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.

Ālopika

Ālopika (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A i.295; ii.206; Pug 55.

Āloḷa

Āloḷa [fr. ā + luḷ, cp. āluḷati & āloḷeti] confusion, uproar, agitation DhA i.38.

Āloḷī

Āloḷī (f.) [a + luḷ] that which is stirred up, mud, in cpd. sītāloḷī mud or loam from the furrow adhering to the plough Vin i.206.

Āloḷeti

Āloḷeti [Caus. of āluḷati, cp. āloḷeti] to confuse, mix, shake together, jumble S i.175; J ii.272, 363; iv.333; vi.331; Vism 105.

Āḷaka

Āḷaka (or °ā f.) [Dimin of aḷa (?) or of āṛā i (?). See Morris J.P.T.S. 1886, 158] -- 1. a thorn, sting, dart, spike, used either as arrow -- straightener Miln 418; DhA i.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (°sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). -- 2 a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. ii.13.

Āḷamba = āḷambara

Āḷamba = āḷambara Vv 189 = 5024. See āḷambara.

Āḷavaka

Āḷavaka (& °ika) (adj. -- n.) [= āṭavika] dwelling in forests, a forest -- dweller S ii.235. As Np. at Vism 208.

Āḷadvāraka

Āḷadvāraka (adj.) at J v.81, 82 is corrupt & should with v. l. perhaps better be read advāraka without doors. Cp. Kern, Toev. 29 (ālāraka?). J v.81 has āḷāraka only.

Āḷāra

Āḷāra (adj.) [= alāra or ulāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. °pamha with thick eyelashes Vv 6411 (= gopakhuma VvA 279); Pv iii.35 (= vellita -- dīgha -- nīla -- pamukha). Cp. alāra.

Āḷārika & °iya

Ālārika & °iya (adj. -- n.) [Sk. ālārika, of uncertain etym.] a cook D i.51 (= bhattachāraka DA i.157); J v.296 (= bhattachāraka C.); 307; vi.276 (°iya, C. °ika = sūpika); Miln 331.

Ālāhana

Ālāhana (nt.) [fr. ā + dah or dah, see dahati] a place of cremation, cemetery D i.55; J i.287 (here meaning the funereal fire) 402; iii.505; Pv ii.122; Vism 76; Miln 350; DA i.166; DhA i.26; iii.276; PvA 92, 161, 163 (= sarīrassa daḍḍha -- tṭhāna). -- Note. For ālāhana in meaning "peg, stake" see ālāna.

Ālika

Ālika at A iii.352, 384 (an°) is preferably to be read ālhika, see ālhaka.

Ālha

Ālha (nt.) = ālhaka; only at A iii.52 (udak°), where perhaps better with v. l. to be read as ālhaka. The id. p. at A ii.55 has ālhaka only.

Ālhaka

Ālhaka (m. & nt.) [Sk. ādhaka, fr. *ādha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka°). Its size is given by Bdgh. at SnA 476 as follows: "cattāro patthā ālhakāni doṇaṇ etc." -- udakālhaka S v.400; A ii.55 = iii.337; VvA 155. -- In other connections at J i.419 (aḍḍh°); iii.541 (mitaṇ ālhakena = dhañña -- māpaka -- kammaṇ kataṇ C.); Miln 229 (patt°); DhA iii.367 (aḍḍh°).

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-- thālikā a bowl of the capacity of an ālhaka Vin i. 240; A iii.369; DhA iii.370 (v. l. bhatta -- thālikā).

Ālhiya

Ālhiya (& ālhika) (adj.) [fr. *ālha, Sk. ādhya, orig. pos- sessing grain, rich in grain, i. e. wealth; semantically cp. dhañña2] rich, happy, fortunate; only in neg. anālhiya poor, unlucky, miserable M i.450; ii.178 (+ daḷidda); A iii.352 sq. (so read with v. l. BB. °ālhika for T. °ālīka; combd. with daḷidda; v. l. SS. anaddhika); J v. 96, 97 (+ daḷidda; C. na ālhika).

Āvajati

Āvajati [ā + vajati, vraj] -- 1. to go into, to or towards J iii.434; iv.49, 107. -- 2. to return, come back J v.24, 479.

Āvajjati

Āvajjati [not with Senart M Vastu 377 = ava + dhyā, but = Sk. āvrñakti ā + vrj, with pres. act. āvajjeti = Sk. āvarjayati] -- 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J i.81; ii.423; v.3; Miln 106. -- 2. to remove, upset (a vessel), pour out Vin i.286 (kumbhiṇ); J ii.102 (gloss āsiñcati). -- Caus. āvajjeti (q. v.).

Āvajjana

Āvajjana (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending; adverting the mind. -- See discussion of term at Cpd. 85, 227 (the C. derive āvajjana fr. āvaṭṭeti to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also Kvu trsl. 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). -- Ps ii.5, 120; J ii.243; Vbh 320; Miln 102 sq.; Vism 432; DA i.271.

Āvajjita

Āvajjita [pp. of āvajjati cp. BSk. āvarjita, e. g. Divy 171; Itin 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjitatta

Āvajjitatta (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps ii.27 sq.

Āvajjeti

Āvajjeti [Caus. of āvajjati] 1. to turn over, incline, bend M iii.96; J iv.56 (so read for āvijjhanto); DA i.10 (kāyaṃ). <-> 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to Cpd. 227 often paraphrased in C. by pariṇāmeti. -- J i.69, 74, 81, 89, 108, 200; Miln 297; DhA ii.96; PvA 181 (= manasikaroti). -- 3. to cause to yield A iii.27 (perhaps better āvaṭṭ°). <-> pp. āvajjita (q. v.).

Āvaṭa

Āvaṭa [Sk. āvrta, pp. of ā + vr̥] covered, veiled, shut off against, prohibited D i.97, 246; M i.381 (°dvāra); J vi.267. -- anāvaṭa uncovered, unveiled, exposed, open D i.137 (°dvāra); iii.191 (°dvāratā); S i.55; J v.213; Pv iii.64; Miln 283. Cp. āvuta2 & vy°.

Āvaṭṭa

Āvaṭṭa (adj. -- n.) [Sk. āvarta, ā + vr̥t] -- 1. turning round, winding, twisting M i.382; S i.32 (dvi -- r -- ā° turning twice); J ii.217; SnA 439 (°gangā). -- 2. turned, brought round, changed, enticed M i.381; DhA ii.153. -- 3. an eddy, whirlpool, vortex M i.461 = A ii.123 (°bhaya); Miln 122, 196, 377. -- 4. circumference J v.337; Dāvs v.24; DhA iii 184.

Āvaṭṭati

Āvaṭṭati [= āvattati] in phrase ā. vivaṭṭati to turn forward & backward Vism 504.

Āvaṭṭana

Āvaṭṭana (nt.) [fr. ā + vr̥t, cp. āvaṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J iii.494; DhA ii.153.

Āvaṭṭanā

Āvaṭṭanā (f.) [most likely for āvajjana. q. v. & see also Kvu trsl. 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

Āvaṭṭanin

Āvaṭṭanin (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M i.375, 381; A ii.190; J ii.330 = iv.471; DA i.250. -- Cp. etymologically the same, but semantically diff. āvattanin.

Āvaṭṭin

Āvaṭṭin (adj. -- n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M i.91 in neg. an° not enticed by (loc.), i. e. kāmesu. <-> Cp. āvattin.

Āvaṭṭeti

Āvaṭṭeti [ā + vatteti, Caus. of vṛt, cp. BSk. āvartayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M i.375, 381, 383, 505; A iii.27; DA i.272.

Āvatta

Āvatta1 (adj.) [pp. of āvattati] gone away to, fallen back to, in phrase hīnāyaĀvatta (see same phrase under āvattati) M i.460; S ii.50; J i.206.

Āvatta

Āvatta2 (nt.) [Sk. āvarta, of ā + vṛt, cp. āvaṭṭa[winding, turn, bent J i.70 (in a river); Nett 81 (v. l. āvaṭṭa?), 105 (°hārasampāta).

Āvattaka

Āvattaka (adj.) [āvatta + ka] turning, in dakkhiṇ° turning to the right, dextrorsal D ii.18; cp. dakkhiṇāvatta at DA i.259.

Āvattati

Āvattati [ā + vattati, of vṛt] to turn round, come to, go back, go away to, turn to; only in phrase hīnāya āvattati to turn to "the low", i. e. to give up orders & return to the world Vin i.17; M i.460; S ii.231; iv.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. <-> pp. āvatta (q. v.). Cp. āvaṭṭati.

Āvattana

Āvattana (adj. -- nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

Āvattanin

Āvattanin (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. āvaṭṭanin).

Āvattin

Āvattin (adj. -- n.) [fr. āvatta, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an°), only in neg. anāvattin not returning, a non -- returner, with °dhamma not liable to return at D i. 156; iii.132; S v.346, 357, 376, 406; M i.91; DA i.313.

Āvatthika

Āvatthika (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvapati

Āvapati [a + vap] to give away, to offer, to deposit as a pledge Miln 279.

Āvapana

Āvapana (nt.) [fr. āvapati] sowing, dispersing, offering, de-positing, scattering J i.321.

Āvara

Āvara (adj.) [fr. ā + vr̥] obstructing, keeping off from J v.325 (so to be read in ariya -- magg -- āvara).

Āvaraṇa

Āvaraṇa (adj. -- n.) [fr. ā + vr̥, cp. āvarati; BSk. āvaraṇa in pañcā āvaraṇāni Divy 378] shutting off, barring out, withstanding; nt. hindrance, obstruction, bar Vin i.84 (°ṇ karoti to prohibit, hinder); ii.262 (id.); D i.246 (syn. of pañca nīvaraṇāni); S v.93 sq.; A iii.63; J i.78 (an°); v.412 (nadiṇ °ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañcā āvaraṇāni cetaso, cp. Nd2 379), 1005 (an° -- dassāviṇ); Ps i.131 sq.; ii.158 (an°); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur° hard to withstand or oppose). -- dant° "screen of the teeth", lip J iv.188; vi.590.

Āvaraṇatā

Āvaraṇatā (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A iii 436.

Āvaraṇīya

Āvaraṇīya (adj.) [grd. fr. āvarati], M i.273; an° not to be obstructed, impossible to obstruct M iii.3; Miln 157.

Āvarati

Āvarati [ā + vr̥, cp. āvuṇāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M i.380 (dvāraṇ); Sn 922 (pot. °aye, cp. Nd1 368); DA i.235 (dvāraṇ); Dpvs i.38. -- pp. āvaṭa and āvuta2 (q. v.).

Āvalī

Āvalī (f.) [cp. Sk. āvalī & see valī] a row, range J v.69; DA i.140.

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Āvasati

Āvasati [ā + vas] to live at or in, to inhabit, reside, stay M ii.72; S i.42; Sn 43, 805, 1134; Nd1 123, 127; Nd2 133; J vi.317. -- pp. āvuttha (q. v.).

Āvasatha

Āvasatha [Sk. āvasatha, fr. ā + vas] dwelling -- place, habitation; abode, house, dwelling Vin i 226 (°āgāra restinghouse); iv.304 (= kavāṭabaddha); S i.94, 229; iv.329; Sn 287, 672; J iv.396; vi.425; Pug 51; Miln 279.

Āvaha

Āvaha (adj.) (-- °) [fr. ā + vah] bringing, going, causing Pv ii.924 (sukh°); Vv 2211 (id); Dāvs ii.37; PvA 86 (upakār°), 116 (anatt°); Sdhp 15, 98, 206.

Āvahati

Āvahati [ā + vahati] to bring, cause, entail, give S i.42 = Sn 181, 182 (āvahāti sukhaṇ metri causā); J iii.169; v. 80; Sn 823; Nd1 302; PvA 6. -- Pass. āvuyhati VvA 237 (ppr. °amāna).

Āvahana

Āvahana (adj.) (-- °) [= āvaha] bringing, causing Th 1, 519; Sn 256.

Āvahanaka

Āvahanaka (adj. -- nt) [= āvahana] one who brings VvA 114 (sukhassa).

Āva

Āva (misery, misfortune) see avā.

Āvāṭa

Āvāṭa [etym.?] a hole dug in the ground, a pit, a well D i.142 (yaññ°); J i.99, 264; ii 406; iii.286; iv 46 (caturassa); vi.10; DhA i.223; VvA 63; PvA 225.

Āvāpa

Āvāpa [if correct, fr. ā + vā2 to blow with caus. p. -- Cp. J R A S. 1898, 750 sp.] a potter's furnace DhA i.177 (read for āvāsa?), 178.

Āvāra

Āvāra [Sk. āvāra, fr. ā + vr̥] warding off, protection, guard J vi 432 (yanta -- yutta°, does it mean "cover, shield"?). <-> For cpd. khandhāvāra see khandha.

Āvāreti

Āvāreti [Sk. āvārayati, ā + Caus. of vr̥] to ward off, hold back, bar, S iv 298; Nett 99.

Āvāsa

Āvāsa [Sk. āvāsa; ā + vas] sojourn, stay, dwelling, living; dwelling -- place, residence Vin i.92; D iii.234; S iv.91; A ii 68, 168; iii.46, 262; Sn 406; Dh 73 (cp. DhA ii.77); Nd1 128; J vi.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA i.177 (āvāsaṇ ālimpeti: read āvāpaṇ); PvA 13, 14, 36; VvA 113; Sdhp 247. -- anāvāsa (n. & adj.) uninhabited, without a home; an uninhabited place A iv.345; J ii.77; Pv ii.333; PvA 80 (= anāgāra);

VvA 46. -- kappa the practice of (holding Uposatha in different) residence (within the same boundary) Vin ii.294, 300, 306; Dpvs iv.47, cp. v.18. -- palibodha the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. -- sappāyatā suitability of residence Vism 127.

Āvāsika

Āvāsika (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appld. to bhikkhus (opp. āgantuka) Vin i.128 sq.; ii.15, 170; iii. 65; v.203 sq.; M i.473; A i.236; iii.261 sq., 366; J iv.310; Pv iv.84 (= nibaddha -- vasanaka PvA 267).

Āvāha

Āvāha [ā + vah] taking in marriage, lit. carrying away to oneself, marriage D i.99; J vi.363; SnA 273, 448; DhA iv.7. Often in cpd. ā° vivāha(ka) lit. leading to (one's home) & leading away (from the bride's home), wedding feast D iii.183 (°ka); J i.452; VvA 109, 157. (v. l. °ka).

Āvāhana

Āvāhana (nt.) [ā + vshana, of vah] -- 1. = āvāha, i. e. marriage, taking a wife D i.11 (= āvāha -- karaṇa DA i. 96). -- 2. "getting up, bringing together", i. e. a mass, a group or formation, in senā° a contingent of an army J iv.91.

Āvi

Āvi (adv.) [Sk. āviḥ, to Gr. a) i/w to hear, Lat. audio (fr. *auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase āvi vā raho openly or secret A v.350, 353; Pv ii.716 = DhA iv.21 (āvī v. l.), expld. at PvA 103 by pakāsaṇaṇ pasesaṇa pakāṭavasana. Otherwise in foll. cpds. (with kar & bhū): °kamma making clear, evidence, explanation Vin ii.88; iii.24; Pug 19, 23; °karoti to make clear, show, explain D iii.121; Sn 84, 85, 349; J v.457; Pug 57; VvA 79, 150; °bhavati (°bhoti) to become visible or evident, to be explained, to get clear J i.136; Vism 287 (fnt. āvibhavissati); DhA ii.51, 82; bhāva appearance, manifestation D i.78; A iii.17; J ii.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātur.

Āvijjhati (āviñjati, āviñchati)

Āvijjhati (āviñjati, āviñchati) [ā + vijjhati of vyadh to pierce; thus recognised by Morris J P T S. 1884, 72, against Trenckner, Notes 59 (to piñj) & Hardy Nett. Ind. = vicchāy] -- 1. to encircle, encompass, comprise, go round, usually in ger. āvijjhitvā (w. acc.) used as prep. round about, near J i.153 (khettaṇ), 170 (pokkharāṇi); DA i.245 (nagaraṇ bahi āvijjhitvā round the outer circle of the town). Ordinarily = go round (acc.) at J iv.59 (chārika -- puñjaṇ). -- 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin iii.127 (daṇḍaṇ āviñji); M iii.141 (matthena āviñjati to churn); J i.313; v.291 (cakkāṇ, of a potter's wheel); SnA 481 (T. āviñj°, v. l. āvijjh°; see āracaya°); DhA ii.277 (āviñchamāna T.; v. l. āsiñciy°, āvajiy°, āgañch°). -- 3. to resort to, go to, approach, incline to S iv.199 (T. āviñch°; v. l. avicch° & āviñj°); Nett 13. - 4. to arrange, set in order J ii.406. <-> 5. to pull (?) A iv.86 (kaṇṇasotani āvijjeyyāsi, v. l. āvijj°, āviñj°, āvicc°, āviñch°; cp. Trenckner, Notes 59 āviñjati "to pull"). -- pp. āviddha (q. v.).

Āvijjhana

Āvijjhana (so for āviñchana & āviñjana) (adj. -- n.) [fr. āvijj- hati, lit. piercing through, i. e. revolving axis] -- 1. (= āvijjhati 2) swinging round, hanging loose, spinning in āvijjhana -- rajju a loose, rope, esp. in mythology the swinging or whirling rope by which Sakka holds the world's wheel or axis, in the latter sense at DhA ii.143 (T. āviñch° (v. l. āvijj°) = iii.97, 98 (where āviñjanatṭhāna for °rajju). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin ii.120, 148; J v.298, 299 (T.

āviñj°, v. l. āvicch° & āvijj°. -- 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 (°rasa, T. āviñj°, v. l. āviñch°; or is it "encompassing"? = āvijjhati 1 ?); Vism 444 (āviñjanarasa). -- 3. (cp. āvijjhati 5) pulling, drawing along Vin iii.121 (= ākaḍḍhanā nāma).

Āvijjhanaka

Āvijjhanaka (nt.) [fr. āvijjhati in meaning 2] whirling round, that which spins round, the whirling -- round wheel (or pole) of the world (cp. the potter's wheel), the worldaxis DhA ii.146 (T. āviñch°).

Āviddha

Āviddha [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, crooked Av. S i.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J iv.6 (cakkaj = kumbhakāra -- cakkam iva bhamati C.); v.291. What does an -- āviddha at PvA 135 mean?

Āvila

Āvila (adj.) [is it a haplological contraction from ā + vi + lul to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A i.9; iii.233; J v.16, 90 (ābila); Nd1 488 (+ lulita), 489; ThA 251; DA i.226. More frequent as anāvila undisturbed, clean, pure, serene D i.76; S iii. 83; iv.118; A i.9; iii.236; Sn 160; Dh 82, 413; J iii. 157; Miln 35; VvA 29, 30; ThA 251.

Āvilati

Āvilati [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ lulati).

Āvilatta

Āvilatta (nt.) [abstr. fr. āvila] confusion, disturbance, agitation Sn 967; Nd1 488.

Āvisati

Āvisati [ā + vīś] to approach, to enter Vin iv.334; Sn 936 (aor. āvisi); J iv.410, 496; Vism 42.

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Āvuṇāti

Āvuṇāti [in form = *avṛṇoti, ā + vṛ, cp. āvarati, but in meaning = *āvayati, ā + vā to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J i.430; iii.35; v.145; vi.105. -- Caus. II. āvuṇāpeti J iii.218 (sūle). -- pp. āvuta1 (q. v.), whereas the other pp. āvaṭa is the true derivative of ā + vṛ.

Āvuta

Āvuta [pp. of āvuṇāti in meaning of Sk. āvayati, the corresponding Sk. form being ā + uta = ota] -- 1. strung upon, tied on, fixed on to D i.76 (suttaṇ); ii.13 (id.); A i.286 (tantāvutaṇ web); J iii.52 (valliya); vi.346 (suttakena); DA i.94 (°sutta). -- 2. impaled, stuck on (sūle on the pale) J i.430; iii.35; v.497; vi.105; PvA 217, 220.

Āvuta = Āvaṭa

Āvuta2 = Āvaṭa (see āvuṇāti & āvuta1) covered, obstructed, hindered It 8 (mohena); also in phrase āvuta nivuta ophuta etc. Nd1 24 (t) = Nd2 365 = DA i.59.

Āvuttha

Āvuttha [pp. of āvasati] inhabited D ii.50 (an°); S i.33.

Āvudha

Āvudha (nt.) [Vedic āyudha, fr. ā + yudh to fight] an instrument to fight with, a weapon, stick etc. D iii 219; M ii.100; A iv.107, 110; Sn 1008; J i.150; ii.110; iii. 467; iv.160, 283, 437; Nd2 on Sn 72; Miln 8, 339; DhA ii.2; iv.207; SnA 225, 466 (°jīvika = issattha). See also āyudha.

Āvuyhamāna

Āvuyhamāna ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

Āvuso

Āvuso (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmant, with v for y as frequently in Pāli, e. g. āvudha for āyudha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhavaṇ and bhavanto. -- Vin ii.302; D i.151, 157; ii.8; SnA 227; DhA i.9; ii.93; PvA 12, 13, 38, 208.

Āveṭhana

Āveṭhana (nt.) [ā + veṭhana, veṭ] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbeṭhana, lit. rolling up and rolling down, ravelling & unravelling), 231 (°viniveṭhana).

Āveṭhita

Āveṭhita [pp. of āveṭheti, ā + veṭ, cp. āvedhikā] turned round, slung round or over J iv.383 sq. (v. l. āvedhita & āveḷita, C. expls. by parivattita).

Āveṇi

Āveṇi (adj) (-- °) [according to Trenckner, Notes 75 fr. ā + vinā "Sine quā non", but very doubtful] special, peculiar, separate Vin ii.204 (°uposatha etc.); J i.490 (°sangha -- kammāni).

Āveṇika

Āveṇika (adj.) [fr. āveṇi; cp. BSk. āveṇika Av. Ś i.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S iv.239; A v.74 sq.; Vism 268; VvA 112 (°bhāva peculiarity, specialty), KhA 23, 35.

Āveṇiya

Āveṇiya (adj.) = āveṇika Vin i.71; J iv.358; vi.128.

Āvedha

Āvedha [cp. Sk. āviddha, ā + pp. of vyadh] piercing, hole, wound J ii.276 (v. l. aveddha; C. = viddha -- ṭṭhāne vaṇa).

Āvedhika

Āvedhika (adj. f. scil. pannā) [ā + vedhaka of āvedha, vyadh, but confused with āveṭh° of ā + veṭṭ, cp. āveṭhana & nibbedhaka] piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + vyadh, but takes its meaning from āveṭheti), discrimination, thinking over J ii.9 (+ nibbedhikā, v. l. for both ṭh).

Āveḷa

Āveḷa (adj. & °ā f.) [not with Müller P.Gr. 10, 30, 37 = Sk. āpīḍa, but fr. ā + veṭṭh to wind or turn round, which in P. is represented by āveṭheti as well as āvijjhati; ḷ then standing for either ḍh (ṭh) or dh (āvedha, q. v.). There may have been an analogy influence through vell to move to and fro, cp. āveḷita. Müller refers to āveḷa rightly the late dial. (Prk.) āmela] -- 1. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J i.12, 95, 501. <-> 2. (f.) a garland or other ornament slung round & worn over the head Vv 362 (kañcan°; = āveḷa -- pilandhana VuA 167). See āveḷin.

Āvelita

Āvelita (l?) [pp. of ā + vell, cp. āveḷa & BSk. āviddha curved, crooked Av. Š i.87, Lal. V. 207] turned round, wound, curved J vi.354 (°singika with curved horns, v. l. āvellita).

Āveḷin

Āveḷin (adj.) [fr. āveḷā] wearing garlands or other head- ornaments, usually in f. °inī J v.409 (= kaṇṇālankārehi yuttā C.); Vv 302 (voc. āvelinī, but at id. p. 482 āveline), 323; VvA 125 (on Vv 302 expls. as ratana -- maya -- pupphā <-> āveḷavatī).

Āvesana

Āvesana (nt.) [fr. āvisati] entrance; workshop; living -- place, house Vin ii 117 (°vitthaka, meaning?); M ii 53; Pv ii.915.

Āsa

Āsa1 contr. -- form of aṇsa in cpd. koṭṭhāsa part., portion etc.: see aṇsa1. Can we compare BSk. āsapātrī (see next).

Āsa

Āsa3 [Sk. āśa] food, only in cpd. pātarāsa morning food, breakfast Sn 387 (pāto asitabbo ti pātar -- āso piṇḍapātassā etaṇ nāmaṇ SnA 374); DhA iv.211; see further ref. under pātar; and pacchā -- āsa aftermath S i.74. Can we compare BSk. āsa -- pātrī (vessel) Divy 246? Der. fr. āsa is āśaka with abstr. ending āśakattaṇ "cating", food, in nānā° various food or na + anāsak°) Sn 249. See also nirāsa, which may be taken either as nir + *āśa or nir + *āsā.

Āsa

Āsa3 the adj. form of āsā (f.), wish, hope. See under āsā.

Āsa

Āsa⁴ archaic 3rd sg. perf. of atthi to be, only in cpd. itihāsa = iti ha āsa "thus it has been".

Āsaṇsa

Āsaṇsa (adj.) [of *āśaṇsā, see next] hoping, expecting something, longing for A i.108 = Pug 27 (expld. by Pug A 208 as "so hi arahattaṇ āsaṇsati patthetī ti āsaṇso"); SnA 321, 336. Cp. nir°.

Āsaṇsati

Āsaṇsati [for the usual āsiṇsati, ā + śaṇs] to expect, hope for, wish Pug A 208 (= pattheti). See also āsamāna.

Āsaṇsā

Āsaṇsā (f.) [from ā + śaṇs] wish, desire, expectation, hope J iv.92. -- Cp. nirāsaṇsa.

Āsaṇsuka

Āsaṇsuka (adj.) [fr. āsaṇsā] full of expectation, longing, hankering after, Th 2, 273 (= āsiṇsanaka ThA 217; trsl. "cadging").

Āsaka

Āsaka (adj.) [of āsa²] belonging to food, having food, only in neg. an° fasting S iv.118; Dh 141 (f. ā fasting = bhatta -- paṭikkhepa DhA iii.77); J v.17; vi.63.

Āsakatta

Āsakatta (nt.) [abstr. fr. āsaka] having food, feeding, in an° fasting Sn 249 (= abhojana SnA 292).

Āsankati

Āsankati [ā + śank] to be doubtful or afraid, to suspect, distrust, J i.151 (pret. āsankittha), 163 (aor. āsanki); ii. 203; SnA 298. -- pp. āsankita (q v.),

Āsankā

Āsankā (f.) [Sk. āśankā fr. ā + śank] fear, apprehension, doubt, suspicion J i.338; ii.383; iii.533; vi.350, 370; DhA iii.485; VvA 110. -- Cp. sāsanka & nirāsanka.

Āsankita

Āsankita (adj.) [pp. of āsankati] suspected, in fear, afraid, apprehensive, doubtful (obj. & subj.) Miln 173, 372 (°parisankita full of apprehension and suspicion); DhA i.223; VvA 110. -- Cp. ussankita & parisankita.

Āsankin

Āsankin (-- °) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bhedā°); J iii.192 (id.).

Āsanga

Āsanga [ā + sanga fr. sañj to hang on, cp. Sk. āsanga & āsakti] -- 1. adhering, clinging to, attachment, pursuit J iv.11. -- 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in (-- °); usually in cpd. uttarāsanga a loose (hanging) outer robe e. g. Vin i.289; S iv.290; PvA 73; VvÁ 33 (suddh°), 51 (id.).

Āsangin

Āsangin (adj.) [fr. āsanga] hanging on, attached to J iv.11.

Āsajja

Āsajja (indecl.) [ger. of āsādeti, Caus. of āsīdati, ā + sad; Sk. āsādyā] -- 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. "near" (cp. āsanna) Sn 418 (āsajja naṇ upāvisi he came up near to him), 448 (kāko va selaṇ ā. nibbijjāpema Gotamaṇ; J ii.95; vi.194; Miln 271. -- 2. put on to (lit. sitting or sticking on), hitting, striking S i.127 (khaṇuṇ va urasā ā. nibbijjapetha Gotamā "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" trsl. p. 159; C. expls. by paharivā, which comes near the usual paraphrase ghaṭṭetvā) <-> 3. knocking against or "giving one a setting -- to", insulting, offending, assailing D i.107 (ā. ā. avocāsi = ghaṭṭetvā DA i.276); A iii.373 (tādisaṇ bhikkhuṇ ā.); J v.267 (isiṇ ā. Gotamaṇ; C. p. 272 āsādetvā); Pv iv.710 (isiṇ ā. = āsādetvā PvA 266). -- 4. "sitting on", i. e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M i.250; D iii.258 = A iv.236 (dānaṇ deti); Vv 106 (dānaṇ adāsiṇ; cp. VvA 55 samāgantvā). See āsada, āsādeti, āsīdeti, āsajjana.

Āsajjana

Āsajjana (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin ii.203 (°ṇ Tathāgataṇ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajja naṇ); S i.114 (apuññaṇ pasavi Māro āsajjanaṇ Tathāgataṇ; trsl. "in seeking the T. to assail"); J v.208.

Āsati

Āsati [from as] to sit DA i.208; h. sg. āsi S i.130. - pp. āsīna (q. v.).

Āsatta

Āsatta1 [pp. of ā + sañj] (a) lit. hanging on, in phrase kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M i.120; J i.5. -- (b) fig. attached to, clinging to J i. 377 (+ satta lagga; ThA 259 (an°)).

Āsatta

Āsatta2 [pp. of ā + śap] accursed, cursed J v.446 (an°).

Āsatti

Āsatti (f.) [ā + sañj] attachment, hanging on (w. loc.), dependence, clinging Vin ii.156 = A i.138; S i.212; Sn 777 (bhavesu); Nd1 51, 221; Nett 12, 128. -- Cp. nirāsattin.

Āsada

Āsada [ā + sad; cp. āsajja & āsādeti] -- 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin ii.195 = J v.336 (mā kuñjara nāgam āsado); M i.326 (metaṇ āsado = mā etaṇ āsado do not meddle with this, lit., be not this any affair); J i 414 (cakkāṇ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); vi.528 (interpreted as ankusa a hook, i. e. means of getting something). -- 2. (as adj.) in phrase durāsada hard to sit on, i. e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J vi.272; Vv 5016 (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado VvA 213); Miln 21; Dpvs v.21; vi.38; Sdhp 384.

Āsana

Āsana (nt.) [from āsati] sitting, sitting down; a seat, throne M i.469; Vin i.272 (= pallankassa okāsa); S i.46 (ek° sitting alone, a solitary seat); A iii.389 (an° without a seat); Sn 338, 718, 810, 981; Nd1 131; J iv.435 (āsān' ūdaka -- dāyīn giving seat & drink); v.403 (id.); vi.413; DhA ii.31 (dhamm° the preacher's seat or throne); SnA 401; PvA 16, 23, 141. -- ābhīhara gift or distinction of the seat J i.81. -- ūpagata endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). -- paññāpaka one who appoints seats Vin ii.305. -- paṭikkhitta one who rejects all seats, or objects to sitting down D i.167; A i.296; ii.206; Pug 55. -- sālā a hall with seating accommodation Vism 69; DhA ii. 65; iv.46.

Āsana

Āsana2 (?) eating Vism 116 (visam°, cp. visam -- āsita Miln 302). See, however, māšana.

Āsanaka

Āsanaka (nt.) [āsana + ka] a small seat Vv 15.

Āsanika

Āsanika (adj.) [fr. āsana] having a seat; in ek° sitting by oneself Vism 69.

Āsandi

Āsandi (f.) [fr. ā + sad] an extra long chair, a deck -- chair Vin i.192; ii.142, 163, 169, 170; D i.7 (= pamāṇātikkant' āsanaṇ DA i.86), 55 = M i.515 = S iii.307 (used as a bier) A i.181; J i.108. See note at Dial. i.11.

Āsandikā

Āsandikā (f.) fr. āsandi] a small chair or tabouret Vin ii. 149; KhA 44.

Āsanna

Āsanna (adj.) [pp. of ā + sad, see āsīdati] near (cp. āsajja1), opp. dūra J ii.154; DhA ii 91; PvA 42, 243.

Āsappanā

Āsappanā (fr.) [fr. + srp] lit. "creeping on to", doubt, mistrust, always combd. with parisappanā Nd3 1; Dhs 1004 (trsl. "evasion", cp. Dhs trsl. p 116), 1118, 1235; DA i.69.

Āsabha

Āsabha [the guṇa -- and compn. form of usabha, corresponding to Sk. āṣabha > ṛṣabha, see usabha] (in compn.) a bull, peculiar to a bull, bull -- like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tār° Sn 687; nar° Sn 684, 696; āsabha -- camma bull's hide J vi. 453 (v. l. usabha°). -- ṭṭhāna (as āsabhanṭhāna) "bull's place", first place, distinguished position, leadership M i.69; S ii.27; A ii.8 (C. seṭṭha -- ṭṭhāna uttama -- ṭṭhāna); iii.9; v.33 sq.; DA i. 31; KhA 104.

Āsabhin

Āsabhin (adj.) [fr. āsabha] bull -- like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase °ṇ vācaṇ bhāsati "speak the lordly word" D ii.15, 82; M iii.123j J i.53; DA i.91; cp. Dāvs i.28 (nicchārayi vācaṇ āsabhiṇ).

Āsamāna

Āsamāna (adj.) [ppr. of āsaṇsati or āsiṇsati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 846 (kiṇ ā = kiṇ paccāsiṇ santo VvA 336); Pv iv.124 (= āsiṇsamāna patthayamana PvA 226).

Āsaya

Āsaya [ā + śī, cp. in similar meaning & derivation anusaya. The semantically related Sk. āśraya from ā + śri is in P. represented by assaya. Cp. also BSk. āśayataḥ intentionally, in earnest Divy 281; Av. Ś ii.161] -- 1. abode, haunt, receptacle; dependence on, refuge, support, condition S i.38; Vin iii.151; J ii.99; Miln 257; VvA 60; PvA 210; jal° river VvA 47; Pgdp 80; adj. depending on, living in (-- °) Miln 317; Nd1 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya. -- 2. (fig.) inclination, intention, will, hope; often combd. & compared with anusaya (inclination, hankering, disposition), e. g. at Ps i. 133; ii.158; Vbh 340; Vism 140 (°posana); PvA 197. <-> SnA 182 (°vipatti), 314 (°suddhi), KhA 103 (°sampatti). Cp. nirāsaya. -- 3. outflow, excretion Pv iii.53 (gabbh° = gabbha -- mala PvA 198); Vism 344.

Āsayati

Āsayati [ā + śī; lit. "lie on", cp. Ger. anliegen & Sk. āśaya = Ger. Angelegenheit] to wish, desire, hope, intend J iv.291 (grd. āsāyana, gloss esamāna). See āsaya.

Āsava

Āsava [fr. ā + sru, would corresp. to a Sk. *āsrava, cp. Sk. āsrāva. The BSk. āśrava is a (wrong) sankritisation of the Pāli āsava, cp. Divy 391 & kṣīṇāśrava] that which

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flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin iv.110 (four kinds); B. on D iii.182 (five kinds) DhsA 48; KhA 26; J iv.222; vi.9. -- 2. discharge from a sore, A i.124, 127 = Pug 30. -- 3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befuddle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see Cpd. 227. See also discussion of term āsava (= āsavanti ti āsavā) at DhsA 48 (cp. Expositor pp. 63 sq). See also Cpd. 227 sq., & especially Dhs trsl. 291 sq. -- The 4 āsavas are kām°, bhav°, diṭṭh°, avijj°, i. e. sensuality, rebirth (lust of life), speculation and ignorance. -- They are mentioned as such at D ii.81, 84, 91, 94, 98, 123, 126; A i.165 sq., 196; ii.211; iii.93, 414; iv.79; Ps i.94, 117; Dhs 1099, 1448; Nd2 134; Nett 31, 114 sq. -- The set of 3, which is probably older (kāma°, bhava°, avijjā°) occurs at M i. 55; A i.165; iii.414; S iv.256; v.56, 189; It 49; Vbh 364. For other connections see Vin i.14 (anupādāya āsavehi cittani vimuccīṇsu), 17, 20, 182; ii.202; iii.5 (°samudaya, °nirodha etc.); D i.83, 167; iii.78, 108, 130, 220, 223, 230, 240, 283; M i.7 sq., 23, 35, 76, 219, 279, 445

(°thāniya); ii.22; iii.72, 277; S ii.187 sq. (°ehi cittaṃ vimucci); iii.45 (id.); iv.107 (id.), 20; v.8, 28, 410; A i.85 sq. (vaḍḍhanti), 98, 165 (°samudaya, °nirodha etc.), 187; ii.154 (°ehi cittaṃ vimuttaṃ), 196; iii.21, 93 (°samudaya, °nirodha etc.), 245, 387 sq., 410, 414; iv.13, 146 (°pariyādāna end of the ā.), 161 (°vighāta -- pariḷāha); v.70, 237; Th 2, 4, 99, 101 (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, 749, 915, 1100; Dh 93, 253, 292; Nd1 331 (pubb°); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhsA 48; ThA 94, 173; KhA 26; DA i 224; Sdhp 1; Pgdp 65 (piyāsava -- surā, meaning?). Referring specially to the extinction (khaya) of the āsavas & to Arahantship following as a result are the foll. passages: (1) āsavānaṃ khaya D i.156; S ii.29, 214; iii 57, 96 sq., 152 sq.; iv.105, 175; v.92, 203, 220, 271, 284; A i.107 sq., 123 sq., 232 sq., 273, 291; ii.6, 36, 44 sq., 149 sq., 214; iii 69, 114, 131, 202, 306, 319 sq.; iv.83 sq., 119, 140 sq., 314 sq.; v.10 sq., 36, 69, 94 sq., 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA i.224; cp. °parikkhaya A v 343 sq. See also arahatta formula C. -- (2) khīṇāsava (adj.) one whose Āsavas are destroyed (see khīṇa) S i.13, 48, 53, 146; ii 83, 239; iii.199, 128, 178; iv.217; A i 77, 109, 241, 266; iv.120, 224, 370 sq.; v 40, 253 sq.; Ps ii 173; cp. parikkhīṇā āsavā A iv.418, 434, 451 sq.; āsavakhīṇa Sn 370. -- (3) anāsava (adj.) one who is free from the āsavas, an Arahant Vin ii.148 = 164; D iii.112; S i 130; ii.214, 222; iii.83; iv.128; A i.81, 107 sq., 123 sq., 273, 291; ii.6, 36, 87, 146; iii.19, 29, 114, 166; iv.98, 140 sq., 314 sq., 400; A v.10 sq., 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th i.100; It 75; Nd2 44; Pv ii.615; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9. Cp. nirāsava ThA 148. -- Opp. sāsava S iii 47; v.232; A i.81 v.242; Dhs 990; Nett 10; Vism 13, 438.

Āsavati

Āsavati [ā + sru, cp. Sk. āsravati; its doublet is assavati] to flow towards, come to, occur, happen Nett 116.

Āsasāna

Āsasāna [either grd. for *āsaṃsāna or contracted form of ppr. med. of āsaṃsati (= āsiṃsati) for *asaṃsamāna] hoping, wishing, desiring, longing for Sn 369 (an°; SnA 365 however reads āsayāna), 1090; Th 1, 528; J iv.18 (= āsiṃsanto C.), 381; v.391 (= āsiṃsanto C.). See anāsasāna, āsaṃsati, āsamāna & āsayāna.

Āsā

Āsā (f.) [cp. Sk. āśaḥ f.] expectation, hope, wish, longing, desire; adj. āsa (-- °) longing for, anticipating, desirous of Vin i.255 (°avacchedika hope -- destroying), 259; D ii. 206; iii.88; M iii.138 (āsaṃ karoti); A i.86 (dve āsā), 107 (vigat -- āso one whose longings have gone); Sn 474, 634, 794, 864; J i.267, 285; v.401; vi.452 (°chinnā = chinnāsa C.); Nd1 99, 261, 213 sq; Vv 3713 (perhaps better to be read with v. l. SS ahaṃ, cp. VvA 172); Pug 27 (vigat° = arahattāsāya vigatattā vigatāso Pug A 208); Dhs 1059 (+ āsiṃsanā etc.), 1136; PvA 22 (chinn° disappointed), 29 (°ābhībhūta), 105; Dāvs v.13; Sdhp 78, 111, 498, 609.

Āsāṭikā

Āsāṭikā (f.) [cp. Mārāṭhi āsāḍī] a fly's egg, a nit M i.220 sq.; A v.347 sq., 351, 359; Nett 59; J iii.176.

Āsādeti

Āsādeti [Caus. of āsīdati, ā + sad; cp. āsajja & āsanna] - 1. to lay hand on, to touch, strike; fig. to offend, assail, insult M i.371; J i.481; v.197; aor. āsādesi Th 1, 280 (mā ā. Tathāgate); ger. āsādetvā J v.272; Miln 100, 205 (°ayitvā); PvA 266 (isiṃ), āsādiya J v.154 (āsādiya metri causa; isiṃ, cp. āsajja3), & āsajja (q. v.); infin. āsāduṃ J v.154 & āsādituṃ ibid.; grd. āsādanīya Miln 205; VvA 213 (an°). -- 2. to come near to (c. acc.), approach, get J iii.206 (khuracakkaṃ).

Āsāḷhā & Āsāḷhi

Āsālāhā & Āsālāhī (f.) [Sk. āṣāḍha] N. of a month (June- July) and of a Nakkhatta; only in compn. as Āsālāha° & Āsālāhi°, viz. °nakkhatta J i.50; SnA 208; °puṇṇamā J i.63; DhA i.87; SnA 199; VvA 66; PvA 137; °māsa SnA 378 (= vassūpanāyikāya purimabhāge A.); VvA 307 (= gimhānaṇ pacchimo māso).

Āsāvati

Āsāvati (f.) N. of a creeper (growing at the celestial grove Cittalatā) J iii.250, 251.

Āsāsati

Āsāsati [cp. Sk. āśāsati & āśāsti, ā + śās] to pray for, expect, hope; confounded with śaṇs in āsaṇsati & āsiṇsati (q. v.) & their derivations. -- pp. āsiṭṭha (q. v.).

Āsi & Āsiṇ

Āsi & Āsiṇ 3rd & 1st sg. aor. of atthi (q. v.).

Āsiṇsaka

Āsiṇsaka (adj.) [fr. ā + siṇsati, cp. āsaṇsā] wishing, aspiring after, praying for Miln 342.

Āsiṇsati

Āsiṇsati [Sk. āśaṇsati, ā + śaṇs, cp. also śās & āsāsati, further abhisāṇsati, abhisīṇsati & āsaṇsati] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) S i.34, 62; Sn 779, 1044, 1046 (see Nd2 135); J i.267; iii.251; iv.18; v.435; vi.43; Nd1 60; Mhvs 30, 100; VvA 337; PvA 226 (ppr. āsiṇsamāna for āsamāna, q. v.).

Āsiṇsanaka

Āsiṇsanaka (adj.) [fr. āsiṇsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaṇsuka Th 2, 273).

Āsiṇsanā

Āsiṇsanā (f.) [abstr. fr. ā + śaṇs, cp. āsiṇsati] desire, wish, craving J v.28; Dhs 1059, 1136 (+ āsiṇsitatta). As āsīsanā at Nett 53.

Āsiṇsaniya

Āsiṇsaniya (adj.) [grd. of āsiṇsati] to be wished for, desirable Miln 2 (°ratana).

Āsikkhita

Āsikkhita [pp. of ā + śikṣ, Sk. āśīkṣita] sohooled, instructed PvA 67, 68.

Āsiṇcati

Āsiṇcati [ā + sic, cp. abhisīṇcati & avasiṇcati] to sprinkle, besprinkle Vin i.44; ii.208; J iv.376; Vv 796 (= siṇcati VvA 307); PvA 41 (udakena), 104, 213 (ger. °itvā). <-> pp. āsitta (q. v.). Cp. vy°.

Āsiṭṭha

Āsiṭṭha [pp. of āsāsati, Sk. āsiṣṭa] wished or longed for PvA 104.

*Āsita

*Āsita1 [= asita1?] "having eaten", but probably māsita (pp. of mṛś to touch, cp. Sk. mṛśita, which is ordinarily in massita), since it only occurs in combns. where m precedes, viz. J ii.446 (dumapakkani -- m -- asita, where C. reading is māsita & expln. khāditvā asita (v. l. āsita) dhāta); Miln 302 (visam -- āsita affected with poison = visamāsita).

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Cp. also the form māsi(n) touching, eating at J vi.354 (tiṇa°, expld. by C. as khādaka). -- āsita at J v.70 is very doubtful, v. l. āsina & asita; C. expls. by dhāta suhita p. 73.

*Āsita

*Āsita2 [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS bhāsita (-- vādana etc.).

Āsitta

Āsitta [pp. of āsiṇcati, Sk. āsikta] sprinkled, poured out, anointed J v.87; Pug 31; Miln 286; DhA 307; DhA i.10; VvA 69.

Āsittaka

Āsittaka (adj.) [āsitta + ka] mixed, mingled, adulterated Vin ii.123 (°ūpadhāna "decorated divan"?); ThA 61, 168 (an° for asecanaka, q. v.).

Āsītika

Āsītika (adj.) [fr. asīta] 80 years old M ii.124; J iii.395; SnA 172.

Āsītika

Āsītika (m.) [etym.? Cp. BSk. āsītakī Lal. V. 319] a certain plant M i 80 = 245 (°pabba).

Āsīdati

Āsīdati [cp. Sk. āsīdati, ā + sad] -- 1. to come together, lit. to sit by D i.248 (v. l. BB ādisitvā for āsīditvā, to be preferred?). -- 2. to come or go near, to approach (w. acc.), to get (to) A iii.69 (āsīvisaṇ), 373 (na sādthurūpaṇ āsīde, should perhaps be read without the na); J iv.56. -- 3. to knock against, insult, offend attack J v. 267 (Pot. āsīde = pharusa -- vacanehe kāyakammena vā gbaṭṭento upagaccheyya C.). -- pp. āsanna (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

Āsīna

Āsīna (adj.) [pp. of ās, see āsati] sitting S i.195 = Nd2 136; Sn 1105, 1136; Dh 227, 386; J i.390; iii.95; v. 340; vi.297; Dāvs ii.17.

Āsīyati

Āsīyati [etym. doubtful; Trenckner Miln p. 422 = ā + śyā to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, P. Gr. 40 same with meaning "cool oneself"; Morris' J.P. T. S. 1884, 72 as ā + śrā or śrī to become ripe, come to perfection, evidently at fault because of śrā etc. not found in Sk. More likely as a Pass. formation to be referred to ā + śī as in āsaya, i. e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati uḍake āsīyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

Āsīvisa

Āsīvisa Derivation uncertain. The BSk. āsīviṣa (e. g. Jtm 3161) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin iv.108; S iv.172; A ii.110; iii. 69; J i.245; ii.274; iv.30, 496; v.82, 267; Pug 48; Vism 470 (in comp.); DhA i.139; ii.8, 38; SnA 334, 458, 465; VvA 308.

Āsīsanā

Āsīsanā see āsiṣanā.

Āsu

Āsu expletive particle = assu³ J v.241 (v. l. assu; nipāta- mattaṇ C. p.243).

Āsuṇ

Āsuṇ 3rd pl. aor. of atthi.

Āsumbhati

Āsumbhati (& Āsumhati) [ā + śumbh to glide] to bring to fall, throw down or round, sling round Vin iv.263, 265; Vv 5011 (°itvāna); J iii.435 (aor. āsumhi, gloss khipi).

Āsevati

Āsevati [ā + sev] to frequent, visit; to practise, pursue, indulge, enjoy A i.10; Sn 73 (cp. Nd2 94); Ps ii.93 (maggāṇ). -- pp. āsevita.

Āsevana

Āsevana (nt.) & āsevanā (f.) [fr. āsevati] -- 1. practice, pursuit, indulgence in Vin ii.117; PvA 45. -- 2. succession, repetition Dhs 1367; Kvu 510 (cp. trsl. 294, 362); Vism 538.

Āsevita

Āsevita [pp. of āsevati] frequented, indulged, practised, enjoyed J i.21 (v.141; āsevita -- nisevita); ii.60; Sdhp 93, 237.

Āha

Āha [Vedic āha, orig. perfect of ah to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said", he spoke, also spoke to somebody (w.

acc.), as at J i.197 (cullalohitaṇ āha). Usually in 3rd person, very rarely used of 2nd person, as at Sn 839, 840 (= kathesi bhaṇasi Nd 188, 191). -- 3rd sg. āha Vin ii.191; Sn 790 (= bhaṇati Nd1 87), 888; J i.280; iii.53 and freq. passim; 3rd pl. āhu Sn 87, 181; Dh 345; J i.59; SnA 377, and āhaṇsu J i.222; iii.278 and freq.

Āhacca

Āhacca1 ger. of āhanati.

Āhacca

Āhacca2 (adj.) [grd. of āharati, corresponding to a Sk. *āhṛtya] 1. (cp. āharati1) to be removed, removable, in °pādaka -- pīṭha & °mañca a collapsible bed or chair, i e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin) Vin ii.149 (cp. Vin Texts iii.164 n. 5); iv.40, 46 (def. as "aṇḍe vijjhitaṃ ṭhito hoti" it stands by means of a perforated limb), 168, 169. -- 2. (cp. āharati2) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M iii.139; DhsA 9, & in cpds. °pada a text quoted from Scripture), tradition Miln 148 (°ena by reference to the text of the Scriptures); °vacana a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of suttan).

Āhaṭa

Āhaṭa [pp. of āharati] brought, carried, obtained Vin i.121; iii.53; D ii.180 (spelt āhata); J iii.512 (gloss ānīta); Dāvs i.58.

Āhata

Āhata [pp. of āhanati] struck, beaten, stamped; afflicted, affected with (-- °) Vin iv.236 = D iii.238 (kupito anattamano āhata -- citto); Vin i.75, 76; S i.170 (tilak°, so read for tilakā -- hata, affected with freckles, C. kāḷa -- setādi vaṇṇehi tilakehi āhatagatta, K. S. p. 318); J iii 456; Sdhp 187, 401.

Āhataka

Āhataka [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin iv.224 (in def. of kammakāra, as bhaṭaka + ā).

Āhanati

Āhanati [ā + han] to beat, strike, press against, touch ppr. āhananto Miln 21 (dhamma -- bheriṇ); Dāvs iv.50. <-> ger. āhacca touching M i.493; J i.330; vi 2, 200; Sn 716 = uppīletva SnA 498; Vism 420. -- pp. āhata (q. v.). 1st sg. fut. āhañhi Vin i.8; D ii.72, where probably to be read as āhañh' (= āhañhaṇ). See Geiger, P.Gr. § 153, 2.

Āhanana

Āhanana (nt.) [fr. ā + han] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = DhsA 114 (cp. Expos. 151); Vism 515 (id.).

Āharaṇa

Āharaṇa (adj. -- n.) [fr. āharati] to be taken; taking away; only in phrase acorāharaṇo nidhi a treasure not to be taken by thieves Miln 320; Kh viii.9; KhA 224; Sdhp 589.

Āharaṇaka

Āharaṇaka [āharaṇa + ka] one who has to take or bring, a messenger J ii.199; iii.328.

Āharati

Āharati [ā + hr] -- 1. to take, take up, take hold of, take out, take away M i.429 (sallaṇ); S i 121; iii.123; J i.40 (ger. āharitvā "with"), 293 (te hattaṇ); Nd2 540c (puttamaṇsaṇ, read āhāreyya?); Pv ii.310; DA i.186, 188 <-> 2. to bring, bring down, fetch D ii.245; J iv 159 (nāvaṇ; v. l. āhāhitvā); v.466; VvA 63 (bhattaṇ); PvA 75. <-> 3. to get, acquire, bring upon oneself J v.433 (padosaṇ); DhA ii.89. -- 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M i.395 (kaṭhalaṇ mukhe ā.; also inf. āhattuṇ); Th 1, 1156 (pāpacitte ā.; Mrs. Rh. D. Brethren ver. 1156, not as "accost" p. 419, n.). -- 5. to assault, strike, offend (for pāhari?) Th 1, 1173. -- 6. (fig.) to take up, fall or go back on

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(w. acc.), recite, quote, repeat (usually with desanaṇ & dasseti of an instructive story or sermon or homily) J iii.383 (desanaṇ), 401; v.462 (vatthuṇ āharitvā dassesi told a story for example); SnA 376; PvA 38, 39 (atitaṇ), 42, 66, 99 (dhamma -- desanaṇ). See also payirudāharati. <-> pp. āhaṭa (q. v.). -- Caus. II. āhārapeti to cause to be brought or fetched; to wish to take, to call or ask for J iii.88, 342; v.466; PvA 215.

Āharima

Āharima (adj.) [fr. āharati] "fetching", fascinating, captiv- ating, charming Vin iv.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

Āhariya

Āhariya [grd. of āharati] one who is to bring something J iii.328.

Āhavana & Āhavanīya

Āhavana & Āhavanīya see under āhuneyya.

Āhāra

Āhāra [fr. ā + hr, lit. taking up or on to oneself] feeding, support, food, nutriment (lit & fig.). The term is used comprehensively and the usual enumn. comprises four kinds of nutriment, viz. (1) kabaḷinkāra āhāro (bodily nutriment, either oḷāriko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā° n. of volition (= cetanā S. A. on ii.11 f.), (4) viññān° of consciousness. Thus at M i.261; D iii.228, 276; Dhs 71 -- 73; Vism 341. Another definition of Dhammapāla's refers it to the fourfold tasting as asita (eaten), pīta (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, i.3; Yam. A (J.P.T.S., 1910 -- 12) 54. See on term also Dhs trsl. 30. -- Vin i.84; D i.166; S i.172; ii.11, 13, 98 sq. (the 4 kinds, in detail); iii.54 (sa°); v.64, 391; A iii.51 (sukhass°), 79, 142 sq., 192 sq.; iv.49, 108; v.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavataṇhāya), 269 sq. (nerayikānaṇ etc.); Sn 78, 165, 707, 747; Nd1 25; Ps i.22 (the four) 122 (id.), 55, 76 sq; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31, 114, 124; DhsA 153, 401; DhA i.183 (°ṇ pacchindati to bring up food, to vomit); ii.87; VvA 118; PvA 14, 35, 112, 148 (utu° physical nutriment); Sdhp 100, 395, 406; A v.136 gives ten āhāra opposed to ten paripanthā. -- an° without food, unfed M i.487 (aggi); S iii.126; v.105; Sn 985. -- ūpahāra consumption of food, feeding, eating Vin iii. 136. -- ṭhītika subsisting or living on food D iii.211, 273; A v.50, 55; Ps i.5, 122. -- pariggaha taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same combn. at Miln 313. -- maya "food -- like", feeding stuff, food J iii.523. -- lolatā greed after food SnA 35. -- samudaya origin of nutriment S iii.59.

Āhāratthaṇ

Āhāratthaṇ [āhāra + tta] the state of being food. In the idiom āhāratthaṇ pharati; Vin i.199, of medicine, ‘ to penetrate into food -- ness ’, to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin i.381) his MSS read about equally °attaṇ and °atthaṇ. Trenckner prints °atthaṇ, and records no variant (see p. 425)].

Āhāreti

Āhāreti [Denom. fr. āhāra] to take food, eat, feed on S ii.13; iii.240; iv.104; A i.114, 295; ii.40, 145, 206; iv. 167; Nd2 540c (āhāraṇ & puttamaṇsaṇ cp. S ii.98).

Āhika

Āhika (-- °) (adj.) [der. fr. aha2] only in pañcāhika every five days (cp. pañcāhaṇ & sattāhaṇ) M iii.157.

Āhiṇḍati

Āhiṇḍati [ā + hiṇḍ, cp. BSk. āhiṇḍate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin i.203 (senāsana -- cārikaṇ), 217; ii. 132 (na sakkoti vinā daṇḍena āhiṇḍituṇ); iv.62; J i.48, 108, 239; Nd2 540b; Pv iii.229 (= vicarati PvA 185); Vism 38, 284 (aṭaviṇ); VvA 238 (tattha tattha); PvA 143.

Āhita

Āhita [pp. of ā + dhā] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°.

Āhu

Āhu 3rd pl. of āha (q. v.).

Āhuti

Āhuti (f.) [Vedic āhuti, ā + hu] oblation, sacrifice; vener- ation, adoration M iii 167; S i.141; Th 1, 566 (°īnaṇ paṭiggaho recipient of sacrificial gifts); J i.15; v.70 (id.); Vv 6433 (paramāhutiṇ gato deserving the highest adoration); Sn 249, 458; Kvu 530; SnA 175; VvA 285.

Āhuna

Āhuna = āhuti, in āhuna -- pāhuna giving oblations and sacrificing VvA 155; by itself at Vism 219.

Āhuneyya

Āhuneyya (adj.) [a grd. form. fr. ā + hu, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D iii.5, 217 (aggi); A ii.56, 70 (sāhuneyyaka), 145 sq. (id.); iv.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 6433 (cp. VvA 285). See def. at Vism 219 where expld. by "āhavanīya" and "āhavanāṇ arahati" deserving of offerings.

Āhundarika

Āhundarika (adj.) [doubtful or āhuṇḍ°?] according to Morris J.P.T.S. 1884, 73 "crowded up, blocked up, impassable" Vin i.79; iv.297; Vism 413 (°ṇ andha -- tamaṇ).

I. I

I in i -- kāra the letter or sound i SnA 12 (°lopa), 508 (id.).

Ikkā

Ikkā [Sk. ṛkṣa, of which the regular representation is P. accha2] a bear J vi.538 [= accha C.).

Ikkāsa

Ikkāsa (?) [uncertain as regard meaning & etym.] at Vin ii.151 (+ kasāva) is trsl. by "slime of trees", according to Bdhgh's expln. on p. 321 (to C. V. vi.3, 1), who however reads nikkāsa.

Ikkhaṇa

Ikkhaṇa (nt.) [fr. īkṣ] seeing Vism 16.

Ikkhaṇika

Ikkhaṇika [fr. īkṣ to look or see, cp. akkhi] a fortune- teller Vin iii.107; S ii.260; J i.456, 457; vi.504.

Ikkhati

Ikkhati [fr. īkṣ] to look J v.153; ThA 147; DhA 172.

Ingita

Ingita (nt.) [pp. of ingati = iṇjati] movement, gesture, sign J ii.195, 408; vi.368, 459.

Ingha

Ingha (indecl.) [Sk. anga prob. after P. ingha (or añja, q. v.); fr. iṇjati, cp. J.P.T.S. 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J v.148; Pv iv.57; Vv 539 (= codan'atthe nipāto VvA 237); VvA 47; DhA iv.62.

Inghāḷa

Inghāḷa [according to Morris J.P. T.S. 1884, 74 = angāra, cp. Marāṭhī ingala live coal] coal, embers, in inghāḷakhu Th 2, 386 a pit of glowing embers (= angāra -- kāsu ThA 256). The whole cpd. is doubtful.

Icc'

Icc' see iti.

Iccha

Iccha (-- °) (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp° having evil desires S i.50; ii.156; an° without desires S i.61, 204; Sn 707; app° id. Sn 628, 707.

Icchaka

Icchaka (-- °) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. yad -- icchikaṇ (and yen°) after one's wish or liking M iii.97; A iii.28.

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Icchati

Icchati1 [Sk. icchati, iṣ, cp. Av. isaiti, Obulg. iskati, Ohg. eiscōn, Ags. āscian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S i.210 (dhammaṇ sotuṇ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd1 3, 138, 164; Nd2 s. v.; Pv ii.63; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; PvA 20, 71, 74; Pot. icche Dh 84; Sn 835 Pv ii.66 & iccheyya D ii.2, 10; Sn 35; Dh 73, 88; ppr. icchaṇ Sn 826, 831, 937; Dh 334 (phalaṇ) aor. icchi PvA 31. -- grd. icchitabba PvA 8. -- pp. iṭṭha & icchita (q. v.). <-> Note. In prep. -- cpds. the root iṣ2 (icchati) is confused with root iṣ1 (iṣati, eṣati) with pp. both °iṭṭha and °iṣita. Thus ajjhesati, pp. ajjhiṭṭha & ajjhesita; anvesati (Sk. anvicehati); pariyesati (Sk. paricchati), pp. pariyiṭṭha & pariyesita.

Icchati

Icchati2 [Sk. rcchati of ṛ, concerning which see appeti] see aticchati & cp. icchatā.

Icchatā

Icchatā (-- °) (f.) [abstr. fr. icchā] wishfulness, wishing; only in aticchatā too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); mah° & pāp° Vbh 351, 370.

Icchana

Icchana (nt.) [fr. iṣ2, cp. Sk. īpsana] desiring, wish J iv. 5; vi.244.

Icchā

Icchā (f.) [fr. icchati, iṣ2] wish, longing, desire D ii.243; iii.75; S i.40 (°dhūpāyito loko), 44 (naraṇ parikassati); A ii.143; iv.293 sq.; 325 sq.; v.40, 42 sq.; Sn 773, 872; Dh 74, 264 (°lobha -- samāpanna); Nd1 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp 242, 320. -- āvacara moving in desires M i.27 (pāpaka); Nett 27. -- āvatiṇṇa affected with desire, overcome by covetousness Sn 306. -- pakata same Vin i.97; A iii.119, 191, 219 sq.; Pug 69; Miln 357; Vism 24 (where Bdhgh however takes it as "icchāya apakata" and puts apakata = upadduta). -- vinaya discipline of one's wishes D iii.252, A iv.15; v.165 sq.

Icchita

Icchita [pp. of icchati] wished, desired, longed for J i.208; DhsA 364; PvA 3, 53, 64 (read anicchita for anijjhita, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

Ijjhati

Ijjhati [Vedic ṛdhyate & ṛdhnoti; Gr. a)/lqomai to thrive, Lat. alo to nourish, also Vedic idā refreshment & P. iddhi power] to have a good result, turn out a blessing, succeed, prosper, be successful S i.175 ("work effectively" trsl.; = samijjhati mahapphalaṇ hoti C.); iv.303; Sn 461, 485; J v.393; Pv ii.111; ii.913 (=

samijjhati PvA 120); Pot. ijje Sn 458, 459; pret. ijhittha (= Sk. ṛdhyiṣṭha) Vv 206 (= nippajjittha mahapphalo ahuvattha VvA 103). <-> pp. iddha. See also aḍḍha2 & aḍḍhaka. Cp. sam°.

Ijjhana

Ijjhana (nt.) & °ā (f.) [fr. ijhati] success, carrying out successfully Ps i.17 sq., 74, 181; ii.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (°atṭhena iddhi); DhA 91, 118, 237.

Īñjati

Īñjati [Vedic rñjati (cp. P. ajjati). Also found as ingati (so Veda), and as ang in Sk. anga = P. añja & ingha & Vedic pali -- angati to turn about. See also ānejja & añjati1] to shake, move, turn about, stir D i.56; S i.107, 132, 181 (aniñjamāna ppr. med. "impassive"); iii.211; Th 1, 42; 2, 231; Nd2 s. v. (+ calati vedhati); Vism 377; DA i.167. -- pp. īñjita (q. v.).

Īñjanā

Īñjanā (f.) & °aṇ (nt.) [fr. īñj, see īñjati] shaking, movement, motion Sn 193 (= calanā phandanā SnA 245); Nett 88 (= phandanā C.). an° immobility, steadfastness Ps i.15; ii.118.

Īñjita

Īñjita [pp. of īñjati] shaken, moved Th 1, 386 (an°). Usually as nt. īñjitaṇ shaking, turning about, movement, vacillation M i.454; S i.109; iv.202; A ii.45; Sn 750, 1040 (pl. īñjitā), 1048 (see Nd2 140); Dh 255; Vbh 390. <-> On the 7 īñjitas see J.P. T.S. 1884, 58.

Īñjitatta

Īñjitatta (nt.) [abstr. fr. īñjita nt.] state of vacillation, wavering, motion S v.315 (kāyassa).

Itṭha

Itṭha (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleasant, often in the idiomatic group itṭha kanta manāpa (of objects pleasing to the senses) D i.245; ii.192; M i.85; S iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; v.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It. 15; Vbh 2, 100, 337. -- Alone as nt. meaning welfare, good state, pleasure, happiness at Sn 154 (+ anitṭha); Nett 28 (+ anitṭha); Vism 167 (id.); PvA 116 (= bhadrāṇ), 140. -- anitṭha unpleasant, disagreeable PvA 32, 52, 60, 116. -- See also pari°, in which itṭha stands for eṭṭha.

Itṭhakā (Itthakā)

Itṭhakā (Itthakā) (f.) [BSk. iṣṭakā, e. g. Divy 221; from the Idg. root *idh > *aidh to burn, cp. Sk. idhma firewood, indhe to kindle (idh or indh), edhaḥ fuel; Gr. a)i/qw burn, ai(_qos fire -- brand; Lat. aedes, aestas & aestus; more especially Av. ištya tile, brick] -- 1. a burnt brick, a tile Vin ii 121 (°pākara a brick wall, distinguished fr. silāpakāra & dāru°); J iii.435, 446 (pākār itṭhikā read °atṭhakā); v.213 (rattitṭhikā); Vism 355 (°dārugomaya); PvA 4 (°cuṇṇa -- makkhita -- sīsa the head rubbed with brickpowder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭika x.5 piṣṭa -- cūrṇācāvākīrṇaśca puruṣo chaṇ paśūkṛtaḥ with striking equation iṣṭaka > piṣṭa). <-> 2. pl. (as suvaṇṇa°) gold or gilt tiles used for covering a cetiya or tope DhA iii.29, 61; VvA 157.

Itṭhi°

Itṭhi° in °khagga -- dhāra at J vi.223 should be read iddha.

Ina

Ina (nt.) [Sk. ṛṇa, see also P. an -- aṇa] debt D i.71, 73; A iii.352; v.324 (enumd. with baddha, jāni & kali); Sn 120; J i.307; ii.388, 423; iii.66; iv.184 (iṇagga for nagga?); 256; v.253 (where enumd. as one of the 4 paribhogas, viz. theyya°, iṇa°, dāya°, sāmi°); vi.69, 193; Miln 375; PvA 273, 276, iṇaṇ gaṇhāti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. -- iṇaṇ muñcati to discharge a debt J iv.280; v.238; °ṇ sodheti same PvA 276; labhati same PvA 3. -- apagama absence of debt ThA 245. -- gāhaka a borrower Miln 364. -- ghāta stricken by debt Sn 246 (= iṇaṇ gaṇetva tassa appadānena iṇaghāta). -- tṭha (with iṇaṭṭa as v. l. at all passages, see aṭṭa) fallen into or being in debt M i.463 = S iii.93 = It 89 = Miln 279. -- paṇṇa promissory note J i.230; iv.256. -- mokkha release from debt J iv.280; v.239. -- sādha negotiator of a loan Miln 365.

Ināyika

Ināyika [fr. iṇa] one connected with a debt, viz. (1) a creditor S i.170; J iv.159, 256; vi.178; ThA 271 see also dhanika); PvA 3. -- (2) a debtor Vin i.76; Nd1 160.

Ita

Ita [pp. of eti, i] gone, only in cpd. dur -- ita gone badly, as nt. evil, wrong Dvs i.61; otherwise in compn. with prep., as peta, vīta etc.

Itara

Itara1 (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaṇ, etaṇ, iti etc.] other, second, next; different Dh 85, 104, 222; J ii.3; iii.26; iv.4; PvA 13, 14, 42, 83, 117. In repetition cpd. itarītara one or the other, whatsoever, any Sn 42; J v.425; Nd2 141; Miln 395; KhA 145, 147; acc. itarītaraṇ & instr. itarītarena used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu iii. 348 and see Wackernagel Altind. Gram. II. § 121 c.] J vi 448 (°ṇ); Dh 331 (°ena); Vv 841 (text reads itritarena, v. l. itaritarena, expld. by itaritarāṇ VvA 333).

Itara

Itara2 (adj.) freq. spelling for ittara (q. v.).

Iti (ti)

Iti (ti) (indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthaṇ thus, itthā here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. ettha; lit. "here, there (now), then"] emphatic<->

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deictic particle "thus". Occurs in both forms iti & ti, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expld. by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz. -- itī ti padasandhi padasaṇṣaggo padapāripurī akkharasamavāyo etc." Nd1 123 = Nd2 137. The same expln. also for iti' haṇ (see below iv.) -- I. As deictic adv. "thus, in this way" (Vism 423 iti = evaṇ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n'eso maman ti iti naṇ vijaññā), 805; It 123 (ito devā. . . taṇ namassanti); Dh 74 (iti bālassa sankappo thus think the -- foolish), 286 (iti bālo vicinteti); Vv 7910 (= evaṇ VvA 307); VvA 5. -- (b) referring to what follows D i.63 (iti paṭisañcikkhati); A i.205 (id.) -- II. As emphatic part. pointing out or marking off a statement either as not

one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e. g. *bālo ti vuccati* Dh 63 = *bālo vuccati*). -- 1. in direct speech (as given by writer or narrator), e. g. *sādhū bhante Kassapa lābhaṇaṃ eṣā janatā dassanāyā ti. Tena hi Sīha tvaṇ yeva Bhagavato ārocehī ti. Evaṇ bhante ti kho Sīho . . .* D i.151. -- 2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh iv. (*arahā ti pavuccati*); J i.253 (*tasmā pesanaka -- corā t' eva vuccanti*); iii.51 (*tayo sahāyā ahesuṇ makkato sigālo uddo ti*); PvA 112 (*ankuro pañca -- sakaṭasatehi . . . aññataro pi brāhmaṇo pañca -- sakaṭasatehī ti dve janā sakata -- sahassehi . . . patipannā*). -- (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti ñatvā knowing "this is defilement"), 253 ("neso maman" ti iti naṇ vijaññā), 783 ("iti' han" ti), 1094 (*etaṇ dīpaṇ anāparaṇ Nibbānaṇ iti naṇ brūmi* I call this N.), 1130 (*aparā pāraṇ gaccheyya tasmā "Parāyanaṇ" iti*). -- III. Peculiarities of spelling. (1) in combn. with other part. iti is elided & contracted as follows: *icc' eva*, *t' eva*, etc. -- (2) final a, i, u preceding ti are lengthened to ā, ī, ū, e. g. *mā evaṇ akatthā ti* DhA i.7; *kati dhurānī ti* ibid; *dve yeva dhurānī bhikkhū ti* ibid. <-> IV. Combinations with other emphatic particles: + *eva* thus indeed, in truth, really; as *icc' eva* Pv i.119 (= *evam eva* PvA 59); *t' eva* J i.253; *Miṇ 114*; *tv' eva* J i.203; ii.2. -- *iti kira* thus now, perhaps, I should say D i.228, 229, 240. -- *iti kho* thus, therefore D i.98, 103; iii.135. *iti vā* and so on (?), thus and such (similar cases) Nd1 13 = Nd2 420 A1. -- *iti ha* thus surely, indeed Sn 934, 1084 (see below under *ītihiṭṭhaṇ*; cp. SnA Index 669: *itiha?* and *itikirā*); It 76; DA i.247, as *iti haṇ* at Sn 783 (same expln. at Nd1 71 as for *iti*). -- *kin ti* how J ii.159. -- *kirā* (f.) [a substantivised *iti kira*] hearsay, lit. "so I guess" or "I have heard" A i.189 = ii.191 sq. = Nd2 151. Cp. *itiha*. -- *bhava* becoming so & so (opp. *abhava* not becoming) Vin ii.184 ("abhava"); D i.8 (*ip = iti bhavo iti abhavo* DA i.91); A ii.248; It 109 (id.); syn. with *itthabhava* (q. v.). -- *vāda* "speaking so & so", talk, gossip M i.133; S v.73; A ii.26; It iii.35. -- *vuttaka* (nt.) [a noun formation fr. *iti vuttaṇ*] "so it has been said", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka -- *nikāya*, named thus because every sutta begins with *vuttaṇ h' etaṇ Bhagavatā* "thus has the Buddha said" (see khuddaka and navanga) Vin iii.8; M i.133; A ii.7, 103; iii.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, Toev. s. v. compares the interesting BSk. distortion *itivṛttaṇ*. -- *hāsa* [= *iti ha āsa*, preserving the Vedic form *āsa*, 3rd sg. perf. of *atthi*] "thus indeed it has been", legendary lore, oral tradition, history; usually mentioned as a branch of brahmanic learning, in phrase *itihāsa -- pañca -- mānaṇ padako veyyākaraṇo* etc. D i.88 = (see DA i.247); A i.163; iii.223; Sn 447, 1020. Cp. also M Vastu i.556. -- *hītiha* [*itiha* + *itiha*] "so & so" talk, gossip, oral tradition, belief by hearsay etc. (cp. *itikirā* & *anītiha*. Nd2 spells *ītihiṭṭha*) M i.520; S i.154; Sn 1084; Nd2 151.

Ito

Ito (indecl.) [Vedic *itah*, abl. -- adv. formation fr. pron. base *i, cp. *iti*, *ayaṇ* etc.] adv. of succession or motion in space & time "from here". "from now". (1) with ref. to space: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 ("ja. °nidāna caused or founded in or by this existence = *atthabhāvaṇ sandhāy' āha* SnA 303), 774 (*cutāse*), 870 ("nidāna), 1062 (from this source, i. e. from me), 1101; Pv i.57 (*ito dinnāṇ what is given in this world*); i.62 (i. e. *manussalokato* PvA 33); i.123 (= *idhalokato* PvA 64); Nett 93 (*ito bahiddhā*); PvA 46 (*ito dukkhato mutti*). -- (b) here (with implication of movement), in phrases *ito c' ito* here and there PvA 4, 6; and *ito vā etto vā* here & there DhA ii.80. -- (2) with ref. to time: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the past, since D ii.2 (*ito so ekanavuto kappo 91 kappas ago*); Sn 570 (*ito atthame*, scil. *divase 8 days ago* SnA 457; T. reads *atthami*); VvA 319 (*ito kira tiṇsa -- kappa -- sahasse*); PvA 19 (*dvā navuti kappe 92 kappas ago*), 21 (id.), 78 (*pañcamāya jātiyā* in the fifth previous re -- birth). -- (b) referring to the future, i. e. henceforth, in future, from now e. g. *ito sattame divase* in a week VvA 138; *ito paraṇ further*, after this SnA 160, 178, 412, 549; PvA 83; *ito paṭṭhāya* from now on, henceforward J i.63 (*ito dāni p.*); PvA 41.

Ittara

Ittara (sometimes spelt itara) (adj.) [Vedic *itvara* in meaning "going", going along, hence developed meaning "passing"; fr. i] -- 1. passing, changeable, short, temporary, brief, unstable M i.318 (opp. *diḡharattaṇ*); A ii.187; J i.393; iii.83 ("dassana = *khaṇika*° C.), iv.112 ("vāsa temporary abode"); Pv i.1111 (=

na cira -- kāla -- t̥hāyin anicca vipariṇāma -- dhamma PvA 60); DA i.195; PvA 60 (= paritta khaṇika). -- 2. small, inferior, poor, unreliable, mean M ii.47 (°jacca of inferior birth); A ii.34; Sn 757 (= paritta paccupaṭṭhāna SnA 509); Miln 93, 114 (°pañña of small wisdom). This meaning (2) also in BSk. itvaṛa, e. g. Divy 317 (dāna).

Ittaratā

Ittaratā (f.) [fr. it tara] changeableness Miln 93 (of a woman).

Ittha

Ittha (indecl.) [the regular representative of Vedic ittha here, there, but preserved only in cpds. while the Pāli form is ettha] here, in this world (or "thus, in such a way"), only in cpd. °bhāv' aññathā -- bhāva such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi° for iti°) = A ii.10 = Nd2 172a; It 94 (v. l. ittha°). There is likely to have been a confusion between ittha = Sk. itthā & itthaṇ = Sk. itthaṇ (see next).

Itthaṇ

Itthaṇ (indecl.) [adv. fr. pron. base °i, as also iti in same meaning] thus, in this way D i.53, 213; Dāvs iv.35; v.18. -- nāma (itthan°) having such as name, called thus, so-called Vin i.56; iv.136; J i.297; Miln 115; DhA ii.98. -- bhūta being thus, of this kind, modal, only in cpd. °lakkhaṇa or °ākhyāna the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

Itthatta

Itthatta1 (nt.) [ittha + *tvaṇ, abstr. fr. ittha. The curious BSk. distortion of this word is icchatta M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thusness" or "life as we conceive it", as Mrs. Rh. D. in K. S. i.177; although a confusion between ittha & itthaṇ seems to exist, see ittha); "life in these conditions" K. S. ii.17; expld. by itthabhāva C. on S i.140 (see K. S. 318). -- See also freq. formula A of arahatta. -- D i.18, 84; A i.63; ii.82, 159, 203; Sn 158; Dhs 633; Pug 70, 71; DA i.112.

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Itthatta

Itthatta2 (nt.) [itthi + *tvaṇ abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity Dhs 633 (= itthi -- sabhāva DhsA 321).

Itthi & Itthī

Itthi & Itthī (f.) [Vedic stri, Av. strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. °sī to sow or produce, Lat. sero, Goth. saian, Ohg. sāen, Ags. sāwan etc., cp. also Cymr. hīl progeny, Oir. sīl seed; see J. Schmidt, K. Z. xxv.29. The regular representative of Vedic strī is P. thī, which only occurs rarely (in poetry & compn.) see thī] woman, female; also (usually as -- °) wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J v.72, 398; Nett 93; DhA i.390; PvA 153). -- S i.33 (nibbānass' eva santike), 42, 125 (majjhim°, mah°), 185; A i.28, 138; ii.115, 209; iii.68, 90, 156; iv.196 (purisaṇ bandhati); Sn 112, 769 (nom. pl. thiyo = itthi -- saññikā thiyo SnA 513); J i.286 (itthi doso), 300 (gen. pl. itthināṇ); ii.415 (nom. pl. thiyo); v.397 (thi -- ghātaka), 398 (gen. dat. itthiyā), v.425 (nom pl. itthiyo); Vbh 336, 337; DA i.147; PvA 5, 44, 46, 67, 154 (amanuss° of petīs); Sdhp 64, 79. -- anitthi a woman lacking the characteristics of womanhood, an unfaithful wife J ii.126 (= ucchitth° C.); kul' -- itthi a wife of good descent Vin ii.10; A iii.76; iv.16, 19; dahar° a young wife J i.291; dur° a poor woman J iv.38. <-> Some general characterisations of

womanhood: 10 kinds of women enumd. at Vin iii.139 = A v.264 = VvA 72, viz. mātu -- rakkhītā, pitu°, mātāpitu° bhātu°, bhaginī°, nāti°, gottā°, dhamma°, sarakkhā, saparidaṇḍā; see Vin iii.139 for expln. -- S i.38 (maṇḍaṇ brahmacariyassa), 43 (id.); J i.287 (itthiyo nāma āsa lāmikā pacchimikā); iv. 222 (itthiyo papāto akkhāto; pamattaṇ pamathenti); v. 425 (sīho yathā . . . tath' itthiyo); women as goods for sale S i.43 (bhaṇḍānaṇ uttamaṇ); DhA i.390 (itthiyo vikkīṇiya bhaṇḍaṇ). -- agāra (-- āgāra) as itthāgāra women's apartment, seraglio Vin i.72; iv.158; S i.58, 89; J i.90; also coll. for womenfolk, women (cp. Ger. frauenzimmer) D ii.249; J v.188. -- indriya the female principle or sex, femininity (opp. puris' indriya) S v.204; A iv.57 sq.; Vism 447, 492; Dhs 585, 633, 653 et passim. -- kathā talk about women D i.7 (cp. DA i.90). -- kāma the craving for a woman S iv.343. -- kutta a woman's behaviour, woman's wiles, charming behaviour, coquetry A iv.57 = Dhs 633; J i.296, 433; ii.127, 329; iv.219, 472; DhA iv.197. -- ghātaka a woman -- killer J v. 398. -- dhana wife's treasure, dowry Vin iii.16. -- dhutta a rogue in the matter of women, one who indulges in women Sn 106; J iii.260; PvA 5. -- nimitta characteristic of a woman Dhs 633, 713, 836. -- pariggaha a woman's company, a woman Nd1 11. -- bhāva existence as woman, womanhood S i.129; Th 2, 216 (referring to a yakkhinī, cp. ThA 178; Dhs 633; PvA 168. -- rūpa womanly beauty A i.1; iii.68; Th 2, 294. -- lakkhana fortune -- telling regarding a woman D i.9 (cp. DhA i.94, + purisa°); J vi. 135. -- linga "sign of a woman", feminine quality, female sex Vism 184; Dhs 633, 713, 836; DhsA 321 sq. -- sadda the sound (or word) "woman" DhA i.15. -- soṇḍī a woman addicted to drink Sn 112.

Itthikā

Itthikā (f.) [fr. itthi] a woman Vin iii.16; D ii.14; J i. 336; Vv 187; Sdhp 79. As adj. itthika in bahutthika having many women, plentiful in women Vin ii.256 (kulāni bahuttikāni appapurisakāni rich in women & lacking in men); S ii.264 (id. and appitthikāni).

Ida & Idaṇ

Ida & Idaṇ (indecl.) [nt. of ayaṇ (idaṇ) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: idappaccayatā having its foundation in this, i. e. causally connected, by way of cause Vin i.5 = S i.136; D i.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. -- (2) now, then which idha is more freq.) D ii.267, 270, almost syn. (for with kira. -- (3) just (this), even so, only: idam -- atthika just sufficient, proper, right Th 1, 984 (cīvara); Pug 69 (read so for °maṭṭhika, see Pug A 250); as idam -- atthitā "being satisfied with what is sufficient" at Vism 81: expld. as atthika -- bhāva at Pug A 250. idaṇsaccābhinivesa inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four kāya -- ganthā, viz. abhiññhā, byāpāda, sīlabbata -- parāmāsa, idaṇ° (see Dhs 1135 & Dhs trsl. 304); D iii.230; S v.59; Nd1 98; Nett 115 sq.

Idāni

Idāni (indecl.) [Vedic idānīṇ] now Dh 235, 237; KhA 247.

Iddha

Iddha1 [pp. of iddhe to idh or indh, cp. indhana & idhuma] in flames, burning, flaming bright, clear J vi.223 (°khaggadharā balī; so read for T. itṭhi -- khagga°); Dpvs vi.42.

Iddha

Iddha2 [pp. of ijjhati; cp. Sk. ṛddha] (a) prosperous, opulent, wealthy D i.211 (in idiomatic phrase iddha phīta bahujana, of a prosperous town); A iii.215 (id.); J vi.227, 361 (= issara C.), 517; Dāvs i.11. -- (b) successful, satisfactory, sufficient Vin i.212 (bhattaṇ); iv.313 (ovādo).

Iddhi

Iddhi [Vedic *ṛddhi* from *ardh*, to prosper; Pali *ijjhati*]. There is no single word in English for Iddhi, as the idea is unknown in Europe. The main sense seems to be ‘potency’. -- 1. Pre -- Buddhistic; the Iddhi of a layman. The four Iddhis of a king are personal beauty, long life, good health, and popularity (D ii.177; M iii.176, cp. J iii.454 for a later set). The Iddhi of a rich young noble is 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A i.145. At M i.152 the Iddhi of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have an Iddhi of their own by which they outwit the hunter. The Iddhi, the power of a confederation of clans, is referred to at D ii.72. It is by the Iddhi they possess that birds are able to fly (Dhp 175). -- 2. Psychic powers. including most of those claimed for modern mediums (see under *Abhiññā*). Ten such are given in a stock paragraph. They are the power to project mind -- made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D i.77, 212; ii.87, 213; iii.112, 281; S ii.121; v.264, 303; A i.170, 255; iii.17, 28, 82, 425; v.199; Ps i.111; ii.207; Vism 378 sq., 384; DA i.122). For other such powers see S i.144; iv.290; v.263; A iii.340. -- 3. The Buddhist theory of Iddhi. At D i.213 the Buddha is represented as saying: ‘It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof’. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of Iddhi, we learn from M i.34; A iii.425, and from the four bases of Iddhi, the *Iddhipādā*. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D ii.213; M i.103; A i.39, 297; ii.256; iii. 82; Ps i.111; ii 154, 164, 205; Vbh 216). It was an offence against the regulations of the Sangha for a Bhikkhu to display before the laity these psychic powers beyond the capacity of ordinary men (Vin ii.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin iii.91). The psychic powers of Iddhi were looked upon as inferior (as the Iddhi of an unconverted man seeking his own profit), compared to the higher Iddhi, the Ariyan Iddhi (D iii.112; A i.93; Vin ii.183). There is no valid evidence that any one of the ten Iddhis in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on Iddhi discussed at Dial. i.272, 3; CpD. 60 ff.; Expositor 121. Also at Kvu 55; Ps ii.150; Vism xii; DhA i.91; J i.47, 360. -- *ānubhāva* (*iddhānu*) power or majesty of thaumaturgy Vin 31, 209, 240; iii.67; S i 147; iv.290; PvA 53. -- *ābhisankhāra* (*iddhābhi*) exercise of any of the psychic powers Vin i.16, 17, 25; D i.106; S iii.92; iv.289; v.270;

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Sn p. 107; PvA 57, 172 212. -- *pāṭihāriya* a wonder of psychic power Vin i.25, 28, 180, 209; ii.76, 112, 200; D i.211, 212; iii.3, 4, 9, 12 sq., 27; S iv.290; A i.170, 292; Ps ii.227. -- *pāda* constituent or basis of psychic power Vin ii.240; D ii.103, 115 sq., 120; iii.77, 102, 127, 221; M ii.11; iii.296; S i.116, 132; iii.96, 153; iv.360; v.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A iv.128 sq., 203, 463; v.175; Nd1 14, 45 (°dhīra), 340 (°pucchā); Nd1 s. v.; Ps i.17, 21, 84; ii.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; DhA iii.177; iv.32. -- *bala* the power of working wonders VvA 4; PvA 171. -- *yāna* the carriage (fig.) of psychic faculties Miln 276. -- *vikubbanā* the practice of psychic powers Vism 373 sq. -- *vidhā* kinds of *iddhi* D i.77, 212; ii.213; iii.112, 281; S ii.121; v.264 sq., 303; A i.170 sq., 255; iii.17, 28, 82 sq., 425 sq.; v.199; Ps i.111; ii.207; Vism 384; DA i.222. -- *visaya* range or extent of psychic power Vin iii.67; Nett 23.

Iddhika

Iddhika1 (-- °) (adj.) the compn. form of *addhika* in cpd. *kapaṇ* -- *iddhika* tramps & wayfarers (see *kapaṇa*), e. g. at J i.6; iv.15; PvA 78.

Iddhika

Iddhika2 (-- °) (adj.) [iddhi + ka] possessed of power, only in cpd. mah -- iddhika of great power, always combd. with mah -- ânubhāva, e. g. at Vin i.31; ii.193; iii.101; S ii. 155; M i.34; Th 1, 429. As mahiddhiya at J v.149. See mahiddhika.

Iddhimant

Iddhimant (adj.) [fr. iddhi] -- 1. (lit.) successful, proficient, only in neg. an° unfortunate, miserable, poor J vi.361. <-> 2. (fig.) possessing psychic powers Vin iii.67; iv.108; A i.23, 25; ii.185; iii.340; iv.312; Sn 179; Nett 23; Sdhp 32, 472.

Idha

Idha (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. ayaṇ, iti etc.), cp. Lat. ihi, Gr. i)qa -- genh/s, Av. ida] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (idh' ūpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd1 40, 109, 156; Nd2 145, 146; SnA 147; PvA 45, 60, 71. -- idhaloka this world, the world of men Sn 1043 (= manussaloka Nd2 552c); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

Idhuma

Idhuma [Sk. idhma, see etym. under itṭhakā] fire -- wood - Tela -- kaṭāha -- gāthā, p. 53, J.P.T.S. 1884.

Inda

Inda [Vedic indra, most likely to same root as indu moon, viz. *Idg. *eid to shine, cp. Lat. īdūs middle of month (after the full moon), Oir. ēsce moon. Jacobi in K. Z. xxxi.316 sq. connects Indra with Lat. neriosus strong & Nero). -- 1. The Vedic god Indra D i.244; ii.261, 274; Sn 310, 316, 679, 1024; Nd1 177. -- 2. lord, chief, king. Sakko devānaṇ indo D i.216, 217; ii.221, 275; S i.219. Vep̐citti asurindo S i.221 ff. manussinda, S i.69, manuḍinda, Sn 553, narinda, Sn 863, all of the Buddha, 'chief of men'; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of Sakka to Indra. The few references to Indra in the Nikāyas should be classed with the other fragments of Vedic mythology to be found in them. Sakka belongs only to the Buddhist mythology then being built up. He is not only quite different from Indra, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in Dial. ii.294<-> 298. The idiom sa -- Indā devā, D ii.261, 274; A v.325, means 'the gods about Indra, Indra's retinue', this being a Vedic story. But Devā Tāvatiṇsā sahindakā means the T. gods together with their leader (D ii.208 -- 212; S iii.90; cp. Vv 301) this being a Buddhist story]. -- aggi (ind' aggi) Indra's fire, i. e. lightning PvA 56. -- gajjita (nt.) Indra's thunder Miln 22. -- jāla deception DA i.85. -- jālika a juggler, conjurer Miln 331. -- dhanu the rainbow DA i.40. -- bhavana the realm of Indra Nd1 448 (cp. Tāvatiṇsa -- bhavana). -- linga the characteristic of Indra Vism 491. -- sāla N. of tree J iv.92.

Indaka

Indaka [dimin. fr. inda] -- 1. Np. (see Dict. of names), e. g. at Pv ii.957; PvA 136 sq. -- 2. (-- °) see inda 2.

Indakhīla

Indakhīla [inda + khīla, cp. BSk. indrakīla Divy 250, 365, 544; Av. Š i.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D ii.254 (°ṇ ūhacca, cp. DhA ii.181); Vin iv.160 (expld. ibid. as sayani -- gharassa ummāro, i. e. threshold); S v.444 (ayokhīlo +); Dh 95 (°ūpama, cp. DhA ii.181); Th 1, 663; J i.89; Miln 364; Vism 72, 466; SnA 201; DA i.209 (nikkhamitvā bahi °ā); DhA ii.180 (°sadiṣaṇ Sāriputtassa cittaṇ), 181 (nagara -- dvāre nikhataṇ °ṇ).

Indagū

Indagū see hindagū.

Indagopaka

Indagopaka [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ("cochineal, a red beetle", Böhrling), observed to come out of the ground after rain Th 1, 13; Vin iii.42; J iv.258; v.168; DhA i.20; Brethren p. 18, n.

Indanīla

Indanīla [inda + nīla "Indra's blue"] a sapphire J i.80; Miln 118; VvA 111 (+ mahānīla).

Indavāruṇī

Indavāruṇī (f.) [inda + vāruṇa] the Coloquintida plant J iv.8 ("ka -- rukkhā).

Indīvara

Indīvara (nt.) [etym.?] the blue water lily, Nymphaea Stel- lata or Cassia Fistula J v.92 ("ī -- samā ratti); vi.536; Vv 451 (= uddālaka -- puppha VvA 197).

Indriya

Indriya (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific pāli sense "belonging to the ruler", i. e. governing, ruling nt. governing, ruling or controlling principle] A. On term: Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, du/namis", in the foll. applications: (a) with reference to sense -- perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determinating principle, sign, mark" (cp. woman -- hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". <-> Definitions of indriya among others at DhsA 119; cp. Expositor 157; Dhs trsl. lvii; Cpd. 228, 229. B. Classifications and groups of indriyāni. An exhaustive list comprises the indriyāni enumd under A a -- e, thus establishing a canonical scheme of 22 Controlling Powers (bāvīsati indriyāni), running thus at Vbh 122 sq. (see trsl. at Cpd. 175, 176); and discussed in detail at Vism 491 sq. (a. sensorial) (1) cakḁh -- undriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) sot -- indriya the ear or hearing, (3) ghāṇ° nose or smell, (4) jivh° tongue or taste, (5) kāy° body -- sensibility, (6) man° mind; (b. material) (7) ithth° female sex or femininity, (8) puris° male sex or masculinity, (9) jīvit° life or vitality; (c. sensational) (10) sukḁh° pleasure, (11) dukḁh° pain, (12) somanasa° joy, (13) domanass° grief, (14) upeḁh° hedonic indifference (d. moral) (15) saddh° faith, (16) viriy° energy, (17) sat° mindfulness, (18) samādh° concentration, (19) paññ° reason; (e. cognitional) (20) anaññāta -- ñassāmīt° the thought "I shall come to know the unknown", (21) aññ° (= aññā) gnosis, (22) aññātā -- v° one who knows. - Jīvitindriya (no. 9) is in some redactions placed before ithth° (no. 7), e. g. at Ps i.7, 137. -- From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man -- indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañc' indriyāni, the 6th being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz 19 (nos. 1 -- 19) at Ps i.137; 10 (pañca rūpīni &

pañca arūpīni) at Nett 69; three groups of five (nos. 1 -- 5, 10 -- 14, 15 -- 19) at D iii.239, cp. 278; four (group d without paññā, i. e. nos. 15 -- 18) at A ii.141; three (saddh°, samādh°, paññ°, i. e. nos. 15, 18, 19) at A i. 118 sq. Under atthavidhaṇḍi indriya -- rūpaṇ (Cpd. 159) or rūpaṇ as indriyaṇ "form which is faculty" Dhs 661 (cp. trsl. p. 204) are understood the 5 sensitives (nos. 1 -- 5), the 2 séx -- states (nos. 7, 8) and the vital force (no. 9), i. e. groups a & b of enumn.; discussed & defined in detail at Dhs 709 -- 717, 971 -- 973. -- It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant. These detached groups are classed as below under C. f. -- Note. This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sāṅkhya philosophy, with its 10 elements, 10 indri, ṇi & the isolated position of manas. C. Material in detail (grouped according to A a -- e) (a) sensorial: (mentioned or referred to as set of 5 viz B. nos. 1 -- 5): M i.295; S iii.46 (pañcannaṇ ānaṇ avakanti), 225; iv.168; A ii.151 (as set of 6, viz. B. nos. 1 -- 6): M i.9; S iv.176; v.74, 205, 230; A i.113; ii.16, 39, 152; iii.99, 163, 387 sq.; v.348. Specially referring to restraint & control of the senses in foll. phrases: in driyāni saṇvutāni S ii.231, 271; iv.112; pañcasu °esu saṇvuto Sn 340 (= lakkaṇato pana chaṭṭhaṇ pi vuttaṇ yeva hoti, i. e. the 6th as manas included, SnA 343); °esu susaṇvuta Th 2, 196 (= mana -- chaṭṭhesu i° suṭṭhu saṇvutā ThA 168) indriyesu guttadvāra & guttadvārātā D iii.107; S ii.218; iv.103, 112, 175; A i.25, 94, 113; ii.39; iii.70, 138, 173, 199, 449 sq.; iv.25, 166; v.134; It 23, 24; Nd1 14; Vbh 248, 360; DA i.182 (= manachattesu indriyesu pihita -- dvāro hoti), i. vipasannāni S ii. 275; iii.2, 235; iv.294; v.301; A i.181; iii.380. °ānaṇ samatā (v. l. samatha) A iii.375 sq. (see also f. below) °āni bhāvitāni Sn 516 (= cakkh' ādāni cha i. SnA 426); Nd2 475 B8. -- Various: S i.26 (rakkhati), 48 (°ūpasame rato); iv.40, 140 (°sampaṇṇa); v.216, 217 sq. (independent in function, mano as referee); Ps. i.190 (man°); Vbh 13 (rūpa), 341 (mud° & tikkh°) 384 (ahīn°). -- (b) physical: (above B 7 -- 9) all three: S v.204; Vism 447; itthi° & purisa° A iv.57; Vbh 122, 415 sq.; puris° A iii.404; jīvit° Vbh 123, 137; Vism 230 (°upaccheda = maraṇa). See also under itthi, jīvita & purisa. -- (c) sensational (above B 10 -- 14): S v.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. -- (d) moral (above B 15 <--> 19): S iii.96, 153; iv.36, 365 sq.; v.193 sq., 202, 219 (corresponding to pañcabalāni), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A iv.125 sq., 203, 225; v.56, 175; Ps ii.49, 51 sq., 86; Nd1 14; Nd2 628 (sat° + satibala); Kvu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard combn. with satipaṭṭhāna, sammappadhāna, iddhipāda, indriya, bala, bojjhanga, magga (see Nd2 s. v. p. 263) D ii.120; Vin iii. 93, Ps ii.166 & passim. As set of 4 indriyāni (nos. 16<--> 19) at Nett 83. -- (e) cognitional (above B 20 -- 22) D iii.219 = S v.204 (as peculiar to Arahantship); It 53; Ps i.115; ii.30. -- (f) collectively, either two or more of groups a -- e, also var. peculiar uses: personal; esp. physical faculties. S i.61 (pākat°), 204 (id.); iii.207 (ākāsaṇ °āni sankamanti); iv.294 (vipari -- bhinnāni); A iii.441 (°ānaṇ avekallatā). magic power A iv.264 sq. (okkhipati °āni). indriyānaṇ paripāko (moral or physical) over -- ripeness of faculties S ii.2, 42; A v.203; Nd2 252 (in def. of jarā); Vbh 137. moral forces Vin i.183 (°ānaṇ samatā, + viriyānaṇ s. as sign of Arahant); ii.240 (pañc°). principle of life ekindriyaṇ jīvaṇ Vin iii.156; Miln 259. heart or seat of feeling in phrase °āni paricāreti to satisfy one's heart PvA 16, 58, 77. obligation, duty, vow in phrase °āni bhinditvā breaking one's vow J ii.274; iv.190. D. Unclassified material D i 77 (ahīn°); iii 239 (domanass° & somanass°) M i.437 (vemattatā), 453 (id.); ii. 11, 106; iii.296; S iii.225; v.209 (dukkh°, domanass°); A i.39, 42 sq., 297; ii.38 (sant°), 149 sq.; iii.277, 282; Ps i.16, 21, 88, 180; ii.1 sq., 13, 84, 119, 132, 143, 145, 110, 223; Nd1 45 (°dhīra), 171 (°kusala), 341 (pucchā); Dhs 58, 121, 528, 556 (dukkh°), 560, 644. 736; Nett 18 (sotāpannassa), 28 (°vavatthāna), 162 (lok'uttara); Vism 350 (°vekallatā); Sdhp 280, 342, 364, 371, 449, 473. E. As adj. (-- °) having one's senses, mind or heart as such & such S i.138 (tikkh° & mud°); iii.93 (pākat°); v.269 (id.); A i.70 (id) & passim (id.); A i.70 (saṇvut°) 266 (id.), 236 (gutt°); ii.6 (samāhit°); 8n 214 (susamāhit° his senses well -- composed); PvA 70 (pīṇit° joyful or gladdened of heart). F. Some compounds: -- gutta one who restrains & watches his senses S i.154; Dh 375. -- gutti keeping watch over the senses, self -- restraint DhA iv.111. a paropariya, b paropariyatta & c paropariyatti (°ñāṇa) (knowledge of) what goes on in the senses and intentions of others a J i.78; b A v.34, 38; b Ps i.121 sq., 133 sq.; ii.158, 175; b Vbh 340, 342; c S v.205; c Nett 101. See remark under paropariya. -- bhāvanā cultivation of the (five, see above Cd) moral qualities Vin i.294 (+ balabhāvanā); M iii.298. -- saṇvara restraint or subjugation of the senses D ii.281; M i.269, 346; S i.54; A iii.360; iv.99; v.113 sq., 136, 206; Nd1 483; Nett 27, 121 sq; Vism 20 sq.

Indhana (nt.) [Vedic indhana, of idh or indh to kindle, cp. iddha1] firewood, fuel J iv.27 (adj. an° without fuel, aggi); v.447; ThA 256; VvA 335; Sdhp 608. Cp. idhuma.

Ibbha

Ibbha (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase muṇḍakā samanākā ibbhā kaṇhā (kiṇhā) bandhupādāpaccā D i.90 (v. l. SS imbha; T. kiṇhā, v. l. kaṇhā), 91, 103; M i.334 (kiṇhā, v. l. kaṇhā). Also at J vi.214. Expld. by Bdgh. as gahapatika at DA i.254, (also at J vi.215).

Iriṇa

Iriṇa (nt.) [Vedic iriṇa, on etym. see Walde, Lat. Wtb. under rarus] barren soil, desert J vi.560 (= niroja C.). Cp. īriṇa.

Iriyati

Iriyati [fr. īr to set in motion, to stir, Sk. īrte, but pres. formation influenced by iriyā & also by Sk. iyarti of r (see acchati & icchati2); cp. Caus. īrayati (= P. īreti), pp. īrṇa & īrita. See also issā] to move, to wander about, stir; fig. to move, behave, show a certain way of deportment M i.74, 75; S i.53 (dukkhaṇ aticca iriyati); iv.71; A iii.451; v.41; Sn 947, 1063, 1097; Th 1,276; J iii.498 (= viharati); Nd1 431; Nd2 147 (= carati etc.); Vism 16; DA i.70.

Iriyanā

Iriyanā (f.) [fr. iriyati] way of moving on, progress, Dhs 19, 82, 295, 380, 441, 716.

Iriyā

Iriyā (f.) [cp. from iriyati, BSk. īryā Divy 485] movement, posture, deportment M i.81; Sn 1038 (= cariyā vatti vihāro Nd2 148); It 31; Vism 145 (+ vutti pālana yapaṇa). -- patha way of deportment; mode of movement; good behaviour. There are 4 iriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps ii.225 & DA i.183). Cp. BSk. īryāpatha Divy 37. -- Vin i.39; ii.146 (°sampaṇṇa); Vin i.91 (chinn° a cripple); S v.78 (cattāro i.); Sn 385; Nd1 225, 226; Nd2 s. v.; J i.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA i.9; iv.17; VvA 6; PvA 141; Sdhp 604.

Irubbedā

Irubbedā the Rig -- veda Dpvs v.62 (iruvēda); Miln 178; DA i.247; SnA 447.

Illiyā

Illiyā (f.) [fr. illī, cp. Sk. *īlikā] = illī J v.259; vi.50.

Illī

Illī (f.) [cp. Vedic ilībiśa Np. of a demon] a sort of weapon, a short one -- edged sword J v.259.

Illīyituṇ

Illīyituṇ v. l. for allīyituṇ at J v.154.

Iva

Iva (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J i.295; SnA 12 (= opamma -- vacanaṇ). Elided to 'va, diaeretic -- metathetic form viya (q. v.).

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Isi

Isi [Vedic ṛṣi fr. ṛṣ. -- Voc. ise Sn 1025; pl. npm. isayo, gen. isinaṇ S ii.280 & isīnaṇ S i.192; etc. inst. isibhi Th 1, 1065] -- 1. a holy man, one gifted with special powers of insight & inspiration, an anchorite, a Seer, Sage, Saint, "Master" D i.96 (kaṇho isi ahosi); S i.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isīnaṇ); ii.280 (dhammo isinaṇ dhajo); A ii.24, 51; Vin iv.15 = 22 (°bhāsito dhammo); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd2 149 (isi -- nāmakā ye keci isi -- pabbajjaṇ pabbajitā ājīvikaṇ nigaṇṭhā jaṭilā tāpasā); Dh 281; J i.17 (v.90: isayo n' atthi me samā of Buddha); J v.140 (°gaṇa), 266, 267 (isi Gotamo); Pv ii.614 (= yama -- niyam' ādīnaṇ esanatthena isayo PvA 98); ii.133 (= jhān' ādīnaṇ guṇānaṇ esanatthena isi PvA 163); iv.73 (= asekkhānaṇ sīlakkhandh' ādīnaṇ esanatthena isiṇ PvA 265); Miln 19 (°vāta) 248 (°bhattika); DA i.266 (gen. isino); Sdhp 200, 384. See also mahesi. -- 2. (in brahmanic tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇānaṇ pubbakā isayo mantānaṇ kattāro pavattāro), whose names are given at Vin i. 245; D i.104, 238; A iii.224, iv.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu. -- nisabha the first (lit. "bull") among Saints, Ep. of the Buddha Sn 698; Vv 167 (cp. VvA 82). -- pabbajjā the (holy) life of an anchorite Vism 123; DhA i.105; iv.55; PvA 162. -- vāta the wind of a Saint Miln 19; Vism 18. -- sattama the 7th of the great Sages (i. e. Gotama Buddha, as 7th in the sequence of Vipassin, Sikhin, Vessabhu, Kakusandha, Koṇāgamana & Kassapa Buddhas) M i.386; S i.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamattṭhena SnA 351); Vv 211 (= buddha -- isinaṇ Vipassi -- ādīnaṇ sattamo VvA 105).

Isikā (isīkā)

Isikā (isīkā) (f.) [Sk. iṣīkā] a reed D i.77, cp. DA i.222; J vi.67 (isikā).

Isitta

Isitta (nt.) [abstr. fr. isi] rishi -- ship D i.104 (= isi -- bhāva DA i.274).

Issati

Issati [denom. fr. issā. Av. areṣyeiti to be jealous, Gr. e)/ratai to desire; connected also with Sk. arṣati fr. ṛṣ to flow, Lat. erro; & Sk. irasyati to be angry = Gr. *)/arhs God of war, a)rh\; Ags. eorsian to be angry] to bear ill-will, to be angry, to envy J iii.7; ppr. med. issamānaka Sdhp 89, f. °ikā A ii.203. -- pp. issita (q. v.).

Issattha

Issattha (nt. m.) [cp. Sk. iṣvastra nt. bow, fr. iṣu (= P. usu) an arrow + as to throw. Cp. P. issāsa. -- Bdgh. in a strange way dissects it as "usuñ ca satthañ cā ti vuttaṇ hoti" (i. e. usu arrow + sattha sword, knife) SnA 466] -- 1. (nt.) archery (as means of livelihood & occupation) M i.85; iii.1; S i.100 (so read with v. 1.; T. has issatta, C. explns. by usu -- sippaṇ K. S. p. 318); Sn 617 (°ṇ upajīvati = āvudha jīvikaṇ SnA 466); J vi.81; Sdhp 390. -- 2. (m.) an archer Miln 250, 305, 352, 418.

Issatthaka

Issatthaka [issattha + ka] an archer Miln 419.

Issara

Issara [Vedic īśvara, from īś to have power, cp. also P. īsa] lord, ruler, master, chief A iv.90; Sn 552; J i.89 (°jana), 100, 283 (°bheri); iv.132 (°jana); Pv iv.67 (°mada); Miln 253 (an° without a ruler); DhsA 141; DA i.111; PvA 31 (gehassa issarā); Sdhp 348, 431. -- 2. creative deity, Brahmā, D iii.28; M ii.222 = A i.173; Vism 598.

Issariya

Issariya [fr. issara] rulership, mastership, supremacy, domi- nion (Syn. ādhipacca) D iii.190; S i.43, 100 (°mada); v.342 (issariy -- ādhipacca); A i.62 (°ādhipacca); ii.205, 249; iii.38; iv.263; Sn 112; Dh 73; Ud 18; Ps ii.171, 176; J i.156; v.443; DhA ii.73; VvA 126 (for ādhipacca) PvA 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

Issariyatā

Issariyatā (f.) [fr. issariya] mastership, lordship Sdhp 422.

Issā

Issā1 (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. īra anger, Gr. *)/arhs God of war; Ags. eorsian to be angry. See also issati] jealousy, anger, envy, ill -- will D ii.277 (°macchariya); iii.44 (id.); M i.15; S ii.260; A i.95, 105 (°mala), 299; ii.203; iv.8 (°saññojana), 148, 349, 465; v.42 sq., 156, 310; Sn 110; J v.90 (°āvatīṇṇa); Pv ii.37; Vv 155; Pug 19, 23; Vbh 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); PvA 24, 46, 87; DhA ii.76; Miln 155; Sdhp 313, 510. -- pakata overcome by envy, of an envious nature S ii.260; Miln 155; PvA 31. See remarks under apakata & pakata.

Issā

Issā2 (f.) [cp. Sk. rṣya -- mrga] in issammiga (= issāmiga) J v.410, & issāmiga J v.431, a species of antelope, cp. J v.425 issāsinga the antlers of this antelope.

Issāyanā

Issāyanā (& Issāyitatta) [abstr. formations fr. issā] = issā Pug 19, 23; Dhs 1121; Vism 470.

Issāsa

Issāsa [Sk. iṣvāsa, see issattha] an archer Vin iv.124; M iii.1; A iv.423 (issāso vā issās' antevāsī vā); J ii.87; iv.494; Miln 232; DA i.156.

Issāsin

Issāsin [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J iv.494 (= issāsa C.).

Issita

Issita [pp. of īrṣ (see issati); Sk. īrṣita] being envied or scolded, giving offence or causing anger J v.44.

Issukin

Issukin (adj.) [fr. issā, Sk. īrṣyu + ka + in] envious, jealous Vin ii.89 (+ maccharin); D iii.45, 246; M i.43, 96; S iv.241; A iii.140, 335; iv.2; Dh 262; J iii.259; Pv. ii.34; Pug 19, 23; DhA iii.389; PvA 174. See also an°.

Iha

Iha (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is idha (q. v.)] adv. of place "here" Sn 460.

Ī. Īgha

Īgha (?) [doubtful as to origin & etym. since only found in cpd. anīgha & abs. only in exegetical literature. If genuine, it should belong to ṛgh Sk. ṛghāyati to tremble, rage etc. See discussed under nigha1] confusion, rage, badness SnA 590 (in expln of anigha). Usually as an° (or anigha), e. g. J iii.343 (= niddukkha C.); v.343.

Īti & Ītī

Īti & Ītī (f.) [Sk. īti, of doubtful origin] ill, calamity, plague, distress, often combb. with & substituted for upaddava, cp. BSk. itay' opadrava (attack of plague) Divy 119. <-> Sn 51; J i.27 (v.189); v.401 = upaddava; Nd1 381; Nd2 48, 636 (+ upaddava = santāpa); Miln 152, 274, 418. -- anīti sound condition, health, safety A iv.238; Miln 323.

Ītika

Ītika (adj.) [fr. īti] connected or affected with ill or harm, only in neg. an°.

Ītiha

Ītiha a doublet of itiha, only found in neg. an°.

Īdisa

Īdisa (adj.) [Sk. īdṛś, ī + dṛś, lit. so -- looking] such like, such DhsA 400 (f. °ī); PvA 50, (id.) 51.

Īriṇa

Īriṇa (nt.) [= iriṇa, q. v. & cp. Sk. īriṇa] barren soil, desert D i.248; A v.156 sq.; J v.70 (= sukkha -- kantāra C.); vi.560; VvA 334.

Īrita

Īrita [pp. of īreti, Caus. of īr, see iriyati] -- 1. set in motion, stirred, moved, shaken Vv 394 (vāt'erita moved by

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the wind); J i.32 (id.); Vv 6420 (haday'erita); Pv ii.123 (malut'erita); PvA 156 (has erita for ī°); VvA 177 (= calita). -- 2. uttered, proclaimed, said Dāvs v.12.

Īsa

Īsa [fr. īś to have power, perf. īśe = Goth. aih; cp. Sk. īśvara = P. issara, & BSk. īśa, e. g. Jtm 3181] lord, owner, ruler J iv.209 (of a black lion = kāḷa -- sīha C.); VvA 168. f. īsī see mahesī a chief queen. Cp. also mahesakkha.

Īsaka

Īsaka [dimin. of īsā] a pole J ii.152; vi.456 (°agga the top of a pole).

Īsakaṇ

Īsakaṇ (adv.) [nt. of īsaka] a little, slightly, easily M i. 450; J i.77; vi.456; DA i.252, 310; VvA 36; Vism 136, 137, 231, īsakam pi even a little Vism 106; Sdhp 586.

Īsā

Īsā (f.) [Vedic īśā] the pole of a plough or of a carriage S i.104 (nangal' īsā read with v. l. for nangala -- sīsā T.), 172, 224 (°mukha): A iv.191 (rath°); Sn 77; J i.203 (°mukha); iv.209; Ud 42; Miln 27; SnA 146; VvA 269 (°mūlaṇ = rathassa uro). -- danta having teeth (tusks) as long as a plough -- pole (of an elephant) Vin i.352; M i.414; Vv 209 = 439 (= ratha -- īsā -- sadisa -- danto); J vi.490 = 515.

Īsāka

Īsāka (adj.) [fr. īsā] having a pole (said of a carriage) J vi.252.

Īhati

Īhati [Vedic īh, cp. Av. īžā ardour, eagerness, āziš greed] to endeavour, attempt, strive after Vin iii.268 (Bdhgh.) J vi.518 (cp. Kern, Toev. p. 112); DA i.139; VvA 35.

Īhā

Īhā (f.) [fr. īh] exertion, endeavour, activity, only in adj. nir -- īha void of activity Miln 413.

U. U

U the sound or syllable u, expld. by Bdhgh at Vism 495 as expressing origin (= ud).

Ukkaṇsa

Ukkaṇsa [fr. ud + kr̥ṣ see ukkassati] exaltation, excellence, superiority (opp. avakkaṇsa) D i.54 (ukkaṇs -- āvakkaṇsa = hāyana -- vadḍhana DA i.165); M i.518; Vism 563 (id.); VvA 146 (°gata excellent), 335 (instr. ukkaṇsena par excellence, exceedingly); PvA 228 (°vasena, with ref. to devatās; v. l. SS okk°).

Ukkaṇsaka

Ukkaṇsaka (adj.) [fr. ukkaṇsa] raising, exalting (oneself), extolling M i.19 (att°; opp. para -- vambhin); J ii.152. Cp. sāmukkaṇsika.

Ukkaṇsati

Ukkaṇsati [ud + kr̥ṣ, kar̥ṣati, lit. draw or up, raise] to exalt, praise M i.498; J iv.108. -- pp. ukkaṭṭha. -- ukkaṇseti in same meaning M i.402 sq. (attānaṇ u. paraṇ vambheti); A ii.27; Nd2 141.

Ukkaṇsanā

Ukkaṇṣanā (f.) [abstr. of ukkaṇṣati] raising, extolling, exaltation, in att° self -- exaltation, self -- praise M i.402 (opp. para -- vambhanā); Nd2 505 (id.).

Ukkaṭṭha

Ukkaṭṭha (adj.) [pp. of ukkaṇṣati] -- 1. exalted, high, prominent, glorious, excellent, most freq. opp. to hīna, in phrase hīna -- m -- ukkaṭṭha -- majjhime Vin iv.7; J i.20 (v.129), 22 (v.143); iii.218 (= uttama C.). In other combn. at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutangas); SnA 160 (dvipadā sabbasattānaṃ ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). -- 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin iii.243 (= uk. nāma patto aḍḍhālhak' odanaṃ gaṇhāti catu -- bhāgaṃ khādanaṃ vā tadūpiyaṃ vā byañjanaṃ). -- 3. detailed, exhaustive, specialised Vism 37 (ati -- ukkaṭṭha -- desanā); also in phrase °vasena in detail SnA 181. -- 4. arrogant, insolent J v. 16. -- 5. used as nom at J i.387 in meaning "battle, conflict". -- an° Vism 64 (°cīvara). -- niddesa exhaustive exposition, special designation, term par excellence DhsA 70; VvA 231; PvA 7. -- pariccheda comprehensive connotation SnA 229, 231, 376.

Ukkaṭṭhatā

Ukkaṭṭhatā (f.) [abstr. fr. ukkaṭṭha] superiority, eminence, exalted state J iv.303 (opp. hīnatā).

Ukkaṭṭhita

Ukkaṭṭhita [for ukkaṭṭhita, ud + pp. of kvath, see kaṭhati & kuthati] boiled up, boiling, seething A iii.231 & 234 (udapatto agginā santatto ukkaṭṭhito, v. l. ukkuṭṭhito); J iv.118 (v. l. pakkudhita = pakkuṭṭhita, as gloss).

Ukkaṇṭhati

Ukkaṇṭhati [fr. ud + kaṇṭh in secondary meaning of kaṇṭha neck, lit. to stretch one's neck for anything; i. e. long for, be hungry after, etc.] to long for, to be dissatisfied, to fret J i.386 (°māna); iii.143 (°itvā); iv.3, 160; v.10 (anukkhaṇṭhanto); DhsA 407; PvA 162 (mā ukkaṇṭhi, v. l. ukkaṇhi, so read for T. mā khuṇḍali). -- pp. ukkaṇṭhita (q. v.). Cp. pari°.

Ukkaṇṭhanā

Ukkaṇṭhanā (f.) [fr. ukkaṇṭhati] emotion, commotion D ii.239.

Ukkaṇṭhā

Ukkaṇṭhā (f.) [fr. ukkaṇṭh°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

Ukkaṇṭhi

Ukkaṇṭhi (f.) [fr. ukkaṇṭh°] longing, dissatisfaction ThA 239 (= arati).

Ukkaṇṭhikā

Ukkaṇṭhikā (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i. e. longing, state of distress, pain J iii.643.

Ukkaṇṭhita

Ukkaṇṭhita [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, fretting J i.196; ii.92, 115; iii.185; Miln 281; DhA iv.66, 225; PvA 13 (an°), 55, 187.

Ukkaṇṇa

Ukkaṇṇa (adj.) [ud + kaṇṇa] having the ears erect (?) J vi.559.

Ukkaṇṇaka

Ukkaṇṇaka (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it ukkandaka?] a certain disease (? mange) of jackals, S ii.230, 271; S. A. ' the fur falls off from the whole body '.

Ukkantati

Ukkantati [ud + kantati] to cut out, tear out, skin Vin i.217 (°itva); J i.164; iv.210 (v. l. for okk°); v.10 (ger. ukkacca); Pv iii.94 (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= chinditvā).

Ukkapiṇḍaka

Ukkapiṇḍaka [etymology unknown] only in pl.; vermin, Vin i.211 = 239. See comment at Vin. Texts ii.70.

Ukkantikaṇ

Ukkantikaṇ (nt. adv.), in jhān° & kasiṇ°, after the method of stepping away from or skipping Vism 374.

Ukkamati

Ukkamati (or okk° which is v. l. at all passages quoted) [ud + kamati from kram] to step aside, step out from (w. abl.), depart from A iii.301 (maggā); J iii.531; iv. 101 (maggā); Ud 13 (id.); DA i.185 (id.). Caus. ukkāmeti; Caus. II. ukkamāpeti J ii.3.

Ukkamana

Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkala

Ukkala in phrase ukkala -- vassa -- bhañña S iii.73 = A ii.31 = Kvu 141 is trsltd. as "the folk of Ukkala, Lenten speakers of old" (see Kvu trsl. 95 with n. 2). Another interpretation is ukkalāvassa°, i. e. ukkalā + avassa° [*avaśya°], one who speaks of, or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M iii.78 reads Okkalā (v. l. Ukkalā) -- Vassa -- Bhañña, all as N. pr.

Ukkalāpa

Ukkalāpa see uklāpa.

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Ukkalissati

Ukkalissati [= ukkilissati? ud + kilissati] to become depraved, to revoke(?) Miln 143.

Ukkā

Ukkā (f.) [Vedic *ulkā* & *ulkuṣī*, cp. Gr. *a)/flac* (= *lamprw_s* torch Hesychius), *velxa/nos* (= Volcanus); Lat. Volcanus, Oir. *Olcān*, Idg. **u̯l̥q* to be fiery] 1. firebrand, glow of fire, torch D i.49, 108; S ii.264; Th 2, 488 (°*ūpama*); J i.34 (dhamm -- *okkā*); ii.401; iv.291; v.322; Vism 428; ThA 287; DA i.148; DhA i.42, 205; PvA 154. Esp. as *tiṇ°* firebrand of dry grass M i.128, 365; Nd2 40Ie; DhA i.126; Sdhp 573. -- 2. a furnace or forge of a smith A i.210, 257; J vi.437; see also below °*mukha*. <-> 3. a meteor: see below °*pāta*. -- *dhāra* a torch -- bearer Sn 335; It 108; Miln 1. -- *pāta* "falling of a firebrand", a meteor D i.10 (= *ākāsato ukkānaṇ patanaṇ* DA i.95); J i.374; vi.476; Miln 178. -- *mukha* the opening or receiver of a furnace, a goldsmith's smelting pot A i.257; J vi.217 (= *kammārūddhana* C.), 574; Sn 686; DhA ii.250.

Ukkācanā

Ukkācanā (f.) [fr. *ukkāceti*, ud + **kāc*, see *ukkācita*] en- lightning, clearing up, instruction Vbh 352 (in def. of *lapanā*, v. l. °*kāpanā*). Note Kern, Toev. s. v. compares Vism p. 115 & Sk. *uddīpana* in same sense. Def. at Vism 27 (= *uddīpanā*).

Ukkācita

Ukkācita [pp. either to **kāc* to shine or to *kāceti* denom. fr. *kāca*1] enlightened, made bright (fig.) or cleaned, cleared up A i.72, 286 (°*vinīta parisā* enlightened & trained).

Ukkāceti

Ukkāceti [according to Morris J.P.T.S. 1884, 112 a denom. fr. *kāca*2 a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J ii.70 (v. l. *ussīṇcati*).

Ukkāmeti

Ukkāmeti [Caus. of *ukkamati*] to cause to step aside J vi.11.

Ukkāra

Ukkāra [fr. ud + *kṛ* "do out"] dung, excrement J iv.485, otherwise only in cpd. *ukkāra* -- *bhūmi* dung -- hill J i.5, 146 (so read for *ukkar°*), ii.40; iii.16, 75, 377; iv.72, 305; Vism 196 (°*ūpama kuṇapa*); DhA iii.208. Cp. *uccāra*.

Ukkāsati

Ukkāsati [ud + *kāsati* of *kas* to cough] to "ahem"! to cough, to clear one's throat Vin ii.222; iv.16; M ii.4; A v.65; aor. *ukkāsi* J i.161, 217. -- pp. *ukkāsita*.

Ukkāsikā

Ukkāsikā (f.?) [doubtful] at Vin ii.106 is not clear. Vin Texts iii.68 leave it untranslated. Bdgh's expln. is *vattavattī* (*patta°*? a leaf? Cp. S iii.141), prob. = *vaṭṭi* (Sk. *vartī* a kind of pad). See details given by Morris J.P.T.S. 1887, 113, who trsls. "rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction".

Ukkāsita

Ukkāsita [pp. of ukkāsa] coughed, clearing one's throat, coughed out, hawking D i.89; Bu i.52 (+ khipita) <-> °sadda the noise of clearing the throat D i.50; J i.119; DhA i.250 (+ khipita°).

Ukkiṇṇa

Ukkiṇṇa [pp. of ud + kṛ dig2] dug up or out D i.105; J iv.106; Miln 330; DA i.274 (= khāta).

Ukkiledeti

Ukkiledeti [Caus. of ud + klid, see kilijjati] to take the dirt out, to clean out DA i.255 (dosañ); SnA 274 (rāgaṇ; v. l. BB. uggileti).

Ukkujja

Ukkujja (adj.) [ud + kujja] set up, upright, opp. either nikkujja or avakujja A i.131; S v.89 (ukkujjāḍavakujja); Pug 32 (= uparimukho ṭhapito C. 214).

Ukkujjati

Ukkujjati (°eti) [Denom. fr. ukkuja] to bend up, turn up, set upright Vin i.181; ii.126 (pattaṇ), 269 (bhikkhuṇ); mostly in phrase nikkujjitaṇ ukkujjeyya "(like) one might raise up one who has fallen" D i.85, 110; ii.132, 152; Sn p. 15 (= uparimukhaṇ karoti DA i.228 = SnA 155).

Ukkujjana

Ukkujjana (nt.) [fr. ukkujjati] raising up, setting up again Vin ii.126 (patt°).

Ukkuṭṭika

Ukkuṭṭika [fr. ud + *kuṭ = *kuṇc, as in kuṭila & kuṇcita; lit. "bending up". The BSk. form is ukkuṭṭuka, e. g. Av. S i.315] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See Dial. i.231 n. 4. -- Vin i.45 (°ṇ nisīdati); iii.228; A i.296; ii.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Sūdanī) 426; DhA i.201, 217; ii.61 (as posture of humility); iii.195; iv.223. -- padhāna [in BSk. distorted to utkuṭṭuka -- prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D i.167; M i.78, 515; A i.296; ii.206; J i.493; iii.235; iv.299; Dh 141 (= ukkuṭṭika -- bhāvena āradha -- viriyo DhA iii.78).

Ukkuṭṭhi

Ukkuṭṭhi (f.) [fr. ud + kruś, cp. *kruṇc as in P. kuṇca & Sk. krośati] shouting out, acclamation J ii.367; vi.41; Bu i.35; Miln 21; Vism 245; DhA ii.43; VvA 132 (°sadda).

Ukkusa

Ukkusa [see ukkuṭṭhi & cp. BSk. utkrośa watchman (?) Divy 453] an osprey J iv.291 (°rāja), 392.

Ukkūla

Ukkūla (adj.) [ud + kūla] sloping up, steep, high (opp. vikkūla) A i.35 sq.; Vism 153 (nadi); SnA 42. Cp. utkūlanikūla -- sama Lal. V. 340.

Ukkoṭana

Ukkoṭana (nt.) [fr. ud + *kuṭ to be crooked or to deceive, cp. kujja & kuṭila crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D i.5; iii.176; S v.473; A ii.209, v.206; DA i.79 = Pug A 240 ("assāmiṇe sāmike kātuṇ lañcagahaṇaṇ").

Ukkoṭanaka

Ukkoṭanaka (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin ii.94.

Ukkoṭeti

Ukkoṭeti [denom. fr. *ukkoṭ -- ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin ii.94, 303; iv.126; J ii.387; DA i.5.

Ukkhali

Ukkhali (°lī) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J i.68, 235; v. 389, 471; Pug 33; Vism 346 (°mukhavaṭṭi), 356 (°kapāla, in comp.); DhA i.136; ii.5; iii.371; iv.130; Pug A 231; VvA 100. Cp. next.

Ukkhalikā

Ukkhalikā (f.) = ukkhali. Th 2, 23 (= bhatta -- pacana- bhājanaṇ ThA 29); DhA iv.98 (°kāla); DhsA 376.

Ukkhā

Ukkhā(?) [can it be compared with Vedic ukṣan?] in ukkha- sataṇ dānaṇ, given at various times of the day (meaning = e(kato/mbh?) S ii.264 (v. l. ukkā). Or is it to be read ukhāsataṇ d. i. e. consisting of 100 pots (of rice = mahā danaṇ?). S A: paṇṭabhojana -- bharitānaṇ mahā -- ukkhalinaṇ sataṇ dānaṇ. Cp. ukhā cooking vessel ThA 71 (Ap. v.38). Kern, Toev. under ukkhā trsl. "zeker muntstuck", i. e. kind of gift.

Ukkhita

Ukkhita [pp. of ukṣ sprinkle] besmeared, besprinkled J iv.331 (ruhir°, so read for °rakkhita). Cp. okkhita.

Ukkhitta

Ukkhitta [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin iv.218; J iii.487. -- °āsika with drawn sword M i.377; S iv.173; J i.393; DhsA 329; Vism 230 (vadhaka), 479. -- paligha having the obstacles removed M i.139; A iii.84; Dh 398 = Sn 622 (= avijjā -- palighassa ukkhittatāya u. SnA 467 = DhA iv.161). -- sira with uplifted head Vism 162.

Ukkhittaka

Ukkhittaka (adj. -- n.) [fr. ukkhitta] a bhikkhu who has been suspended Vin i.97, 121; ii.61, 173, 213.

Ukkhipati

Ukkhipati [ut + khipati, kṣip]. To hold up, to take up J i.213; iv.391: vi.350; Vism 4 (satthaṇ); PvA 265. A

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t. t. of canon law, to suspend (a bhikkhu for breach of rules) Vin iv.309; Pug 33. -- ukkhipiyati to be suspended Vin ii.61. Caus. II. ukkhipāpeti to cause to be supported J i.52; ii.15, 38; iii.285, 436. -- pp. ukkhitta, ger. ukkhipitvā as adv. "upright" Vism 126.

Ukkhipana

Ukkhipana (nt.) [fr. ud + kṣip] 1. pushing upwards J i.163. -- 2. throwing up, sneering Vism 29 (vācāya).

Ukkheṭṭita

Ukkheṭṭita [pp. of ud + khet or *khel, see kheḷa] spit out, thrown off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭinissatṭho u. Vin iii.97 = iv.27.

Ukkhepa

Ukkhepa (adj. -- n.) [fr. ud + kṣip] (adj.) throwing away DhA iv.59 (°dāya a throw -- away donation, tip). -- (m.) lifting up raising J i.394 (cel°); vi.508; DA i.273; dur° hard to lift or raise Sdhp 347.

Ukkhepaka

Ukkhepaka (adj.) [fr. ukkhepa] throwing (up); °ṇ (acc.) in the manner of throwing Vin ii.214 = iv.195 (piṇḍ°).

Ukkhepana

Ukkhepana (nt.) [fr. ud + kṣip] suspension J iii.487.

Ukkhepanā

Ukkhepanā (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.

Ukkhepaniya

Ukkhepaniya (adj.) [ukkhepana + iya, cp. BSk. utkṣepa- nīyaṇ karma Divy 329] referring to the suspension (of a bhikkhu), °kamma act or resolution of suspension Vin i.49, 53, 98, 143, 168; ii.27, 226, 230, 298: A i.99.

Uklāpa (ukkalāpa)

Uklāpa (ukkalāpa) (adj.) [cp. Sk. ut -- kalāpayati to let go] - 1. deserted J ii.275 (ukkalāpa T.; vv. ll. uklāpa & ullāpa). -- 2. dirtied, soiled Vin ii.154, 208, 222; Vism 128; DhA iii.168 (ukkalāpa).

Ugga

Ugga1 (adj.) [Vedic ugra, from ukṣati, weak base of vakṣ as in vakṣana, vakṣayati = Gr. a)ve/cw, Goth. wahsjan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D i.103; S i.51 = VvA 116 (uggateja "the fiery heat"); J iv.496; v.452 (°teja); vi.490 (+

rājaputtā, expld. with etymologising effort as uggatā paññātā by C.); Miln 331; DhA ii.57 (°tapa); Sdhp 286 (°daṇḍa), 304 (id.). <-> Cp. sam°. As Np. at Vism 233 & J i.94. -- putta a nobleman, mighty lord S i.185 ("high born warrior" trsl.); J vi.353 (= amacca -- putta C.); Th 1, 1210.

Ugga

Ugga2 = uggamana, in aruṇ -- ugga sunrise Vin iv.272.

Uggacchati

Uggacchati [ud + gam] to rise, get up out of (lit. & fig.) Th 1, 181; aruṇe uggacchante at sunrise VvA 75; Pv iv.8; Vism 43, ger. uggañchitvāna Miln 376. -- pp. uggata (q. v.).

Uggajjati

Uggajjati [ud + gajjati] to shout out Nd1 172.

Uggaṇhāti

Uggaṇhāti [ud + grh, see gaṇhāti] to take up, acquire, learn [cp. BSk. udgrhṇāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggahaṇanta = uggahaṇanti = uggaṇhanti SnA 561); imper. uggaṇha J ii.30 (sippaṇ) & uggaṇhāhi Miln 10 (mantāni); ger. uggayha Sn 832, 845; Nd1 173. -- Caus. uggaheti in same meaning Sdhp 520; aor. uggahesi Pv iii.54 (nakkhatta -- yogaṇ = akari PvA 198); ger. uggahetvā J v.282, VvA 98 (vipassanākammatṭhānaṇ); infin. uggahetuṇ VvA 138 (sippaṇ to study a craft). -- Caus. II. uggaṇhāpeti to instruct J v. 217; vi.353. -- pp. uggahita (q. v.). See also uggahāyati. -- A peculiar ppr. med. is uggāhamāna going or wanting to learn DA i 32 (cp. uggāhaka).

Uggata

Uggata [pp. of uggacchati] come out, risen; high, lofty, exalted J iv.213 (suriya), 296 (°atta), 490; v.244; Pv iv.14 (°atta one who has risen = uggata -- sabhāva samiddha PvA 220); VvA 217 (°mānasa); DA i.248; PvA 68 (°phāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika). Cp. acc°.

Uggatta

Uggatta in all Pv. readings is to be read uttatta°, thus at Pv iii.32; PvA 10, 188.

Uggaṭṭhana

Uggaṭṭhana at J vi.590 means a kind of ornament or trinket, it should prob. be read ugghaṭṭana [fr. ghaṭṭeti] lit. "tinkling", i. e. a bangle.

Uggama

Uggama [fr. ud + gam; Sk. udgama] rising up Sdhp 594.

Uggamana

Uggamana (°na) (nt.) [fr. ud + gam] going up, rising; rise (of sun & stars) D i.10, 240; S ii.268 (suriy°); J iv.321 (an°), 388; Pv ii.941 (suriy°); DA i.95 (= udayana); DhA i.165 (aruṇ°); ii.6 (id.); VvA 326 (oggaman°); PvA 109 (aruṇ°). Cp. ugga2 & uggama.

Uggaha

Uggaha (adj) (-- °) [fr. ud + gr̥h, see gaṇhāti] -- 1. taking up, acquiring, learning Vism 96 (ācariy°), 99 (°paripucchā), 277 (kananattānassa). -- 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an° Sn 912 (= gaṇhāti Nd1 330). Cp. dhanuggaha.

Uggahaṇa

Uggahaṇa (nt.) [fr. uggaṇhāti] learning, taking up, studying PvA 3 (sipp°). As uggaṇhana at Vism 277.

Uggahāyati

Uggahāyati [poetic form of uggaheti (see uggaṇhāti), but according to Kern, Toev. s. v. representing Ved. udgr̥bhāyati] to take hold of, to take up Sn 791 (= gaṇhāti Nd1 91). -- ger. uggahāya Sn 837.

Uggahita

Uggahita [pp. of uggaṇhāti] taken up, taken, acquired Vin i.212; J iii.168 (°sippa, adj.), 325; iv.220; vi 76; Vism 241. The metric form is uggahīta at Sn 795, 833, 1098; Nd1 175 = Nd2 152 (= gahita parāmaṭṭha).

Uggahetar

Uggahetar [n. ag. to uggaṇhāti, Caus. uggaheti] one who takes up, acquires or learns A iv.196.

Uggāra

Uggāra [ud + gr̥ or *g̥l̥; to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA i.41; KhA 61.

Uggāhaka

Uggāhaka (adj. -- n.) [fr. ud + gr̥h, see uggaṇhāti] one who is eager to learn J v.148 [cp. M Vastu iii.373 ograḥaka in same context].

Uggāhamāna

Uggāhamāna see uggaṇhāti.

Uggirati

Uggirati1 [Sk. udgirati, ud + gr̥2; but BSk. udgirati in meaning to sing, chant, utter, formation fr. gr̥2 instead of gr̥1, pres. gr̥nāti; in giraṇ udgirati Jtm 3126. -- The by -- form uggirati is uggilati with interchange of ḷ and ṛ, roots *gr̥ & *gḷ, see gala & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggiritvāna); DA i.41 (uggāraṇ uggiranto). Cp. BSk. prodgīrṇa cast out Divy 589.

Uggirati

Uggirati2 [cp. Sk. udgurate, ud + gur] to lift up, carry Vin iv.147 = DhA iii.50 (talasattikaṇ expld. by uccāreti); J i.150 (āvudhāni); vi.460, 472. Cp. sam°.

Uggilati

Uggilati = uggirati1, i. e. to spit out (opp. ogilati) M i.393; S iv.323; J iii.529; Miln 5; PvA 283.

Uggīva

Uggīva (nt.) [ud + gīva] a neckband to hold a basket hanging down J vi.562 (uggīvañ cāpi aṇsato = aṇsakūṭe pacchi -- lagganakaṇ C.).

Ugghaṇseti

Ugghaṇseti [ud + ghṛṣ, see ghaṇsati1] to rub Vin ii.106. - pp. ugghaṭṭha (q. v.).

Ugghaṭṭa

Ugghaṭṭa (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Divy 3, 26 and phrase at M Vastu iii.260 udghaṭitajña] striving, exerting oneself; keen, eager in cpd. °ññū of quick understanding A ii.135; Pug 41; Nett 7 -- 9, 125; DA i.291.

Ugghaṭeti

Ugghaṭeti [ud + ghaṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; ugghaṭiyati & ugghaṭanā ibid.

Ugghaṭṭa (Ugghaṭṭha?)

Ugghaṭṭa (Ugghaṭṭha?) [should be pp. of ugghaṇsati = Sk. udghṛṣṭa, see ghaṇsati1, but taken by Bdgh. either as pp. of or an adj. der. fr. ghaṭṭ, see ghaṭṭeti] knocked, crushed, rubbed against, only in phrase ugghaṭṭa -- pāda

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foot -- sore Sn 980 (= maggakkamaṇena ghaṭṭa -- pādatala etc. SnA 582); J iv.20 (tṭh; expld. by uṇha -- vālukāya ghaṭṭapāda); v.69 (= raj okiṇṇa -- pāda C. not to the point).

Uggharati

Uggharati [ud + kṣar] to ooze Th 1, 394 = DhA iii.117.

Ugghāṭana

Ugghāṭana (nt.?) [fr. ugghāṭeti] that which can be removed, in °kiṭikā a curtain to be drawn aside Vin ii.153 (cp. Vin Texts iii.174, 176). Ch s. v. gives "rope & bucket of a well" as meaning (kavāṭaṇ anugghāṭeti). Cp. ugghaṭanā .

Ugghāṭita

Ugghāṭita [pp. of ugghāṭeti] opened Miln 55; DhA i.134.

Ugghāṭeti

Ugghāṭeti [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghāṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin ii.148 (tālāni), 208 (ghaṭikaṇ); iv.37; J ii.31; vi.68; Miln 140 (bhava -- paṭisandhiṇ), 371; Vism 374. -- Caus. II. ugghāṭāpeti to have opened J v.381.

Ugghāta

Ugghāta [ud + ghāta] shaking, jolting; jolt, jerk Vin ii. 276 (yān°); J vi.253 (an°); DhA iii.283 (yān°).

Ugghāti

Ugghāti (f.) [fr. ud + ghāta] -- 1. shaking, shock VvA 36. -- 2. striking, conquering; victory, combd. with nighāti Sn 828; Nd1 167; SnA 541; Nett 110 (T. reads ugghāta°).

Ugghātita

Ugghātita [pp. of ugghāteti, denom. fr. udghāta] struck, killed A iii.68.

Ugghosanā

Ugghosanā (f.) [abstr. fr. ugghoseti, cp. ghosanā] proclamation DA i.310.

Ugghoseti

Ugghoseti [ud + ghoseti] to shout out, announce, proclaim J i.75; DhA ii.94; PvA 127.

Ucca

Ucca (adj.) [For udya, adj. formation from prep. ud above, up] high (opp. avaca low) D i.194; M ii.213; A v.82 (°thāniyaṇ nīce thāne thapeti puts on a low place which ought to be placed high); Pv iv.74 (uccaṇ paggayha lifting high up = uccatarāṇ katvā PvA 265); Pug 52, 58; DA i.135; PvA 176. -- āvaca high and low, various, manifold Vin i.70, 203; J iv.115, 363 (= mahaggha -- samaggha C. p. 366); Sn 703, 714, 792, 959; Dh 83; Nd1 93, 467; Vv 121 (= vividha VvA 60); 311. -- kulīnatā high birth A iii.48 (cp. uccā°).

Uccaka

Uccaka (adj.) [fr. ucca] high Vin ii.149 (āsandikā a kind of high chair).

Uccatta

Uccatta (nt.) [fr. ucca = Sk. uccatvaṇ] height J iii.318.

Uccaya

Uccaya [fr. ud + ci, see cināti; Sk. uccaya] heaping up, heap, pile, accumulation Dh 115, 191, 192; Vv 4711; 827 (= cetiya VvA 321); DhA iii.5, 9; DhsA 41 (pāpassa). -- siluccaya a mountain Th 1, 692; J i.29 (v.209); vi.272, 278; Dāvs V.63.

Uccā

Uccā (° --) (adv.) [cp. Sk. uccā, instr. sg. of uccaṇ, cp. paścā behind, as well as uccaiḥ instr. pl. -- In BSk. we find uccā° (uccakulīna Av. Ś iii.117) as well as uccaṇ (uccaṇsama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds. -- kaṇerukā a tall female elephant M i.178. -- kālārikā id. M i.178 (v. l. °kalārikā to be preferred). -- kula a high, noble family Pv iii.116 (= uccā khattiya -- kul -- ādino PvA 176). -- kulīnatā birth in a high -- class family, high rank M iii.37; VvA 32. -- sadda a loud noise D i.143, 178; A iii.30. -- sayana a high bed (+ mahāsayana) Vin i. 192; D i.5, 7; cp. DA i.78.

Uccāra

Uccāra [Ud + car] discharge, excrement, faeces Vin iii.36 (°ṇ gacchati to go to stool); iv.265, 266 (uccāro nāma gūtho vuccati); DhA ii.56 (°karaṇa defecation); uccārapassāva faeces & urine D i.70; M i.83; J i.5; ii.19.

Uccāranā

Uccāranā (f.) [fr. uccāreti] lifting up, raising Vin iii.121.

Uccārita

Uccārita [pp. of uccāreti] -- 1. uttered, let out PvA 280 (akkharāni). -- 2. lifted, raised ThA 255.

Uccāreti

Uccāreti [ud + cāreti, Caus. of car] to lift up, raise aloft Vin iii.81; iv.147 = DhA iii.50; M i.135. -- pp. uccārita (q. v.).

Uccālinga

Uccālinga [etym.?] a maw -- worm Vin iii.38, 112; J ii.146.

Uccināti

Uccināti [ud + cināti] to select, choose, search, gather, pick out or up Vin i.73; ii.285 (aor. uccini); J iv.9; Pv iii.2 4 (nantake = gavesana -- vasena gahetvāna PvA 185); Dpvs iv.2.

Ucchanga

Ucchanga [Sk. utsanga, ts > cch like Sk. utsahate > BSk. ucchahate see ussahati] the hip, the lap Vin i.225; M i. 366; A i.130 (°pañña); J i.5, 308; ii.412; iii.22; iv.38, 151; Pug 31; Vism 279; DhA ii.72.

Ucchādana

Ucchādana (nt.) [ut + sād, Caus. of sad, sīdati, cp. ussada] rubbing the limbs, anointing the body with perfumes shampooing D i.7, 76; at the latter passage in combn. anicc° -- dhamma, of the body, meaning "erosion, decay", and combd. with parimaddana abrasion (see about detail of meaning Dial. i.87); thus in same formula at M i. 500; S iv.83; J i.146 & passim; A i.62; ii.70 (+ nahāpana); iv.54, 386; It 111; Th 2, 89 (nahāpan°); Miln 241 (°parimaddana) 315 (+ nahāpana); DA i.88.

Ucchādeti

Ucchādeti [fr. ut + sād, see ucchādana] to rub the body with perfumes J vi.298; Miln 241 (+ parimaddati nahāpeti); DA i.88.

Ucchiṭṭha

Ucchiṭṭha [pp. of ud + śiṣ] left, left over, rejected, thrown out; impure, vile Vin ii.115 (°odakaṇ); iv.266 (id.); J ii.83 (bhattaṇ ucchiṭṭhaṇ akatvā), 126 (°nadī impure; also itthi outcast), 363; iv.386 (°ṇ piṇḍaṇ), 388; vi.508; Miln 315; DhA i.52; ii.85; iii.208; PvA 80 (= chaḍḍita), 173 (°bhattaṇ). At J iv.433 read ucch° for ucchiṭṭha. -- an° not touched or thrown away (of food) J iii.257; DhA ii.3. -- See also uttiṭṭha & ucchepaka.

Ucchiṭṭhaka

Ucchiṭṭhaka (fr. ucchiṭṭha) = ucchiṭṭha J iv.386; vi.63, 509.

Ucchindati

Ucchindati [ud + chid, see chindati] to break up, destroy, annihilate S v.432 (bhavataṇhaṇ), A iv.17 (fut. ucchecchāmi to be read with v. l. for T. ucchejjissāmi); Sn 2 (pret. udacchida), 208 (ger. ucchijja); J v.383; Dh 285. <-> Pass. ucchijjati to be destroyed or annihilated, to cease to exist S iv.309; J v.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). -- pp. ucchinna (q. v.).

Ucchinna

Ucchinna [pp. of ucchindati] broken up, destroyed S iii. 10; A v.32; Sn 746. Cp. sam°.

Ucchu

Ucchu [Sk. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar -- cane Vin iv.35; A iii.76; iv.279; Miln 46; DhA iv.199 (°ūnaṇ yanta sugar -- cane mill), PvA 257, 260; VvA 124. -- agga (ucch°) top of s. c. Vism 172. -- khaṇḍikā a bit of sugar -- cane Vv 3326. -- khādana eating s. c. Vism 70. -- khetta sugar -- cane field J i.339; VvA 256. -- gaṇṭhikā a kind of sugar -- cane, Batatas Paniculata J i.339; vi.114 (so read for °ghaṭika). -- pāla watchman of s. -- c. VvA 256. -- pīḷana, cane -- pressing, Asl. 274. -- puṭa sugar -- cane basket J iv.363. -- bīja seed of s. -- c. A i.32; v.213. -- yantra a sugar -- mill J i.339. -- rasa s. -- c. juice Vin i.246; Vism 489; VvA 180 -- vāta, Asl. 274. -- sālā, Asl. 274.

Uccheda

Uccheda [fr. ud + chid, chind, see ucchindati & cp. cheda] breaking up, disintegration, perishing (of the soul) Vin iii.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D i.34, 55; S iv.323; Nd1 324; Miln 413; Nett 95, 112, 160; DA i.120. -- diṭṭhi the doctrine of the annihilation (of the soul), as opp. to sassata -- or atta -- diṭṭhi (the continuance of the soul after death) S ii.20; iii.99, 110 sq; Ps i.150, 158; Nd1 248 (opp. sassati°); Dhs 1316; Nett 40, 127; SnA 523 (opp. atta°). -- vāda (adj.) one who professes the doctrine of annihilation (ucchedadiṭṭhi) Vin i.235; iii.2; D i.34, 55; S ii.18; iv.401; A iv.174, 182 sq.; Nd1 282; Pug 38. -- vādin = °vāda Nett 111; J v.244.

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Ucchedana

Ucchedana (adj.) [fr. ud + chid] cutting off, destroying; f. °anī J v.16 (surā).

Ucchedin

Ucchedin (adj.) an adherent of the ucchedavāda J v.241.

Ucchepaka

Ucchepaka (nt.) [= ucchiṭṭhaka in sense of ucchiṭṭha- bhatta] leavings of food M ii.7 (v. l. uccepaka with cc for cch as ucchiṭṭha: ucchiṭṭha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (Majjhima trsl.2 ii.682).

Uju & Ujju

Uju & Ujju (adj.) [Vedic rju, also rjyati, irajyate to stretch out: cp. Gr. o) re/gw to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. rēn span. See also P. ajjava] straight, direct; straightforward, honest, upright D iii.150 T. ujja), 352 (do.) 422, 550; Vv 187 (= sabba -- jimha -- vanka -- kuṭilabhāvaṇṇāpagama -- hetutāya u. VvA 96); Pug 59; Vbh 244 (ujuṇ kāyaṇ paṇidhāya); Vism 219 (uju avanka akuṭiḷa); DA i.210 (id.), KhA 236; DhA i.288 (cittaṇ ujuṇ akuṭiḷaṇ nibbisevanaṇ karoti); VvA 281 (°koṭi -- vanka); PvA 123 (an°). -- angin (ujjangan) having straight limbs, neg. an° not having straight limbs, i. e. pliable, skilful, nimble, graceful J v.40 (= kañcana -- sannibha -- sarīra C.); vi.500 (T. anuccangin = anindita -- agarahitangin C.). -- gata walking straight, of upright life M i.46; A iii.285 sq. (°citta); v.290 sq.; Sn 350 (ujju°), 477 (id.); Dh 108 (ujju°, see DhA ii.234 for interpretation). -- gāmin, neg. an° going crooked, a snake J iv.330. -- cittatā straightness, unwieldiness of heart Vbh 350. -- diṭṭhitā the fact of having a straightforward view or theory (of life) Miln 257. -- paṭipanna living uprightly D i.192; S iv.304; v.343; Vism 219. -- magga the straight road D i.235; Vin v.149; It 104; J i.344; vi.252; DhA ii.192. -- bhāva straightness, uprightness SnA 292, 317; PvA 51. -- bhūta straight, upright S i.100, 170; ii.279; v.384, 404; A ii.57; iv.292; J i.94; v.293 (an°); Vv 3423 (see VvA 155); Pv i.1010 (= citta -- jimha -- vankaKuṭiḷa -- bhāva -- karāṇaṇ kilesāṇaṇ abhāvena ujubhāvappatta PvA 51). -- vaṇsa straight lineage, direct descendency J v.251. -- vāta a soft wind Miln 283. -- vipaccanīka in direct opposition D i.1; M i.402; DA i.38.

Ujuka & Ujjuka

Ujuka & Ujjuka (adj.) [uju + ka] straight, direct, upright M i.124; S i.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); iv.298; v.143, 165; J i.163; v.297 (opp. khujja); DhA i.18 (°magga); Sdhp 321. -- anujjuka crooked, not straight S iv.299; J iii.318.

Ujukatā

Ujukatā (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 (kāyassa, cittassa); Vism 436 sq.

Ujutā

Ujutā (f.) [abstr. of uju] straight(forward)ness, rectitude Dhs 50, 51.

Ujjagghati

Ujjagghati [ud + jagghati] to laugh at, deride, mock, make fun of Vin iii.128; Th 2, 74 (spelt jjh = hasati ThA 78); A iii.91 (ujjh°, v. l. ujj°) = Pug 67 (= pāṇiṇ paharitvā mahāhasitaṇ hasati Pug A 249).

Ujjangala

Ujjangala [ud + jangala] hard, barren soil; a very sandy and deserted place D ii.146 (°nagaraka, trsl. "town in the midst of a jungle", cp. Dial. ii.161); J i.391; Vv 855 (= ukkaṇsena jangala i. e. exceedingly dusty or sandy, dry); Pv ii.970 (spelt ujjhangala, expld. by ativiya -- thaddhabhūmibhāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu ii.207.

Ujjala

Ujjala (adj.) [ud + jval, see jalati] blazing, flashing; bright, beautiful J i.220; Dāvs ii.63.

Ujjalati

Ujjalati [ud + jalati, jval] to blaze up, shine forth Vin i.31; VvA 161 (+ jotati). -- Caus. ujjāleti to make shine, to kindle Vin i.31; Miln 259; Vism 428; ThA 69 (Ap. v.14, read dīpāṇ ujjālayiṇ); VvA 51 (padīpaṇ).

Ujjava

Ujjava (adj.) [ud + java] "running up", in cpd. ujjav -- ujjava a certain term in the art of spinning or weaving Vin iv. 300, expld. by "yattakaṇ patthana (patthana?) añcitaṇ hoti tasmi takkamhi vedhite".

Ujjavati

Ujjavati [ud + javati] to go up -- stream Vin ii.301.

Ujjavanikāya

Ujjavanikāya instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up -- stream, lit "running up" Vin ii.290; iv.65 (in expln. of uddhaṇḍāmin, opp. ojjavanikāya).

Ujjahati

Ujjahati [ud + jahati] to give up, let go; imper. ujjaha S i.188; Th 2, 19; Sn 342.

Ujju & Ujjuka

Ujju & Ujjuka see uju & ujuka.

Ujjota

Ujjota [ud + *jot of jotati, Sk. uddyotate] light, lustre J i.183 (°kara); Miln 321.

Ujjotita

Ujjotita [pp. of ujjoteti, ud + joteti] illumined Dāvs v.53.

Ujjhaggati

Ujjhaggati see ujjagghati.

Ujjhaggikā

Ujjhaggikā (f.) [fr. ujjagghati, spelling varies] loud laughter Vin ii.213, cp. iv.187.

Ujjhati

Ujjhati [Sk. ujjhati, ujjh] -- 1. to forsake, leave, give up J vi.138; Dāvs ii.86. -- 2. to sweep or brush away J vi.296. -- pp. ujjhita (q. v.).

Ujjhatti

Ujjhatti (f.) [fr. ud + jhāyati¹, corresponding to a Sk. *ud -- dhyāti] irritation, discontent A iv.223, 467 (v. 1. ujj°); cp. ujjhāna.

Ujjhāna

Ujjhāna (nt.) [ud + jhāna1 or jhāna2?] -- 1. taking offence, captiousness Dh 253 (= paresaṇ randha -- gavesitāya DhA iii.377); Miln 352 (an° -- bahula). -- 2. complaining, wailing J iv.287. -- saññin, -- saññika irritable S i.23; Th 1, 958; Vin ii.214, cp. iv.194; Dpvs ii.6; DhA iii.376 (°saññitā irritability).

Ujjhāpana

Ujjhāpana (nt.) [fr. ud + jhāyati1 or jhāyati2 to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J v.91 (devat°), 94 (°kamma).

Ujjhāpanaka

Ujjhāpanaka (adj.) [fr. ujjhāpana] one who stirs up an- other to discontent Vin iv.38.

Ujjhāpeti

Ujjhāpeti [Caus. of ujjhāyati] to harass, vex, irritate M i. 126; S i.209 ("give occasion for offence"); Vin iv.38 (cp. p. 356); J v.286; PvA 266.

Ujjhāyati

Ujjhāyati [ud + jhāyati1 or perhaps more likely jhāyati2 to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava -- dhyā, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase ujjhāyati khīyati vipāceti expressing great annoyance Vin i.53, 62, 73; ii.207; iv.226; S i.232 & passim. -- S i.232 (mā ujjhāyittha); J ii.15; DhA ii.20; aor. ujjhāyi J i.475; DhA ii.88; inf. ujjhātuṇ J ii.355. <-> Caus. ujjhāpeti (q. v.).

Ujjhita

Ujjhita [pp. of ujjhati] destitute, forsaken; thrown out, cast away M i.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA i.445); J iii.499; v.302; vi.51.

Uñcha & Uñchā

Uñcha & Uñchā (f.) [Sk. uñcha & uñchana, to uñch. Neu- mann's etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.2 ii.682) is incorrect, see Walde Lat. Wtb. under uncia] anything gathered for sustenance, gleanings S ii. 281; A i.36; iii.66 sq., 104; Vin iii.87; Sn 977; Th 2, 329, 349; J iii.389; iv.23, 28, 434, 471 (°ya, dat. = phalāphalaṭṭhāya C.); ThA 235, 242. Cp. samuñchaka. -- cariyā wandering for, or on search for gleanings, J ii.272; iii.37, 515; v.3; DA i.270; VvA 103; ThA 208. -- cārika (adj.) going about after gleanings, one of 8 kinds of tāpasā SnA 295 (cp. DA i.270, 271). -- patta the gleanings -- bowl, in phrase uñchāpattāgate rato "fond of

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that which has come into the gl. b." Th 1, 155 = Pv iv.73 (= uñchena bhikkhācārena laddhe pattagate āhāre rato PvA 265; trsl. in Psalms of Brethren "contented with whatever fills the bowl"). aññāt°, marked off as discarded (goods) S ii.281, so S A.

Uñchati

Uñchati [fr. uñch] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

Uññā

Uññā (f.) [= avaññā (?) from ava + jñā, or after uññā- tabba?] contempt Vin iv.241; Vbh 353 sq. (att°).

Uññātabba

Uññātabba (adj.) [grd. fr. ava + jñā (?)] to be despised, contemptible, only in stock -- phrase "daharo na uññātabbo na paribhotabbo" S i.69; Sn p. 93; SnA 424 (= na avajānitabbo, na nīcaṇ katvā jānitabbo ti). In same connection at J v.63 mā naṇ daharo [ti] uññāsī (v. l. maññāsī) apucchitvāna (v. l. ā°).

Uṭṭitvā

Uṭṭitvā at Vin ii.131 is doubtful reading (see p. 318, v. l. uḍḍetvā), and should perhaps be read uḍḍetvā (= oḍḍetva, see uḍḍeti), meaning "putting into a sling, tying or binding up".

Uṭṭepaka

Uṭṭepaka one who scares away (or catches?) crows (kāḁ°) Vin i.79 (vv. ll. uṭṭhe°, uḍḍe°, uḍe°). See remarks on uṭṭepeti.

Uṭṭepeti

Uṭṭepeti in phrase kāḁe u. "to scare crows away" (or to catch them in snares?) at Vin i.79. Reading doubtful & should probably be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to make fly away). The vv. ll. given to this passage are uṭṭeceti, upatṭhāpeti, uḍḍoyeti. See also uṭṭepaka.

Uṭṭhāpana

Uṭṭhāpana see vo°.

Uṭṭhahati & Uṭṭhāti

Uṭṭhahati & Uṭṭhāti [ud + sthā see tiṭṭhati & uttiṭṭhati] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. uṭṭhahati Pug 51. -- pot. uṭṭhaheyya S i.217; as imper. uttiṭṭhe Dh 168 (expld. by uttiṭṭhitvā paresaṇ gharadvāre ṭhatvā DhA iii.165, cp. Vin Texts i.152). -- imper. 2nd pl. uṭṭhahatha Sn 331; 2nd sg. uṭṭhehi Pv ii.61; J iv.433. -- ppr. uṭṭhahanto M i.86; S i.217; J i.476. -- aor. uṭṭhahi J i.117; PvA 75. -- ger. uṭṭhahitvā PvA 4, 43, 55, 152, & uṭṭhāya Sn 401. -- inf. uṭṭhātuṇ J i.187. <-> Note. When uṭṭh° follows a word ending in a vowel, and without a pause in the sense, a v is generally prefixed for euphony, e. g. gabbho vuṭṭhāsi an embryo was produced or arose Vin ii.278; āsanā vuṭṭhāya arising from his seat, Vism 126. See also under vuṭṭhahati. -- pp. uṭṭhita; Caus. uṭṭhāpeti. -- Cp. pariyuṭṭhāti.

Uṭṭhāhāna

Uṭṭhāhāna [ppr. of uṭṭhahati] exerting oneself, rousing one- self; an° sluggish, lazy Dh 280 (= ayāyāmanto DhA iii. 409); cp. anuṭṭhahaṇ S i.217.

Uṭṭhātar

Uṭṭhātar [n. ag. of ut + ṣṭhā, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S i.214; A iv.285, 288, 322; Sn 187; J vi.297. -- an° one who is without energy S i.217; Sn 96.

Uṭṭhāna

Uṭṭhāna (nt.) [fr. ut + ṣṭhā] -- 1. rising, rise, getting up, standing (opp. sayana & nisīdana lying or sitting down) D ii.134 (sīha -- seyyaṇ kappesi uṭṭhāna -- saññaṇ manasikarivā); Dh 280 (°kāla); J i.392 (an° -- seyyā a bed from which one cannot get up); Vism 73 (aruṇ -- uṭṭhānavelā time of sunrise) DhA i.17. -- 2. rise, origin, occasion or opportunity for; as adj. (-- °) producing J i.47 (kapp°); vi.459; Miln 326 (dhaññ° khettaṇ atthi). -- 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M i.86; A i.94; ii.135 (°phala); iii.45 (°viriya), 311; iv.281 (°sampadā); It 66 (°adhigataṇ dhaṇaṇ earned by industry); Pv iv.324; Pug 51 (°phala); Miln 344, 416; ThA 267 (°viriya); PvA 129 (+ viriya). -- an° want of energy, sluggishness A iv.195; Dh 241. <-> Note. The form vuṭṭhāna appears for uṭṭh° after a vowel under the same conditions as vuṭṭhahati for uṭṭhahati (q. v.) gabbha -- vuṭṭhānaṇ J i.114. See also vuṭṭh°, and cp. pariyo°.

Uṭṭhānaka

Uṭṭhānaka (-- °) (adj.) [fr. uṭṭhāna] -- 1. giving rise to yielding (revenue), producing J i.377, 420 (satasahass°); iii. 229 (id.); v.44 (id.). Cp. uṭṭhāyika. -- 2. energetic J vi.246.

Uṭṭhānavant

Uṭṭhānavant (adj.) [uṭṭhāna + vant] strenuous, active Dh 24.

Uṭṭhāpeti

Uṭṭhāpeti [Caus. ii. of utthahati] -- 1. to make rise, only in phrase aruṇaṇ (suriyaṇ) u. to let the sun rise, i. e. wait for sunrise or to go on till sunrise J i.318; vi.330; Vism 71, 73 (aruṇaṇ). -- 2. to raise J vi.32 (pathaviṇ). <-> 3. to fit up J vi.445 (nāvaṇ). -- 4. to exalt, praise DA i.256. -- 5. to turn a person out DhA iv.69. -- See also vuṭṭhāpeti.

Uṭṭhāyaka

Uṭṭhāyaka (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭha- hati] "getting -- up -- ish", i. e. ready to get up, quick, alert, active, industrious; f. °ikā Th 2, 413 (= uṭṭhāna -- viriyasampannā ThA 267; v. l. uṭṭhāhikā)

Uṭṭhāyika

Uṭṭhāyika (adj.) [= uṭṭhānaka] yielding, producing J ii.403 (satasahass°).

Uṭṭhāyin

Uṭṭhāyin (adj.) [adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka] getting up D i.60 (pubb° + pacchā -- nipātin rising early & lying down late).

Uṭṭhāhaka

Uṭṭhāhaka (adj.) [for uṭṭhāyaka after analogy of gāhaka etc.] = uṭṭhāyaka J v.448; f. °ikā A iii.38 (v. l. °āyikā); iv.266 sq.

Uṭṭhita

Uṭṭhita [pp. of uṭṭhahati] -- 1. risen, got up Pv ii.941 (kāl°); Vism 73. -- 2. arisen, produced J i.36; Miln 155. -- 3. striving, exerting oneself, active J ii.61; Dh 168; Miln 213. -- an° S ii.264; Ps i.172. -- Cp. pariyo°. <-> Note. The form is vuṭṭhita when following upon a vowel; see vuṭṭhita & uṭṭhahati, e. g. paṭisallāṇā vuṭṭhito arisen from the seclusion D ii.9; pāto vuṭṭhito risen early PvA 128.

Uḍḍayhana

Uḍḍayhana (nt.) [fr. uḍḍayhati, see uddahati] burning up, conflagration Pug 13 (°velā = jhāyana -- kālo Pug A 187); KhA 181 (T. uḍḍahanavelā, v. l. preferable uḍḍayh°).

Uḍḍahati

Uḍḍahati [ud + ḍahati] to burn up (intrans.) KhA 181 (uḍḍaheyya with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. uḍḍayhati to be burnt, to burn up (intrans.) S iii.149, 150 (v. l. for ḍayhati); J iii.22 (uḍḍahate); v.194. fut. uḍḍayhissati J i.48.

Uḍḍita

Uḍḍita [pp. of uḍḍeti2] ensnared (?), bound, tied up S i.40 (= taṇhāya ullanghita C.; trsltd. "the world is all strung up").

Uḍḍeti

Uḍḍeti1 [ud + ḍeti to fly. The etym. is doubtful, Müller P. Gr. 99 identifies uḍḍeti1 & uḍḍeti2 both as causatives to ḍi. Of uḍḍeti2 two forms exist, uḍḍ° & odd°, the latter of which may be a variant of the former, but with specialisation of meaning ("lay snares"), it may be a cpd. with ava° instead of ud°. It is extremely doubtful whether uḍḍeti2 belongs here, we should rather separate it & refer it to another root, probably lī, layate (as in allīna, nilīyati etc.), to stick to, adhere, fasten etc. The change l > ḍ is a freq. Pāli phenomenon. Another Caus. II. of the same root (ḍi?) is utṭepeti] to fly up M i.364 (kāko maṇsapesiṇ ādāya uḍḍayeyya; vv. ll. ubbaḍaheyya, uyya, dayeyya); J v.256, 368, 417.

Uḍḍeti

Uḍḍeti2 [see discussion under uḍḍeti1] (a) to bind up, tie up to, string up Vin ii.131 (so read for utṭitvā, v. l. uḍḍetvā). -- (b) to throw away, reject PvA 256 (+ chaddayāmi gloss). -- pp. uḍḍita.

Uḍḍha

Uḍḍha (-- °) (num. ord.) [the apocope form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding aḍḍha] the fourth, only in cpd. aḍḍhuḍḍha "half of the fourth unit", i. e. three & a half (cp.

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diyaddha 1 1/2 and aḍḍha -- teyya 2 1/2) J v.417 sq. (°āni itthisahassāni); Mhvs xii.53.

Uṇṇa

Uṇṇa (nt.) & Uṇṇā (f.) [Sk. ūṇa & ūṇā; Lat. lāna wool; Goth. wulla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. flannel); Gr. lh_nos, also ou_) los = Lat. vellus (fleece) = Ags. wil -- mod] -- 1. wool A iii.37 = iv.265 (+ kappāsā cotton) J ii.147; SnA 263 (patt°). -- 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa, bhamukāntare jātā uṇṇā odātā etc. D ii.18 = iii.144 = 170 = SnA 285. Also at Vism 552 in jāti -- uṇṇāya. -- ja in uṇṇaja mukha J vi.218, meaning "rounded, swelling" (C. expls. by kañcanāḍāso viya paripuṇṇaṇ mukhaṇ). -- nābhi (either uṇṇa° or uṇṇā, cp. Vedic ūṇavābhi, ūṇa + vābhi from Idg. *uebh to weave as in Lat. vespa = wasp, of which shorter root in Sk. vā) a spider, lit. "wool -- i. e. thread -- weaver", only in combn. with sarabū & mūsikā at Vin ii.110 = A ii.73 = J ii.147 (= makkaṭaka C).

Uṇṇata

Uṇṇata (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇata) A ii.86; Sn 702 (an° care = uddhaccaṇ nḍāpajjeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. unnata.

Uṇṇati

Uṇṇati (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd1 158, 170; Dhs 1116, 1233. Cp. unnati.

Uṇṇama

Uṇṇama [fr. uṇṇamati] loftiness, height, haughtiness Dhs 1116, 1233. Cp. unnama .

Uṇṇamati

Uṇṇamati [ud + nam] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd1 169; J vi.346 inf. uṇṇametave Sn 206. Cp. unnamati.

Uṇṇī

Uṇṇī (f.) [Sk. aurnī fr. aurnā woollen, der. of ūrṇa] a woollen dress Vin ii.108.

Uṇha

Uṇha (adj. -- n.) [Vedic uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, Sk. uṣṇa = Lat. ustus; cp. Gr. eu)/w, Lat. uro to burn, Ags. ysla glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase uṇhaṇ lohitaṇ chaḍḍeti to spill hot blood, i. e. to kill oneself DhA i.95; otherwise in cpds.; abs. only as nt. "heat" & always in contrast to sītaṇ "cold" Vin ii.117 (sītena pi uṇhena pi); D ii.15 (opp. sīta); M i.85; A i.145 = 170 = J v.417 (sītaṇ vā uṇhaṇ vā tiṇaṇ vā rajo vā ussāvo vā); Sn 52, 966 (acc °); Nd1 486 = Nd2 677 (same as under sita); J i.17 (v.93); Miln 410 (megho uṇhaṇ nibbāpeti); PvA 37 (ati°). -- ākāra appearance of heat, often in phrase (Sakkassa) paṇḍu -- kambala -- silḍāsanaṇ uṇhākāraṇ dassesi, of Sakka's throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e. g. J i.330; v.92; DhA i.17, and passim. -- odaka hot water VvA 68. -- kalla glowing -- hot embers or ashes J ii.94 (so read for °kalala); iv.389 (°vassa, rain of hot ashes, v. l. °kukkuḷavassa). -- kāla hot weather Vin ii.209.

Uṇhatta

Uṇhatta (nt.) [abstr. fr. uṇha] hot state, heat Vism 171.

Uṇhīsa

Uṇhīsa [Sk. uṣṇīṣa] a turban D i.7; ii.19 = iii.145 (°sīsa cp. Dial. ii.16); J ii.88; Miln 330; DA i.89; DhsA 198.

Ut(t)añḍa

Ut(t)añḍa see uddañḍa.

Utu

Utu (m. & nt.) [Vedic ṛtu special or proper time, with adj. ṛta straight, right, rite, ṛti manner to Lat. ars "art", Gr. damar(t), further Lat. rītus (rite), Ags. rīm number; of *ar to fit in, adjust etc. q. v. under appeti] -- 1. (lit.) (a) (good or proper) time, season: aruṇa -- utu occasion or time of the sun(-- rise) DhA i.165; utuṇ gaṇhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. sarīraṇ utuṇ gaṇhāpeti "to cause the body to take season", i. e. to refresh the body by cool, sleep, washing etc. J iii.527; DA i.252. -- (b) yearly change, time of the year, season Vism 128. There are usually three seasons mentioned, viz. the hot, rainy and wintry season or gimha, vassa & hemanta A iv.138; SnA 317. Six seasons (in connection with nakkhatta) at J v.330 & vi.524. Often utu is to be understood, as in hemantikena (scil. utunā) in the wintry season S v.51. -- (c) the menses SnA 317; J v.330 (utusinātāya read utusi nhātāya; utusi loc., as expld. by C. pupphe uppanne utumhi nahātāya). -- 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, n.; Kvu trsln. 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., Cpds. 161, Dhs trsln. introd. xvii; & cp. cpds. So in connection with kamma at Vism 451, 614; J vi.105 (kamma -- paccayena utunā samutṭhitā Veraraṇī); perhaps also at Miln 410 (megha ututo samutṭhahitvā). -- āhāra physical nutriment (cp. Dhs trsln. 174) PvA 148. -- ūpasevanā seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa -- tṭhāna -- sevanā vasse rukkhā -- mūla -- sevanā hemante jalappavesā -- sevanā SnA 291). -- kāla seasonable, favourable time (of the year) Vin i.299; ii.173. -- ja produced by the seasons or by physical change Miln 268 (kamma°, hetu°, utu°); Vism 451. -- nibbatta coming to existence through physical causes Miln 268. -- pamāṇa measure of the season, i. e. the exact season Vin i.95. -- pariṇāma change (adversity) of the season (as cause of disease) S iv.230; A ii.87; iii.131; v.110; Miln 112, 304; Vism 31. -- parissaya danger or risk of the seasons A iii.388. -- pubba festival on the eve of each of the (6) seasons J vi.524. -- vāra time of the season, °vārena °vārena according to the turn of the season J i.58. -- vikāra change of season Vism 262. -- veramanī abstinence during the time of menstruation Sn 291 (cp. SnA 317). -- saṇvacchara the year or cycle of the seasons, pl. °ā the seasons D iii.85 = A ii.75; S v.442. The phrase utusaṇvaccharāni at Pv ii.955 is by Dhammapāla taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta -- gimh ādike bahū utū ca citta -- saṇvaccharādi bahūni saṇvaccharāni ca PvA 135. Similarly at J v.330 (with Cy). -- sappāya suitable to the season, seasonable DhA 327. -- samaya time of the menses SnA 317.

Utuka

Utuka (-- °) (adj.) [utu + ka] seasonable, only in cpd. sabb- otuka belonging to all seasons, perennial D ii.179; Pv iv. 122 (= pupphupaga -- rukkhādīhi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

Utunī

Utunī (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstruating woman Vin iii.18; iv.303; S iv.239; A iii. 221, 229; Miln 127. an° A iii.221, 226.

Utta

Utta [pp. of vac, Sk. ukta; for which the usual form is vutta only as dur° speaking badly or spoken of badly, i. e. of bad repute A ii.117, 143; iii.163; Kh viii.2; KhA 218.

Uttaṇḍāla

Uttaṇḍāla (adj.) [ud + taṇḍula] "rainy", i. e. having too many rice grains (of rice gruel), too thick or solid (opp. atikilinna too thin or liquid) J i.340; iii.383 (id.); iv.44 (id.).

Uttatta

Uttatta [ud + tatta1, pp. of ud + tap, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J vi. 574 (hemaṇṇ uttattaṇ agginā); Vv 8417; Pv iii.32 (°rūpa, so read for uggata°, reading correct at PvA 188 °singī); PvA 10 (°kanaka, T. uggatta°); Mhbv 25 (id.).

Uttanta

Uttanta [= utrasta, is reading correct?] frightened, faint Vin iii.84. See uttasta & utrasta.

Uttama

Uttama (adj.) [superl. of ud°, to which compar. is utara. See etym. under ud°] "ut -- most", highest, greatest, best Sn 1054 (dhammaṇṇ uttamaṇṇ the highest ideal = Nibbāna, for which seṭṭhan Sn 1064; cp. Nd2 317); Dh 56; Nd1 211; Nd2 502 (in paraphrase of mahā combd. with pavara);

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KhA 124; DhA i.430: PvA 1, 50. -- dum -- uttama a splendid tree Vv 393; nar° the best of men Sn 1021 (= narāsabha of 996); pur° the most magnificent town Sn 1012; puris° the noblest man Th 1, 629, 1084; nt. uttamaṇṇ the highest ideal, i. e. Arahantship J i.96. -- anga the best or most important limb or part of the body, viz. (a) the head Vin ii.256 = M i.32 = A iv.278 (in phrase uttamange sirasmiṇ); J ii.163; also in cpd. °bhūta the hair of the head Th 2, 253 (= kesa -- kalāpa ThA 209, 210) & °ruha id. J i.138 = vi.96 (= kesā C.); (b) the eye J iv.403; (c) the penis J v.197. -- attha the highest gain or good (i. e. Arahantship SnA 332) Sn 324; Dh 386, 403; DhA iv.142; ThA 160. -- adhama most contemptible J v.394, 437. -- guṇā (pl.) loftiest virtues J i.96. -- purisa It 97 & -- porisa the greatest man (= mahāpurisa) Dh 97 (see DhA ii.188). -- bhāva the highest condition, state or place DhA ii.188 (°ṇ patto = puris'<-> uttamo).

Uttamatā

Uttamatā (f.) [abstr. fr. uttama] highest amount, climax, limit DA i.169 (for paramatā).

Uttara

Uttara1 (adj.) compar. of ud°, q. v. for etym.; the superl. is uttama] -- 1. higher, high, superior, upper, only in cpds., J ii.420 (musal° with the club on top of him? Cy not clear, perhaps to utara2); see also below. -- 2. northern (with disā region or point of compass) D i.153; M i.123; S i.224; PvA 75. uttarāmukha (for uttarāṇmukha) turning north, facing north Sn 1010. -- 3. subsequent, following, second (° --) J i.63 (°āsālha -- nakkhatta). <-> 4. over, beyond (° -- °): atṭhāutara -- sata eight over a hundred, i. e. 108; DhA i.388. -- sa - - utara having something above or higher, having a superior i. e. inferior D i.80 (citta), ii.299; M i.59; S v.265; Vbh 324 (paññā); Dhs 1292, 1596; DhsA 50. -- anuttara without a superior, unrivalled, unparalleled D i.40; S i.124; ii.278; iii.84; Sn 179. See also under anuttara. -- attharaṇa upper cover J vi.253. -- ābhimukha facing North D ii.15. -- āsanga an upper robe Vin i.289; ii. 126; S i.81; iv.290; A i.67, 145; ii.146; DhA i.218; PvA 73; VvA 33 = 51. -- itara something higher, superior D i.45, 156, 174; S i.81; J i.364; DhA ii.60; iv.4. -- oṭṭha the upper lip (opp. adhar°) J ii.420; iii.26; iv. 184. -- chada a cover, coverlet, awning (sa° a carpet with awnings or canopy above it) D i.7; A i.181; iii.50. -- chadana = °chada D ii.187; DhA i.87. -- dvāra the northern gate J vi.364. -- dhamma the higher norm of the world (lok°), higher righteousness D ii.188 (paṭividdha -- lokāuttara -- dhammatāya uttama -- bhāvaṇṇ patta). -- pāsaka the (upper) lintel (of a door) Vin ii.120 = 148. -- pubba north -- eastern J vi.518. -- sse (v. l. °suve) on the day after tomorrow A i.240.

Uttara

Uttara2 (adj.) [fr. uttarati] crossing over, to be crossed, in dur° difficult to cross or to get out of S i.197 (not duruttamo); Miln 158; and in cpd. °setu one who is going to cross a bridge Miln 194 (cp. uttara -- setu).

Uttaraṇa

Uttaraṇa (nt.) [fr. uttarati] bringing or moving out, saving, delivery Th 1, 418; J i.195. In BSk. uttaraṇa only in sense of crossing, overcoming, e. g. Jtm 31 8 (°setu). <-> Cp. uttara.

Uttarati

Uttarati [ud + tarati1] -- 1. to come out of (water) Vin ii.221 (opp. otarati); J i.108 (id.). -- 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. -- 3. to cross over, to go beyond M i.135; aor. udatāri Sn 471 (oghaṇ). -- 4. to go over, to overspread J v.204 (ger. uttariyāna = avattharivā C.). -- pp. otiṇṇa (q. v.). -- Caus. uttareti (q. v.).

Uttari (°) & Uttariṇ

Uttari (° --) & Uttariṇ (adv.) [compn. form of uttara, cp. angi -- bhūta uttāni -- karoti etc.] out, over, beyond; additional, moreover, further, besides. -- (1) uttarīṇ: D i.71; M i.83; iii.148; S iv.15; Sn 796 (uttariṇ kurute = uttarīṇ karoti Nd2 102, i. e. to do more than anything, to do best, to esteem especially); J ii.23; iii.324; Miln 10 (ito uttarīṇ anything beyond this, any more) DhA iv.109 (bhaveti to cultivate especially; see vuttari); VvA 152. -- uttarīṇ appativijjhanto not going further in comprehension, i. e. reaching the highest degree of comprehension, Vism 314, referring to Ps ii.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. -- (2) uttari° in foll. cpds. -- karaṇīya an additional duty, higher obligation S ii.99; iii.168; A v.157 = 164; It 118. -- bhanga an extra portion, tit -- bit, dainties, additional or after -- meal bits Vin ii.214; iii.160; iv.259; J ii.419; DhA i.214 sa -- uttaribhanga together with dainty bits J i.186, cp. 196 (yāgu). -- bhangika serving as dainties J i.196. -- manussa beyond the power of men, superhuman, in cpd. °dhamma an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin i.209; ii.112; iii.105; iv.24; D i.211; iii.3, 12, 18; M i.68; ii.200; S iv.290, 300, 337; A iii.430; v.88; DhA iii.480. -- sāṭaka a further, i. e. upper or outer garment, cloak, mantle J ii.246; DhA iv.200; PvA 48, 49 (= uttarīyaṇ).

Uttarika

Uttarika (adj.) [fr. uttara] transcending, superior, super- human Nett 50.

Uttariya

Uttariya (nt.) [abstr. fr. uttara; uttara + ya = Sk. *ut- tarya] -- 1. state of being higher. Cp. iii.35; neg. an° state of being unsurpassed (lit. with nothing higher), preeminence; see anuttariya. -- 2. an answer, rejoinder DhA i.44 (karaṇ° -- karaṇa).

Uttarīya

Uttarīya (nt.) [fr. uttara] an outer garment, cloak Pv i.103 (= uparivasanaṇ uparihāraṇ uttarisāṭakaṇ PvA 49); Dāvs iii.30; ThA 253.

Uttasati

Uttasati1 [identical in form with next] only in Caus. uttā- seti to impale, q. v.

Uttasati

Uttasati² [ut + tasati²] -- 1. to frighten J i.47 (v.267). - to be alarmed or terrified Vin i.74 (ubbijjati u. palāyati); iii.145 (id.); J ii.384; vi.79; ppr. uttasaj Th 1, 863; & uttasanto Pv ii.23. -- See utrasati. Caus. uttāseti (q. v.). <-> pp. uttasta & utrasta (q. v.). Cp. also uttanta.

Uttasana

Uttasana (adj. -- nt.) [fr. ud + tras, cp. uttāsana] frightening, fear J i.414 (v. l. for uttasta).

Uttasta

Uttasta [pp. of uttasati²; usual form utrasta (q. v.)] frightened, terrified, faint -- hearted J i.414 (°bhikkhu; v. l. uttasana°).

Uttāna

Uttāna (adj.) [fr. ut + tan, see tanoti & tanta] -- 1. stretched out (flat), lying on one's back, supine Vin i.271 (mañcake uttānaṃ nipajjāpetvā making her lie back on the couch); ii.215; J i.205; Pv iv.108 (opp. avakujja); PvA 178 (id.), 265. -- 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. S ii.106] D i.116; S ii.28 (dhammo uttāno vivaṭo pakāsito); J ii.168 (= pākāṭa); v.460; PvA 66, 89, 140, 168. -- anuttāna unclear, not explained J vi.247. -- The cpd. form (° --) of uttāna in combn. with kṛ & bhū is uttānī° (q. v.). - 3. superficial, "flat", shallow A i.70 (parisa); Pug 46. -- mukha "clear mouthed", speaking plainly, easily understood D i.116 (see DA i.287); DhA iv.8. -- seyyaka "lying on one's back", i. e. an infant M i.432; A iii.6; Th 1, 935; Miln 40; Vism 97 (°dāraka).

Uttānaka

Uttānaka (adj.) [fr. uttāna] -- 1. (= uttāna¹) lying on one's back J vi.38 (°ṇ pātetvā); DhA i.184. -- 2. (= uttāna²) clear, open D ii.55; M i.340 = DhA i.173.

Uttānī

Uttānī (° --) [the compn. form of uttāna in cpds. with kṛ & bhū cp. BSk. uttānī -- karoti M Vastu iii.408; uttānī -- kṛta Av. Ś i.287; ii.151] open, manifest etc., in °kamma (uttānī°) declaration, exposition, manifestation S v.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. -- °karaṇa id. SnA 445. -- °karoti to make clear or open, to declare, show up, confess (a sin) Vin i.103; S ii.25, 154; iii.132, 139; iv.166; v.261; A i.286; iii.361 sq.

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Uttāpeti

Uttāpeti [Caus. of uttapati] to heat, to cause pain, torment J vi.161.

Uttāra

Uttāra [fr. ud + tṛ as in uttarati] crossing, passing over, °setu a bridge for crossing (a river) S iv.174 = M i.134; cp. uttara².

Uttārita

Uttārita [pp. of uttāreti] pulled out, brought or moved out J i.194.

Uttāritatta

Uttāritatta (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J i.195.

Uttāreti

Uttāreti [Caus. of uttarati] to make come out, to move or pull out J i.194; SnA 349. -- pp. uttārita (q. v.).

Uttāsa

Uttāsa [Sk. utrāsa, fr. ud + tras] terror, fear, fright D iii.148; S v.386; Miln 170; PvA 180.

Uttāsana

Uttāsana (nt.) [fr. uttāseti2] impalement J ii.444; SnA 61 (sūle).

Uttāsavant

Uttāsavant (adj.) [uttāsa + vant] showing fear or fright, fearful S iii.16 sq.

Uttāsita

Uttāsita [pp. of uttāseti2] impaled Pv iv.16 (= āvuta āropita VvA 220); J i.499; iv.29.

Uttāseti

Uttāseti1 [Caus of uttasati, ud + tras, of which taṇs is uttā- seti2 is a variant] to frighten, terrify J i.230, 385; ii.117.

Uttāseti

Uttāseti2 [cp. Sk. uttaṇsayati in meaning to adorn with a wreath; ud + taṇs to shake, a variation of tars to shake, tremble] to impale A i.48; J i.230, 326; ii.443; iii.34; iv.29. -- pp. uttāsita (q. v.). Cp. uttāsana.

Uttiṭṭha

Uttiṭṭha [= ucchiṭṭha? Cp. ucchepaka. By Pāli Cys. referred to utṭhahati "alms which one stands up for, or expects"] left over, thrown out Vin i.44 (°patta); Th 1, 1057 (°piṇḍa); 2, 349 (°piṇḍa = vivaṭadvāre ghare ghare patiṭṭhitvā labhanaka -- piṇḍa ThA 242); J iv.380 (°piṇḍa; C. similarly as at ThA; not to the point); 386 (°piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214.

Uttiṭṭhe

Uttiṭṭhe see utṭhahati.

Uttiṇa

Uttiṇa (adj.) [ud + tiṇa] in uttiṇaṇ karoti to take the straw off, lit. to make off -- straw; to deprive of the roof M ii.53. Cp. next.

Uttiṇṇa

Uttiṇṇa [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J ii.72 (paṇṇasālāya uttiṇṇāni karoti make entrances in the hut). Or should it be uttiṇa?

Utrasta

Utrasta [pp. of uttasati, also cp. uttasta] frightened, terrified, alarmed Vin ii.184; S i.53, 54 (an°); Sn 986; Miln 23; DhA ii.6 (°mānasa); PvA 243 (°citta), 250 (°sabhāva).

Utrāsa

Utrāsa [= uttāsa] terror J ii.8 (citt°).

Utrāsin

Utrāsin (adj.) [fr. *Sk. utrāsa = P. uttāsa] terrified, frightened, fearful, anxious S i.99, 219. -- Usually neg. an° in phrase abhīru anutrāsin apalāyin without fear, steadfast & not running away S i.99; Th 1, 864; Nd2 13; J iv.296; v.4; Miln 339. See also apalāyin.

Ud

Ud -- [Vedic ud -- ; Goth. ūt = Ohg. ūz = E. out, Oir. ud -- ; cp. Lat. ūsque "from -- unto" & Gr. u(/steros = Sk. uttara] prefix in verbal & nominal combn. One half of all the words beginning with u° are combns. with ud°, which in compn. appears modified according to the rules of assimilation as prevailing in Pāli. -- I. Original meaning "out in an upward direction", out of, forth; like ummujjati to rise up out of (water), ujjalati to blaze up high; udeti to come out of & go up; ukkaṇṭha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. -- The opposites of ud -- are represented by either ava or o° (see under II. & IV. & cp. ucc -- āvaca; uddhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: vi -- aya or vaya). -- II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from -- : °aṇha ("day -- out"); °agga ("top -- out"); °āgacchati; °ikkhati look out for, expect; °kantati tear out; °khitta thrown off; °khipati pick out; °gacchati come out; °gamaṇa rising (opp. o°); °gajjati shout out; °gilati (opp. o°); °ghoṣeti shout out; °cināti pick out; °chitṭha thrown out; °jagghati laugh at, cp. Ger. aus -- lachen °tatta smelted out; °tāna stretched out; °dāleti tear out; °dhaṭa lifted out, drawn out; °disati point out to; °drīyati pull out; °pajjati to be produced; °patti & °pāda coming out, origin, birth; °paṭipatiyā out of reach; °palāseti sound out; °phāsulika "ribs out"; etc. etc. -- (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) -- : °kujja erect (opp. ava°); °kūla sloping up (opp. vi°); °khipati throw -- up, °gaṇhāti take up; °chindati cut up; °javati go up -- stream, °javana id. (opp. o°); °uñña pride; °thāna "standing up" °thita got up; °tarati come out, go up (opp. o°); °nata raised up, high (opp. o°); °nama e -- levation; °nāmin raised (opp. ni°); °patati fly up; etc. etc. -- III. More specialised meanings (from elliptical or figurative use) are: (1) ud° = without, "ex -- ", e. g. unnangala "outplough" = without a plough; uppabbajita an ex -- bhikkhu. <-> (2) ud° = off, i. e. out of the way, wrong, e. g. uppatha a wrong road, ummagga id. -- (3) ud° = out of the ordinary, i. e. exceedingly, e. g. ujjangala extremely dusty; uppanduka very pale; uppoṭheti to beat hard. -- IV. Dialectical variations & combinations. -- (1) Owing to semantic affinity we often find an interchange between ud° and ava° (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to u before a double consonant, thus doing away with the diff. between ū & u or o & u. For comparison see the foll.: ukkamati & okk°; uñña: avañña; uddiyati: odd°; udḍeyya odd°; uppīleti: opīl°; etc., & cp. abbhokirati > abbhukkirati. -- (2) the most freq. combns. that ud° enters into are those with the intensifying prefixes abhi° and sam°; see e. g. abhi + ud (= abbhud°) + gacchati, °jalati; °thāti; °namati etc.; sam + ud + eti; °kamati; °chindati; °tejeti; °pajjati etc.

Uda

Uda1 (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. au(_ti (again), au)ta/r (but, or), Goth. auk = Ger. auch to pron. base ava° yonder, cp. ava ii.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J v.478 (v. l. udāhu); Nd1 445 (expld. as "padasandhi" with same formula as iti, q. v.); Pv ii.1216 (kāyena uda cetasā); or combd. with other synonymous particles, as uda vā at Sn 193, 842, 1075; It 82 = 117 (caraṇ vā yadi vā tiṭṭhaṇ nisinno uda vā sayañ walking or standing, sitting or lying down); KhA 191. -- See also udāhu.

Uda

Uda2 (° --) [Vedic udan (nt.), also later uda (but only ° --), commonly udaka, q. v.] water, wave. In cpds. sometimes the older form udan° is preserved (like udañjala, udaññavant), but generally it has been substituted by the later uda° (see under udakaccha, udakanti, udakumbha, udapatta, udapāna, udabindu).

Udaka

Udaka (nt.) [Vedic udaka, uda + ka (see uda2), of Idg. *uēd, *ud, fuller form *uēud (as in Sk. odatī, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water -- animal"); Gr. u(/dwr water ("hydro"), u(/dra hydra ("water -- animal"); Lat. unda wave; Goth. watō = Ohg. wazzar = E. water; Obulg. voda water, vydra otter] water Vin ii.120, 213; D ii.15 (°assa dhārā gushes or showers of w.); Dh 80, 145; J i.212; Pv i.57; Pug 31, 32; Miln 318; VvA 20 (udake temanāṇ aggimhe tāpanāṇ); DhA i.289; DhA iii. 176, 256; PvA 39, 70. -- Syn. ambu, ela, jala etc. <-> The compn. form (-- °) is either ūdaka (āsanūdaka -- dāyin

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J iv.435) or °odaka (pādodaka water for the feet PvA 78). odaka occurs also in abs. form (q. v.), cp. also oka. Bdgh.'s kaṇ = udakaṇ, tena dāritan: kandaran ti is a false etymology; DA i.209. -- aṇṇava water -- flood M i.134. -- āyatika a water -- pipe Vin ii.123. -- ālhaka a certain measure of water, an ālhaka of w. S v.400; A ii.55 = iii.337; VvA 155. -- ūpama resembling water, like water A iv.11 (puggala). -- ogāhana plunging into water J iii.235. -- ogha a water flood VvA 48. -- orohaka descending into water, bathing; N. of a class of ascetics, lit. "bather" M i.281; S iv.312; A v. 263. -- orohaṇa plunging into water, taking a bath, bathing D i.167; S i.182; A i.296; ii.206; J iv.299; Pug 55. -- kalaha the "water dispute" DhA iii.256. -- kākā a water crow J ii.441. -- kicca libation of water, lit. water -- performance; cleansing, washing D ii.15. -- kīlā sporting in the w. J vi.420. -- gahaṇasāṭaka bathing -- gown J v.477. -- ghaṭa a water pitcher PvA 66. -- cāṭi a water jar DhA i.52. -- ṭṭhāna a stand for water Vin ii.120. -- tumba a water vessel J ii.441; DA i.202; DhA ii.193. -- telaka an oily preparation mixed with water Vin ii.107. -- dantapoṇa water for rinsing the mouth & tooth -- cleaner Vin iii.51; iv.90, 92, 233; J iv.69. -- daha a lake (of water) D i.45. -- doṇikā a water -- tub or trough Vin ii.220. -- dhārā a shower of water Ps i.125; J iv.351. -- niddhamana a water spout or drain Vin ii.120, 123; DhA ii.37. -- nibbāhana an aqueduct Miln 295. -- paṭiggaha receiving or accepting water Vin ii.213. -- patta a waterbowl Vin ii. 107; D i.80; S iii.105. -- puñchanī a towel Vin ii.122. -- posita fed or nourished by water VvA 173. -- phusita a drop of water S ii.135. -- bindu a drop of w. It 84 (v. l. for udabindu); PvA 99. -- bubbula a w. bubble A iv.137; Vism 109, 479 (in comp.). -- bhasta devoid of water ThA 212 (for anodaka Th 2, 265). -- maṇika a water -- pot Vin i.227; M i.354; A iii.27; Miln 28; DhA i.79. -- mallaka a cup for w. A i.250. -- rakkhasa a water -- sprite DhA iii.74. -- rahada a lake (of w.) D i.74, 84; A i.9; ii.105; iii.25; Sn 467; Pug 47. -- rūha a water plant Vv 356. -- lekhā writing on w. A i.283 = Pug 32 (in simile °ūpama like writing on w.; cp. Pug A 215). -- vāra "waterturn", i. e. fetching water DhA i.49. -- vāraka bucket S ii.118. -- vāha a flow of water, flowing w. J vi.162. -- vāhaka rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A i.178. -- vāhana pulling up water Vin ii.122 (°raju). -- sadda sound of water Dhs 621. -- sarāvaka a saucer for w. Vin ii.120. -- sāṭaka = sāṭikā J ii.13. -- sāṭikā "water -- cloak", a bathing -- mantle Vin i. 292; ii.272; iv.279 (= yāya nivatthā nhāyati C.); DhA ii.61 (T. °sāṭaka). -- suddhika ablution with water (after passing urine) Vin iv.262 (= mutta -- karaṇassa dhovanā C.).

Udakaccha

Udakaccha [uda + kaccha] watery soil, swamp J v.137.

Udakumbha

Udakumbha [uda + kumbha] a water jug J i.20; Dh 121, 122; Pv i.129.

Udagga

Udagga (adj.) [ud + agga, lit. "out -- top", cp. Sk. udagra] top- most, high, lofty Th 1, 110; fig. elated, exalted, exultant, joyful, happy D i.110 (°citta); Sn 689 (+ sumana), 1028 (id.); Pv iv.155 (attamana +); iv.58 (haṭṭha +); Miln 248; DhA ii.42 (haṭṭha -- pahaṭṭha udagg -- udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. odagya.

Udaggaṭā

Udaggaṭā (f.) [abstr. fr. udagga] exaltation, jubilation, glee Sdhp 298.

Udaggi°

Udaggi° in udaggihuttaṅ [= ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J v.396 (= uda -- aggihuttaṅ C. wrongly), lit. "the sacrifice (being) out"

Udangaṇa

Udangaṇa (nt.) [ud + angaṇa1; Kern unnecessarily changes it to uttankana "a place for digging for water" see Toev. p. 96] an open place J i.109.

Udacchidā

Udacchidā 3rd sg. praet. of ucchindati to break up Sn 2, 3 (°ā metri causa).

Udañcana

Udañcana (nt.) [fr. ud + añc, see añchati] a bucket for drawing water out of a well DhA i.94.

Udañcanin

Udañcanin (adj. -- n.) [ud + añcanin to añc see añchati] draining, pulling up water f. °ī a bucket or pail J i. 417 (f. °ī).

Udañjala

Udañjala [udan + jala see uda2] in °ṇ kīḷati a water -- game: playing with drops of water (?) Vin iii.118 (Bdhgh.: udañjalan ti udaka -- cikkhallo vuccati p. 274)

Udaññavant

Udaññavant (adj.) [udan = uda(ka) + vant] rich in water, well -- watered J v.405 (= udaka -- sampanna C.).

Udaṇha

Udaṇha [ud + aṇha] day -- break, dawn, sunrise J v.155.

Udatāri

Udatāri 3rd sg. aor. of uttarati to cross over Sn 471 (oghaṇ).

Udatta

Udatta (adj.) [Sk. udātta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḷārapañña C.).

Udadhi

Udadhi [uda + dhi, lit. water -- container] the sea, ocean S i.67; It 86; Sn 720; J v.326; vi.526; ThA 289; VvA 155 ("udakaṇ ettha dhīyati ti udadhi"); Sdhp 322, 577.

Udapatta [ṭda

Udapatta1 [ṭda for ud, and patta, pp. of pat, for patita? Kern, Toev. s. v. takes it as udak -- prāpta, risen, flying up, sprung up J iii.484 (= uppatita C.); v.71 (= uṭṭhita C.).

Udapatta

Udapatta2 [uda + patta; Sk. udapātra] a bowl of water, a water -- jug, ewer M i.100; S v.121; A iii.230 sq., 236; v.92, 94, 97 sq.

Udapādi

Udapādi 3rd sg. aor. of uppajjati to arise, originate, be- come D i.110, 180, 185; S ii.273; It 52, 99; SnA 346, 462.

Udapāna

Udapāna [uda + pāna lit. "(place for) drinking water"; cp. opāna, which in the incorrect opinion of Pāli Commentators represents a contracted udapāna] a well, a cistern Vin i.139; ii.122; M i.80; A iv.171; J iii.216; Ud 78; Pv ii.78; ii.925; Miln 411; Vism 244 (in simile); DA i.298; VvA 40; PvA 78.

Udappatta

Udappatta see udapatta.

Udabindu

Udabindu [uda + bindu] a drop of water M i.78; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka°); Nd1 135; SnA 114; DhA ii.51.

Udabbhadhi

Udabbhadhi aor. 3rd sg. of ubbadhati [ud + vadh] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

Udabbahe

Udabbahe 3rd sg. Pot. of ubbahati [ud + bṛh1, see also abbahati] to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J ii.223 (= udabbaheyya C.); vi.587 (= hareyya C.); aor. udabbahi Vin iv.5.

Udaya

Udaya [fr. ud + i, cp. udeti] rise, growth; increment, in- crease; income, revenue, interest A ii.199; Ps i.34; Vv 847 (dhanḍatthika uddayaṇ patthayāna = ānisaṇsaṇ atirekalābhaṇ VvA 336); 8452; DhA ii.270; PvA 146 (ulār° vipāka), 273 (°bhūtāni pañca kahāpaṇa -- satāni labhitvā, with interest); Sdhp 40, 230, 258. -- See also uddaya. -- attha rise and fall, birth & death (to attha2) M i.356; S v.197 sq., 395; A iii.152 sq.; iv.111, 289, 352; v.15, 25. -- atthika desirous of increase, interest or wealth (cp. above Vv 847 dhanḍatthika) A ii.199. -- bbaya (ud -- aya + vy -- aya) increase & decrease, rise & fall, birth & death, up & down D iii.223; S i.46 = 52 (lokassa); iii.130; A ii.90; iii. 32; iv.153; It 120; Vism 287; Ps i.54; ThA 90. -- vyaya = °bbaya S iv.140; A ii.15 (khandhāṇaṇ); Dh 113, 374 (khandhāṇaṇ, see DhA iv.110).

Udayaṇ & Udayanto

Udayaṇ & Udayanto ppr. of udeti (q. v.).

Udayana

Udayana (nt.) [fr. ud + i] going up, rise DA i.95.

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Udara

Udara (nt.) [Vedic udara, Av udara belly, Gr. u(steros) = Lat. uterus belly, womb; Lith. védaras stomach, See also Walde, Lat. Wtb. under vensica] -- 1 the belly, stomach D ii.266; Sn 78, 604, 609, 716; J i.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA i.47 (pregnant); Sdhp 102. -- 2. cavity, interior, inside Dāvs i.56 (mandir -- odare). -- ūnūdara with empty belly Th 1, 982; Miln 406, 407; cp. ūna. -- aggi the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; -- āvadehakaṇ (adv.) bhunjati to eat to fill the stomach, eat to satiety, to be gluttonous M i.102; A v.18; Th 1, 935; Vism 33. -- paṭala the mucous membrane of the stomach Vism 359 (= sarīr°abbhantara 261); SnA 248; KhA 55, 61. -- pūra stomachfilling Vism 108. -- vaṭṭi "belly -- sack", belly Vin iii.39, 117; Vism 262 where KhA reads ud. paṭala). -- vāta the wind of the belly, stomach -- ache 9J i.33, 433; Vism 41 (°ābādha); DhA iv.129.

Udariya

Udariya (nt.) [fr. udara] the stomach Kh iii. (cp. KhA 57); Vism 258, 358. Cp sodariya.

Udassaye

Udassaye 2nd sg. pot. of ud + assayati [ā + śri, cp. assaya] J v.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?).

Udahāraka

Udahāraka [uda + hāraka] a water -- carrier J ii.80.

Udahāriya

Udahāriya (adj.) [fr. udahāra fetching of water, uda + hr] going for water Vv 509.

Udāgacchati

Udāgacchati [ud + ā + gacchati] to come to completion Da i.288. Cp sam.

Udāna

Udāna (nt.) [fr. ud + an to breathe] -- 1. "breathing out", exulting cry, i e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D i.50, 92; S i.20, 27, 82, 160; A i.67; J i.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. -- The utterance of such an inspired thought is usually introduced with the standing phrase "imaṇ udānaṇ udānesi" i. e. breathed forth this solemn utterance [Cp. BSk. udānaṇ udānayati Divy 99 etc.], e. g. at Vin i.2 sq., 12, 230, 353; D i.47; ii.107 (udāna of triumph); S iii.55; Mhvs xix.29; DA i.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e. g. udānaṇ pavatti J i.61; abhāsi Vin iv.54; kathesi J vi. 38. -- 2. one of the angas or categories of the Buddhist Scriptures: see under nava & anga. -- Cp. vodāna.

Udānita

Udānita [pp. of udāneti] uttered, breathed forth, said DhA iv.55.

Udāneti

Udāneti [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udānaṇ udānesi: see under udāna1. Absolutely only at J iii.218.

Udāpatvā

Udāpatvā at J v.255 is uncertain reading (v. l. udapatvā, C. explns. reading udapatvā by uppatitvā = flying up), perhaps we should read udapatta flew up, pret. of ud + pat = Sk. *udapaptat (so Kern, Toev. s. v.).

Udāyati

Udāyati at DA i.266 (udāyissati fut.) is hardly correct; D i.96 has here udrīyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyāti meaning to cut, mow, reap. but not to split etc. DA i.266 explns. udāyissati with bhijjhissati. The difficulty is removed by reading udrīyissati. To v. l. undriyati cp. °undriya for °uddaya (dukkh° for dukkhudraya see udraya). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for udeti (Caus. = uṭṭhpeti).

Udāra

Udāra (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, excellent Dāvs iii.4 (samussit -- odāra -- sitātapattaṇ); DA i.50 (°issariya); Sdhp 429, 591.

Udāvatta

Udāvatta [pp. of udāvattate, ud + ā vattati] retired, de- sisting J v.158 (= udāvattitva nivattitva C).

Udāsīna

Udāsīna (adj.) [ud + āsīna, pp. of ās to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhA 129.

Udāhaṭa

Udāhaṭa [pp of udāharati] uttered, spoken; called, quoted Pug 41.

Udāharaṇa

Udāharaṇa (nt.) [fr. udāharati] example, instance J iii.401 (°ṇ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.

Udāharati

Udāharati [ud + ā + hr̥] to utter, recite. speak. Sn 389; J iii.289; DA i.140 (see udāhāra). -- pp udāhaṭa (q. v.). Cp. pariy°.

Udāhāra

Udāhāra [fr. udāharati] utterance, speech DA i.140 (°ṇ udāhari = udānaṇ udānesi); Pug A 223,

Udāhu

Udāhu (indecl.) [uta + āho, cp. P. uda & aho and Sk. utāro] disjunctive -- adversative particle "or", in direct questions D i 157; ii.8; Sn 599, 875, 885; J i.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. -- The first part of the question is often introduced with kiṇ, while udāhu follows in the second (disjunctive) part, e. g. kin nakkhattaṇ kiṇissasi udāhu bhattiṇ karissasi VvA 63; kiṇ amhehi saddhiṇ āgamiṇissasi udāhu pacchā will you come with us or later? DhA ii.96: See under kiṇ. -- Often combd with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva . . . no udāhu (so . . . or not) D i.152; (ayaṇ) nu kho -- udāhu (ayaṇ) is it (this) -- (this) Vism 313.

Udi

Udi (or udī) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in expln. of ekodi at Vism 156 (udayaṭī ti udi utthapetī ti attho).

Udikkhati

Udikkhati [ud + īkṣ, Sk. udīkṣate] -- 1. to look at, to survey. to perceive Vin i.25 (udicare, 3sd. pl. pres. med.); J v.71, 296; Vv 8121 (aor. udikkhisāṇ = ullokesiṇ VvA 316); Dāvs ii 109; Sdhp 308. -- 2. to look out for, to expect J i.344; VvA 118. -- 3. to envy Miln 338.

Udikkhitar

Udikkhitar [n. ag. of udikkhati] one who looks for or after D iii 167.

Udicca

Udicca (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. udañc, f. udīcī northern, the north] "rising", used in a geographical sense of the N. W. country, i. e. north -- westerly, of north -- western origin (cp. Brethren 79, Miln trsln. ii.45 n. 1) J i.140, 324, 343, 373; Miln 236. -- See also uddiya.

Udiccare

Udiccare 3sd. pl. pres. med. of udikkhati (q. v.).

Udita

Udita1 [pp. of ud -- i, see udeti] risen, high, elevated Miln 222; (°odita); Dāvs iv.42; Sdhp 14 (of the sun) 442 (°odita).

Udita

Udita2 [pp. of vad, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka -- pāṭha ed. 1869, p. 22).

Udīraṇa

Udīraṇa (nt.) [fr. udīreti] utterance, saying J v.237; Dhs 637, 720; Miln 145.

Udīrita

Udīrita [pp. of udīreti] uttered J iii.339; v.394 = 407.

Udīreti

Udīreti [ud + īreti, cp. in meaning īrita] -- 1. to set in motion, stir up, cause J iii.441 (dukkhaṇ udīraye Pot. = udīreyya C.); v.395 (kalahaṇ to begin a quarrel). -- 2. to utter, proclaim, speak, say S i.190; Sn 632 (pot. °raye = bhāseyya SnA 468); Dh 408 (giraṇ udīraye = bhāseyya DhA iv.182); J v.78 (vākyaṇ); Pass. udīyati (uddiyyati = Sk. udīryate) Th 1, 1232 (nigghoso).

Udu

Udu (adj.) [= *ṛtu? cp. utu & uju] straight, upright, in °mano straight -- minded D iii.167, 168 (= uju° in v. 1. and expln. by C.).

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Udukkhala

Udukkhala (m. & nt.) [Sk. ulukhala] a mortar Vin i.202 (+ musala pestle); J i.502; ii.428; v.49; ii.161, 335; Ud 69 (m; + musaḷa); DhA ii.131 (°sala); Vism 354 (in comp.). The relation between udukkhala and musala is seen best from the description of eating at Vism 344 and DA i.200, where the lower teeth play the role of ud., the upper teeth act as m., while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris J.P.T.S. 1893, 37.

Udukkhalikā

Udukkhalikā (f.) [fr. udukkhala] part of a door (threshold?) Vin ii.148 (+ uttara -- pasaka lintel of a door).

Udumbara

Udumbara [Sk. udumbara] the glomerous fig tree, *Ficus Glomerata* D ii.4; Vin iv.35; A iv.283 (°khādika), 283 (id.), 324 (id.); Sn 5; DhA i.284; SnA 19; KhA 46, 56; VvA 213. Cp. odumbara.

Udeti

Udeti [ud + eti of i to go] to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udeti ti ekodi); J ii.33; iii.324; ppr. udayaṇ It 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). -- pp. udita (see udita1). Cp. udicca & udi.

Udda

Udda1 [Vedic udra, to uda2 water, lit. living in water; Cp. Gr. u(/dros "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. ūdra = Obulg. vydra otter] an aquatic animal, the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver -- Vin i.186 (°camma otter -- skin, used for sandals); Cp. i.102 (°pota); J iii.51 sq., 335. The names of two otters at J iii.333 are Gambhīra -- cārin and Anutīra -- cārin.

Udda

Udda2 [for uda2?] water, in passage amakkhito uddena, amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D ii.14; M iii.122.

Uddaṇḍa

Uddaṇḍa [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd1 226 = Nd2 976 (uṭṭanda) = Vism 25 (v. l. BB uṭṭanda).

Uddaya

Uddaya1 [a (metric?) variant of udaya] gain, advantage, profit Vv 847 (see udaya); J v.39 (satt° -- mahāpaduma of profit to beings?).

Uddaya

Uddaya2 in compounds dukkh° and sukh°. see udraya.

Uddalomī

Uddalomī [= udda + lomin beaver -- hair -- y] a woollen coverlet with a fringe at each end D i.7 (= ubhato dasaṇ uṇṇā -- mayā attharaṇaṇ; keci ubhato uggata -- pupphaṇ ti vadanti DA i.87); A i.181. See however uddha -- lomin under uddhaṇ.

Uddasseti

Uddasseti [ud + dasseti, Caus. of dassati1] to show, reveal, point out, order, inform, instruct D ii.321 sq.; M i.480 (read uddassessāmi for conjectured reading uddississāmi?); ii.60 (v. l. uddiset°) A iv.66.

Uddāna

Uddāna (nt.) [fr. ud + dā, dayati to bind: see under dāma] a group of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Saṅgutta, the Anguttara and other books (cp. Miln 407) for each

group of about ten Suttas (cp. DhA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the whole work. -- Otherwise the word has only been found used of fishes "macchuddāna" (so J ii.425; DhA ii.132). It then means a group of fish placed apart for for sale in one lot. Perhaps a set or a batch would meet the case.

Uddāpa

Uddāpa [*udvāpa] foundation of a wall, in stock phrase *dalh°* etc. D iii.101; S v.194 = also at J vi.276 (= *pākāra* -- *vatthu* C.). Kern, Toev. s. v. refers it to Sk. *ud* -- *vapati* to dig out, and translates "moat, ditch". The meaning "wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also *uddāma* 2.

Uddāpavant

Uddāpavant (adj.) [fr. *uddāpa*] having a wall or embank- ment S ii.106 (v. l. *uddhā°*); C. expls. as *apato uggatattā* J iv.536 (so read with v. l. for T. *uddhā pavatta*; C. expls. as *tīra* -- *mariyādā* -- *bandhana*).

Uddāma

Uddāma [fr. *ud* + *dā* as in *uddāna*, see *dāma*] 1. (adj.) "out of bounds", unrestrained, restless Dāvs v.56 (*°sāgara*). -- 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of *uddāpa* fr. *ud* + *vam* "to throw up" in sense of to throw up earth, to dig a mound = *udvapati*) in phrase *attāla* -- *uddāma* -- *parikhādīni* watchtowers, enceintes, moats etc. DhA iii.488.

Uddāraka

Uddāraka [?] some wild animal J v.416 (reading uncertain, expln. ditto).

Uddāla

Uddāla = *uddālaka*, only as Np. J iv.298 sq.

Uddālaka

Uddālaka [fr. *ud* + *dal*, see *dalati*] the Uddāla tree, *Cassia Fistula* (also known as *indīvara*), or *Cordia Myxa*, lit. "uprooter" Vv 67 (= *vātaghātako yo rājarukkho ti pi vuccati* VvA 43); J iv.301 (*°rukkha*), 440; v.199 (= *vātaghātaka* C.), 405; vi.530 (so read for *uddh°*); VvA 197 (*°puppha* = *indīvara*); PvA 169.

Uddālanaka

Uddālanaka (adj.) [fr. *uddālana* > *ud* + *dāleti*] referring to destruction or vandalism, tearing out Vin iv.169.

Uddāleti

Uddāleti [*ud* + *dāleti*, Caus. of *dal*, see *dalati*] to tear out or off Vin iv.170; S iv.178.

Uddiṭṭha

Uddiṭṭha [pp. of uddisati] -- 1. pointed out, appointed, set out, put forth, proposed, put down, codified M i.480 (pañha); Sn p. 91 (id. = uddesa -- matten^o eva vutta, na vibhangena SnA 422); SnA 372. -- 2. appointed, dedicated J v.393 (an °ṇ pupphaṇ = asukassa nāma dassāmī ti); PvA 50; KhA 138.

Uddiya

Uddiya (adj.) [Sk. udīcya?] northern, northwestern (i. e. Nepalese) J iv.352 (°kambala) in expln. of uddiyāna [Sk. udīcīna?]. See udicca & cp. Morris in J.P.T.S. 1889, 202, and last not least Lüders in K. Z. 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.

Uddisati

Uddisati [ud + disati] -- to propose, point out, ap- point, allot Dh 353, cp. DhA iv.72; Miln 94 (satihāraṇ); fut. uddissati M i.480 (ex conj., is probably to be changed to uddassessati, q. v.). -- 2. to specify PvA 22 (aor. uddisi), 25 (= nīyādeti, dadāti), 27. -- Pass. uddissati to show oneself, to be seen Pv iii.212, and uddissiyati PvA 46. -- pp. uddiṭṭha (q. v.). -- Caus. II. uddisāpeti (q. v.). -- ger. uddissa (q. v.)

Uddisāpeti

Uddisāpeti [Caus. II. of uddisati] -- 1. to make recite Vin i.47 = ii.224; iv.290. -- 2. to dedicate PvA 35 (v. l. ādisati).

Uddissa

Uddissa (indecl.) [orig. ger. of uddisati] -- 1. indicating, with signs or indications J iii.354 = Miln 230. -- 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to PvA 250 Surattṭha -- visayaṇ). -- (b) (appld.) with reference to, on account of, for, concerning PvA 8 (pete), 17 (= ārabbha), 49 (ratanattayaṇ), 70 (maṇ), 146. -- kata allotted to, specified as, meant for (cp. odissa & odissaka) Vin i.237 (maṇsa); ii.163; D i.166 = A i. 295 = Pug 55 (viz. bhikkhā); M i.77; KhA 222; J ii. 262, 263 (bhatta).

Uddissana

Uddissana (nt.) [fr. uddissa] dedication PvA 27, 80.

Uddīpanā

Uddīpanā (f.) [fr. ud + dīpeti] explanation, reasoning, argument Vism 27 (for ukkācanā).

Uddīyati, Uddīyana

Uddīyati, Uddīyana etc. see udrī°.

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Uddeka

Uddeka [Sk. udreka, ud + ric] vomit, spouting out, eruption Vism 261 (where id. p. at KhA 61 reads uggāra); °ṇ dadāti to vomit Vin i.277.

Uddekanika

Uddekanika (adj.) [uddeka + ana + ika] spouting, ejecting M ii.39 (maṇika; perhaps better to be read with v. l. as udañjanika = udañcanika fit for drawing up water).

Uddesa

Uddesa [fr. uddisati] -- 1. pointing out, setting forth, proposition, exposition, indication, programme M iii.223 (u. uddiṭṭha), 239; S iv.299; SnA 422. -- 2. explanation S v.110 sq.; sa -- uddesa (adj.) with (the necessary) expln., point by point, in detail, D i.13, 81; iii.111; A iii.418; It 99; Nd2 6171. -- 3. samaṇuddesa one marked as a Samaṇa, a novice (cp. sāmaṇera) D i.151; M iii.128; A iv.343; uddesa -- bhatta special or specified food Vin i.58 = 96, cp. ii.175, propounding, recitation, repetition Vin i.50 = ii.228 (uddesena paripucchāya ovādena by recitation, questioning & advice); ii.219 (°ṇ dadāti to hold a recitation + paripucchaṇ d); A iv.114 (+ paripucchā); v.50 sq. (pañho, u. veyyākaraṇaṇ); Nd2 3852 (+ paripucchā); J i.116; Miln 257 (+paripucchā). ek'uddesa a single repetition Vin iii.47; A iii.67, 180; Miln 10, 18.

Uddesaka

Uddesaka (adj.) [fr. uddesa] assigning, defining, determining, in bhatt° one who sorts out the food VvA 92.

Uddesika

Uddesika (adj. nt.) [fr. uddesa] -- 1. indicating, referring to, respecting, defining; (nt.) indication, definition D ii. 100 (mam °bhikkhusangho); Miln 159 (id.); KhA 29. <-> Esp. as -- ° in phrase aṭṭha -- vass' uddesika - kāla the time referring to (or indicating) the 8th year, i. e. at the age of 8 PvA 67; soḷasa -- vass° M i.88; J i.456; VvA 259. In the same application padesika (q. v.). -- 2. memorial J iv.228 (cetiya).

Uddehaka

Uddehaka (adj.) [fr. ud + dih, see deha] "bubbling up", only adv. °ṇ in cpd. phen° (paccamāna) boiling) under production of scum (foam) M iii.167; A i.141; J iii.46; Miln 357.

Uddosita

Uddosita [Derivation uncertain. Cp. Müller P. Gr. 42] shed, stable (?) Vin i.140; ii.278; iii.200; iv.223.

Uddha

Uddha (adj.) [possibly a combn. of aḍḍha2 & uddhaṇ; or should we read aḍḍh° or vuḍḍh°?] in phrase uddhehi vatthehi in rich, lofty clothes J iv.154 (of a devatā; passage may be corrupt).

Uddhaṇ

Uddhaṇ (& Uddha°) (indecl.) [nt. of adj. *uddha = Sk. ūrdhva high; to Idg. *ared(h) as in Lat. arduus steep, or *ured as in Sk. vardhate to raise, Gr. o) rgo/s straight] high up, on top, above (adv. & prep.). -- On uddhaṇ in spatial, temporal, ethical & psychological application see in detail Nd2 155. -- I. (adv.). -- A. (of space) up, aloft, on top, above (opp. adho) Vin iii.121; KhA 248 (= upari). -- In contrast with adho (above > below) D i.23, 153, 251; Vism 176 (u. adho tiriyaṇ expld.); DA i.98 (see also adho). -- Esp. with ref. to the points of the compass as "in zenith" (opp. adho "in nadir"), e. g. at D i.222 ("straight up"); It 120; J i.20. <-> B. (of time) in future, ahead, hence Sn 894; Nd1 303 (u. vuccati anāgataṇ). -- II. (prep. with abl. & instr.). <-> A. (of space) in phrase uddhaṇ pādatalā adho kesamatthakā (above the soles & below the scalp) D ii. 293, 294; iii.104; A iii.323; v.109. -- B. (of time) after, hence Pv i.1012 (u. catūhi māsehi after 4 months = catunnaṇ māsānaṇ upari PvA 52); PvA 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. ito in similar application, meaning both past & future), 148 (sattāhato u. after a week; uttari v. l. BB.). -- In cpds. uddha° & uddhaṇ° (see below). The reading udhogalaṇ at PvA 104 is to corrected to adho°. -- III. Note (cp.

Trenckner, Notes 60). In certain cases we find ubbhaṇ for uddhaṇ. Notice the foll.: ubbhaṇ yojanaṇ uggato J v.269; ubbhaṭṭhako hoti "standing erect" D i.167; M i.78; ubbhamukhu "mouth (face) upwards", turned upwards S iii.238; Miln 122. (1) uddha° in: -- gāmin going upwards S v.370 sq. cchiddaka (-- vātapānā) (windows) having openings above DhA i.211. -- pāda heels upwards either with adhosira (head down) A iv.133, or avansira Vv 5225 (v. 1.); J i. 233. -- mukha turned upwards, adv. °ā upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbha° Miln 122). -- lomin "having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin i.192 = ii.163, 169. So is prob. to be read for uddalomī (q. v.). -- virecana action of an emetic (lit. throwing up) (opp. adho -- virecana of a purgative) D i.12 (= uddhaṇ dosānaṇ nīharaṇaṇ DA i.98); DhA iii.126; SnA 86. -- suddha clean on top Vin ii.152. -- (2) uddhaṇ° in: -- āghātanika an after -- deather, a teacher who maintains that the soul exists after death D i.31, cp. DA i.119. -- pāda feet up (& head down) Vv 5225 (v. 1. uddha°). -- bhāgiya belonging to the upper part (opp. oram°): see saṇyोजना. -- virecana v. 1. BB. at SnA 86 for uddha°. -- sara(ṇ) (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nd1 315. -- sota (adj.) one who is going upwards in the stream of life [cp. BSk. ūrdhvasrotaḥ Mahāvīy § 46] D iii.237; S v.69, 201, 205, 237, 285, 314, 378; A i.233; ii.134; iv.14 sq., 73 sq., 146, 380; v.120; Dh 218; Th ii.12; Pug 17; Nett 190; DhA iii.289; lit. up -- stream at J iii.371.

Uddhaṇsati

Uddhaṇsati [ud + dhaṇsati, in lit. meaning of dhvaṇs, see dhaṇsati] to fly out or up (of dust) Vv 784 na tatthā uddhaṇsati rajo; expld. by uggacchati VvA 304. -- pp. uddhastā (q. v.).

Uddhagga

Uddhagga (adj.) [uddha + agga] -- 1. standing on end (lit. with raised point). bristling, of the hair of a Mahāpurisa D ii.18 = iii.144, 154. -- 2. prominent, conspicuous J iv.345 (°rājin having prominent stripes, of a lion). <-> 3. pointing upwards (of the lower teeth, opp. adhagga point -- downwards) J v.156 (= heṭṭhima -- danta C.). <-> 4. lofty, beneficial (of gifts) A ii.68 (dakkhiṇā); iii.46 (id.) see also uddhaggika.

Uddhaggika

Uddhaggika (adj.) [cp. uddhagga] aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D i.51 = iii.66; S i.90; A iii.259; DA i.158.

Uddhacca

Uddhacca (nt.) [substantivised ger. of ud -- dharati, ud + dhṛ, cp. uddhaṭa & uddhata. The BSk. auddhatya shows a strange distortion. BSk. uddhava seems to be also a substitute for uddhacca] over -- balancing, agitation, excitement, distraction, flurry (see on meaning Dialogues i.82; Dhs trsln. 119; Cpd. 18, 45, 83). A i.256, 282; iii.375, 421, 449; iv.87; v.142, 145, 148; D iii.234; S v.277 sq.; DhSA 260; SnA 492 (in sense of "haughtiness"? for Sn 702 uṇṇata); Nd1 220, 501; Ps i.81, 83; ii.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 (cittassa), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhata -- bhāva); Sdhp 459. Together with kukkuccha "flurry or worry" u. is enumd. as the 4th of the 5th nīvaraṇa's and as the 9th of the 10 saṇyोजना's (q. v.), e. g. at D i.71, 246; iii.49, 234, 269, 278; S i.99; A i.3; iii.16; v.30; Nd2 379; Dhs 1486.

Uddhaja

Uddhaja (adj.) [uddhaṇ + ja] upright, honest M i.386 (v. 1. for pannadhaja).

Uddhaṭa

Uddhaṭa [pp. of uddharati²; see also uddhata, uddhita & uddhacca] -- 1. pulled out J ii.26. -- 2. pulled out, destroyed, extirpated, in phrase° dāṭha with its fangs removed (of a snake) J i.505; ii.259; vi.6. -- 3. cut off or out Miln 231 (uddhaṭ -- uddhaṭe ālope whenever a piece is cut off). -- 4. drawn out, lifted out, raised J i.143; sass°kāle at the time of lifting the corn; v.49 (°paṇsu). Cp. uddhaṭa -- bṛja castrated J ii.237.

Uddhata

Uddhata [pp. of uddharati¹; as to its relation to uddhaṭa see remarks under uddhacca]. -- 1. lifted up, raised, risen, high (of the sun, only in this special phrase u. aruṇo) Vin ii.236; Ud 27 (vv. ll. uggata & uddhata). <->

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2. unbalanced, disturbed, agitated, shaken S i.61 (+ unnaḷa "muddled in mind & puffed up" trsl.), 204 (id.) v.112 (līnaṇ cittaṇ uddhataṇ c.), 114 = Vism 133, 269; A ii.23; iii.391; v.93 sq., 142, 163; It 72; Th 2, 77 (so read with v. l., T. has uddhaṭa; ThA 80 explns. as nānā ārammaṇe vikkhitta -- citta asamāhita); Nd2 433 (+ avūpasanta -- citto); Pug 35 (= uddhaccena samannāgata Pug A 217). -- an° well balanced, not shaken, calm, subdued M i.470; A ii.211; v.93 sq., 104; Sn 850 (= uddhaccavirahita SnA 549); Dh 363 (= nibbutacitto DhA iv.93); J v.203; Vv 648. -- See also ubbhata.

Uddhana

Uddhana (nt.) [*ud -- dhvana, fr. ud + dhvan instead of dhvā, for uddhamana (*uddhmāna Sk.), see dhamati] an oven J i.33, 68, 71, 346; ii.133, 277; iii.178, 425; v.385, 471; ii.218 (kammār°), 574; Sn p. 105; Miln 118, 259; Vism 171, 254; DhA i.52, 224; ii.3; iii.219 (°panti); iv.176.

Uddhamma

Uddhamma [ud + dhamma] false doctrine Dpvs v.19.

Uddharaṇa

Uddharaṇa (nt.) [abstr. fr. uddharati] -- 1. taking up, lifting, raising Miln 307 (sass° -- samaya the time of gathering the corn; to uddharati 1. but cp. in same meaning uddhaṭa from uddharati 2). DA i.192. -- 2. pulling or drawing out (cp. uddharati 2) Vin iii.29. See also ubbahati².

Uddharati

Uddharati [ud + dharate of dhr] -- 1. (in this meaning confused with ubbharati from bṛh, cp. interchange of ddh & bbh in uddha: ubbha, possibly also with bṛh: see abbahati and cp. ubbahati¹). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. uddhata (*udbhṛta) & cp. uddhacca & uddharaṇa. -- (b) to take up, lift, to remove, take away D i.135 (baliṇ uddhareyya raise a tax); M i.306 (hiyaṇ); J i.193 (aor. poet. udaddhari = uddharitvā kaḍḍhitvā pavatteṣi C.); VvA 157. -- Caus. uddharāpeti Vin ii.180, 181; J vi.95. -- 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D i. 77 (ahiṇ karaṇḍā uddhareyya, further on ahi k. ubbhato) PvA 115 (= abbahati); imper. uddharatha J ii.95 (for abbaha); Dh 327 (attānaṇ duggā); aor. uddhari J iii.190 (ankenā); cond. uddhare Th 1, 756; ger. uddharitvā D i.234; Nd1 419; SnA 567; DhA iv.26; PvA 139, & (poet.) uddhatvā J iv.406 (cakkhūni, so read for T. laddhatvañ cakkhūni = akkhīni uddharitvā C.). -- pp. uddhaṭa & ubbhata.

Uddharin

Uddharin in an° Sn 952 see under niṭṭhurin.

Uddhasetā

Uddhasetā see uddhastā.

Uddhastā

Uddhastā [pp. of uddhaṇseti, see dhaṇsati & cp. anuddhaṇ seti] attacked, perhaps "spoilt" (smothered!) in combn. with pariyanaddha (covered) at A i.202 (T. uddhaseta, expld. by upari dhaṇsita C.); ii.211 (vv. ll. uddhasotā for °etā & uddhaṇso). -- Registered with an° as anuddhastā in Index vol. to A, should however be read as anuddhastā (q. v.). Cp. also viddhastā.

Uddhāra

Uddhāra (& ubbhāra in Vin.; e. g. ii.255, cp. 256 where ubbhata unterchanges with uddhāra) [fr. uddharati] <-> 1. taking away, withdrawal, suspension, in kaṭṭhin° (q. v.) Vin i.255 sq.; iii.262; iv.287; v.177 sq. -- 2. a tax, levy, debt, in phrase °ṇ sodheti (so read for sādheti loc. cit.) to clear up a debt J ii.341; iii.106; iv.45, 247. uddhāra -- sodhana (v. l. sādha°) the clearance of a debt J ii.341. -- 3. synopsis or abstract Dps v.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°).

Uddhālaka

Uddhālaka at J vi.530 is to be read uddālaka.

Uddhita

Uddhita [a by -- form of uddhaṭa] pulled out, destroyed, extirpated, removed J vi.237 (°pphala = uddhaṭa -- bija C.).

Uddhunāti

Uddhunāti [ud + dhunāti] to shake VvA 279.

Uddhumāta

Uddhumāta (adj.) [pp. of uddhumāyati] swollen, bloated, risen (of flour) A i.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA i.114. Cp. next.

Uddhumātaka

Uddhumātaka (adj.) [prec. + ka] swollen, bloated, puffed up M i.88 (of a corpse; + vinīlaka); Vism 178, 193 (id.); J i.164 (udaraṇ °ṇ katvā), 420 (°nimitta appearance of being blown up); Miln 332; DhA i.307. See also subha & asubha. -- saññā the idea of a bloated corpse A ii.17; Dhs 263; Miln 331; cp. Dhs trsln. 69.

Uddhumātatta

Uddhumātatta (nt.) [abstr. fr. uddhumāta] swollen condition Vism 178.

Uddhumāyati

Uddhumāyati [ud + dhmā, see dhamati & remarks on uddhacca] to be blown up, to swell up, rise; aor. °āyi J iii.26; VvA 76; ger. °ājītvā J ii.18; DhA i.126. -- pp. uddhumāta & °āyita (q. v.).

Uddhumāyana

Uddhumāyana (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J iv.37.

Uddhumāyika

Uddhumāyika (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown -- up appearance M i.142 sq.

Uddhumāyita

Uddhumāyita [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

Udrabhati

Udrabhati [? doubtful in form & etym.] to eat M i.306 (upacikā bījaṃ na udrabheyyuṃ; vv. ll. on p. 555: udrah°, udah°, udāh°, uddhah°, uṭṭhah°; udraheyyuṃ ti khādeyyuṃ C. (udrabhāsane, Dhātum.)). -- Note. The Dhātupāṭha, 212, and the Dhātu -- mañjūsā, 311, explain udrabha by adane, eating.

Udraya

Udraya (& Uddaya) (-- °) [perhaps a bastard form of uddaya = udaya yielding etc. The BSk. usually renders P. dd by dr. If so, then equal to adaya & uddaya1] coming forth, result, consequence. Usually in foll. two phrases: dukkh° (yielding pain) & sukh° (giving pleasure); e. g. as dukkh° at M i 415; J iv.398; v.119 (v. l. °indriya); Pv i.1110 (so read for T. °andriya, cp. undriyati as v. l. for udāyati); Ps ii.79 (kamman); as sukh° at J v.389 (v. l. °indriya); DhA ii.47 (°uddaya). Both dukkh° & sukh° at Ps i.80. Besides these in foll. combns.: kaṭuk° causing bitterness J v.241; sa° with (good or evil) consequences S ii.29; M i.271.

Udrīyati

Udrīyati (& Uddīyati) [cp. Sk. ud dīryate, Pass of ud + dr, dr̥ṇōti, and P. darati & dalati; see also avadīyati which may be a Sanskritised oddīyati for uddīyati] to burst, split open, break, fall to pieces Vin i.148 (vihāro udriyati); ii 174 (id); iv.254 (i); D i.96 (°īyissati = bhijjhissati DA i 96, so read for udāyati); S i 113, 119.

Udrīyana & Uddīyana

Udrīyana & Uddīyana (nt.) [fr. udrīyati] breaking or splitting open, bursting J i.72; DhA ii.7 (°sadda), 100 (paṭhavī -- uddīyana -- sadda; vv. ll. uddri°, udri°).

Undura

Undura [etym ?] a rat Vin i.209; ii.148, 152; iii.151; J i.120; Miln 23, 363. Spelt undūra at Vism 62.

Unna

Unna [pp. of ud, unatti & undati, see udaka] in phrase pīti -- vegenUnna "bubbling up with the excitement of joy", overflowing with joy Mhvs 19, 29 (expld. by uggatacitta i. e. lofty, exalted C.). -- It may however be better & more in keeping with Pāli word -- formation as well as with meaning & interpretation to explain the word as ud + na, taking °na as abs. (base) -- form of nam, thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninna = ninnata. Thus unna / ninna would correspond to unnata / ninnata.

Unnaka

Unnaka [etym.?] a species of perfume J vi 537 (gloss kuṭantaja).

Unnangala

Unnangala (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase °ṇ karoti, according to Morris, J P T S 1887, 120 "to make an up -- ploughing, to turn up etc.", but more aptly with C. on J vi.328 to make

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"out -- plough" (not "up -- plough") in sense of out -- of -- work, i. e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "Jātaka" -- phrase; J i.228; ii.296, 367; iii. 129, 414; iv.355; vi.328; DhA iii.10.

Unnata

Unnata [pp. of unnamati. Besides this form we find unṇata in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. oṇata) Pv iv.66 (= sāmin PvA 262); J i.71; ii.369; vi 487; Miln 146, 387; DA i.45 See also unnaḷa.

Unnati

Unnati (f) [fr. unnamati; cp. unṇati] rising, lifting up, elevation Miln 387 (°avanati).

Unnadati

Unnadati [ud + nadati] to resound, shout out, roar J i.110; ii 90; iii.271, 325; Miln 18; aor. unnadi J i 74; Miln 13. -- Caus. unnādeti (q. v.).

Unnama

Unnama [fr ud + nam; cp. also unṇama in fig. meaning] rising ground, elevation, plateau Kh vii.7 = Pv i.57 (= thala unnata -- padesa PvA 29); Miln 349; DA i.154.

Unnamati

Unnamati [ud + namati, see unṇamati in fig. meaning] to rise up, ascend Miln 117 (oṇamati +); Vism 306. - Caus. unnāmeti (q. v.). -- pp. unnara & unṇata (q. v.).

Unnala & Unnaḷa

Unnala & Unnaḷa (adj.) [Bdhgh. has ud + nala; but it is either a dissimilated form for *ullala (n > l change freq., cp. P. nangala > lāngala; nalāṭa > lalaṭa) from ud + lal to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely) with Kern, Toev. s. v. a dial. form of unnata P. unṇata, although the P.

Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu i.305, and the Marathic Prk. mula = Sk. mṛta, Pischel, Gr. § 244. To these may be added P. celakedu > cetakedu J vi.538] showing off, insolent, arrogant, proud, haughty, in phrase uddhata unnaḷa capala M i.32; S i.61 = 204 (trsl. as "muddled in mind, puffed up, vain", expld. as uggata -- nala uddhaṭa - - tuccha -- māna K. S. 318); A i.70, 266; ii.26; iii 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta;

expld. as "māna -- naḷaṇ ukkhipitvā caraṇena unnala" DhA iii.452; Th 1, 634; Pug 35 (= uggatanaḷo tuccha -- mānaṇ ukkhipitvā ti attho PugA 217).

Unnahanā

Unnahanā (f.) [ud + nah, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

Unnāda

Unnāda [fr. ud + nad] shout, shouting J ii 405.

Unnādin

Unnādin (adj.) [fr. ud + nad] shouting out; resounding, noisy, loud, tumultuous Vin iii.336; D i.95, 143, 178; J ii.216.

Unnādeti

Unnādeti [Caus. of unnadati] to make resound J i.408 (paṭhaviṇ), ii.34.

Unnāmin

Unnāmin (adj.) [ud + nam in Caus. form] raising or rising; in combn. with ninnāmin raised & bent, high & low A iv.237 (of cultivated land).

Unnāmeti

Unnāmeti (unn°) [Caus. of unnamati] to raise DhsA 5; written uṇṇameti (with a for ā before mutes & liquids) at Sn 206 (inf. uṇṇametave).

Upa

Upa -- [Vedic upa; Av. upa on, up; Gr. u(po/ under, u(pe/r over; Lat. sub fr. * (e)ks -- upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), usually with the idea of approach from below or rest on top, on, upon, up, by. -- In compn. a upa is always contracted to upa, e. g. devūpaṭṭhāna, lokūpaga, puññūpatthambhita. -- Meanings: (1) (Rest): on upon, up -- : °kiṇṇa covered over; °jīvati live on (cp. anu°); °tthambhita propped up, sup -- ported; °cita heaped up, ac -- cumulated; °dhāreti hold or take up; °nata bent on; °nissaya foundation; °nissita depending on etc. -- (2) (Aim): (out) up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. °kaḍḍhati drag on to; °kappati come to, accrue; °kappana ad -- ministering; °kāra service to; °kkhata administered; °gacchati go to, ap -- proach (cp. upātigacchati); °disati ad -- vise; °dhāvati run up to; °nadati to sound out; °nikkhamati come out up to; °nisevita gone on to or after; °neti bring on to; etc. -- (3) (Nearness): close by, close to, near, "ad -- "; e. g. °kaṇṇaka close to the ear; °cāra ap -- plication; °tṭhāna at -- tending; °tṭhita ap -- proached; °tiṭṭhati stand by, look after; °dduta urged; °nāmeti place close to; °nibandhati tie close to; °nisīdati sit close to or down by. -- (4) (Intensive use): quite, altogether, "up"; e. g. °antika quite near; °chindati cut up. -- (5) (Diminutive use as in Lat. subabsurdus; Gr. u(po/leukos whitish; Oir. fo -- dord; Cymr. go -- durdd murmur): nearly, about, somewhat, a little, secondary, by -- , miniature, made after the style of, e. g. °aḍḍha about half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? whitish); °deva a minor god; °nibha somewhat similar to; °nila bluish; upapurohita minor priest; uparajja viceroyalty; upalohitaka, uparopa; °vana a little forest. etc. Note. The nearest semantic affinity of upa is ā°.

Upaka

Upaka (° -- °) [for °upaga] found only in combn. kulūpaka where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin i.192, 208; iii.84; S ii.200 sq.; A iii.258 sq.; Nd2 3851; Pv iii.85; PvA 266. -- f. kulūpikā (bhikkhunī) Vin ii.268; iv.66. -- Sporadic in gayhūpaka (for °ūpaga) at J iv.219.

Upakaccha

Upakaccha (° --) [upa + kacchā2] only in combn. with °antare lit. "in between the hips or loins or arm -- pits", in 3 phrases (cp. Kern, Toev. ii.140 s. v.), viz. upakacchantare katvā taking (it) between the legs J i.63, 425, khipitvā throwing (it) into the armpits J v.211 & ṭhapetvā id. J v.46.

Upakacchaka

Upakacchaka [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kaccha1 + ka] like an enclosure, adj. in the form of a hollow or a shelter J i.158. (2) [= upa + kacchā2 + ka] like the armpit, a hollow, usually the armpit, but occasionally it seems to be applied to the hip or waist Vin iii.39; iv.260 (pudendum muliebre); Miln 293; J v.437 (= kaccha2).

Upakaṭṭha

Upakaṭṭha (adj.) [pp. of upa + karś to draw up or near to] approaching, near J iv.213 (yāva upakaṭṭha -- majjhantikā till nearly noon). Usually in foll. two phrases: upakaṭṭhe kāle when the time was near, i. e. at the approach of meal time Vin iv.175; VvA 6, 294; and upakaṭṭhāya vassūpanāyikāya as Lent was approaching Vin i.253; PvA 42; VvA 44. Cp. vūpakaṭṭha. -- loc. upakaṭṭhe as adv. or prep. "near, in the neighbourhood of" Nd2 639 (= santike); Dāvs v.41 (so read for upakaṇṭhe).

Upakaḍḍhati

Upakaḍḍhati [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on to (w. dat.), or down to D i.180 (+ apakaḍḍhati); iii.127 (id.); M i.365; S i.49; ii.99; Dh 311 (nirayāya = niraye nibbattapeti DhA iii.484).

Upakaṇṭha

Upakaṇṭha at Dāvs v.41 is to be corrected to upakaṭṭha.

Upakaṇḍakin

Upakaṇḍakin (Pv ii.113) see under uppaṇḍukin.

Upakaṇṇa

Upakaṇṇa (° --) [upa + kaṇṇa] lit. (spot) near the ear, only in oblique cases or in der. °ka (q. v.) Th 1, 200 (upakannamhi close to the ear, under the ear).

Upakannaka

Upakannaka (adj.) [upa + kaṇṇa + ka] by the ear, being at or on the ear of somebody, only in loc. as adv. upakaṇṇake secretly Vin i.237; ii.99; iv.20, 271; S i.86; A iii.57; SnA 186; and in cpd. °jappin one who whispers into the ear (of another), spreader of reports A iii. 136. Cp. kaṇṇajappaka & kaṇṇajappana.

Upakappati

Upakappati [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S i.85; Pv i.44 (= nippajjati PvA 19); i.57 (petānaṇ); i.104 (= viniyujjati PvA 49); J v.350; PvA 8, 29 (petānaṇ), 27 (id.), 241; Sdhp 501, 504.

Upakappana

Upakappana (nt.) [fr. upakappati] profit PvA 29 (dān°), 49 (an°).

Upakappanaka

Upakappanaka (adj.) [fr. upakappana] profitable J i.398; DhA ii.133.

Upakaraṇa

Upakaraṇa (nt.) [fr. upa + kr] help, service, support; means of existence, livelihood D ii.340; A ii.86; J i.7; PvA 60 (commodities), 133 (°manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J iv.165; tunnavaya° a weaver's outfit J ii.364; dabb° fit to be used as wood Vism 120; dān° materials for a gift PvA 105 (so read & cp. upakkhaṭa); nahān° bathing requisites VvA 248; vitt° luxuries A v.264 sq., 283, 290 sq.; PvA 71.

Upakaroti

Upakaroti [upa + karoti] to do a service, serve, help, sup- port Th 2, 89 (aor. upakāsiṇ = anugaṇhiṇ santappesiṇ ThA 88). -- pp. upakkhaṭa (q. v.).

Upakāra

Upakāra [fr. upa + kr, cp. upakaraṇa] service, help, be- nefit, obligation, favour D iii.187 sq.; VvA 68; PvA 8, 18 (°āya hoti is good for); Sdhp 283, 447, 530. <-> bahûpakāra (adj.) of great help, very serviceable or helpful S iv.295; PvA 114. upakāraṇ karoti to do a favour, to oblige PvA 42, 88, 159 (kata); katûpakāra one to whom a service has been rendered PvA 116. -- āvaha useful, serviceable, doing good PvA 86.

Upakāraka

Upakāraka (adj.) [fr. upakāra] serviceable, helping, effec- tive J v.99; Vism 534. -- f. upakārikā 1. benefactress, helper J iii.437. -- 2. fortification (strengthening of the defence) on a city wall D i.105, see DA i.274 & cp. parikkhāra; M i.86 (= Nd2 1996). -- 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) Tikapaṭṭhāna i.11

Upakārin

Upakārin (adj. -- n.) [fr. upakāra; cp. ASk. upakārin Jtm. 3142] a benefactor J iii.11; DA i.187; Sdhp 540, 546.

Upakiṇṇa

Upakiṇṇa [pp. of upakirati] strewn over with (-- °), covered Vv 351 (rucak°, so read for rājak°; expld by okiṇṇa VvA 160).

Upakiriyā

Upakiriyā (f.) [fr. upa + kr] implement, ornament J v.408.

Upakūjati

Upakūjati [upa + kūjati] to sing to (of birds) J iv.296 (kūjantaṇ u. = replies w. song to the singing). -- pp. upakūjita (q. v.).

Upakūjita

Upakūjita (-- °) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J iv.359; PvA 154.

Upakūla

Upakūla [upa + kūla] embankment, a river's bank, river- side J vi.26 (rukkhāpakūlajje the trees sprung up at its bank).

Upakūlita

Upakūlita [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya paṭisedhikā viya says the commentary. Morris J.P.T.S. 1884, 74 trsls. obstructed; Mrs. Rh. D. in "Sisters" takes it for upakūlita and trsls. seared and shrivelled. So also Ed. Müller J R A S. 1919. 538. This is probably right; but Oldenberg, Pischel and Hardy all read upakūlita.

Upakūḷita

Upakūḷita [pp. of kūḍ, a variant of kuth, kvathati] singed, boiled, roasted J i.405 ("half -- roasted" = aḍḍhajjhāma C.). See also upakūsita.

Upakūsita

Upakūsita at J ii.134 is perhaps faulty for °kūḷita, which is suggested by C. expln. "kukkule jhāmo" and also by v. l. °kuṭṭhita (for kuṭṭhita boiled, sweltering, hot). The variant (gloss) °kūjita may have the same origin, viz. °kūḷita, was however interpreted (v. l. BB.) by °kupita (meaning "shaken, disturbed by fire").

Upakka

Upakka see uppakka.

Upakkanta

Upakkanta [pp. of upakkamati] 1. attacked by (-- °) Miln 112. -- 2. attacking, intriguing or plotting against (loc.) DA i.140.

Upakkama

Upakkama [fr. upa + kram] (1) lit. (a) going to, nearing, approach (-- °) VvA 72. -- (b) attack Vin ii.195; Miln 157; DA i.69, 71. -- (2) applied (a) in general: doing, acting, undertaking, act S i.152 = Sn p. 126. -- (b) in special: ways, means, i. e. either good or helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J iv.115 (punishment); Miln 135, 176.

Upakkamati

Upakkamati [upa + kamati of kram] to go on to, i e. (1) to attack M i.86 = Ud 71. -- (2) to undertake Vin iii.110, 111. -- (3) to begin Vin iv.316; DA i.318.

Upakkamana

Upakkamana (nt.) [fr. upa + kram] going near to, attacking J iv.12.

Upakkitaka

Upakkitaka [fr. upa + krī to buy] a buyer, hawker, dealer combd. with bhataka DhA i.119 = Ud 23 (C. expls. by "yo kahāpaṇādhīhi kiñci kināti so upakkitako ti vuccati"); Ps ii.196 (? T. upakkhittaka).

Upakkiliṭṭha

Upakkiliṭṭha [pp. of upa + klid or kliś, cp. kilesa & next] soiled, stained, depraved, impure S i.179; A i.207 (citta); Vism 13.

Upakkilesa

Upakkilesa [fr. upa + kliś] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin ii.295 (cp. SnA 487 & VvA 134 & see abbha); M i.36, 91; D iii.42 sq., 49 sq., 201; S v.92 sq. (pañca cittassa upakkilesā), 108, 115; A i.10 (āgantuka), 207 (cittassa), 253 (oḷārika etc.); ii.53 (candima -- suriyānaṇ samaṇa -- brāhmaṇānaṇ), 67; iii.16 (jātarūpassa, cittassa), 386 sq.; iv.177 (vigatā); v.195; Ps i.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as upaklesa). Ten stains at Vism 633.

Upakkuṭṭha

Upakkuṭṭha [pp. of upakkosati] blamed, reproached, censured, faulty D i.113 (an°); Sn p. 115 (id.); J iii.523; DA i.211.

Upakkosa

Upakkosa [fr. upa + kruś] censure, reproach J vi.489.

Upakkosati

Upakkosati [upa + kosati] to scold, reprove, blame D i. 161; J iii.436, 523; iv.81, 317, 409.

Upakkhaṭa & °ta

Upakkhaṭa & °ta [pp. of upakaroti] done as a favour or service, given, prepared, administered D i.127 (= sajjita DA i.294); Pv ii.84 (= sajjita PvA 107); J vi.139; Miln 156.

Upakkhalati

Upakkhalati [upa + khalati] to stumble, trip D ii.250; M ii.209; A iii.101; J iii.433.

Upakkhalana

Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500.

Upakkhittaka

Upakkhittaka at Ps ii.196 see upakk°.

Upakhandha

Upakhandha [upa + khandha] lit. upper (side of the) trunk, back, shoulder J iv.210 (= khandha C.).

Upaga

Upaga (always as °ûpaga) (adj.) [upa + ga] -- 1. going to, getting to, reaching, in phrases kāy°, S ii.24; ākāsañānañc° āyatan° etc. Ps i.84; kāy° S ii.24; brahmalok° Pv ii.1319; yathākamm° D i.82. -- 2. coming into, experiencing, having, as vikappan° according to option Vin iv.283; phal° bearing fruit, & pupph° having flowers, in flower PvA 275. <-> 3. attached to, belonging to, being at J i.51 (hatth°); VvA 12 (id. + pādûpaga). -- 4. in phrase gayh° lit. "accessible to the grip", acquisition of property, theft J iv.219 (T. gayhûpaka); Miln 325; DhA ii.29; PvA 4.

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Upagacchati

Upagacchati [upa + gacchati] -- 1. to come to, go to, approach, flow to (of water) D ii.12; PvA 12 (vasanaṭṭhānaṇ), 29, 32 (vāsaṇ) 132; ger. °gantvā PvA 70 (attano santikaṇ), & °gamma S ii.17, 20. -- 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhiṇ anupagamma); J i.106 (vassaṇ); PvA 42 (id.); J i.200; niddaṇ upagacchati to drop off into sleep PvA 43 (aor. upagacchi, MSS. °gañchi), 105, 128. -- pp. upagata (q. v.).

Upagaṇhana

Upagaṇhana (f.) [abstr. of upa + grh] taking up, keeping up. meditating Miln 37.

Upagaṇhāti

Upagaṇhāti [upa + gaṇhāti] to take up (for meditation) Miln 38.

Upagata

Upagata [pp. of upagacchati] -- 1. gone to, come, ap- proached (intrans.) Sn 708 (āsan° = nisinna SnA 495); PvA 77 (santikaṇ), 78, 79 (petalokaṇ), 123. -- 2. undergoing, coming or come under, overpowered, suffering Nd2 under asita (= ajjhupagata in same conn. at A v.187); Pv i.1110 (khuppipās°); PvA 60 (= abhibhūta).

Upagamana

Upagamana (nt.) [fr. upa + gam] approaching, going or coming to, undergoing, undertaking Vin ii.97 (+ ajjhupag°); Nett 27; Vism 600; PvA 42 (vass°).

Upagamanaka

Upagamanaka (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= °upaga).

Upagaḷita

Upagaḷita [pp. of upagaḷati] flowing out, spat or slobbered out J v.471 (°khelo; v. l. paggharita).

Upagāmin

Upagāmin (adj.) [fr. upa + gam, cp. °upaga] going to, undergoing, experiencing A ii.6 (jāti jar°).

Upagūhati

Upagūhati [upa + gūhati] to embrace J i.346, 349; ii.424; iii.437; v.157, 328, 384. -- ger. upaguyha J vi.300.

Upagghāta

Upagghāta [pp. of next] scented, smelled, kissed J vi.543 (C. sīsamhi upasinghita).

Upagghāyati

Upagghāyati [upa + ghrā, see ghāyati1] to smell at, in sense of "to kiss" J v.328 (also inf. upagghātuṇ).

Upaghaṭṭita

Upaghaṭṭita [pp. of upaghaṭṭeti] knocked or knocking against J i.26 (v.179).

Upaghāta

Upaghāta [fr. upa + (g)han, cp. ghāta] hurting, injuring, injury M iii.237; S ii.218; iv.323 sq.; A iii.173; Th 1, 583; Miln 274, 307, 347; DA i.273. an° not hurting others, kindness Dh 185.

Upaghātana

Upaghātana (nt.) [fr. upaghāta] hurting DhA iii.237 (an°).

Upaghātika

Upaghātika (adj.) [fr. upaghāta] injuring, offending Vin ii.13.

Upaghātin

Upaghātin (adj.) [fr. upaghāta] hurting, injuring J iii.523.

Upacaya

Upacaya [fr. upa + ci, cp. caya & ācaya] heaping up, gathering, accumulation, heap. As t.t. with ref. to kamma "conservation", with ref. to body & form "integration". (See discussion & defin. at CpD. 253; Dhs trsl. 195). <-> D i.76 (= odana = kummāsŪpacayo, see under kāya); Dhs 582, 642 (rūpassa u. = āyatanānaṇ ācayo), 864; Vbh 147, 151 sq.; Kvu 520; Nett 113; Vism 449; DA i.220; PvA 198 (but v. l. paccayassa preferable).

Upacarati

Upacarati [upa + carati] to deal with, handle, use J vi. 180. -- pp. upaciṇṇa & upacarita (q. v.).

Upacarita

Upacarita [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

Upacāra

Upacāra [fr. upa + car] -- 1. approach, access Vin ii.120, 152; iv.304; J i.83, 172; DhsA 328 (phal°). -- 2. habit, practice, conduct Vin ii.20 (dassan°); SnA 140 (id.); J iii.280. -- 3. way, means application, use of (esp. of spells etc.) J iii.280 (mantassa); vi.180; Miln 153, 154 (dur° an evil spell); VvA 127 (gram. t.t. kāraṇ°). -- 4. entrance, access, i. e. immediate vicinity or neighbourhood of (-- °) J iv.182 (nagar°); usually as gām° Vin i.109; iii.46; iv.230; KhA 77; SnA 83, 179. -- 5. attention, attendance Vin iv.272; J vi.180; Miln 154. -- 6. civility, polite behaviour J ii.56; vi.102. -- 7. On upacāra as philos, t.t. and its relation to appanā see Dhs trsln. 53, 54; Cpd. 55; Mystic p. xi. Thus used of samādhi (neighbourhood -- , or access -- concentration, distinguishing it from appanā -- samādhi) at Vism 85, 126, 144 and passim.

Upacikā

Upacikā (f.) [connected with Sk. upadīkā, although the relation is not quite clear. Attempts at explns. by Trencker Notes 62 (*utpādīkā > upatikā > upacikā) & Kern, Toev. p. 102 (upacikā = Vedic upajīka, this fr. upajihikā for °dihikā, vv. ll. upadehihā & upadīkā). It may however be a direct der. from upa + ci, thus meaning "making heaps, a builder"] the termite or white ant Vin ii.113, 148, 152; iii.151; M i.306; J iii.320; iv.331; Miln 363, 392; Vism 62, DhA ii.25; iii.15.

Upaciṇṇa

Upaciṇṇa [pp. of upacarati] used, frequented, known (as value) J vi.180.

Upacita

Upacita [pp. of upacināti] -- 1. heaped up, accumulated, collected, produced (usually of puñña merit, & kamma karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. -- 2. built up, conserved (of the body) Miln 232; DA i.220.

Upacitatta

Upacitatta (nt.) [abstr. fr. upacita] storing up, accumulation Dhs 431.

Upacināti

Upacināti [upa + ci] -- 1. to collect, heap up, accumulate (puññaṇ or pāpaṇ) VvA 254; PvA 8, 241. -- 2. to concentrate, pay attention Th 1, 199 (C. upacetuṇ for ocetuṇ T.); J v.339 (= oloketi). -- Pass. upaciyyati Th 1, 807. -- pp. upacita (q. v.).

Upacca = uppacca

Upacca = uppacca (q. v.) "flying up" (= uppatitvā PvA 103) at Th 2, 248 (= ThA 205, where v. l. and gloss upecca & upacca, expld. by upanetvā), as well as at Pv ii.717 (= PvA 103 where read upaccha; & gloss upacca & upecca).

Upaccagā

Upaccagā [upa + ati + agā of gam] 3rd sg. pret. of upâ- tigacchati (q. v.) to escape, pass, go by; to overcome Sn 333 (mā upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd1 167); Dh 315, 412, 417 (= atikkanta DhA iv.225); Bu ii.43. -- pl. upaccaguṇ S i.35; A iii.311.

Upaccati

Upaccati (?) in phrase "akkhīni upacciṇṣu" at J vi.187 is probably faulty for apaciṇṣu aor. of apaciyyati, Pass. of apacināti (cp. upaciyyati > upacināti) "the eyes failed", lost power, went bad; cp. apacaya falling off, diminution. If not this reading we should suggest upacchijjiṇṣu from upacchindati "were destroyed", which however is not quite the sense wanted.

Upacchindati

Upacchindati [upa + chindati] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. °chinde); J iv. 127; Nd1 502; ThA 267; PvA 31 (kulavaṇṣo upacchijji aor. pass.); Vism 164, 676 (bhavaṇṣaṇ).

Upacchinna

Upacchinna [pp. of upacchindati] cut off, interrupted J i. 477; Miln 306.

Upacchubhati

Upacchubhati [upa + chubhati from kṣubh or chubh, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M i.364 (vv. ll. °chumbh°, °cubh°).

Upaccheda

Upaccheda [fr. upa + chid] breaking or cutting off, destruction, stoppage, interruption M i.245, 327 (pāṇ° murder); J i.67; Miln 134 (paveṇ° break of tradition) PvA 82 (kulavaṇṣ°); DhA i.152 (āhār °ṇ karoti to prevent fr. taking food); DA i.136, 159.

Upacchedaka

Upacchedaka (adj. -- n.) [fr. upaccheda] destroying, breaking off, stopping, interrupting J i.418 (vacan°); iv.357; DA i.69 (jīvit° indriy°); VvA 72 (id.).

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Upajānāti

Upajānāti [upa + jānāti] to learn, acquire or have know- ledge of (w. gen. or instr.), to know Vin i.272 (saṇḍamassa); ii.181 (gharāvās°atthana); A i.50 (dvinnaṇ dhammānaṇ upaññāsin). -- fut. upaññissati (& upaññassati Sn 716) Sn 701, 716 (= upaññayissati kathayissati SnA 498); J v.215. -- pp. upaññāta (q. v.).

Upajīvati

Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D i.228; S i.217; Sn 612 sq.; Th 1, 943; J iii.309, 338; iv.271 (= anujīvati); Pv ii.950 (Ankuraṇ u. ti taṇ nissāya jīvanti PvA 134); Miln 231.

Upajīvika

Upajīvika (adj.) [= upajīvin] Sdhp 501 (see next).

Upajīvin

Upajīvin (-- °) (adj. -- n.) [fr. upa + jīv] living on, sub- sisting by A ii.135 (phal°); Sn 217 (para -- datt°, J i.227 (vohār°); iv.380; Pug 51; Miln 160 (Satt°); VvA 141 (sipp°). f. upajīvinī in rūp° (itthi) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PvA 46; cp. kiliṭṭha -- kamm° gaṇikā PvA 195.

Upajūta

Upajūta (nt.) [upa + jūta] stake at game J vi.192.

Upajjha

Upajjha see next.

Upajjhāya

Upajjhāya [Vedic upādhyāya, upa + adhi + i, lit. "one who is gone close up to"] a spiritual teacher or preceptor, master. Often combd. with ācariya e. g. Vin i. 119; Nd1 350; the ācariya being only the deputy or substitute of the upajjhāya. Vin i.45, 53, 62, 120; iv. 130; S i.185; A ii.66, 78; iii.69; SnA 346; DhA ii.93; PvA 55, 60, 230. -- A short form of upajjhāya is upajjha, found in the Vinaya, e. g. at Vin i.94; iii.35; with f. upajjhā Vin iv.326.

Upaññāta

Upaññāta [pp. of upajānāti] found out, learnt, known Vin i.40; J v.325, 368; A i.61.

Upaṭṭita

Upaṭṭita [upa + aṭṭita, from ard, see aṭṭita] pained, terri- fied; overcome, overwhelmed J vi.82 (visavegena).

Upaṭṭhapeti & °ṭṭhāpeti

Upaṭṭhapeti & °ṭṭhāpeti [Caus. II. of upaṭṭhahati] 1. to provide, procure, get ready, put forth, give Vin ii.210; D ii.19; M i.429; J i.266; iv.2; v.218; Pug 59, 68; Miln 15, 257, 366 (pāṇiyaṇ paribhojanīyaṇ), 397; DA i.270; Sdhp 356. -- 2. to cause to be present Vin i.45; S i.170; Pv iv.170. -- 3. to cause to be waited on or to be nursed A v.72 (gilānaṇ upaṭṭhātuṇ vā upaṭṭhāpetuṇ vā). -- 4. to keep (a servant) for hire Vin ii.267. <-> 5. to ordain Vin i.62, 83.

Upaṭṭhahati & °ṭṭhāti

Upaṭṭhahati & °ṭṭhāti [upa + sthā, cp. upaṭiṭṭhati] 1 (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin i.50, 302; iv.326; M iii.25; S i.167; A iii.94; v.72; Sn 82 = 481 (imper. °ṭṭhahassu); J i.67 (ppr. °ṭṭhahamāna), 262 (ppr. °ṭṭhahanto); iv.131;

v.396; Dpvs ii.16; PvA 19, 20. -- aor. upaṭṭhahi PvA 14, 42, 82. -- inf. upaṭṭhātuṇ A v.72; PvA 20. -- ger. upaṭṭhahitvā PvA 76. -- grd. upaṭṭhātabba Vin i.302; PvA 20. -- pp. upaṭṭhita (q. v.). -- 2. (intrans.) to stand out or forth, to appear, to arise, occur, to be present M i.104 sq.; A iv.32; J iv.203 (mante anupaṭṭhahante since the spell did not occur to him); v.207; Miln 64; ThA 258. <-> aor. upaṭṭhāsi J i.61; iv.3; PvA 42. -- Caus. I. upaṭṭheti; Caus. II. upaṭṭhapeti & °ṭṭhapeti (q. v.). -- Pass. upaṭṭhiyati J iv.131 (ppr. °ṭṭhiyamāna), & upaṭṭhahiyati A iii.94 (ppr. °ṭṭhahiyamāna).

Upaṭṭhāka

Upaṭṭhāka [fr. upa + sthā, cp. BSk. upasthāka M Vastu i.251, and upasthāyaka Divy 426; Av. Ś. i.214; ii.85, 112.] a servitor, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D i.206; Th 1, 1041 f.; ThA in Brethren loc. cit.; Vin i.179 (Sāgato u.), 194; ii.186; iii.66; iv.47; D i.150 (Nāgita); S iii.113; A i.121; iii.31, 189; J i 15, 100 (a merchant's); ii.416; Pug 28; DhA ii.93; VvA 149; PvA 211. -- agg° main follower, chief attendant D ii.6; gilān° an attendant in sickness, nurse Vin i.303; A i.26; sangh° one who looks after the community of Bhikkhus Vin i.216; A i.26; iii.39. -- dupaṭṭhāka & supaṭṭhāka a bad (& good) attendant Vin i.302. -- kula a family entertaining (or ministering to) a therā or a bhikkhu, a family devoted to the service of (gen.) Vin i.83 (Sāriputtassa), 213; iii.62, 66, 67; iv.283, 286; VvA 120.

Upaṭṭhāna

Upaṭṭhāna (nt.) [fr. upa + sthā] -- 1. attendance, waiting on, looking after, service, care, ministering A i.151, 225; Sn 138; J i.226, 237, 291; ii.101; iv.138; vi.351. Ps i.107; ii.7 sq., 28, 230; PvA 104, 145 (paccekabuddhassa), 176; VvA 75 (ther°); Sdhp 560. -- 2. worship, (divine) service D iii.188 sq. (°ṇ gacchati); PvA 122. Buddh° attendance on a Buddha PvA 93; ThA 18. <-> 3. a state room J iii.257. -- sambhāra means of catering, provisions PvA 20. -- sālā hall for attendance, assembly room, chapel [cp. BSk. upasthāna -- śālā Divy 207] Vin i.49, 139; ii.153, 208; iii. 70 (at Vesālī); iv.15, 42; D ii.119 (at Vesālī); S ii.280; v.321; A ii.51, 197; iii.298; DhA i.37, 38; iii.413.

Upaṭṭhāpana

Upaṭṭhāpana (nt.) [fr. upa + sthā] attendance, service Vin iv. 291.

Upaṭṭhita

Upaṭṭhita [pp. of upaṭṭhahati or upaṭṭhāti, cp. BSk. upa- sthita Divy 281, 342] -- 1. furnished provided, served, got ready, honoured with Sn 295 (°asmiṇ yaññasmiṇ); J v.173 (annena pānena); Pv i.52 (= sajjita paṭiyatta PvA 25); ii.98 (= payirupāsita PvA 116); PvA 132. <-> 2. come, come about, appeared, arrived; present, existing Sn 130 (bhattachakāle upaṭṭhite when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle °e). <-> 3. standing up (ready), keeping in readiness M i.77; A ii.206; Sn 708 (= ṭhito C.); Pv ii.953 (ready for service, serving, waiting upon cp. PvA 135. -- sati with ready attention, one whose attention is fixed, concentrated Vin i.63; D iii.252, 282; S iv.186; A iii. 251; Pug 25.

Upaṭṭheti

Upaṭṭheti [Caus. of upaṭṭhahati] to make serve or attend; sakkaccaṇ u. (with acc.) to bestow respect (upon) Vin iv.275. fut. °essati Vin iv.291. to place, fix (parimukhaṇ satīṇ upaṭṭhapetvā) Vibh. 244.

Upaḍayhati

Upaḍayhati [upa + ḍayhati] to be burnt up Miln 277.

Upaḍḍha

Upaḍḍha (adj. -- nt.) [upa + aḍḍha, used abs. whereas aḍḍha only in compn., cp. also BSk. upārdha Divy 86, 144, 514; AvS i.211, 240] half Vin i.281 (°kāṣina); ii.200 (°āsana); J iii.11 (°rajja); Vism 320 (°gāma); DhA i.15, 205 (°uposathakamma); ii.85; KhA 239 (°gāthā); SnA 298; VvA 38, 61, 120; PvA 209, 276.

Upatappati

Upatappati [upa + tappati1]) to be vexed or tormented J v.90; DhA 42.

Upatāpa

Upatāpa [fr. upa + tap] vexation, trouble Vism 166.

Upatāpana

Upatāpana (nt.) [upa + tāpana] vexation, tormenting, torture J iv.13; ThA 243.

Upatāpika

Upatāpika (adj.) [fr. upatāpa] causing pain, molesting J ii.224.

Upatāpeti

Upatāpeti [upa + tāpeti] to cause pain, to vex, torment, harass J ii.178, 224; iv.11; DhA 42 (vibādhati +).

Upatiṭṭhati

Upatiṭṭhati [upa + sthā, cp. upaṭṭhahati, °tṭhāti etc.] lit. "to stand by", to look after, to worship Pv iii.118; J ii.73 (ādiccaṇ = namassamāno tiṭṭhati C.); Miln 231 (ger. °tiṭṭhitvā); J v.173 (°tiṭṭhate). pp. upaṭṭhita (q. v.).

Upatta

Upatta [upa + akta, pp. of añj] smeared, spread over M i.343; J i.399.

Upatthaddha

Upatthaddha [upa + thaddha, pp. of upatthambhati] - 1. stiff Vin iii.37 (angāni). -- 2. supported or held up

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by, resting on, founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanena); J i.47 (v. 267: mettābalena); v. 121, 301; Kvu 251 (cakkhu dhamm° "when it is the medium of an idea"); Nett 117; Miln 110 (kāruṇṇa -- bal°).

Upatthambha

Upatthambha [fr. upa + stambh] -- 1. a support, prop, stay Miln 355, 415, 417; Sdhp 565. -- 2. relief, ease Vin iii.112. -- 3. encouragement J v.270; DhA i.279.

Upatthambhaka

Upatthambhaka (adj. nt.) [fr. upatthambha] holding up, supporting, sustaining DhA 153.

Upatthambhana

Upatthambhana (nt.) = upatthambha Miln 36; J i.447; DA i.124; ThA 258; Vism 279.

Upatthambhita

Upatthambhita [pp. of upatthambheti] propped up, supported, sustained J i.107; Miln 36; DA i 234; PvA 117 (puñña -- phal°), 148 (utu -- āhārehi u.).

Upatthambheti

Upatthambheti [upa + thambheti, Caus. of thambhati] to make firm, shore up, support, prop up J i.127 [ppr. °ayamāna), 447; DA i.113; DhA iii.73 (°ayamāna ppr.). <-> pp. upatthambhita.

Upatthara

Upatthara [fr. upa + str] a (floor) covering, carpet, rug D i.103 (rath°); J ii.126 (pabbat°); ii.534.

Upatheyya

Upatheyya [for upadheyya, see Trenckner, Notes 6216] a cushion J vi.490, 513.

Upadaṇṣitar

Upadaṇṣitar [n. ag. fr. upadaṇseti] one who shows Pug 49 (where upadhaṇṣita is to be corrected to upad°, as already pointed out by Morris J P T S. 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like upadaṇseti. Kern, Toev. s. v. keeps to the reading upah°, tries to connect it with Sk. dharṣati & trsls. "one who confirms". The Pug A leaves the word unexplained).

Upadaṇseti

Upadaṇseti [= upadasseti with °aṇs° for °ass° like dhan- seti = Sk. dharṣayati, haṇsa = haṛsa etc. only in poetical passages] to cause to appear, to manifest M ii.120; S i. 64, 65 (of gods, to become resplendent, to show divers colour -- tones); A ii.84 = iii.139 = 264 = Pug 49 (to show pleasure); Th i.335, to bring forth (a goad, and so incite, urge on); Vin iv.309.

Upadasseti

Upadasseti (upa + dasseti, Caus. of drś, cp. also upa- daṇseti] to make manifest, to show Miln 276, 316, 347.

Upadahati

Upadahati [upa + dahati1] to put down, supply, furnish, put on; give, cause, make Vin iv.149; D ii.135 (vipphaṇṣāraṇ); A i.203 (dukkhaṇ); Miln 109, 139, 164, 286, 383. grd. pass. °dahātabba to be given or caused Vin ii.250 = A iii.197 (vipphaṇṣāra). Cp. upadhi.

Upadāyaka

Upadāyaka (adj.) (-- °) [fr. upa + dā] giving, bestowing Sdhp 319.

Upadiṭṭha

Upadiṭṭha [pp. of upadisati] pointed out, put forth, specified Miln 144 (pañha).

Upadisati

Upadisati [upa + disati] to point out, show, advise, specify J v. 457 (sippan); Miln 21 (dhamma -- maggan). -- pp. upadiṭṭha (q. v.).

Upadissati

Upadissati [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadissare = °nti SnA 192).

Upadeva

Upadeva [upa + deva, on use of upa in this meaning see upa 5] a secondary, lesser, minor god PvA 136.

Upadesa

Upadesa [fr. upadisati] pointing out, indication, instruction, advice PvA 26 (tadupadesena read for tadupād°; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

Upaddava

Upaddava [upa + dava2 of dru] lit. rushing on; accident, misfortune, distress, oppression S ii.210; A i.101; Sn 51; Dh 338 (an°); DhA i.16; Sdhp 267, 398.

Upaddavati

Upaddavati [fr. upa + dru] to annoy, trouble DA i.213. -- pp. upadduta (q. v.).

Upadduta

Upadduta [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin ii.170; iii.144, 283; S ii.210; iv.29; J i.26, 61, 339; ii.102; iv.324, 494; Pv ii.108; Vism 24 (= apakata); Miln 279; VvA 311 (aṭṭita +); PvA 61. an° unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

Upadhaṇsitar & Upadhaṇseti

Upadhaṇsitar & Upadhaṇseti at Pug 49 is to be read upad° (q. v.).

Upadhāna

Upadhāna (adj. nt.) [fr. upa + dhā, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D i.7; S ii.267 = Miln 366 (kaḷingar°); S iii.145; A i.137, 181; iii.50, J iv.201; v.506 (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°).

Upadhāneti

Upadhāneti [f. upa + dhā] to suppose, think, reflect DhA i.239 (should be corrected to upadhāreti).

Upadhāraṇā

Upadhāraṇā (nt.) [fr. upa + dhr̥] "receptacle", milk -- pail D ii.192; A iv.393; J vi.503. See kaṇṣ°. Kern, Toev. i. 142 proposes corruption fr. kaṇṣōpadohana, which latter however does not occur in Pali.

Upadhāraṇā

Upadhāraṇā (f) [cp. upadhāraṇa] calculation VvA 7.

Upadhārita

Upadhārita [pp. of upadhāreti] considered, reflected upon Dh i.28; sūpadh° Miln 10; dūpadh° Vin iv.275.

Upadhāreti

Upadhāreti (Caus. of upa + dhr̥, cp. dhāreti 3] 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J i.338; DhA i.28, 41; ii.15, 20, 37, 96; iv.197 (an°); VvA 48, 200 (an°), 234, 260 (an°), 324; PvA 119 (for jānāti). -- 2. to look out for (acc.) J iii. 65; vi.2.

Upadhāvati

Upadhāvati [upa + dhāvati 1] to run up to or after, fall upon, surround Vin ii.207; iv.260 (pp. °dhāvita); S i.185; S ii.26 (aparantaṇ); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvita).

Upadhi

Upadhi [fr. upa + dhā, cp. upadahati & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S i.117, 124, 134, 186; A ii.24 (°sankhaya); iii.382 (id.); iv.150 (°kkhaya); It 21, 69; Sn 364, 728 (upadhī -- nidānā dukkha = vaṭṭa -- dukkhaṇ SnA 505), 789, 992; Nd1 27, 141; Nd2 157; Vbh 338; Nett 29; DhA iv.33. -- (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S ii.108. At M i 162 (cp. Sn 33 = S i.6 = i.107) wife and children, flocks and herds, silver and gold are called upadhayo. upadhi is the root of sorrow ib. 454; S ii.108; Sn 728 = 1051 = Th i.152 and the rejection of all upadhis is Nibbāna D ii.36. (cp. S i.136; iii.133; v.226; A i.80; M i.107 = ii.93; Vin i.5, 36 = J i.83 = Mvst ii.444; It 46, 62); D iii.112 calls that which has upadhi ignoble (= non -- Aryan). At S i.117 = Divy 224 upadhi is called a bond (saṅgo). Cp. opadhika. -- The upadhis were later systematized into a set of 10, which are given at Nd2 157 as follows: 5 taṇhō upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār -- upadhi, paṭigh°, catasso upādinna dhātuyo u. (viz. kāma, diṭṭhi, sīlabbata, attavāda; see D iii.230), cha ajjhātikāni āyatanāni u., cha viññāṇa -- kāyā u. Another modified classification see at Brethren p. 398.

Upadhika (Upadhika)

Upadhika (Upadhika) (adj.) (-- °) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. an° free from clinging Vin i.36; Sn 1057, & nir° id. S i.141.

Upadheyya

Upadheyya (nt.) [cp. upadhāna] a cushion J vi.490 (for upatheyya, q. v.).

Upanaccati

Upanaccati [upa + naccati] to perform a dance D ii.268.

Upanata

Upanata [pp. of upanamati] inclined, bent, prone PvA 190.

Upanadati

Upanadati [upa + nadati] to resound (with song) Pv iii.34 (= vikūjati PvA 189).

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Upanandha

Upanandha [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin ii.118.

Upanandhati

Upanandhati [a secondary der. fr. upanandha, pp. of upa- nayhati] to bear enmity towards, to grumble at (with loc.); aor. upanandhi Vin ii.118 (tasmiṃ); iv.83; Mhvs 36, 117.

Upanamati

Upanamati [upa + namati] to be bent on, strive after J iii 324 (= upagacchati C.). -- pp. upanata; Caus. upanāmeti (q. v.).

Upanayana

Upanayana (nt.) [fr. upa + ni; cp. naya & nayana] tt. for the minor premiss, subsumption (see Kvu trsl. 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for °nājana).

Upanayhati

Upanayhati [upa + nayhati] -- 1. to come into touch with It 68 = J iv.435 (pūtimacchaṇ kusaggena, cp. DhA i.45). -- 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. -- pp. upanandha (for °naddha). -- See also upanandhati.

Upanayhanā

Upanayhanā (f.) & °nayhitatta (nt.) are syn. for upanāha (grudge, ill -- will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattaṇ (with v. l. upanayihanā & upanayihitattaṇ).

Upanāmita

Upanāmita [pp. of upanāmeti] brought up to, placed against D ii.134.

Upanāmeti

Upanāmeti [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D ii. 134; S i.207; Th 1, 1055; Sn p. 48 (= attano kāyaṇ Bhagavato upanāmeti); J i.62; v.215; SnA 151. -- 2. to

offer, to present J iv.386; ii.5; Miln 210, 373; PvA 274. -- pp. upanāmita (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

Upanāyika

Upanāyika (-- °) (adj.) [fr. upa + nī] -- 1. referring to, belonging to in cpd. att° ref. to oneself Vin iii.91; Vism 27. -- 2. beginning, in phrase vass'ūpanāyikā (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopanāyikā Divy 18, 489 & see also upakaṭṭha and vassa) Vin i.253; A i.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J iii.332; DA i.8; DhA i.203; iii.438; VvA 44; PvA 42.

Upanāha

Upanāha [fr. upa + nah, see upanayhati, same in BSk.; e. g. at M Vastu ii.56.] ill -- will, grudge, enmity M i.15; A i.91, 95, 299; iv.148, 349, 456; v.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaṇ upanāho Miln 289.

Upanāhin

Upanāhin (adj. -- n.) [fr. upanāha] one who bears ill -- will, grudging, grumbling, finding fault Vin ii.89; M i.95; D iii.45; S ii.206; iv.241; A iii.260, 334; v.123, 156; Sn 116; Th 1, 502; J iii.260 (kodhana +); Pug 18; Vbh 357. -- Opp. an° not being angry (loc.) D iii.47; S ii. 207; iv.244; A v.124 sq.; J iv.463.

Upanikkhamati

Upanikkhamati [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J iii 244; Pv i. 101 (aor. °nikkhami; imper. °nikkhamassu).

Upanikkhitta

Upanikkhitta [upa + n°] laid down (secretly), placed by or on top S v.457; J vi.390; Miln 80. -- m. a spy J vi.394 (°purisa).

Upanikkhittaka

Upanikkhittaka [= prec.] a spy J vi 409 (°manussa), 431 (id.), 450 (id.).

Upanikkhipati

Upanikkhipati (upa + n°) to deposit near, to lay up Vin i.312; S ii.136 sq.; Miln 78, 80; Nett 21, 22; DA i. 125. -- pp. upanikkhitta (q. v.).

Upanikkhipana

Upanikkhipana (nt.) [fr. °nikkhipati] putting down (near somebody), putting in the way, trap Vin iii.77.

Upanikkhepa

Upanikkhepa [fr. upa + nis + kṣip] "putting near", depositing; -- 1. appld. to the course of memory, association of ideas Miln 78, 80; cp. °nikkhepana S ii.276. -- 2. deposit, pledge J vi.192, 193 (= upajūta).

Upanighaṇṣati

Upanighaṇṣati [upa + ni + ghaṇṣati1] to rub up against, to crush (close) up to DhA i.58.

Upanijjhāna

Upanijjhāna (nt.) [upa + nijjhāna1] meditation, reflection, consideration only in two phrases: ārammaṇa° & lakkaṇa°, with ref. to jhāna J v.251; DhA i.230; iii.276; VvA 38, 213. Cp. nijjhāyana.

Upanijjhāyati

Upanijjhāyati [upa + nijjhāyati] to meditate upon, consider, look at, reflect on Vin i.193 ("covet"); ii 269; iii. 118; D i.20; A iv.55; Miln 124; Vism 418. -- pp. upanijjhāyita (q. v.).

Upanijjhāyana

Upanijjhāyana [for °nijjhāna] meditation, reflection Miln 127; Vism 418.

Upanijjhāyita

Upanijjhāyita [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508).

Upanidhā

Upanidhā (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + dhā?] comparison Nd2 158 (= upamā; should we read upanidhāya?).

Upanidhāya

Upanidhāya (indecl.) [ger. of upa + nidahati of dhā] comparing in comparison, as prep. w. acc. "compared with" M i.374; iii.177 (Himavantaṇ pabbatarājānaṇ); S ii.133 (mahāpaṭhaviṇ), 262; v.457 (Sineru -- pabbata -- rājānaṇ); A iii.181 sq.; iv.253 sq. (dibbasukhaṇ); Th 1, 496 (kammaṇ); J ii.93; DA i.29, 59, 283.

Upanidhi

Upanidhi (f.) [upa + ni + dhā, cp. nidhi] -- 1. deposit, pledge Vin iii.51. -- 2. comparison, in phrase upanidhiṇ na upeti "does not come into comparison, cannot be compared with" M iii.177; S ii.263; v.457 (so read for upanidhañ); Ud 23.

Upanipajjati

Upanipajjati [upa + ni + pad] to lie down close to or on top of (acc.) Vism 269; J v.231.

Upanibajjhati

Upanibajjhati see upanibandhati.

Upanibaddha

Upanibaddha [pp. of °nibandhāti] -- 1. tied on to Miln 253, 254. -- 2. closely connected with, close to Vin iii. 308 (Samanta Pāsādikā). -- 3. attached to DA i.128.

Upanibandha

Upanibandha [upa + ni + bandh] 1. close connection, dependence Vism 19 (°gocara). -- 2. (adj. -- °) connected with, dependent on Vism 235 (jīvitāṇ assāsa -- passāsa° etc).

Upanibandhati

Upanibandhati [upa + n°] to tie close to, to bind on to, attach M iii.132; Miln 254, 412. -- Pass.
upanibajjhati to be attached to Sn 218. -- pp. °nibaddha (q. v.).

Upanibandhana

Upanibandhana (adj. nt.) [upa + n°] (adj.) closely connected with D i.46; DA i.128; (nt.) tie, fetter, leash Miln 253.

Upanibbatta

Upanibbatta [upa + nibbatta] come out, produced DA i.247.

Upanibha

Upanibha (adj. [upa + nibha] somewhat like (-- °) M i. 58 = A iii.324 (sankha -- vaṇṇa°); J i.207 (= sadisa C.); v.302 (tāla°).

Upanivattati

Upanivattati [upa + n°] to return Sn 712; J iv.417; v.126.

Upanisā

Upanisā (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + sad, but if, as is more likely, a contracted form of upaniṣṣaya, it would be fr. upa + ni + śri . The history of this word has yet to be written, cp. Kern, Toev. s. v. & Divy 530 svopaniṣad] -- 1. cause, means D ii. 217, 259; M iii.71 (samādhiṇ sa -- upaniṣaṇ); S ii.30 - 32 (S A. = kāraṇa, paccaya); v.25; A i.198; iii.20, 200 sq., 360; iv.99, 336, 351; v.4 sq., 313 sq.; Sn 322 (= upaniṣṣaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA ii.102 aññā nibbānagāminī paṭipadā). <-> 2. likeness, counterfeit [= Sk. upaniṣad = aupamyē Pāṇini i.4, 79] J vi.470 (= paṭirūpaka C.).

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Upanisīdati

Upanisīdati [upa + nisīdati of sad] to sit close to or down by D i.95; A iv.10; J ii.347; Pv iv.163 (ger. °sajja = °sīditvā PvA 242); Vism 269.

Upanisevati

Upanisevati [upa + n°] to pursue, follow, go up after, cling to (acc) M i.306. -- pp. upanisevita (q. v.).

Upanisevana

Upanisevana (adj.) [fr. upanisevati] going close after, following J v.399 [f. °ī.).

Upanisevita

Upanisevita [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J v.302 (kakka°).

Upanissaya

Upanissaya [upa + ni°] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahantship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapaṭṭhāṇa, Tikapaṭṭhāṇa i.1, a term only found in the Paṭṭhāṇa, the Jātaka & later exegetical literature J i.78, 508; iv.96; vi.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); DhA 315 (id.); DhA ii.33; VvA 98; PvA 38 (sotāpatti -- phalassa), 55 (°sampatti); Sdhp 265, 320.

Upanissayati

Upanissayati [upa + ni°] to depend or rely on (acc.) Miln 240 (attānaṃ). -- ger. °nissāya (q. v.); -- pp. °nissita (q. v.).

Upanissāya

Upanissāya (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning] near, close by (with acc.); depending on, by means of (acc) M ii.3; S ii.269; Sn 867 (taṇ), 901 (tāpa°), 978, PvA 9 (Rājagahaṇ), 67 (id.); VvA 63 (Rājagaha -- seṭṭhiṇ "with"). Cp. BSk. upanīśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

Upanissita

Upanissita [upa + ni°] dependent or relying on Sn 877; Nd1 283, Miln 245.

Upanīta

Upanīta [pp. of upaneti] 1. brought up to or into (mostly -- °) Th 2, 498; Sn 677 (niraye), 774 (dukkha°), 898 (bhava°); J iii.45 (thūṇa°); iv.271 (dukkh°); Nd1 38; Dh 237 (°yaya = atikkantavayo DhA iii.337, advanced in age); Pv iv.110 (dukkha° made to suffer). an° Sn 846. -- 2. offered, presented J i.88; PvA 274, 286. <-> 3. brought to conclusion, brought to an end (of life) J v.375 (= maraṇa -- santikaṇ u. C.). -- 4. bringing up (for trial), charging M i.251 (vacanapatha, cp. upanīya).

Upanīya (°īyya, °eyya)

Upanīya (°īyya, °eyya) [ger. of upaneti] "bringing up" (for trial), charging, accusing D i.107 (vadati, cp. DA i. 276); A i.172 (°vācā); cp. upanīta 3.

Upanīla

Upanīla (adj.) [upa + nīla] somewhat dark -- blue J v.168.

Upaneti

Upaneti [upa + neti] to bring up to, conduce, adduce; to present, give J i.200; Miln 396; DA i.276; PvA 39, 43, 49, 53, 74. -- Pass. upanīyati (°niyyati) -- 1. to be brought (up to) J iv.398; ppr. °nīyamāna J i.200; PvA 5. -- 2. to be brought to conclusion, or to an end (of life) M ii.68; S i.2. -- 3. to be carried along or away A i.155. -- pp. upanīta (q. v.). -- ger. upanīya (q. v.).

Upanti

Upanti (adv.) [upa + anti] near, before, in presence of J iv.337.

Upantika

Upantika (adj.) [upa + antika] nt. acc. °ṇ near J iv.337; v.58 (with gen.); vi.418 (so read for °ā); loc. °e near or quite near Pv ii.915 (= samīpe gehassa PvA 120).

Upapacciyati

Upapacciyati see uppaccati.

Upapajjati

Upapajjati [doubtful whether a legitimate form as upa + pad or a diaeretic form of uppajjati = ud + pad. In this case all passages ought to go under the latter. Trenckner however (Notes 77) defends upa° & considers in many cases upp° a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v. l. upp° is apparently frequent; but it is almost impossible to distinguish between upap° and upp° in the Sinhalese writing, and either the scribe or the reader may mistake one for the other] to get to, be reborn in (acc.); to originate, rise Vin iii.20 (nirayaṇ); A iii.415; v.292 sq.; Sn 584; It 13 (nirayaṇ), 14 (sugatiṇ; v. l. upp°), 67 (saggaṇ lokaṇ; v. l. upp°); 43 = Dh 307 (nirayaṇ); Dh 126, 140; Pv i.107 (v.l. BB. udapajjatha = uppajja PvA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. <-> pp. upapannā (q. v.). -- Caus. upapādeti & pp. upapādita (q. v.).

Upapatti

Upapatti [fr. upa + pad, cp. uppatti] -- 1. birth, re- birth, (lit. attainment) M i.82; S iii.53; iv.398; A v. 289 sq.; Sn 139, 643, 836; Dh 419 (sattāṇaṇ); in var. specifications as: deva° rebirth among gods PvA 6, 81; devaloka° A i.115; kāma° existence in the sensuous universe D iii.218; It 94; arūpa° in the formless spheres Vbh 172, 267, 296; rūpa° in the world of form Vbh 171 sq., 263 sq.; 299; niraya° in Purgatory PvA 53. <-> 2. occasion, opportunity (lit. "coming to"); object for, in dāna° objects suitable for gifts A iv.239 (where 8 enumd., see dāna). -- deva a god by birth (or rebirth) VvA 18; also given as uppatti -- deva, e. g. at KhA 123. See detail under deva.

Upapattika

Upapattika (-- °) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta° born as a Peta PvA 119. -- Cp. upapātika.

Upapanna

Upapanna [pp. of upapajjati] -- 1. (-- °) possessed of, having attained, being furnished with Sn 68 (thāma -- bala), 212, 322, 1077 (ñāṇa°, cp. Nd2 266b and uppanna -- ñāṇa). <-> 2. reborn, come to existence in (with acc.) S i.35 (Avihaṇ, expld. by C. not quite to the point as "nippattivasena upagata", i. e. gone to A, on account of their perfection. Should we read uppanna?) A v.68.

Upaparikkhaṇa

Upaparikkhaṇa (nt.) = upaparikkhā VvA 232.

Upaparikkhati

Upaparikkhati [upa + pari + īkṣ; cp. BSk. upaparīkṣate Divy 5, 230] to investigate, ascertain, test, examine M i.133, 292, 443; S ii.216; iii.42, 140; iv.174; J i.489; ii.400; v.235; Miln 91, 293; Dāvs v.27; Sdhp 539; PvA 60 (paññāya u. = ñatvā), 140 (= viceyya).

Upaparikkhā

Upaparikkhā (f.) [fr. upaparikkhati, cp. BSk. upaparīkṣā Divy 3 etc.] investigation, examination Vin iii.314; M ii.175 (attha°); A iii.381 sq.; iv.221; v.126; Dhs 16, 20, 292; Pug 25; Nett 8, 42; DA i.171.

Upaparikkhin

Upaparikkhin (adj.) [fr. upaparikkhati] investigating, re- flecting, testing S iii.61; A iv.221 sq., 296, 328. Cp. BSk. upaparīkṣaka Divy 212.

Upapāta

Upapāta = upapatti [but der. fr. pat (cp. uppāda1 = ud + pat but uppāda2 = ud + pad) with the meaning of the casual & unusual] rebirth Vin iii.4; S iv.59 (cut°); Pug 50.

Upapātika

Upapātika (adj.) [fr. upapāta but evidently mixed with uppāda1 and uppāda2, cp. upapajjati, upapatti & BSk. upapāduka Av. S ii.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D iii.107; ThA 207.

Upapādita

Upapādita [pp. of upapādeti, Caus. of upapajjati] accom- plished J ii.236.

Upapādeti

Upapādeti [Caus. of upapajjati] to execute, perform J v.346.

Upapāramī

Upapāramī (f.) [upa + pāramī, cp. upa 5] minor perfection Bu i.77 (opp. paramattha -- pāramī); DhA i.84.

Upapisana

Upapisana [upa + piṣ] grinding, powder, in añjan° pow- dered ointment (for the eyes) Vin i.203; ii.112.

Upapurohita

Upapurohita [upa + purohita, see upa 5] a minor or assistant priest J iv.304.

Upapīla

Upapīla at D i.135 read uppīla (q. v.).

Upapphusati

Upapphusati [upa + phusati, of sprś] to touch; aor. upap- phusi J v.417, 420.

Upaplavati

Upaplavati [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. upaplaviṇ at Sn 1145 (dīpā dīpaṇ upaplaviṇ floated from land to land; vv. ll. at SnA 606 uppalaviṇ & upallaviṇ; all MSS. of Nd2 p. 54 & no. 160 write upallaviṇ). Perhaps we should better read uppalaviṇ (or upallaviṇ) as diaeretic form for *upplaviṇ, aor. of uppilavati (or uplavati), q. v. Expld. at Nd2 160 by samupallaviṇ.

Upabbajati

Upabbajati [upa + vraj] to go to, resort to, visit Th 1, 1052; J iv.270, 295; v.495 (= upagacchati C.); vi.43.

Upabbūḷha

Upabbūḷha see sam°.

Upabrūhaṇa

Upabrūhaṇa (nt.) [fr. upa + brh2, cp. BSk. upabrūhita Jtm 3195] expansion, increase, augmentation Vism 145; DhA 117.

Upabhunjaka

Upabhunjaka (adj.) [fr. next] one who eats or enjoys Vism 555.

Upabhunjati

Upabhunjati [upa + bhuj] to enjoy J iii.495; v.350 (inf. °bhottuṇ) -- grd. upabhogga. -- pp. upabhattu (q. v.).

Upabhutta

Upabhutta [pp. of upabhunjati] enjoyed Dāvs iii.65.

Upabhoga

Upabhoga [fr. upa + bhuj cp. upabhuñjati] enjoyment, profit Vin iv.267; J ii.431; iv.219 (v. l. paribhoga); vi. 361; Miln 201, 403; PvA 49, 220 (°paribhoga); DhA iv.7 (id.); Sdhp 268, 341, 547.

Upabhogin

Upabhogin (adj.) [fr. upabhuñjati] enjoying Miln 267.

Upabhogga

Upabhogga (adj.) [Sk. upabhogya, grd. of upabhuñjati] to be enjoyed, enjoyable Miln 201.

Upama

Upama (adj.) [compar. -- superl. formation fr. upa, cp. Lat. summus fr. *(s)ub -- mo] "coming quite or nearly up to", i. e. like, similar, equal D i.239 (andha -- veṇ°); M i.432 (taruṇ° a young looking fellow); A iv.11 udak° puggala a man like water); Pv i.11 (khett° like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. -- Note. ūpama metri causa see ū° and cp. opamma & upamā.

Upamā

Upamā (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S ii. 114; M i.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṇ paṭibhāgo Nd2 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259. -- vacana expression of comparison (usually applied to part. evaṇ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

Upamāna

Upamāna (nt.) [fr. upa + mā] comparison, the 2nd part of the comparison J v.341; VvA 13.

Upamānita

Upamānita [pp. of caus. upa + mā] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

Upameti

Upameti [upa + mā] to measure one thing by another, to compare J vi.252; Vism 314 (°metvā, read °netvā?).

Upameyya

Upameyya (adj.) [grd. of upa + mā] to be compared, that which is to be likened or compared, the 1st part of a comparison VvA 13.

Upaya

Upaya [fr. upa + i, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (-- °) in an° (anūpaya metri causā) not going near, aloof, unattached S i.141, 181; ii.284; Sn 786, 787, 897 (cp. SnA 558); and in rūpūpaya (vv. ll. rūpupaya & rūpupāya) "clinging to form" (etc.) S iii.53 = Nd1 25 = Nd2 570 (+ rupḍārammaṇa).

Upayācati

Upayācati [upa + yācati] to beg, entreat, pray to J vi. 150 (divyaṇ).

Upayācitaka

Upayācitaka (nt.) [of adj. upa + yācita + ka; pp. of yācati] begging, asking, praying, propitiation J vi.150 (= devatānaṇ āyācana).

Upayāti

Upayāti [upa + yāti of yā] to go to, to approach S i.76; ii.118 (also Caus. °yāpeti); Dpvs vi.69; Sdhp 579.

Upayāna

Upayāna (nt.) [fr. upa + yā, cp. BSk. upayāna Jtm 3163] nearing, approach, arrival D i.10; DA i.94.

Upayānaka

Upayānaka [fr. upayāna] a crab J vi.530.

Upayuñjati

Upayuñjati [upa + yuj] to combine, connect with; to use, apply; ppr. med. upayujjamāna VvA 245 (preferably be read as °bhuñjamāna, with reference to enjoying drink & food).

Upayoga

Upayoga [fr. upa + yuj] connection, combination; employment, application J vi.432 (nagare upayogaṇ netvā for use in the town? v. l. upabhogaṇ). Usually in cpd. °vacana as tt. g. meaning either combined or condensed expression, ellipsis SnA 386; KhA 236; PvA 73, 135; or the acc. case, which is frequently substituted for the foll. cases: sāmi -- vacana SnA 127; PvA 102; bhumma° SnA 140; KhA 116; karaṇa° SnA 148; sampadāna° J v.214; SnA 317; itthambhūta° SnA 441; nissakka° J v.498.

Uparacita

Uparacita [pp. of upa + rac] formed ThA 211; Sdhp 616.

Uparajja

Uparajja (nt.) [upa + rajja, cp. uparaja] vicereignty A iii. 154 (v. l. opa°); J i.511; iv.176; DA i.134.

Uparata

Uparata [pp. of uparamati] having ceased, desisting from (-- °), restraining oneself (cp. orata) Vin i.245 (ratt -- ūparata abstaining from food at night = ratti -- bhojanato uparata DA i.77); D i.5 (id.); M i.319 (bhaya°); Sn 914 (= virata etc. Nd1 337); Miln 96, 307; DhsA 403 (vihij°).

Uparati

Uparati (f.) [fr. upa + ram] ceasing, resting; cessation M i.10; S iv.104; Miln 274.

Uparamati

Uparamati [upa + ram] to cease, desist, to be quiet J iii. 489; v.391 (v. l. for upāramati, also in C.); Miln 152.

Uparamā

Uparamā (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an°).

Uparava

Uparava [fr. upa + ru] noise J ii.2.

Uparājā

Uparājā [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J i.504; ii.316; DhA i.392.

Upari

Upari (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr. uper, Lat. s -- uper; Goth. ufar, Ohg. ubir = Ger. über E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin iv.46 (opp. hetṭhā); J vi.432; KhA 248 (= uddhaṇ; opp. adho); SnA 392 (abtimukho u. gacchati explaining paccuggacchati of Sn 442); PvA 11 (hetṭhā manussa -- saṇṭhānaṇ upari sūkara -- s°), 47 (upari chattaṇ dhāriyamāna), 145 (sabbattha upari upon everything). -- 2. (prep. w. gen) with ref. either to space = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA i 41; attano u. patati falls upon himself PvA 45; etissā upari kodho anger on her, i. e. against her VvA 68; or to time = on top of, after, later, as in catunnaṇ māsānaṇ upari after 4 months PvA 52 (= uddhaṇ catūhi māsehi of Pv i.1012); sattannaṇ vassa -- satānaṇ upari after 700 years PvA 144. <-> 3. (adv. in compn., meaning "upper, higher, on the upper or top side", or "on top of", if the phrase is in loc. case. See below. -- cara walking in the air, suspended, flying J iii.454. -- pāsāda the upper story of a palace, loc. on the terrace D i.112 (loc.); PvA 105, 279. -- piṭṭhi top side, platform Vin ii 207 (loc). -- bhaddaka N. of a tree [either Sk. bhadra Pinus Deodara, or bhadra Nauclea Cadamba, after Kern, Toev. s. v.] J vi.269. -- bhāga the upper part; used in instr., loc or aor. in sense of "above, over,

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beyond" J iv.232 (instr.). -- bhāva higher state or condition M i.45 (opp. adh°). -- mukha face upwards DA i. 228; Pug A 214. -- vasana upper garment PvA 49. -- vāta higher than the wind, loc. on the wind J ii.11; or in °passe (loc.) on the upper (wind --) side DhA ii.17. -- visāla extended on top, i. e. of great width, very wide J iii.207. -- vehāsa high in the air (° --), in °kuṭṭi a lofty or open air chamber, or a room in the upper story of the Vihāra Vin iv.46 (what the C. means by expln. majjhimassa purisassa asīsa -- ghaṭṭā "not knocking against the head of a middle -- (sized) man" is not quite clear). -- sacca higher truth PvA 66 (so read for upari sacca).

Upariṭṭha

Upariṭṭha (adj.) [superl. formation fr. upari in analogy to setṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

Upariṭṭhima

Upariṭṭhima (adj.) [double -- superl. formation after analogy of setṭha, pacchima & hetṭhima: hetṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (saṇyōjanāni = uddhaṇbhāgiya -- saṇyōjanāni Pug A 198).

Uparima

Uparima (adj.) [upari + ma, superl. formation] uppermost, above, overhead D iii.189 (disā); Nett 88. Cp. upariṭṭhima.

Upariya

Upariya (adv.) [fr. upari] above, on top, in compd. hetṭh° below and above Vism 1.

Uparujjhati

Uparujjhati [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D i.223; Th 1, 145; It 106; Sn 724, 1036, 1110; Nd2 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. <-> pp. uparuddha.

Uparuddha

Uparuddha [pp. of uparujjhati] stopped, ceased Miln 151 (°jīvita).

Uparundhati

Uparundhati [upa + rudh] to break up, hinder, stop, keep in check M i.243; J i.358; Th 1, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd1 346 = uparuddheyya etc.); Miln 151, 245, 313. -- ger. uparundhiya Th 1, 525; Sn 751; aor. uparundhi J iv.133; PvA 271. -- Pass. uparujjhati (q. v.).

Uparūḷha

Uparūḷha [upa + rūḷha, pp. of ruh] grown again, recovered J iv.408 (cakkhu).

Uparocati

Uparocati [upa + ruc] to please (intrs.) J vi.64.

Uparodati

Uparodati [upa + rud] 1. to lament J vi.551 (fut °rucchati) -- 2. to sing in a whining tone J v.304.

Uparodha

Uparodha [fr. upa + rudh] obstacle; breaking up, destruction, end J iii.210, 252; Pv iv.15; Miln 245, 313.

Uparodhana

Uparodhana (nt.) [fr. upa + rudh] breaking up, destruction Sn 732, 761.

Uparodheti

Uparodheti [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin iii.73.

Uparopa

Uparopa [upa + ropa, cp. upa 5] "little plant", sapling Vin ii.154. See also next.

Uparopaka

Uparopaka = uparopa, sapling J ii.345; iv.359.

Upala

Upala [Lit. Sk. upala, etym. uncertain] a stone Dāvs iii.87.

Upalakkhaṇā

Upalakḥhaṇā (f.) & °aṇ (nt.) [upa + lakḥhaṇa] discrimination S iii.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

Upalakḥheti

Upalakḥheti [upa + lakṣay] to distinguish, discriminate Vism 172.

Upaladdha

Upaladdha [pp. of upalabhati] acquired, got, found J vi. 211 (°bāla; v. l. paluddha°); Sdhp 4, 386.

Upaladdhi

Upaladdhi (f.) [fr. upa + labh] acquisition; knowledge Miln 268; VvA 279.

Upalabhati

Upalabhati [upa + labh] to receive, get, obtain to find, make out Miln 124 (kāraṇaṇ); usually in Pass. upalabbhati to be found or got, to be known; to exist M i.138 (an°); S i.135; iv.384; Sn 858; Pv ii.111 (= paccanubhaviyati PvA 146); Kvu 1, 2; Miln 25; PvA 87.

Upalāpana

Upalāpana (nt.) [fr. upa + lap] talking over or down, persuasion; diplomacy, humbug D ii.76; Miln 115, 117.

Upalāpeti

Upalāpeti [Caus. of upa + lap] to persuade, coax, prevail upon, talk over, cajole Vin i.119; iii.21; J ii.266; iii.265; iv.215; PvA 36, 46, 276.

Upalālita

Upalālita [pp. of upalāleti] caressed, coaxed Sdhp 301.

Upalāleti

Upalāleti [Caus. of upa + lal; cp. BSk. upalādayati Divy 114, 503]. -- 1. to caress, coax, fondle, win over J ii. 267; Vism 300; Sdhp 375. -- 2. to boast of, exult in J ii.151. -- pp. upalālita (q. v.).

Upaḷāseti

Upaḷāseti [upa + Caus. of las] to sound forth, to (make) sound (a bugle) D ii.337 (for uppaḷāseti? q. v.).

Upalikḥhati

Upalikḥhati [upa + likh] to scratch, scrape, wound A iii. 94 sq. (= vijjhati C.).

Upalitta

Upalitta [pp. of upalimpati] smeared with (-- °), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. an° free from taint, undefiled M i.319, 386; Miln 318; metri causa anūpalitta S i.141; ii.284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA iv.7).

Upalippiati

Upalippiati [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J iii.66 (= allīyati C.); Miln 250, 337.

Upalimpati

Upalimpati [upa + lip] to smear, defile D ii.18; Vin iii. 312; J i.178; iv.435; Miln 154. -- Pass. upalippiati, pp. upalitta (q. v.).

Upalepa

Upalepa [fr. upa + lip] defilement J iv.435.

Upalohitaka

Upalohitaka (adj. [upa + lohita + ka, see upa 5] reddish J iii.21 (= rattavaṇṇa C.).

Upallaviṇ

Upallaviṇ Sn 1145 see upaplavati.

Upavajja

Upavajja (adj.) [grd. of upavadati] blameworthy S iv.59, 60; A ii.242. an° blameless, without fault S iv.57 sq; A iv.82; Miln 391.

Upavajjātā

Upavajjātā (f.) [abstr. fr. upavajja] blameworthiness S iv. 59 (an°).

Upavaṇṇeti

Upavaṇṇeti [upa + vaṇṇeti] to describe fully Sdhp 487.

Upavattati

Upavattati [upa + vṛt] to come to pass, to take place J vi.58.

Upavadati

Upavadati [upa + vad] to tell (secretly) against, to tell tales; to insult, blame D i.90; S iii.125 (attā sīlato na upav.); A ii.121 (id.); v.88; J ii.196; PvA 13.

Upavana

Upavana (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J iv.431; v.249; Miln 1; VvA 170 (= vana), 344; ThA 201; PvA 102 (ārām°), 177 (mahā°).

Upavasati

Upavasati [upa + vasiti]. -- 1. to dwell in or at J iii.113; DA i.139. -- 2. to live (trs.); to observe, keep (a holy day); only in phrase uposathaṇ upavasati to observe the fast day S i.208; A i.142, 144, 205; Sn 402 (ger. upavassa); J iii.444; SnA 199; PvA 209. -- pp. upavuttha (q. v.). See also uposatha.

Upavāda

Upavāda [fr. upa + vad] insulting, railing; blaming, finding fault Nd1 386; PvA 269; an° (adj.) not grumbling or abusing Dh 185 (anūpa° metri causa).

Upavādaka

Upavādaka (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase ariyānaṇ u.

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insulting the gentle Vin iii.5; A i.256; iii.19; iv.178; v.68; It 58, 99. -- an° Ps i.115; Pug 60.

Upavādin

Upavādin (adj. [fr. upavāda] = upavādaka; in ariy° S i. 225; ii.124; v.266; Pv iv.339. an° M i.360.

Upavāyati

Upavāyati [upa + vāyati] to blow on or towards somebody M i.424; A iv.46; Th 1, 544; Pv iii.66; Miln 97.

Upavāsa

Upavāsa [fr. upa + vas, see upavasati] keeping a prescribed day, fasting, self -- denial, abstaining from enjoyments [Same as uposatha; used extensively in BSk. in meaning of uposatha, e. g. at Av. Ś i.338, 339; Divy 398 in phrase aṣṭāṅga -- samanvāgataṇ upavāsaṇ upavasati] A v.40 (? uncertain; vv. ll. upāsaka, ovāpavāssa, yopavāsa); J vi.508; SnA 199 (in expln. of uposatha).

Upavāsita

Upavāsita (adj.) (upa + vāsita) perfumed PvA 164 (for gandha -- samerita).

Upavāhana

Upavāhana (nt.) [upa + vāhana] carrying away, washing away Sn 391 (sanghāṭi -- raj -- ūpa° = paṇsu -- malādino sanghāṭirajassa dhovanaṇ SnA 375).

Upavicāra

Upavicāra [upa + vicāra; cp. BSk. upavicāra Divy 19, trsl'd on p. 704 in Notes by "perplexed by doubts" (?)] applying (one's mind) to, discrimination D iii.245 (domanass°); M iii.239; S iv.232 (somanass° etc.); A iii.363 sq.; v.134; Ps i.17; Dh 8, 85, 284; Vbh 381.

Upavijaññā

Upavijaññā (f.) (adj.) [grd. formation of upa + vi + jan, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M i.384; Th 2, 218; Ud 13; Dāvs iii.38; ThA 197.

Upavisati

Upavisati [upa + visati] to come near, to approach a person J iv.408; v.377; aor. upāvisi Sn 415, 418 (āsajja upāvisi = samīpaṇ gantvā nisīdi SnA 384).

Upavīna

Upavīna [upa + vīṇā] the neck of a lute S iv. 197; Miln 53.

Upavīta

Upavīta [?] covered (?) at VvA 8 in phrase "vettalatādīhi upavītaṇ āsanaṇ" should prob. be read upanīta (vv. ll. uparivīta & upajita); or could it be pp. of upavīyati (woven with)?

Upavīyati

Upavīyati [Pass. of upa + vā2 to weave] to be woven J vi.26.

Upavuttha

Upavuttha [pp. of upavasati] celebrated, kept (of a fastday) A i.211 (uposatha); Sn 403 (uposatha). Cp. uposatha.

Upavhyati

Upavhyati [upa + ā + hū, cp. avhayati for *āhvayati] to invoke, call upon D ii.259; S i.168.

Upasaṇvasati

Upasaṇvasati [upa + saṇ + vas] to live with somebody, to associate with (acc.) J i.152.

Upasaṇharaṇa

Upasaṇharaṇa (nt.) [fr. upasaṇharati] drawing together, bringing up to, comparison Vism 232 sq.; J v.186.

Upasaṇharati

Upasaṇharati [upa + saṇ + hr] -- 1. to collect, bring together, heap up, gather Miln 132. -- 2. to dispose, arrange, concentrate, collect, focus Vin iv.220 (kāyaṇ); M i.436 (cittaṇ), 468 (cittaṇ tathattāya); S v.213 sq. (id.); DhsA 309 (cakkhuṇ). -- 3. to take hold of, take care of, provide, serve, look after Miln 232.

Upasaṇhāra

Upasaṅhāra [fr. upa + saṅ + hr] taking hold of, taking up, possession, in devat° being seized or possessed by a god Miln 298.

Upasaṅhita

Upasaṅhita (adj.) [pp. of upa + saṅ + dhā] accompanied by, furnished or connected with (-- °) D i.152; M i.37, 119 (chand°); S ii.220 (kusal°); iv.60 (kāṃ°), 79 (id.); Sn 341 (rāg°), 1132 (giraṇ vaṇṇ° = vaṇṇena upetaṇ Nd2); Th 1, 970; J i.6; ii.134, 172; v.361.

Upasankamati

Upasankamati [upa + saṅ + kram, cp. BSk. upasankra- mati Av. S. i.209] -- 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkharasādisa parivesanā) tenṇ upasankami, upasankamitvā paññatte āsane nisīdiṇ", e. g. Vin i.270; D i.109; ii.1, and passim. -- aor. °sankami Pv. ii.210; SnA 130, 140; KhA 116; PvA 88; ger. °sankamitvā SnA 140; PvA 6, 12, 19, 20, 88; °sankamma Sn 166, 418, 460, 980, 986; inf. °sankamituṇ PvA 79. -- 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA i.7.

Upasankamana

Upasankamana (nt.) [fr. upasankamati] going near, ap- proach M ii.176; S v.67 = It 107; PvA 232.

Upasankheyya

Upasankheyya (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= °sankhātabba SnA 549; cp. Nd1 213).

Upasagga

Upasagga [Sk upasarga, of upa + srj] -- 1. attack, trouble, danger Vin i.33; A i.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA iii.70); Miln 418. -- 2. (tt. g.) prefix, preposition J ii.67 (saṇ), 126 (apa); iii.121 (ni, pa); DA i.245 (adhi); KhA 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri causa, expln. of handa); DhA 163, 405.

Upasaṅṭhapanā

Upasaṅṭhapanā (f.) [fr. upa + saṅṭhpeti] stopping, cau- sing to cease, settling Pug 18 (see also an°).

Upasanta

Upasanta [pp. of upa + śam, cp. upasammati] calmed, composed, tranquil, at peace M i.125; S i.83, 162; A iii. 394; Sn 848, 919, 1087, 1099; Nd1 210, 352, 434; Nd2 161; Dh 201, 378; Miln 394; DhA iii.260; iv.114; PvA 132 (= santa).

Upasama

Upasama [Sk. upaśama, upa + śam] calm, quiet, appea- sement, allaying, assuagement, tranquillizing Vin i 10 = S iv.331 = v.421 (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya saṇvattati; see nibbāna iii.7); D i.50; iii.130 sq., 136 sq., 229 (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° upasama°); M i. 67; iii.246; S i.30, 34 (sīlena), 46 citta -- v -- ūpasama), 48, 55; ii.223, 277; iii.86 (sankhārāṇaṇ . . . v -- ūpasamo) D ii. 157; S i.158 (see vūpasama and sankhāra); (ariyaṇ maggaṇ dukkh° -- gāmināṇ); iv.62, 331; v.65 (avūpasama), 179, 234 (°gāmin), 378 sq.; A i.3 (avūpasama), 30, 42; ii.14

(vitakk°); iii.325 sq.; v.216, 238 sq.; Sn 257, 724, 735, 737; It 18 (dukkh°) 83; Dh 205; Nd1 351; J i.97; Ps i.95; Miln 170, 248; Vism 197 (°ânussati); Sdhp 587. Cp. vi° (vū°).

Upasamati

Upasamati [upa + śam in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasame = upasameyya nibbāpeyya Nd1 352). -- pp. upasanta q. v.).

Upasamāna

Upasamāna (nt.) = upasama Th 1, 421; Sdhp 335 (dukkh°).

Upasampajjati

Upasampajjati [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. upasampajja M i.89; S iii.8; A iv.13; v.69; Dhs 160 (see DhsA 167); DA i.313; SnA 158. -- pp. upasampanna (q. v.).

Upasampadā

Upasampadā (f.) [fr. upa + saṇ + pad] -- 1. taking, acquiring; obtaining, taking upon oneself, undertaking D ii.49; M i.93; A iii.65; Dh 183 (cp. DhA iii.236); Nett 44 (kusalassa). -- 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampad & °padā Divy 21, 281 etc.] Vin i.12, 20, 95, 146 and passim; iii.15; iv.52; D i.176, 177, 202; S i.161; A iv.276 sq. & passim; DhA ii.61 (pabbajjā +); PvA 54 (laddh° one who has received ordination), 179 (id.).

Upasampanna

Upasampanna [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained [cp. BSk. upasampanna Divy 281] S i.161; A v.70; Vin iii.24; iv.52, 130; Miln 13.

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Upasampādeti

Upasampādeti [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). -- 2. to admit to bhikkhuship, to ordain Vin iv.130, 226, 317 (= vutthāpeti); grd. °etabba Vin i.64 sq.; iv.48; A v.72.

Upasamphassati

Upasamphassati [upa + sam + sprś] to embrace J v.297.

Upasammati

Upasammati [Sk. upasamyati, upa + śam in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S i.62, 221; Dh 100 sq.

Upasavyāna

Upasavyāna (nt.?) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. 1. upavasavya).

Upasiṅsaka

Upasiṅsaka (adj.). [fr. upa + siṅsati = śaṅs, cp. āsiṅsaka] striving after, longing or wishing for Miln 393 (āhār°; Morris J P T S. 1884, 75 proposes reading upasinghaka).

Upasinghaka

Upasinghaka (adj.) [fr. upa + singh] sniffing after J ii. 339; iii.144; Miln 393 (? see upasiṅsaka).

Upasinghati

Upasinghati [upa + singh] -- 1. to sniff at S i.204 (pa- dumaṇ); i.455; J ii.339, 408; vi.336. -- 2. to sniff up Vin i.279. -- Caus. āyati to touch gently KhA 136. Caus. II. apeti to touch lightly, to stroke J iv.407.

Upasinghita

Upasinghita [pp. of upasinghati] scented, smelled at (loc.) J vi.543 (sisaṇhi, C. for upagghata).

Upasussati

Upasussati [upa + sussati] to dry up M i.481; Sn 433; J i.71.

Upasecana

Upasecana (nt.) [fr. upa + sic] sprinkling over, i. e. sauce Th 1, 842; J ii.422; iii.144; iv.371 (maṇs°); vi.24. See also nandī° & maṇsa°.

Upaseniya

Upaseniya (f.) [Sk. upa + either śayanika of śayana, or sayaniya of śī] (a girl) who likes to be always near (her mother), a pet, darling, fondling J vi.64 (=mātaraṇ upagantvā sayanika C.).

Upasevati

Upasevati [upa + sev] -- 1. to practice, frequent, pursue Miln 355. -- 2. to serve, honour, Sn 318 (°amāna). <-> pp. upasevita (q. v.).

Upasevanā

Upasevanā (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S iii.53 = Nd1 25 = Nd2 570 (nand° pleasure -- seeking); It 68 (bāl° & dhīr°); Sn 249 (utu° observance of the seasons); Miln 351.

Upasevita

Upasevita [pp. of upasevati] visited, frequented PvA 147 (for sevita).

Upasevin

Upasevin (adj.) (-- °) [fr. upasevati] pursuing, following, going after A iii.136 (vyatta°); Miln 264 (rāj°); DhA iii.482 (para -- dār°).

Upasobhati

Upasobhati [upa + śubh] to appear beautiful, to shine forth Th 1, 1080. -- Caus.°sobheti to make beautiful, embellish, adorn Vv 526; J v.132; PvA 153. -- pp. upasobhita (q. v.).

Upasobhita

Upasobhita [pp. of upasobheti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

Upassagga

Upassagga see upasagga.

Upassatṭha

Upassatṭha [Sk. upasṛṣṭa, pp. of upa + srj] "thrown upon", overcome, visited, afflicted, ruined, oppressed S iv.29; A iii.226 (udak°); J i.61; ii.239.

Upassaya

Upassaya [fr. upa + śri, cp. assaya & missaya] abode, resting home, dwelling, asylum S i.32, 33; Vv 684; Miln 160. Esp. freq. as bhikkhuni° or bhikkhun° a nunnery Vin ii.259; iv.265, 292; S ii.215; J i.147, 428; Miln 124.

Upassāsa

Upassāsa [upa + assāsa; upa + ā + śvas] breathing J i.160.

Upassuti

Upassuti (f.) [fr. upa + śru] listening to, attention S ii. 75; iv.91; J v.100; Miln 92.

Upassutika

Upassutika (adj.) [fr. upassuti] one who listens, an eaves- dropper J v.81.

Upahacca

Upahacca (° --) [ger. of upahanti] -- 1. spoiling, impairing, defiling J v.267 (manañ) -- 2. reducing, cutting short; only in phrase upahacca -- parinibbāyin "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life)" S v.70, 201 sq.; A i.233 sq.; iv.380; Pug 17 (upagantvā kālakiriyaṇ āyukkhayassa āsane thatvā ti attho Pug A 199); Nett 190. -- The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > uppajja, as indicated by BSk. upapadya -- parinirvāyin, and by remarks of C. on Kvu 268, as quoted at Kvu trsln. 158, 159.

Upahaññati

Upahaññati [Pass. of upahanti] to be spoilt or injured Sn 584; J iv.14; Miln 26.

Upahata

Upahata [pp. of upahanti] injured, spoilt; destroyed D i.86 (phrase khata + upahata); S i.238 (na sūpahata "not easily put out" trsl.); ii 227; A i.161; Dh 134; J vi. 515; Miln 223, 302; DhA ii.33 (an°). The formula at D i.86 (khata+upahata) is doubtful as to its exact meaning. According to Bdgh it means "one who has destroyed his foundation of salvation," i.e. one who cannot be saved. Thus at DA i.237: "bhinna -- patittho jāto," i.e. without a basis. Cp. remarks under khata. The trsln at Dial. i.95 gives it as "deeply affected and touched in heart": doubtful. The phrase upahaccaparinibbāyin may receive light from upahata.

Upahattar

Upahattar [Sk. *upahartṛ, n. ag. of upa + hr̥] a bringer (of) M i.447 sq.

Upahanti

Upahanti (& *hanati J i.454) [upa + han] to impair, in- jure; to reduce, cut short; to destroy, only in ger. upahacca; pp. upahata & Pass. upahanāti (q. v.).

Upaharaṇa

Upaharaṇa (nt.) [fr. upa + hr̥] -- 1. presentation; luxury J i.231. -- 2. taking, seizing J vi.198.

Upaharati

Upaharati [upa + hr̥] to bring, offer, present A ii.87; iii. 33; Dh i.301, 302; J v.477.

Upahāra

Upahāra [fr. upa + hr̥] bringing forward, present, offering, gift Vin iii.136 (āhār°) A ii.87; iii.33; v.66 (mett°); J i.47; iv.455; vi.117; DA i.97.

Upahiṇṣati

Upahiṇṣati [upa + hiṇṣ] to injure, hurt Vin ii.203; J iv.156.

Upāgacchati

Upāgacchati [upa + ā + gam] to come to, arrive at, reach, obtain, usually aor. upāgañchi Cp i 1010, pl. upāgañchuṇ Sn 1126; or upāgami Sn 426, 685, pl. upāgamuṇ Sn 302, 1126. Besides in pres. imper. upāgaccha PvA 64 (so read for upagaccha). -- pp. upāgata.

Upāgata

Upāgata [pp. of upāgacchati] come to, having reached or attained Sn 1016; PvA 117 (yakkhattaṇ); Sdhp 280.

Upāta

Upāta [according to Kern, Toev. s. v. = Sk. upātta, pp of upa + ā + dā "taken up"; after Morris J.P. T. S. 1884, 75 = uppāta "flying up"] thrown up, cast up, raised (of dust) Th 1, 675.

Upātigacchati

Upâtigacchati [upa + ati + gacchati] to "go out over", to surpass, overcome, only in 3rd sg. pret. upaccagā Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J i.258; vi.182; & 3rd pl. upaccaguṇ S i.35; A iii.311; J iii.201.

Upâtidhāvati

Upâtidhāvati [upa + ā + dhāvati] to run on or in to Ud 72.

Upâtipanna

Upâtipanna [pp. of upâtipajjati, upa + ā + pad] fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

Upâtivatta

Upâtivatta [pp. of upâtivattati] gone beyond, escaped from, free from (with acc.) S i.143; A ii.15; Sn 55, 474, 520, 907; J iii.7, 360; Fd1 322 = Nd2 163. Cp. BSk. upātivṛtta in same sense at M Vastu iii.281.

Upâtivattati

Upâtivattati [upa + ati + vattati] to go beyond, overstep M i.327; Sn 712 (v. l. for upanivattati); Nett 49. <-> pp. upâtivatta (q. v.).

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Upādā

Upādā (adv.) [shortened ger. of upādiyati for the usual upādāya in specialised meaning] lit. "taking up", i. e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. Dhs trsln. 127, 197. -- Usually (and this is the earlier use of upādā) as neg. anupādā (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases a. parinibbāṇaṇ "unsupported emancipation" M i.148; S iv.48; v.29; DhA i.286 etc.; a. vimokkha mental release A v.64 (A A: catuhi upādānehi agahetvā cittassa vimokkha; arahattassa cetaṇā nāmaṇ); Vin v.164; Ps ii.45 sq.; a. vimutto D i.17 (= kinci dhammaṇ anupādiyitvā vimutto DA i.109); cp. M iii.227 (paritassanā).

Upādāna

Upādāna (nt.) [fr. upa + ā + dā] -- (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. (-- °) supported by, drawing one's existence from S i.69; ii 85 (aggikkhandho °assa pariyādānā by means of taking up fuel); v.284 (vāt°); J iii.342 sa -- upādāna (adj.) provided with fuel S iv.399; anupādāna without fuel DhA ii.163. <-> 2. (appld.) "drawing upon", grasping, holding on, grip, attachment; adj. (-- °) finding one's support by or in, clinging to, taking up, nourished by. See on term Dhs trsln. 323 & Cpd. 171. They are classified as 4 upādānāni or four Graspings viz. kām°, dīṭṭh°, sīlabbat°, attavād° or the graspings arising from sense -- desires, speculation, belief in rites, belief in the soul -- theory D ii.58; iii.230; M i.51, 66; S ii.3; v 59; Dhs 1213; Ps i.129; ii.46, 47; Vbh 375; Nett 48; Vism 569. -- For upādāna in var. connections see the foll. passages: D i.25; ii.31, 33, 56; iii.278; M i.66, 136 (attavād°) 266; S ii.14, 17, 30, 85; iii.10, 13 sq., 101, 135, 167, 191; iv.32, 87 sq., 102 (tannisitaṇ viññāṇaṇ tadupādānaṇ), 390, 400 (= taṇhā); A iv.69; v.111 (upāy°); Sn 170, 358, 546; Ps i.51 sq., 193; ii.45 sq, 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA iv.194. -- sa° full of attachment (to life) M i.65; Vin iii.111; S iv.102; an° unattached, not showing attachment to existence S iv.399; Vin iii.111; Th 1, 840; Miln 32; DA i.98. -- kkhandha, usually as pañcō

upādāna -- kkhandhā the factors of the "fivefold clinging to existence" [cp. BSk. pañcā u° -- skandhā Av. Ś ii.1681 & note] D ii.35, 301 sq.; iii.223, 286; M i.61, 144, 185; iii.15, 30, 114, 295; Ps ii.109 sq.; Vbh 101; Vism 505 (khandha -- pañcaka). See for detail khandha ii.B 2. -- kkhaya extinction or disappearance of attachment S ii.54; A iii.376 sq.; Sn 475, 743; It 75. -- nidāna the ground of upādāna; adj. founded on or caused by attachment Ps ii.111; Vbh 135 sq. -- nirodha destruction of "grasping" Vin i.1 (in formula of paṭicca -- samuppāda); S ii.7; iii.14; A i.177. -- paccaya = °nidāna S ii.5; iii.94; Sn 507, 742.

Upādāniya

Upādāniya (adj.) [fr. upādāna, for *upādānika > °aka] be- longing to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived. See on term Dhs trsln. 203, 322. -- S ii.84; iii.47; iv.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., 30, 56, 119, 125, 319, 326.

Upādāya

Upādāya (adv.) [ger. of upādiyati] -- 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for; in phrase anukampaṇ upādāya out of pity or mercy D i.204; PvA 61, 141, 164. -- (b) compared with, alongside of, with reference to, according to D i.205 (kālaṇ ca samayaṇ ca acc. to time & convenience); DhA i.391; VvA 65 (paṇsucuṇṇaṇ); PvA 268 (manussalokaṇ). The same use of upādāya is found in BSk., e. g. at Divy 25, 359, 413; Av. Ś i.255. -- 2. (ic same meaning & application as upādā, i. e. in neg. form first & then in positivé abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rūpa) Vbh 12, 67 etc.; Nd1 266. Usually as anupādāya "not clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt -- anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S ii.279; A i.162; iv. 290; besides in foll. pass.: Vin i.14 (a. cittaṇ vimuccati) 182 (id.); S ii.187 sq.; iv.20, 107; v.317; Dh 89 = S v.24 (ādānapaṭi -- nisagge a. ye ratā); Dh 414; Sn 363; It 94 (+ aparitassato).

Upādi°

Upādi° [the compn. -- from of upādāna, derived fr. upādā in analogy to nouns in °a & °ā which change their a to i in compn. with kṛ & bhū; otherwise a n. formation fr. dā analogous to °dhi fr. dhā in upadhi] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in combn. with °sesa (adj.) having some fuel of life (= khandhas or substratum) left, i. e. still dependent (on existence), not free, materially determined S v.129, 181; A iii.143; It 40; Vism 509. More frequently neg. an -- upādi -- sesa (nibbāna, nibbānadhātu or parinibbāna, cp. similarly BSk. anupādi -- vimukti M Vastu i.69) completely emancipated, free, without any (material) substratum Vin ii.239 (nibbāna -- dhātu); D iii.135; M i.148 (parinibbāna); A ii.120; iv.75 sq., 202, 313; J i.28, 55; Sn 876; It 39, 121 (nibbāna -- dhātu); Ps. i.101; Vism 509; DhA iv.108 (nibbāna); VvA 164, 165. Opp. saupādisesa A iv.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

Upādiṇṇa

Upādiṇṇa [for °ādinna with substitution of ṇṇ for nn owing to wrong derivation as pp. from ādiyati2 instead of ādiyati1] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at Dhs trsln. 201, 324. -- Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; an° Vin iii.113; Dhs 585, 991, 1212, 1535.

Upādiṇṇaka

Upādiṇṇaka (adj.) = upādiṇṇa DhsA 311, 315, 378; Vism 398.

Upādiyati

Upādiyati [upa + ā + dā, see ādiyati1] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D ii.292; M i.56, 67; S ii.14; iii.73, 94, 135; iv. 168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd1 444 (= ādeti); Nd2 164. ppr. upādiyaṇ S iv. 24 = 65 (an°); -- ppr. med. upādiyamāna S iii.73; SnA 409, & upādiyāna (°ādiyāno) Sn 470; Dh 20. <-> ger. upādāya in lit. meaning "taking up" J i.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also upādā and upādiyitvā VvA 209; DA i.109 (an°); DhA iv.194 (an°). -- pp. upādiṇṇa (q. v.).

Upādhi

Upādhi [fr. upa + ā + dhā] 1. cushion J vi.253. -- 2. supplement, ornament (?), in °ratha "the chariot with the outfit", expld. by C. as the royal chariot with the golden slipper J vi.22.

Upādhiya

Upādhiya [fr. upāhi] being furnished with a cushion J vi. 252 (adj.).

Upāya

Upāya [fr. upa + i, cp. upaya] approach; fig. way, means, expedient, stratagem S iii.53 sq., 58; D iii.220 (°kosalla); Sn 321 (°ññū); J i.256; Nd2 570 (for upaya); PvA 20, 31, 39, 45, 104, 161; Sdhp 10, 12. 350, 385. -- Cases adverbially; instr. upāyena by artifice or means of a trick PvA 93; yena kenaci u. PvA 113. -- abl. upāyaso by some means, somehow J iii.443; v.401 (= upāyena C.). <-> anupāya wrong means J i.256; Sdhp 405; without going near, without having a propensity for S i.181; M iii.25. -- kusala clever in resource J i.98; Nett 20; SnA 274.

Upāyatta

Upāyatta (nt.) [abstr. fr. upāya] a means of (-- °) VvA 84 (paṭipajjan°).

Upāyana

Upāyana (nt.) [fr. upa + i, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J v.347; vi. 327; Miln 155, 171, 241; Sdhp 616, 619.

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Upāyāsa

Upāyāsa [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M i.8, 144, 363; iii.237; A i.144, 177, 203 (sa°); ii.123, 203; iii.3, 97, 429; Sn 542; It 89 = A i.147 = M i.460; J ii.277 (°bahula); iv 22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA i.121. -- anupāyāsa peacefulness, composure, serenity, sincerity D iii.159; A iii.429; Ps i 11 sq.

Upāramati

Upāramati [upa + ā + ram] to cease, to desist J v.391, 498.

Upāraddha

Upāraddha [pp. of upārambhati] blamed, reprimanded, reproved A v 230.

Upārambha

Upārambha [Sk. upārambha, upa + ālambhate] -- 1. re- proof, reproach, censure M i.134, 432; S iii.73; v.73; A i.199; ii.181; iii.175; iv.25; Vbh 372. -- 2. (adj.) indisposed, hostile Th 1, 360 sq.; DA i.21, 263.

Upārambhati

Upārambhati [Sk. upāalambhate, upa + ā + labh] to blame, reprimand, reproach M i.432, 433. -- pp. upāraddha (q. v.).

Upālāpeti

Upālāpeti at PvA 276 read upalāpeti (q. v.).

Upāvisi

Upāvisi 3rd sg. aor. of upavisati (q. v.).

Upāsaka

Upāsaka [fr. upa + ās, cp. upāsati] a devout or faithful layman, a lay devotee Vin i.4, 16 (tevāciko u.), 37, 139, 195 sq.; ii.125; iii.6, 92; iv.14, 109; D i.85; ii.105, 113; iii.134, 148, 153, 168, 172 sq., 264; M i.29, 467, 490; S v.395, 410; A i.56 sq.; ii.132 (°parisā); iii.206 (°caṇḍāla, °ratana); iv.220 sq. (kittāvatā hoti); Sn 376, 384; J i.83; Pv i.104; Vbh 248 (°sikkhā); DA i.234; PvA 36, 38, 54, 61, 207. -- f. upāsikā Vin i.18, 141, 216; iii.39; iv.21, 79; D iii.124, 148, 172, 264; M i.29, 467, 491; S ii.235 sq.; A i.88; ii.132; v.287 sq.; Miln 383; PvA 151, 160.

Upāsakatta

Upāsakatta (nt.) [abstr. fr. upāsaka] state of being a believing layman or a lay follower of the Buddha Vin i.37; S iv.301; Vv 8421.

Upāsati

Upāsati [upa + ās] lit. "to sit close by", to go after, attend, follow, serve, honour, worship D ii.287; A i.162; J v. 339, 371 (= upagacchati C.); Miln 418 (lakkhe upāseti fix his attention on the target). -- 3rd pl. pres. med. upāsare A i.162; J iv.417 (= upāyanti C.). Cp. payirupāsati. -- pp. upāsita & upāsīna (q. v.). See also upāsaka, upāsana1.

Upāsana

Upāsana1 (nt.) [fr. upāsati] attendance, service, honour S i.46 (samaṇ°); Th 1, 239; Miln 115. Cp. payir°.

Upāsana

Upāsana2 (nt.) [fr. upāsati] -- 1. archery J vi.448; usually in phrase katūpāsana skilled in archery M i.82; S ii. 266; A ii.48; J iv.211; Mhvs 24, 1. -- Miln 232 (°ṇ sikkhitvā). -- 2. practice Miln 419. -- 3. in °sālā gymnasium, training ground Miln 352.

Upāsikā

Upāsikā see upāsaka; cp. payir°.

Upāsita

Upāsita [pp. of upāsati] honoured, served, attended S 1133, cp. Nd2 165; Th 1, 179.

Upāsīna

Upāsīna [pp. of upāsati] sitting near or close to J v.336.

Upāhata

Upāhata [upa + āhata] struck, afflicted, hurt J i.414.

Upāhanā

Upāhanā (f.) [with metathesis for upānahā = Sk. upānah f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin i.185; ii.118, 207 (adj. sa -- upāhana), 208; S i.226; J iv.173, 223; Pv ii.49; Nd2 226; KhA 45; DhA i.381 (chatt °ṇ as nt? v. l. °nā); PvA 127, 186. <-> upāhanaṇ (or upāhanā) ārohati to put on sandals J iv. 16; vi. 524; opp. omuñcati take off Vin ii.207, 208; J iii.415; iv.16. -- Note. An older form upānad° (for upānadh = Sk. upānah) is seen by Kern in pānadūpama J ii.223, which is read by him as upānadūpama (v. l. upāhan -- upama). See Toev. s. v. upānad.

Upiya

Upiya [ger. of upeti] undergoing, going into, metri causa as ūpiya (-- °) and opiya, viz. hadayasmiṇ opiya S i 199 = Th 1, 119; senūpiya J v.96 (v. l. senopiya; C. sayanūpagata). In tadūpiya the 2nd part upiya represents an adj. upaka fr. upa (see ta I. a), thus found at Miln 9.

Upekkhaka

Upekkhaka (adj.) [fr. upekkhā] disinterested, resigned, stoic Vin iii.4; D i.37, 183; iii.113, 222, 245, 269, 281; S v.295 sq., 318; A iii.169 sq., 279; v.30; Sn 515, 855, 912; It 81; Nd1 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upekkhati

Upekkhati [upa + īkṣ] to look on, to be disinterested or indifferent Sn 911; Nd1 328; J vi.294.

Upekkhanā

Upekkhanā (f.) [abstr. fr. upa + īkṣ] is commentator's paraphrase for upekkhā (q. v.) Nd1 501 = Nd2 166; Vbh 230.

Upekkhavant

Upekkhavant (adj.) = upekkhaka J v.403.

Upekkhā & Upekhā

Upekkhā & Upekhā (f.) [fr. upa + īkṣ, cp. BSk. upekṣā Divy 483; Jtm 211. On spelling upekhā for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66); disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham -- asukha -- vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at Cpd. 229 -- 232, &

cp. Dhs trsln. 39. -- Ten kinds of upekkhā are enumd. at DhsA 172 (cp. Dhs trsln. 48; Hardy, Man. Buddhism 505). -- D 138 (°sati -- parisuddhi purity of mindfulness which comes of disinterestedness cp. Vin iii.4; Dhs 165 & Dhs trslnn. 50), 251; ii.279 (twofold); iii.50, 78, 106, 224 sq., 239, 245 (six °upavicāras), 252, 282; M i.79, 364; iii.219; S iv.71, 114 sq., v.209 sq. (°indriya); A i.42; 81 (°sukha), 256 (°nimitta); iii.185, 291 (°cetovimutti); iv.47 sq., 70 sq., 300, 443; v.301, 360; Sn 67, 73, 972, 1107, (°satisaṇsuddha); Nd1 501 = Nd2 166; Ps i.8, 36, 60, 167, 177; Pug 59 (°sati); Nett 25, 97 (°dhātu), 121 sq.; Vbh 12, 15 (°indriya), 54 (id.), 69, 85 (°dhātu), 228, 324, 326 (°sambojjhanga), 381 (°upavicāra); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 (°sambojjhanga, 5 conditions of), 148 (°ānubrūhanā), 160 (def. & tenfold), 317 (°bhāvanā), 319 (°brahmavihāra), 325 (°vihārin), 461; SnA 128; Sdhp 461.

Upeta

Upeta [pp. of upeti] furnished with, endowed with, pos- sessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd2 s. v., Th 1, 789; Pv i.76 (bal°); ii.712 (phal°, v. l. preferable °upaga), iv.112 (ariyaṇ aṭṭhangavaraṇ upetan = aṭṭhahi angehi upetaṇ yuttaṇ PvA 243); Vism 18 (+ sam°, upagata, samupagata etc); PvA 7. -- Note. The BSk. usually has samanvāgata for upeta (see aṭṭhanga).

Upeti

Upeti [upa + i] to go to (with acc.), come to, approach, undergo, attain D i.55 (paṭhavi -- kāyaṇ an -- upeti does not go into an earthly body), 180; M i.486 (na upeti, as answer: "does not meet the question"); S iii.93; It 89; Sn 209, (na sankhaṇ "cannot be reckoned as") 749, 911, 1074; 728 (dukkhaṇ), 897; Sn 404 (deve); Nd1 63; Nd2 167; Dh 151, 306, 342; Sn 318; J iv.309 (maraṇaṇ upeti to die), 312 (id.), 463 (id.); v.212 (v. l. opeti, q. v.); Th 1, 17 (gabbhaṇ); Pv ii.334 (saggaṇ upehi ṭhānaṇ); iv. 352 (saraṇaṇ buddhaṇ dhammaṇ); Nett 66; fut. upessaṇ Sn 29; 2nd sg. upehisi Dh 238, 348. -- ger. upecca Vv 337; S i.209 = Nett 131; VvA 146 (realising = upagantvā cetetvā vā); PvA 103 (gloss for uppacca flying up); see also upiya & uppacca. -- pp. upeta.

Upocita

Upocita [pp. of upa + ava + ci] heaped up, abounding, comfortable J iv.471.

Upasatha

Upasatha [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th,

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23d nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre -- Buddhistic reforming communities for the expounding of their views, Vin i.101. The Buddhists adopted this practice and on the 15th day of the half -- month held a chapter of the Order to expound their dhamma, ib. 102. They also utilized one or other of these Up. days for the recitation of the Pāṭimokkha (pāṭimokkhuddesa), ibid. On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Sīlas, during the day. See Sīla. The day in the middle of the month is called cātudassiko or pañṇarasiko according as the month is shorter or longer. The reckoning is not by the month (māsa), but by the half -- month (pakkha), so the twenty -- third day is simply aṭṭhamī, the same as the eighth day. There is an occasional Up. called sāmaggi -- uposatho, "reconciliation -- Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin v.123; Mah. 42). -- Vin i.111, 112, 175, 177; ii.5, 32, 204, 276; iii.164, 169; D iii. 60, 61, 145, 147; A i.205 sq. (3 uposathas: gopālaka°, nigaṇṭha°, ariya°, 208 (dhamm°), 211 (devatā°); iv.248 (aṭṭhanga -- samannāgata), 258 sq. (id.), 276, 388 (navah angehi upavuttha); v.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 (°sutta =

A i.206 sq.); Sdhp 439; DA i.139; SnA 199; VvA 71, 109; PvA 66, 201. -- The hall or chapel in the monastery in which the Pāṭimokkha is recited is called uposathaggaṇ (Vin iii.66), or °āgāraṇ (Vin i.107; DhA ii.49). The Up. service is called °kamma (Vin i.102; v.142; J i.232; iii.342, 444; DhA i.205). uposathaṇ karoti to hold the Up. service (Vin i.107, 175, 177; J i.425). Keeping the Sabbath (by laymen) is called uposathaṇ upavasati (A i.142, 144, 205, 208; iv.248; see upavasati), or uposathavāsaṇ vasati (J v.177). The ceremony of a layman taking upon himself the eight sīlas is called uposathaṇ samādiyati (see sīlaṇ & samādiyati); uposatha -- sīla observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha -- divasa (J iii.52).

Uposathika

Uposathika (adj.) [fr. uposatha] -- 1. belonging to the Upo- satha in phrase anuposathikaṇ (adv.) on every U., i. e. every fortnight Vin iv.315. -- 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu ii.9); Vin i.58; iv. 75, 78; J iii.52; Vism 66 (bhatta); DhA i.205.

Uposathin

Uposathin (adj.) [fr. uposatha] = uposathika, fasting Mhvs 17, 6.

Uppakitaka

Uppakitaka indexed at Ud iii.2 wrongly for upakki- taka (q. v.).

Uppakka

Uppakka (adj.) [fr. ud + pac, cp. Sk. pakva & see also uppaccati] -- 1. "boiled out", scorched, seared, dried or shrivelled up; in phrase itthiṇ uppakkaṇ okiliniṇ okiriniṇ Vin iii.107 = S ii.260; expld. by Bdhgh. Vin iii.273 as "kharena agginā pakkasarīra". -- 2. "boiled up", swollen (of eyes through crying) J vi.10.

Uppacca

Uppacca [ger. of uppatati] flying up Th 2, 248 (see under upacca)); S i.209 (v. 1. BB. upecca, C. uppatitvā pi sakuṇo viya) = Pv ii.717 (= uppatitvā PvA 103) = DhA iv.21 (gloss uppatitvā) = Nett 131 (upecca).

Uppaccati

Uppaccati [ud + paccati, Pass. of pac] in ppr. uppacci- yamāna (so read for upapacciyamāna, as suggested by v. 1. BB. uppajj°) "being boiled out", i. e. dried or shrivelled up (cp. uppakka 1) J iv.327. Not with Morris J P T S. 1887, 129 "being tormented", nor with Kern, Toev. under upapacc° as ppr. to pṛc (*upapṛcyamāna) "dicht opgesloten", a meaning foreign to this root.

Uppajjati

Uppajjati [ud + pajjati of pad] to come out, to arise, to be produced, to be born or reborn, to come into existence D i.180; Sn 584; Pv ii.111 (= nibbattati PvA 71); PvA 8 (nibbattati +), 9, 20, 129 (= pātubhavati); DA i.165. <-> Pass. uppajjiyati Vin i.50. -- ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 (bhummadevesu, corresp. with niraye nibbattissati ibid.), 67 (niraye); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin iii.4; J i.81; ger. °pajjitvā D ii.157 = S i.6, 158 = ii.193 = J i.392 = Th 1, 1159; & uppajja J iv.24. -- Caus. uppādeti (q. v.). <-> pp. uppanna (q. v.). See also upapajjati and upapanna.

Uppajjana

Uppajjana (adj. -- nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 (°vasena), 33 (id.).

Uppajjanaka

Uppajjanaka (adj.) [fr. uppajjana] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in °bhaṇḍa a treasure trove J iii.150.

Uppajjitar

Uppajjitar [n. ag. fr. uppajjati] one who produces or is reborn in (with acc.) D i.143 (saggaṇ etc.).

Uppaṭipāṭiyā

Uppaṭipāṭiyā [abl. of uppaṭipāṭi, ud + paṭipāṭi] lit. "out of reach", i. e. in a distance J i.89; or impossible Vism 96 (ekapañho pi u. āgato nāhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. °paṭipāṭika).

Uppaṇḍanā

Uppaṇḍanā (f.) [abstr. fr. ut + paṇḍ or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 (°kathā).

Uppaṇḍuppaṇḍakajāta

Uppaṇḍuppaṇḍakajāta (adj.) [redupl. intens. formation; ud + paṇḍu + ka + jāta; paṇḍu yellowish. The word is evidently a corruption of something else, perhaps upapaṇḍuka, upa in meaning of "somewhat like", cp. upanīla, upanibha etc. and reading at Pv ii.113 upakaṇḍakin. The latter may itself be a corruption, but is expld. at PvA 72 by upakaṇḍaka -- jāta "shrivelled up all over, nothing but pieces (?)". The trsltn. is thus doubtful; the BSk. is the P. form retranslated into utpāṇḍuka Divy 334, 463, and trsltd. "very pale"] "having become very pale" (?), or "somewhat pale" (?), with dubbaṇṇa in Khp, A 234, and in a stock phrase of three different settings, viz. (1) kiso lūkho dubbhaṇṇo upp° dhamani -- santhata -- gatto Vin i.276; iii.19, 110; M ii.121; distorted to BSk. bhīto utp°. kṛśāluko durbalako mlānako at Divy 334. -- (2) kiso upp°. J vi. 71; DhA iv.66. -- (3) upp° dhamanisanth° J i.346; ii.92; v.95; DhA i.367. Besides in a doubtful passage at Pv ii.112 (upakaṇḍakin, v. l. uppaṇḍ° BB.), expld. at PvA 72 "upakaṇḍakajāta", vv. ll. uppaṇḍaka° and uppaṇḍupaṇḍuka°.

Uppaṇḍeti

Uppaṇḍeti [ut + paṇḍ, of uncertain origin] to ridicule, mock, to deride, make fun of Vin i.216, 272, 293; iv. 278; A iii.91 = Pug 67 (ūhasati ullapati +); J v.288, 300; DhA ii.29; iii.41; PvA 175 (avamaññati +). <-> Note. The BSk. utprāśayati at Divy 17 represents the P. uppaṇḍeti & must somehow be a corruption of the latter (vv. ll. at Divy 17 are utprāśayati, utprāṇayati & utprāśrayati).

Uppatati

Uppatati [ud + patati] to fly or rise up into the air; to spring upwards, jump up; 3rd sq. pret. udapatta [Sk. *udapattat] J iii.484 (so read for °patto, & change si to pi); ger. uppattivā J iii.484; iv.213; PvA 103, 215; and uppacca (q. v.). -- pp. uppattita (q. v.).

Uppatita

Uppalin (adj. -- n.) [fr. uppala] having lotuses rich in l., only in f. uppalinī a lotus -- pond D i.75; ii.38; S i.138; A iii. 26; Vv 322; DA i.219.

Uppaḷāseti

Uppaḷāseti [ud + pra + las, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma -- sankhaṇ). Reading at D ii.337 is upaḷāseti in same meaning.

Uppāṭaka

Uppāṭaka [fr. ud + paṭ in meaning of "biting, stinging"] an insect, vermin S i.170 (santhāro °ehi sañchanno "a siesta -- couch covered by vermin swarm" trsl. p. 215 & note).

Uppāṭana

Uppāṭana (nt.) [fr. ud + paṭ] pulling out, uprooting, de- stroying, skinning J i.454; ii.283; vi.238; Miln 166; PvA 46 (kes°); Sdhp 140 (camm°). Cp. sam°.

Uppāṭanaka

Uppāṭanaka (adj.) [fr. uppāṭana] pulling up, tearing out, uprooting J i.303 (°vāta); iv.333 (id.).

Uppāṭeti

Uppāṭeti [Sk. utpāṭayati, Caus. uf ud + paṭ to split, cp. also BSk. utpāṭayati nidhānaṇ to dig out a treasure Av. Ś i.294] to split, tear asunder; root out, remove, destroy Vin ii.151 (chaviṇ to skin); M ii.110 (attānaṇ); Th 2, 396 (ger. uppāṭiyā = °pāṭetvā ThA 259); J i.281 (bījāni); iv.162, 382; vi.109 (= luṇcati); Miln 86; DhA iii.206. <-> Caus. uppāṭāpeti in pp. uppāṭāpita caused to be torn off DhA iii.208. See also upphāleti.

Uppāda

Uppāda1 [Sk. utpāta, ud + paṭ] flying up, jump; a sudden & unusual event, portent, omen D i.9 (v. l. uppāta) = Vism 30 (T. uppāta, v. l. uppāda) Sn 360; J i.374; vi. 475; Miln 178.

Uppāda

Uppāda2 [Sk. utpāda, ud + pad] coming into existence, appearance, birth Vin i.185; D i.185; S iii.39 (+ vāya); iv.14; v.30; A i.152 (+ vāya), 286, 296; ii.248 (taṇh°); iii.123 (citt° state of consciousness); iv.65 (id.); Dh 182, 194; J i.59, 107 (sat°); Vbh 303 (citt°), 375 (taṇh°); PvA 10; ThA 282. -- anuppāda either "not coming into existence" D iii.270, M i.60; A i.286, 296; ii.214, 249; iii.84 sq.; Ps i.59, 66; Dhs 1367; or "not ripe" D i.12.

Uppādaka

Uppādaka (adj.) (-- °) [fr. uppāda2] producing, generating PvA 13 (dukkh°). f. °ikā DhA iv.109 (jhāna).

Uppādana

Uppādana (nt.) [fr. uppāda2] making, generating, causing PvA 71 (anubāl° read for anubalappadāna?) 114.

Uppādin

Uppādin (adj.) [fr. uppāda2] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim; DhsA 45.

Uppādetar

Uppādetar [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M i.79; S i. 191; iii.66; v.351; Miln 217.

Uppādeti

Uppādeti [Caus. of uppajjati, ud + pad] -- 1. to give rise to, to produce, put forth, show, evince, make D i.135; M. i.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. cittaṃ u. to give a (temporary) thought to (with loc.) J i.81; Miln 85; DhA ii.89; PvA 3. -- 2. to get, obtain, find J iv.2; Miln 140; DhA i.90; PvA 121. -- 3. in lohitaṃ u. to draw (blood) Miln 214.

Uppilavati

Uppilavati (& Uplavati) [Sk. utplavati, ud + plu, cp. utplutya jumping up, rising Sp. Av. Ś i.209] -- 1. to emerge (out of water), to rise, float S iv.313 (uplava imper.); Miln 80, 379; VvA 47 (uplavitvā, v. l. uppalavitvā); DA i.256 (v. l. upari lavati). -- 2. to jump up, frisk about, to be elated or buoyant J ii.97 (cp. Morris J P T S. 1887, 139); Miln 370. -- See also upaplavati, uplāpeti & ubbillāvita etc.

Uppīla

Uppīla (adj.) [ud + pīd] oppressing or oppressed: an° free from oppression, not hurt or destroyed D i.135 (opp. sa -- uppīla; T. upapīla but v. l. upp°); J iii.443; v.378; PvA 161.

Uppīlita

Uppīlita [pp. of uppīleti] pressed J vi.3.

Uppīleti

Uppīleti [ud + pīd for ava + pīd, cp. uplāpeti = opilāpeti, & opīleti] -- 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M i.539 (piṭṭhi -- pāṇiṃ hanukena); J i 483 (hatthena akkhīni); ii.245 (hatthikumbhe mukhaṃ); v.293 (aggalaṃ); ThA 188. -- 2. to stampede VvA 83 (paṭhaviṃ).

Uppoṭheti

Uppoṭheti [ud + poṭheti] to beat PvA 4.

Upplavana

Upplavana at DhA i.309 remains to be explained, T. faulty.

Upphāleti

Upphāleti [Caus. of ud + phal] to cut, rip or split open Vin i.276 (udara -- cchaviṃ upphāletvā; v. l. uppāṭetvā, perhaps preferable).

Upphāsulika

Upphāsulika (adj.) [ud + phāsulikā for phāsukikā = phā- suka a rib] "with ribs out", i. e. with ribs showing, emaciated, thin, "skinny" Pv ii.11 (= uggata -- phāsuka PvA 68); iv.101 (MSS. uppā°); ThA 133 (spelt uppā°).

Uplāpeti

Uplāpeti [Sk. avaplāvayati, Caus. of ava + plu, with substitution of ud for ava; see also uppilavati] to immerse M i.135 (vv. ll. upal° & opil°); J iv.162 (fig. put into the shade, overpower; v. l. upal°). See also opilāpeti & ubbillāvita.

Ubbatuma

Ubbatuma (adj.) [ud + *vṛti (of vṛt) + ma (for mā > mant); cp. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong (or upset?), in phrase ubbatumaṇ rathaṇ karoti to put a cart out of its direction A iv. 191, 193.

Ubbatteti

Ubbatteti [Caus. of ud + vṛt, as doublet of ubbatteti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J i.87 (gandhacūṇṇena), 238 (id.); v.89, 438.

Ubbatthaka

Ubbatthaka misprint in Pug Index as well as at Pug A 233 for ubbhatthaka (q. v.).

Ubbattati

Ubbattati [ud + vṛt] to go upwards, to rise, swell J vi. 486 (sāgaro ubbatti). See also next.

Ubbatteti

Ubbatteti [Caus. of ud + vṛt, of which doublet is ubbatteti; cp. also ubbatuma] -- 1. to tear out J i.199; Miln 101 (sadevake loke ubbattiyante); DhA i.5 (hadayamaṇsaṇ), 75 (rukkaṇ). -- 2. to cause to swell or rise J iii.361 (Gangāsotaṇ); iv.161 (samuddaṇ). -- 3. (intrs.) to go out of direction, or in the wrong direction Vism 327 (neva ubbattati na vivattati; v. l. uppattati); DhA iii.155.

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Ubbadhati

Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi = ucchindanto vadheti SnA 18).

Ubbandhati

Ubbandhati [ud + bandhati] to hang up, strangle Vin iii. 73 (rajjuyā); J i.504 (id.); iii.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhitu -- kāmā in the intention of hanging herself).

Ubbarī

Ubbarī (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J vi 473 (= orodha C.).

Ubbasati

Ubbasati see ubbisati.

Ubbaha

Ubbaha (adj.) (-- °) [fr. ud + vṛh, i. e. to ubbahati1] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

Ubbahati

Ubbahati1 [ud + bṛh or vṛh, see also uddharati] to pull out, take away, destroy Sn 583 (udabbahe pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J ii.223 (udabbahe = udabbaheyya C.); iv.462 (ubbahe); vi.587 (= hareyya C.).

Ubbahati

Ubbahati2 [ud + vahati, although possibly same as ubba- hati1, in meaning of uddharati, which has taken up meanings of *udbharati, as well as of *udbṛhati and *udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. ubbahāpeti to have the corn harvested Vin ii 180 = A i.241. -- Here belong uddhaṭa and uddharāṇa. Cp. also pavāḷha.

Ubbāḷha

Ubbāḷha [adj. pp. of ud + bāhati = vāh or more likely of ud + bādḥ] oppressed, troubled, harassed, annoyed, vexed Vin i.148, 353; ii.119; iv.308; J i.300; Vism 182 (kuṇapa -- gandhena); DhA i.343.

Ubbāsīyati

Ubbāsīyati [Pass. of ubbāseti, ud + vas] "to be dis -- inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍiyati C.). -- Cp. ubbisati.

Ubbāhana

Ubbāhana (nt.) [fr. ubbahati2] carrying, lifting, in °sa- mattha fit for carrying, i. e. a beast of burden, of an elephant J vi.448.

Ubbāhikā

Ubbāhikā (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. ubbāhikāya "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see Vin Texts iii.49 sq.) Vin ii.95, 97, 305; v.139, 197; A v.71; Mhvs 4, 46.

Ubbāheti

Ubbāheti [hardly to be decided whether fr. ud + vāh (to press, urge), or bṛh or bādḥ; cp. uddharati 2] to oppress, vex, hinder, incommode J v.417 sq.

Ubbigga

Ubbigga [Sk. udvigna, pp. of ud + vij] agitated, flurried, anxious Vin ii.184; S i.53; Th 1, 408; J i.486; iii.313; Miln 23, 236, 340 (an°); Vism 54 (satat°); DhA ii.27; ThA 267; Sdhp 8, 77.

Ubbijjati

Ubbijjati [Pass. of ud + vij] to be agitated, frightened or afraid Vin i.74 (u. uttasati palāyati); iii.145 (id.); S i. 228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ saṇviji); Vism 58. -- Caus. ubbejeti (q. v.). -- pp. ubbigga (q. v.).

Ubbijjanā

Ubbijjanā (f.) [abstr. fr. ubbijjati] agitation, uneasiness DA i.111. Cp. ubbega.

Ubbinaya

Ubbinaya (adj.) [ud + vinaya] being outside the Vinaya, ex -- or un -- Vinaya, wrong Vinaya Vin ii.307; Dpvs v.19.

Ubbilāpa

Ubbilāpa (v. l. uppilāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

Ubbilāvita

Ubbilāvita (according to the very plausible expln. given by Morris J P T S. 1887, 137 sq. for uppilāpita, pp. of uppilāpeti = uplāpeti < uplāveti, as expld. under uppilavati, ud + plu; with ll for l after cases like Sk. āliyate > P. allīyati, ālāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanīpaka (*vanipp°)) happy, elated, buoyant, ltt. frisky; only in cpds. °atta rejoicing, exultancy, elation of mind D i.3, 37; J iii 466; Miln 183; DA i.53, 122; and °ākāra id. DhA i.237. At Vism 158 "cetaso ubbilāvitaṇ" stands for ubbilāvitattaṇ, with v. l. BB uppilāvitaṇ. Cp. J v.114 (ubbilāvita -- cittatā).

Ubbilla

Ubbilla [either a secondary formation fr. ubbilāvita, or representing uppilava (uppilāva) for upplava, ud + plu, as discussed under ubbilāvita. The BSk. word udvilya Lal. V. 351, 357, or audvilya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bārasa, whereas the original Sk. dv. is in regular P. represented by dd, as in dvīpa > dīpa, *udvāpa > uddāpa. Müller's construction ubbilla > *udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M iii.159; °bhāva id. DA i.122; Sdhp 167. See next.

Ubbisati

Ubbisati [better reading v. l. ubbasati, ud + vas] "to be out home", to live away from home J ii.76. -- See also ubbāsīyati. -- pp. ubbisita (°kāle) ibid.

Ubbūlhavant

Ubbūlhavant see urulhavant.

Ubbega

Ubbega [Sk. udvega, fr. ud + vij] excitement, fright, anguish D iii.148; later, also transport, rapture, in cpd. (°pīti); Vism 143; DhsA 124; PugA 226.

Ubbegin

Ubbegin (adj.) [fr. ubbega] full of anguish or fear J iii. 313 (= ubbegavant C.).

Ubbejanīya

Ubbejanīya (adj.) [fr. ubbejeti] agitating, causing anxiety J i.323, 504.

Ubbejitar & Ubbejetar

Ubbejitar & Ubbejetar [n. ag. fr. ubbejeti] a terrifier, a terror to A ii.109 (°etar); iv.189 (id.); Pug 47, 48 (= ghaṭṭetvā vijjhītvā ubbegappattaṇ karotī ti PugA 226).

Ubbejeti

Ubbejeti [Caus. of ud + vij] to set into agitation, terrify, frighten Miln 388 (°jayitabba grd.); PugA 226.

Ubbethana

Ubbethana (nt.) [fr. ud + veṣṭ] an envelope, wrap J vi.508.

Ubbedha

Ubbedha [ud + vedha of vyadh] height, only as measure, contrasted with āyāma length, & vitthāra width J i.29 (v.219; asīti -- hatth°), 203 (yojana -- saḥass°); VvA 33 (yojana°), 66 (asīti -- hatth°), 158 (hattha -- sat°), 188 (soḷasa -- yojan°), 221, 339; PvA 113. See also pabbedha.

Ubbedhati

Ubbedhati [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J vi.437 (= kampati C.).

Ubbhaṇ

Ubbhaṇ (& Ubbha°) (indecl.) [a doublet of uddhaṇ, see uddhaṇ iii.] up, over, above, on top J v.269 (ubbhaṇ yojanaṇ uggata); in cpds. like ubbhakkhaṇ above the collar bone Vin iv.213; ubbhajānumaṇḍalaṇ above the knee Vin iv.213; ubbhamukha upwards S iii.238; Miln 122.

Ubbhaṭṭhaka

Ubbhaṭṭhaka (adj.) [ubbha + ṭha + ka of sthā, prob. contracted fr. ubbhaṭṭhitaka] standing erect or upright D i.167; M i.78, 92, 282, 308, 343; A i.296; ii.206; Pug 55 (ubb°; = uddhaṇ ṭhitaka PugA 233).

Ubbhaṇḍita

Ubbhaṇḍita [pp. of ubbhaṇḍeti, ud + *bhaṇḍ, cp. bhāṇḍa] bundled up, fixed up, wrapped up, full Vin i.287.

Ubbhata

Ubbhata [pp. of uddharati with bbh for ddh as in ubbhaṇ for uddhaṇ; cp. ubbahati and see also the doublet uddhata] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin i.256 (kaṭhina, cp. uddhāra & ubbhāra); iii.196 (id.); D i.77 (cp uddharati); M i.383 (ubbhatehi akkhihi); Dh 34 (okamokata u. = *okamokataḥ u.); J i.268; PvA 163.

Ubbhava

Ubbhava [ud + bhava] birth, origination, production Pgdp 91 (dānassa phal°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.).

Ubbhāra

Ubbhāra = uddhāra (suspension, withdrawal, removal) Vin i.255, 300; v.136, 175; cp. Vin Texts i.19; ii.157.

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Ubbhijjati

Ubbhijjati [ud + bhid] to burst upwards, to spring up out of the ground, to well up; to sprout D i.74 = M iii. 93 = iii.26; J i.18 (v.104); Dh 339 (ger. ubbhijja = uppajitvā DhA iv.49); DA i.218. -- pp. ubbhinna.

Ubbhida

Ubbhida1 (nt.) [Sk. udbhida] kitchen salt Vin i.202, cp. Vin Texts ii.48.

Ubbhida

Ubbhida2 (adj.) [fr. ud + bhid] breaking or bursting forth, in cpd. °odaka "whose waters well up", or "spring water" D i.74; M i.276; DA i.218.

Ubbhinna

Ubbhinna [pp. of ubbhijjati] springing up, welling up Dh i.218.

Ubbhujati

Ubbhujati [ud + bhuj] to bend up, to lift up (forcibly), ger. °itvā in meaning of "forcibly" Vin ii.222; iii.40.

*Ubha

*Ubha see ubho; cp. ubhato & ubhaya.

Ubhato

Ubhato (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually ° -- , as °bhāgavimutta one who is emancipated in two ways D ii.71; Dialogues ii.70, n. 1; M i.477 (cp. 385 °vimaṭṭha); S i.191; A i.73; iv.10, 77; Png 14, 73; Nett 190; °byañjanaka (vyañj°) having the characteristics of both sexes, hermaphrodite Vin i.89, 136, 168; iii.28; v. 222; °sangha twofold Sangha, viz. bhikkhu° & bhikkhunī Vin ii.255; iv.52, 242, 287; Mhvs 3234. <-> See further Vin ii.287 (°vinaye); D i.7 (°lohitaka, cp. DA i.87); M i.57 (°mukha tied up at both ends), 129 (°daṇḍakakakaca a saw with teeth on both sides), 393 (koṭiko pañho; S iv.323 (id.)).

Ubhaya

Ubhaya (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 (°ante); Nd1 109 (°ante); J i.52; PvA 11, 24, 35, 51. -- nt. °ṇ as adv. in combn. with ca c'ûbhayaṇ following after 2nd. part of comprehension) "and both" for both -- and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi c'ûbhayaṇ with householders and houseless alike); Pv i.69. -- Note. The form ubhaya at Pv ii.310 is to be regarded as

fem. pl. of ubho (= duve PvA 86). -- aṇṣa lit. both shoulders or both parts, i. e. completely, thoroughly, all round (° --) in °bhāvita thoroughly trained D i.154 (cp. DA i.312 ubhaya -- koṭṭhāsāya bhāvito).

Ubhayattha

Ubhayattha [adv.] [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin i.107; A iii.64; Dh 15 -- 17; DhA i.29 (°ettha), 30; PvA 130.

Ubho

Ubho (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. a)/mfw both, Lat. ambo, Lith. abū, Goth. bai, Ohg. beide = E. both. To prep. -- adv. *amb, *ambi; see abhi & cp. also vīsati] both; nom. acc. ubho S i.87 = A iii.48 = It 16; It 43 = Sn 661 = Dh 306; Sn 220, 543, 597; Dh 74, 256, 269; 412; Nd1 109; Pv i.76; J i.223; ii.3; PvA 13, 82 (tā ubho). -- ubhantaṇ both ends, both sides Sn 1042 (see Nd2 169; Sn A 588 expls. by ubho ante). -- gen. ubhinnaṇ S i.162; ii. 222; J ii.3; instr. ubhohi (hatthehi) Vin ii.256; J iv.142; loc. ubhosu Sn 778 (antesu); J i.264 (passesu); PvA 94 (hatthesu). <-> Note. The form ubhayo at Pv ii.310 is to be regarded as a nom. fem. (= duve PvA 86).

Ummagga

Ummagga [ud + magga, lit. "off -- track"] -- 1. an underground watercourse, a conduit, main M i.171; A ii.189; J vi.426, 432; SnA 50 ("ummaggo paññā pavuccati"); DhA i.252 (°cora); ii.37 (v l. umanga); iv.104; PvA 44 (read with v. l. SS kummagga). -- 2. a side track, a wrong way, devious way S i.193 (v. l. °manga) = Th 1, 1242; S iv.195; A iv.191.

Ummanga

Ummanga [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin v.144.

Ummatta

Ummatta (adj.) [ud + matta of mad] out of one's mind, mad S v.447 (+ viceta); J v.386; Miln 122; Sdhp 88; PvA 40 (°puggala read with v. l. SS for dummati puggala). Cp. next & ummāda. -- rūpa like mad, madly, insane Pv i.81; ii.62 (where J iii.156 has santaramāna).

Ummattaka

Ummattaka (adj.) = ummatta; Vin i.123, 321; ii.60, 80; iii.27, 33; A iv.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 (°vesa appearance of a madman), 95. <-> f. ummattikā Vin iv.259, 265; ThA 111.

Ummaddeti

Ummaddeti [ud + maddeti, Caus. of mṛd] to rub something on (acc.) Vin ii.107 = 266 (mukhaṇ).

Ummasati

Ummasati [ud + masati of mṛś.] to touch, take hold of, lift up Vin iii.121. Cp. next.

Ummasana

Ummasana (f.) [abstr. fr. ummasati] lifting up Vin iii.121 (= uddhaṇ uccāraṇā).

Ummā

Ummā (f.) [cp. Sk. umā] flax, only in cpd. °puppha the (azure) flower of flax M ii.13 = A v.61 (v. l. dammā°, ummāta°); D ii.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

Ummāda

Ummāda [ud + māda] madness, distraction, mental aberration S i.126 (°ṇ pāpuṇeyya citta -- vikkhepaṇ vā); A ii.80; iii.119; v.169; Pug 69; PvA 6 (°patta frantic, out of mind), 94 (°vāta), 162 (°patta).

Ummādanā

Ummādanā (f.) (or °aṇ nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohanaṇ = paraloke ummādanā ihaloke mohanaṇ SnA 377); ThA 2, 357 (cp. ThA 243).

Ummāra

Ummāra [according to Müller P. Gr. = Sk. udumbara (?)] - 1. a threshold Vin iv.160 (= indakhīla); Th 2, 410; J i. 62; iii.101; Vism 425; DhA i.350. -- 2. a curb -- stone J vi.11. -- 3. as uttar° (the upper threshold) the lintel J i.111; DhA ii.5 (v. l. upari°). -- 4. window -- sash or sill J i.347; iv.356.

Ummi

Ummi (& Ummī) (f.) [for the usual ūmi, cp. similar double forms of bhummi > bhūmi] a wave Th 1, 681; Miln 346.

Ummisati

Ummisati [ud + misati] to open one's eyes J iii.96 (opp. nimisati; v. l. ummisati for °mīl°?).

Ummihati

Ummihati [ud + mih] to urinate Vin i.78 (ūhanati +).

Ummīleti

Ummīleti [Caus. of ud + mīl; opp. ni(m)mīleti] to open one's eyes J i.439; ii.195; iv.457; vi.185; Miln 179, 357, 394; Vism 185, 186; DhA ii.28 (opp. ni°); VvA 205, 314.

Ummuka

Ummuka (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin iv.265; S iv.92 (T. ummukka meaning "loosened"?); J ii.69 v. l. °kk), 404 (kk); iii.356.

Ummujjati

Ummujjati [ud + majj] to emerge, rise up (out of water) Vin i.180; S iv.312; A iv.11 sq; J ii.149, 284; iii.507; iv.139; Pug 71; Miln 118; DA i.37, 127; PvA 113.

Ummujjana

Ummujjana (nt.) [fr. ummujjati] emerging Vism 175 (+ nim- mujjana); DA i.115.

Ummujjamānaka

Ummujjamānaka (adj.) [ummujjamāna, ppr. med, of um- mujjati, + ka] emerging A ii.182.

Ummujjā

Ummujjā (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase ummujja -- nimujjaṇ karoti to emerge & dive D i.78; M i.69; A i.170; J iv.139; Nett 110; Vism 395 (= Ps ii.208).

Ummūla

Ummūla (adj.) [ud + mūla] "roots -- out", with roots showing, laying bare the roots J i.249 (°ṇ karoti); Sdhp 452.

Ummūlaka

Ummūlaka (adj.) [= ummūla] uprooting, laying bare the roots J i.303 (vāta).

Ummūleti

Ummūleti [Caus. fr. ummūla] to uproot, to root out J i.329.

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Umhayati

Umhayati [Sk. *ut -- smayate, ud + smi] to laugh out loud J ii.131 (= hasitaṇ karoti); iii.44; iv.197; v.299 (°amāna = hasamāna C.). Caus. umhāpeti J v.297.

Uyyassu

Uyyassu (imper. 3rd. sg.) is v. l. BB. and C. reading at J vi.145, 146 for dayassu, fly; probably for (i) yassu of yā to go.

Uyyāti

Uyyāti [ud + yā] to go out, to go away J ii.3, 4 (imper. uyyāhi); iv.101. -- Caus. uyyāpeti to cause to go away, to bring or take out S iv.312.

Uyyāna

Uyyāna (nt.) [Sk. udyāna, fr. ud + yā] a park, pleasure grove, a (royal) garden J i.120, 149; ii.104; iv.213; v.95; vi.333; PvA 6, 74, 76; VvA 7; Sdhp 7. -- kīlā amusement in the park, sports DhA i.220; iv.3. -- pāla overseer of parks, head gardener, park keeper J ii. 105, 191; iv.264 bhūmi garden ground, pleasure ground J i.58; Vv 6419; Pv ii.129; DA i.235.

Uyyānavant

Uyyānavant (adj.) [fr. uyyāna] full of pleasure gardens Pv iii.36.

Uyyāma

Uyyāma [Sk. udyama, ud + yam; P. uyyāma with ā for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

Uyyuñjati

Uyyuñjati [ud + yuj] to go away, depart, leave one's house Dh 91 (cp. DhA ii.170). -- pp. uyyutta. -- Caus. uyyojeti (q. v.).

Uyyuta

Uyyuta (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J v.95.

Uyyutta

Uyyutta [pp. of uyyuñjati] striving, active, zealous, energ-etic J i.232.

Uyyoga

Uyyoga [fr. ud + yuj] departure, approach of death Dh 236 (cp. DhA iii.335).

Uyyojana

Uyyojana (nt.) [fr. uyyojeti] inciting, instigation A iv.233.

Uyyojita

Uyyojita [pp. of uyyojeti] instigated Miln 228; PvA 105.

Uyyojeti

Uyyojeti [Caus. of uyyuñjati] -- 1. to instigate Vin iv.235; J iii.265. -- 2. to dismiss, take leave of (acc.), send off, let go Vin i.179; A iii.75; J i.119 (bhikkhu -- sanghaṇ), 293; iii.188; v.217; vi.72; Vism 91; DhA i.14, 15, 398; ii.44; VvA 179; PvA 93. -- pp. uyyojita (q. v.).

Uyyodhika

Uyyodhika (nt.) [fr. ud + yudh] a plan of combat, sham fight Vin iv.107; D i.6; A v.65; DA i.85.

Ura

Ura (m. nt.) & Uro (nt.) [Sk. uras] -- 1. the breast, chest. -- Cases after the nt. s. -- declension are instr. urasā Th 1, 27; Sn 609; & loc. urasi Sn 255; J iii.148; iv. 118, also urasiṇ J iii.386 (= urasmiṇ C.). Other cases of nt. a -- stem, e. g. instr. urena J iii.90; PvA 75; loc. ure D i.135; J i.156, 433, 447; PvA 62 (ure jāta; cp. orasa). -- Vin ii.105 (contrasted with piṭṭhi back); iv.129; J iv.3; v.159, 202; Nd2 659; Pv iv.108; DhA iii.175; DA i.254; DhsA 321; PvA 62, 66. -- uraṇ deti (with loc.) to put oneself on to something with one's chest, fig. to apply oneself to J i.367, 401, 408; iii.139, 455; iv.219; v.118, 278. -- 2. (appld.) the base of a carriage pole Vv 6328 (= īsāmūla VvA 269). -- ga going on the chest, creeping, i. e. a snake S i.69; Sn 1, 604; J i.7; iv.330; vi.208; Vv 808; Pv i.121 (= urena gacchati ti urago sappassā etaṇ adhivacanaṇ PvA 63); PvA 61, 67. -- cakka an iron wheel (put on the chest), as an instrument of torture in Niraya J i.363, 414. --

cchada "breast cover", breast plate (for ornament) Vin ii.10; J iv.3; v.215, 409; vi.480; ThA 253. -- ttāḷi beating one's breast (as a sign of mourning & sorrow) M i.86, 136; A ii.188; iii.54, 416; iv.293; PvA 39. -- tthala the breast A ii.174.

Urabbha

Urabbha [Sk. urabhra, with ulā & uraṇa to be compared with Gr. a)rh/n wether, cp. Hom. ei)=ros wool; Lat. vervex; Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. urāṇī a ram D i.127; A i.251 sq.; ii.207; iv.41 sq.; J v.241; Pug 56; DA i.294; DhA ii.6. See also orabbhika.

Urāṇī

Urāṇī (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J v.241 (= urāṇikā C.); v. l. uraṇī & uraṇikā.

Uru

Uru (adj.) [cp. Av. ravah space; Gr. eu)rus wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J v.89; Miln 354; Sdhp 345, 592. -- pl. urū sands, soil J v.303.

Urundā

Urundā (f.) [ura + undā?] freedom of the chest, free breathing, relief D ii.269 (v. l. uruddhā perhaps preferable, for ura + uddharana lifting or raising the chest).

Urūḷhava

Urūḷhava (adj.) [doubtful, prob. for urūḷhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, Toev. s. v. as ud -- ūḷha of vah (with d for r). The well accredited (and older) variant ubbuḷhavā is expld. (see Kern, s. v.) as pp. of ud + brh2, cp. upabrūhana. Perhaps we have to consider this as the legitimate form urūḷhava as its corruption. Morris, J. P.T.S. 1887, 141 takes urūḷhavā as ud + rūḷha, pp. of ruh (with r. for rr = dr), thus "overgrown"] large, bulky, immense; great, big, strong. Only in one stock phrase "nāgo isādanto urūḷhavo" Vv 209, 439; J vi.488; of which variant n. ī. ubbuḷhavā M i.414 = 450. The word is expld. at J vi.488 by "ubbāhana -- samattha"; at VvA 104 (pl. urūḷhavā) by "thāmajava -- parakkamehi byūhanto (v. l. brahmanto) mahantaṇ yuddha -- kiccaṇ vahituṇ samatthā ti attho". The BSk. udviddha (Divy 7) may possibly be a corruption of ubbūḷha.

Ulati

Ulati is a commentator's invention; said to be = gacchati to go Vism 60 (in definition of paṇsu -- kūla; paṇsu viya kucchita -- bhāvaṇ ulatī ti paṇsu -- kūlaṇ).

Ulūka

Ulūka [Sk. ulūka; cp. Lat. ulucus & ulula owl, ululāre to howl, Ger. uhu; onomat. *ul, as in Gr. o)lolu/zw, Sk. ululi, Lith. ulūti] an owl Vin i.186 (°camma, sandals of owl's skin); iii.34; A v.289 sq.; J ii.208, 352 (as king of the birds); Miln 403; DhA i.50 (kāka° crows & owls). -- pakkha owls' wings (used as dress) Vin i.305; D i.167. -- pakkhika dress of owls' wings, or owl feathers A i.241, 296; ii.206; Pug 55 (= ulūka -- pattāni ganthetvā kata -- nivāsanaṇ Pug A 233).

Ullanghati

Ullanghati [ud + langh, cp. BSk. prollanghya transgres- sing (= pra + ullangh°) Divy 596] to leap up J iii.222 (udakato °itvā). -- Caus. ullangheti to make jump up (always with olangheti, i. e. to make dance up & down) Vin iii.121; J v.434; DhA iv.197. -- pp. ullanghita (q v.).

Ullanghanā

Ullanghanā (f.) [abstr. fr. ud + langh] jumping up, lifting up, raising Vin iii.121; J iv.5 (°samattha?).

Ullanghita

Ullanghita [pp. of ullangheti] being jumped on, set on C. on S i.40 (see K. S. i.318) (for uḍḍita = taṇhāya ullanghita).

Ullapati

Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin i.97; iii.105; Pug 67 (= katheti Pug A 249).

Ullapana

Ullapana (nt.) & ā (f.) [fr. ullapati] calling out, enticing, laying claim to Vin iii.101; Th 2, 357; Miln 127; ThA 243. -- ullapanā = uddhaṇ katvā lapanā Vism 27.

Ullahaka

Ullahaka (adj.) [?] only in acc. nt. ullahakaṇ used adverbially, in cpd. dant° after the manner of rubbing the teeth, by means of grinding the teeth M iii.167. Seems to be a a(/pac legome/non.

Ullāpa

Ullāpa is v. l. for uklāpa (q. v.).

Ullikhana

Ullikhana (nt.) [fr. ud + likh] combing, scratching VvA 349; ThA 267.

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Ullikhita

Ullikhita [pp. of ud + likh] scratched, combed Vin i.254; J ii.92 (aḍḍhullikhitehi kesehi); Ud 22 (id. with upaḍḍh° for aḍḍh°); VvA 197.

Ullingeti

Ullingeti [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

Ullitta

Ullitta [pp. of ud + lip] smeared; only in combn. ullittā- valitta smeared up & down, i. e. smeared all round Vin ii 117; M ii.8; A i.101, 137; iv.231; Th 1, 737.

Ullumpati

Ullumpati [ud + lup, cp. BSk. ullumpati Mahāvīy § 268] to take up, to help (with acc.), to save Vin ii.277; D i.249.

Ullumpana

Ullumpana (nt.) [fr. ullumpati] saving, helping; in phrase °sabhāva -- saṇṭhita of a helping disposition, full of mercy DA i.177; PvA 35. Same as ullopana (q. v.).

Ullulita

Ullulita [pp. of ulloleti] waved, shaken (by the wind); waving J vi.536.

Ulloka

Ulloka [ud + lok°] doubtful in its meaning; occurs at Vin i.48 = ii.209 as ullokā paṭhamaṇ ohāreti, trsl. Vin Texts by "a cloth to remove cobwebs", but better by Andersen, Pāli Reader as "as soon as it is seen"; at Vin ii.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris J.P.T.S. 1885, 31. -- In cpd ulloka -- paduma at J vi.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.

Ullokaka

Ullokaka (adj.) [fr. ulloketi] looking on (to), looking out; in phrase mukh° looking into a person's face; i. e. cheerful, winning; or "of bright face", with a winning smile D i.60; DA i.59, 168; PvA 219 (°ika for °aka).

Ullokita

Ullokita [pp. of ulloketi] looked at, looked on J i.253; DA i 193.

Ulloketi

Ulloketi [ud + lok°, cp. loka, āloka & viloka] to look on to, look for, await J i.232 (ākāsaṇ), 253; ii.221, 434; DA i.153, 168; VvA 316. -- pp. ullokita (q. v.).

Ullopana

Ullopana (nt.) = ullumpana DhA i.309 (T. faulty; see remarks ad locum).

Ullola

Ullola [fr. ud + lul] -- 1. a wave J iii.228; vi.394. - 2. commotion, unrest J iv.306, 476.

Ullolanā

Ullolanā (f.) [fr. ulloleti] wavering, loitering (in expectation of something), greed ThA 243.

Ulloleti

Ulloleti [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. -- pp. ullulita.

Uḷāra

Uḷāra (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, superb, lofty, noble, rich. -- Dhammapāla at VvA 10 -- 11 distinguishes 3 meanings: tīhi atthehi uḷāraṇ; paṇītaṇ (excellent), seṭṭhaṇ (best), mahantaṇ (great) Vin iii.41 (°bhoga); D i.96; M iii.38 (°bhogata); S v.159; Sn 53, 58, 301; Nd2 170; J i.399; v.95; Vv 11; 8426; Pv i.512 (= hita samiddha PvA 30); VvA 18 (°pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. <-> Der. oḷārika (q. v.).

Uḷāratā

Uḷāratā (f.) = uḷaratta Sdhp 254.

Uḷaratta

Uḷaratta (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. an° smallness, insignificance, inferiority VvA 24.

Uḷu

Uḷu [Sk. uḍu, dialectical?] a lunar mansion Miln 178.

Uḷunka

Uḷunka [dial.?] a ladle, a spoon Vin i.286; J i.120, 157; iii.461; Miln 8; DhA i.425; ii.3, 20; iv.75, 123.

Uḷumpa

Uḷumpa [dial.?] a raft, a float Vin i.230; iii 63 (°ṇ ban- dhati); J iv.2; DhA ii.120.

Uviṭṭa

Uviṭṭa [= viṭṭha, pp. of viś, with prefixed u] having entered, come in D ii.274 (v. 1. BK. upa°).

Usabha

Usabha1 [Vedic ṛsabha; Av. aršan male, Gr. a)/rshn, a)/rrhn masculine, to Idg. *eres & *rēs to wet, sprinkle (with semen), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root *ueres in Sk. varṣa rain, Gr. e)/rsh dew; Sk. vṛṣan & vṛṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D i.6 (°yuddha bull -- fight), 9 (°lakkhaṇa signs on a b.), 127; Vin iii.39 (puris° "bull of a man", a very strong man); A i.188; ii.207; iv.41 sq., 376; v.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J i.28 (v.203; °kkhandha broadshouldered), 336; v.99 (bharatūsabha); vi.136; Pug 56; Vism 153 (°camma, in simile); DhA i.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. -- The compn. forms of usabha are āsabha, isabha (in nisabha) & esabha (q. v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

Usabha

Usabha2 (nt.) [= usabha1, in special application (?)] a cer- tain measure of length, consisting of 20 yaṭṭhi (see yaṭṭhi) or 140 cubits J i.64 (eight), 70 (id.); ii.91; iv.17 (one), 142 (eight); DhA i.108 (°mattaṇ).

Usā

Usā (f.) [doubtful] (a certain) food J vi.80.

Usīra

Usīra (m. & nt.) [Sk. uśīra] the fragrant root of *Andropogon Muricatum* (cp. bīraṇa) Vin i.201; ii.130 (°mayā vijanī); S ii.88 (°nāli); A ii.199 (id.); Dh 337; J v.39; Th 1, 402 (°attho).

Usu

Usu (m. & f) Sk. iṣu] an arrow Vin iii.106 (°loma); D i.9; M i.86; iii.133; S i.127; A ii.117; iii.162; J iv.416; vi.79, 248, 454; Miln 331, 339; SnA 466; PvA 155. -- kāra an arrow -- maker, fletcher M ii.105; Dh 80, 145; Th 1, 29; J ii.275; vi.66; DhA i.288.

Usumā

Usumā (f.) [the diaeretic form of Sk. uṣman, of which the direct equivalent is P. usmā (q. v.)] heat J i.31 (= uṇha iii.55), 243; ii.433; Vism 172 (usuma -- vaṭṭi -- sadisa); DA i.186; DhA i.225; ii.20.

Usuyyaka

Usuyyaka (adj.) [fr. usuyyā] envious, jealous Vin ii.190; Sn 318, 325; J ii.192 (v. l. asuyy°); v.114. -- Note. The long vowel form usūyaka occurs in cpd. abbhūyaka (q. v.). Spelling ussuyikā occurs at Vv 3321 (see VvA 147).

Usuyyati & Usūyati

Usuyyati & Usūyati [Sk. asūyati; fr. usuyā envy] to be jealous or envious, to envy (with acc.) Vin i.242; J iii. 27 (ppr. an -- usuyyaṇ); Pv ii.320 (maṇ usūyasi = mayhaṇ issaṇ karosi PvA 87).

Usuyyanā

Usuyyanā (f.) & Usuyyitatta (nt.) are exegetical abstr. formations of usuyyā (q. v.). Dhs 1121; Pug 19.

Usuyyā & Usūyā

Usuyyā & Usūyā (f.) [Sk. asūyā] envy, jealousy, detraction S i.127 (ū); Sn 245 (u); J ii.193 (ū); iii.99 (ū; v. l. ussuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u).

Usmā

Usmā (f.) [see usumā] heat D ii.335, 338; M i.295; S ii. iii.143; iv.215, 294; v.212; Dhs 964; DA i.310. -- In combn. with °kata it appears as usmī°, e. g. at M i 132, 258. -- gata heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J v.209 (= samaṇateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, & see Kern's mistakes at Toev. s. v.).

Ussa

Ussa (adj.) [der. fr. ud = *ud -- s(y)a, in analogy to oma fr. ava; but taken by Kern, Toev. s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A iii.359; Sn 860 (= Nd1 251 with spelling ossa), 954.

Ussakkati

Ussakkati1 [ud + sakkati, see sakkati] to creep out or up to, to rise A iii.241 sq.; Miln 260.

Ussakkati

Ussakkati2 [by -- form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

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Ussankita

Ussankita (adj.) [pp. of ud + śank] = ussankin A iii.128; DhA iii.485 (+ pari°; cp. ā°).

Ussankin

Ussankin (adj.) [fr. ud + śank] distrustful, fearful, anxious Vin ii.192.

Ussankha

Ussankha (adj.) [ud + sankha] with ankles midway (?) in °pāda the 7th of the characteristics of a Mahāpurisa D ii.17; iii.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

Ussajjati

Ussajjati [ud + sṛj, cp. BSk. protsrjati Divy 587] to dis- miss, set free, take off, hurl A iv.191.

Ussaṭa

Ussaṭa [pp. of ud + sarati of sṛ, cp. saṭa for *sūta] run away M ii.65.

Ussada

Ussada [most likely to ud + syad; see ussanna]: this word is beset with difficulties, the phrase satt -- ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt° is taken as *sapta (seven) as well as *sattva (being), ussada as prominence, protuberance, fulness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. utsedha), used in characterisation of the Nirayas, as "projecting, prominent hells", ussadanirayā (but see also below 4) J i.174; iv.3, 422 (pallankaṇ, v. l. caturassaṇ, with four corners); v.266. -- adj. prominent ThA 13 (tej -- ussadehi ariyamaggadhammehi, or as below 4?). -- 2. protuberance, bump, swelling J iv.188; also in phrase sattussada having 7 protuberances, a qualification of the Mahāpurisa D iii.151 (viz. on both hands, feet, shoulders, and on his back). -- 3. rubbing in, anointing, ointment; adj. anointed with (-- °), in candan° J iii.139; iv.60; Th 1, 267; Vv 537; DhA i.28; VvA 237. -- 4. a crowd adj. full of (-- °) in phrase sattussada crowded with (human beings) D i.87 (cp. DA i.245: aneka -- satta -- samākiṇṇa; but in same sense BSk. sapt -- otsada Divy 620, 621); Pv iv.18 (of Niraya = full of beings, expld. by sattehi ussanna uparūpari nicita PvA 221. -- 5. qualification, characteristic, mark, attribute, in catussada "having the four qualifications (of a good village)" J iv.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D i.87 (under 4). As "preponderant quality, characteristic" we find ussada used at Vism 103 (cf. Asl. 267) in combns. lobh°, dos°, moh°, alobh° etc. (quoted from the "Ussadakittana"), and similarly at VvA 19 in Dhammapāla's definition of manussa (lobhṇādihi alobhṇādihi sahitassa manassa ussannatāya manussā), viz. sattā manussa -- jātikā tesu lobhṇṇā <-> ādayo alobhṇṇādayo ca ussādā. -- 6. (metaph.) self -- elevation, arrogance, conceit, haughtiness Vin i.3; Sn 515, 624 (an° = taṇhā -- ussada -- abhāvena SnA 467), 783 (expld. by Nd1 72 under formula sattussada; i. e. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. -- See also ussādana, ussādeti etc.

Ussadaka

Ussadaka (adj.) [fr. *ussada* 4] over -- full, overflowing A iii.231, 234 (°*jāta*, of a kettle, with vv. ll. *ussuraka*° & *ussuka*°).

Ussanna

Ussanna (adj.) [pp. of *ud* + *syad*, cp. *abhisanna*] -- 1. overflowing, heaped up, crowded; extensive, abundant, preponderant, excessive, full of (° --) Vin i.285 (*cīvaraṇ* u. overstocked; ii.270 (*āmisāṇ* too abundant); iii.286; Th 2, 444 (= *upacita* ThA 271); J i.48, 145 °*kusalamūla*); DhA i.26 (id.); (*lobho* etc.) Asl. 267; Miln 223 (id.); J i.336 (*kāla*, fulfilled); iii.418; iv.140; Pv iii.51 (°*puñña*, cp. PvA 197); PvA 71 (°*pabhā* thick glow). Cp. *accussanna*. -- 2. anointed VvA 237. -- 3. spread out, wide DhA ii.67 (*mahāpaṭhavī* u.), 72 (id.).

Ussannatā

Ussannatā (f.) [abstr. fr. *ussanna*] accumulation, fulness, plenty Kvu 467 (where Kvu trsln. p. 275 gives *ussadattā*); VvA 18, 19.

Ussaya

Ussaya in °*vādika* Vin iv.224 is a variant of *usuyya*° "using envious language, quarrelsome". -- Another *ussaya* [fr. *ud* + *śri*, cp. Sk. *ucchrita*, P. *ussita* & *ussāpeti*] meaning "accumulation" is found in cpd. *samussaya* only.

Ussayāpeti

Ussayāpeti see *udassaye*.

Ussarati

Ussarati [*ud* + *sarati* of *sr̥*] to run out, run away J i.434 (imper. *ussaratha*); v.437. -- pp. *ussaṭa* (q. v.). -- Caus. *ussāreti* (q. v.).

Ussava

Ussava [Sk. *utsava*] feast, making merry, holiday Vin iii. 249; J i.475; ii.13, 248; VvA 7, 109 (°*divasa*).

Ussahati

Ussahati [*ud* + *sah*, cp. BSk. *utsaha* Jtm 215; *utsahetavya* Divy 494; *utsahana* Divy 490; *ucchahate* for *utsahate* Av. Ś ii.21] to be able, to be fit for, to dare, venture Vin i.47, 83; ii.208; iii.17; D i.135; S iv.308, 310; Miln 242; VvA 100. -- Caus. *ussāheti* (see pp. *ussāhita*).

Ussāda

Ussāda [fr. *ussādeti*] throwing up on DA i.122.

Ussādana

Ussādāna (nt.) [to ussādeti, cp. ussādita] -- 1. overflowing, piling up, abundance M iii.230 (opp. apasādāna). -- 2. (probably confused with ussāraṇa) tumult, uproar, confusion A iii.91, 92 (v. l. ussāraṇa) = Pug 66 (= hatthiassarathādīnaṇ cDeva balakāyassa ca uccāsadda -- mahāsaddo Pug A 249).

Ussādita

Ussādita [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See ussāpita & ussārita under ussāpeti & ussāreti. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. sṛ, syad, śri, sad, chad. (See ussada, ucchādāna, ussādeti, ussāpeti, ussāreti)].

Ussādiyati

Ussādiyati [Pass. med. of ussādeti, cp. ussada 4] to be in abundance, to be over Vin ii.167.

Ussādeti

Ussādeti [denom. fr. ussada 1] -- 1. to dismiss D iii.128 [for ussāreti1] -- 2. to raise, cause to rise up on, haul up, pile up M i.135; iii.230; A iv.198, 201; Miln 187, 250. -- Pass. ussādiyati (q. v.). -- pp. ussādita (q. v.).

Ussāpana

Ussāpana (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A iv.41; Nd2 503 (dhamma -- dhajassa).

Ussāpita

Ussāpita [pp. of ussāpeti, cp. ussādita] lifted, raised, un- furled Miln 328 (dhamma -- dhaja); J ii.219.

Ussāpeti

Ussāpeti [Caus. of ud + śri, cp. BSk. ucchrāpayati Av. S i.384, 386, 387; ii.2] to lift up, erect, raise, exalt Vin ii.195; A iv.43; J ii.219; iv.16; v.95 (chattaṇ); PvA 75 (id.); Miln 21; DhA i.3; iii 118 (kaṭṭhāni). -- pp. ussāpita & ussita (q. v.). See also usseti.

Ussāraṇa

Ussāraṇa (nt.) [fr. ussāreti] procession, going or running about, tumult DhA ii.7 (so read for ossāraṇā). Cp. ussādāna.

Ussārita

Ussārita [pp. of ussāreti2] lifted out or up Vism 63 (samudda- vīcīhi thale ussārita; v. l. ussādita).

Ussāreti

Ussāreti1 [Caus. of ussarati] to cause to move back, to cause to go away or to recede Vin i.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; ii.237 (here the reading ussādeti may be preferred); J i.419; iv.349; v.347. -- Caus. II. ussārāpeti J ii.290.

Ussāreti

Ussāreti2 [= ussādeti] to cause to raise aloft (of a flag), to lift J v.319 (= ussāpeti). -- pp. ussārita.

Ussāva

Ussāva1 [either = Sk. avaśyāya, or to ud + sru] hoar- frost, dew D ii.19; J iv.120; v.417; °bindu a dew drop A iv.137; Pv iv.15; SnA 458; in comparisons: Vism 231, 633.

Ussāva

Ussāva2 [fr. ud + sru] outflow, taint, stain (cp. āsava) DhA iv.165 (taṇhā°; v. l. ussada, to ussada 6).

Ussāvana

Ussāvana (nt.) [= ussāpana] proclamation (of a building

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as legal store house); in °antika within the proclaimed limit Vin i.239.

Ussāsa

Ussāsa see nirussāsa.

Ussāha

Ussāha [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, good -- will M ii.174; S v.440; A i. 147; ii.93, 195; iii.75, 307; iv.320; v.93 sq.; Miln 323, 329 (dhiti +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA iii.394; PvA 31, 106, 166; VvA 32, 48. -- In exegetical literature often combd. with the quāsi synonym ussoḷhi e. g. at Nd2 s. v.; Dhs 13, 22, 289, 571.

Ussāhana

Ussāhana (f.) [fr. ussahati cp. BSk. utsahana Divy 490] = ussāha Nett 8.

Ussāhita

Ussāhita [pp. of ussāheti, Caus. of ussahati] determined, incited, encouraged, urged J i.329; VvA 109; PvA 201. Cp. sam°.

Ussiñcati

Ussiñcati [ud + sic] to bale out, exhaust J i.450, ii.70; iv.16; Miln 261.

Ussiñcana

Ussiñcana (nt.) [fr. ussiñcati] drying, baling out, raising water, exhausting J i.417.

Ussita

Ussita [Sk. ucchrita, pp. of ud + sri, see ussāpeti] erected, high S v.228; Th 1, 424 (pannaddhaja); J v.386; Vv 8415; VvA 339. Cp. sam°.

Ussīsaka

Ussīsaka (nt.) [ud + sīsa + ka] the head of a bed, a pillow for the head J i.266; ii.410, 443; iv.154; v.99; vi.32, 37, 56; DhA i.184 (°passe, opp. pāda -- passe).

Ussuka

Ussuka (adj.) [Sk. utsuka, also BSk. e. g. Jtm 3168] -- 1. endeavouring, zealous, eager, active S i.15 (an° inactive); A iv.266; Sn 298. -- 2. greedy, longing for Dh 199 (an°).

Ussukita

Ussukita (adj.) = ussukin; only neg. an° free from greed VvA 74.

Ussukin

Ussukin (adj.) [fr. ussuka] greedy, longing; only neg. an° Pug 23.

Ussukka

Ussukka (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 and autsukya Av. Ś i.85] zeal, energy, endeavour, hard work, eagerness Vin i.50; S iv.288, 291, 302; Nd2 s. v. Nett 29; VvA 147; PvA 5, 135; Vism 90 (āpajjati); 644 (°ppahānaṃ). -- Cp. appossukka.

Ussukkatā

Ussukkatā (f.) = ussukka A y.195.

Ussukkati

Ussukkati [denom. fr. ussukka] to endeavour D i.230. - Caus. II. ussukkāpeti to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also ussakkati .

Ussuta

Ussuta (adj.) [pp. of ud + sru, cp. avassuta] defiled, lust-ful (cp. āsava), only neg. an° free from defilement Dh 400.

Ussuyā, Ussuyaka

Ussuyā, Ussuyaka, uss.

Ussussati

Ussussati [ud + sussati of śuṣ] to dry up (intrs.) S i.126; iii.149 (mahāsamuddo u.); Sn 985; J vi.195.

Ussūra

Ussūra (adj) [ut + sūra] "sun -- out", the sun being out; i. e. after sunrise or after noon, adverbially in °bhatta eating after mid -- day, unpunctual meals A iii.260, and °seyyā sleep after sunrise, sleeping late D iii.184; DhA ii.227. Besides as loc. adv. ussūre the sun having been up (for a long time), i. e. at evening Vin i 293; iv.77; J ii.286, also in ati -- ussūre too long after sunrise VvA 65; DhA iii.305.

Usseti

Usseti [ud + śri] to erect, raise, stand up J iv 302; aor. ussesi J vi.203. -- Caus. ussāpeti; pp. ussita & ussāpita (q. v.).

Usseneti

Usseneti [denom. fr. ussena = ussayana, ud + śri (?)] to draw on to oneself, to be friendly S iii.89 (v. l. ussi°); A ii.214 sq. (opp. paṭisseneti); Ps ii.167 (ussi°); Kvu i. 93 (reading ussineti + visineti). See also paṭiseneti.

Usselḥeti

Usselḥeti (?) Vin ii.10 (for ussoḥh°?); cp. ussoḥhikāya.

Ussota

Ussota (adj.) [ud + sota] nt. ussotaṇ as adv. "up -- stream" Miln 117.

Ussolḥi

Ussolḥi (f.) [a by -- form of ussāha fr. ud + sah, pp. *soḍha dialectical] exertion M i.103; S ii.132; v.440; A. ii. 93, 195; iii.307; iv.320; v.93 sq. Often combd. with ussāha (q. v.).

Ussolḥikā

Ussolḥikā (f.) [adj. of ussolḥi] belonging to exertion, only in instr. as adv. ussolḥikāya "in the way of exertion", i. e. ardently, keenly, eagerly S i.170 (naccati).

Uhunkara

Uhunkara [onomat. uhu + kara, see under ulūka] an owl (lit. "uhu" -- maker) J vi.538 (= ulūka C.).

Ū. Ūkā

Ūkā (f.) [Sk. yūkā, prob. dialectical] a louse J i.453; ii. 324; iii.393; v.298; Miln 11; Vism 445; DhsA 307, 319; DhA iii.342; VvA 86. is also used as linear measure (cp. Sk. yūkālikṣaṇ) VbhA 343 (where 7 likkhā are said to equal 1 ūkā).

Ūtagītaṇ

Ūtagītaṇ at J i.290 in phrase "jimaṇ ūtagītaṇ gāyanto" read "imaṇ jūtagītaṇ g."

Ūna

Ūna (adj.) [Vedic ūna; cp. Av. ūna, Gr. eu_nis, Lat. vāpus, Goth. wans, Ags. won = E. want] wanting, deficient, less M ii.73; J v.330; DhA i.77; DhA iv.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with eka (as ekūna one less, e. g. ekūna -- aṭṭhasataṇ (799) J i.57; ekūna -- pañcasate KhA 91, ekūna -- vīsati (19) Vism 287; ekenūnesu pañcasu attabhāvasatesu (499) J i.167; also with eka in instr. as eken'ūnapañcasatāni (deficient by one) Vin ii.285; KhA 91; sometimes without eka, e. g. ūnapañcasatāni (499) Vin iii.284; ūnavīsati (19) Vin iv.130, 148. With "two" less: dvīhi ūnaṇ saḥassaṇ (998) J i.255. -- anūna not deficient, complete PvA 285 (= paripuṇṇa). -- udara (ūnudara, ūnūdara, ūnodara) an empty stomach, adj. of empty stomach; °udara J ii.293; vi.295; °ūdara J vi.258; Miln 406; odara Sn 707; DhA i.170. -- bhāva depletion, deficiency SnA 463 (v. l. hānabhāva).

Ūnaka

Ūnaka (adj.) [ūna + ka] deficient, wanting, lacking Vin iii.81, 254; iv.263; Sn 721; Miln 310, 311, (°satta -- vassika one who is not yet 7 years old), 414; DhA i.79.

Ūnatta

Ūnatta (nt.) [abstr. fr. ūna] depletion, deficiency Vin ii. 239; J v.450.

Ūpāya

Ūpāya at DhA ii.93 stands for upāya.

Ūpiya

Ūpiya see upiya & opiya.

Ūmika

Ūmika [f. ūmi] wave Miln 197 (°vanka waterfall, cataract).

Ūmī & Ūmi

Ūmī & Ūmi (f.) [Sk. ūrmi, fr. Idg. *u₁el (see nibbāna i.2); cp. Gr. e)lu/w io wind, e(/lic wound; Lat. volvo to roll; Ags. wylm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, valli, vṛṇoti. See details in Walde, Lat. Wtb. under volvo] a wave M i.460 (°bhaya); S iv.157; v.123

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(°jāta); A iii.232 sq. (id.); Sn 920; J ii.216; iii.262; iv.141; Miln 260 (°jāta). -- Note. A parallel form of ūmī is ummī.

Ūru

Ūru [Vedic ūru; cp. Lat. vārus bow -- legged, of Idg. *u₁ā, to which also Ohg. wado = Ger. wade calf of leg] the thigh Sn 610; Vin ii.105 (in contrast with bāha); iii. 106; J i.277; ii.275, 443; iii.82; v.89, 155; Nd2 659 (so read for uru); Vv 6413; DA i.135 = Vin ii.190. -- aṭṭhi(ka) the thigh bone M i.58; iii.92; J i.428 (ūraṭṭhika); KhA 49, 50 (ūraṭṭhi). -- (k)khambha stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M i.237; J v.23.

Ūsa

Ūsa [Sk. ūṣa] salt -- ground; saline substance, always combd. with khāra S iii 131 (°gandha); A i.209.

Ūsara

Ūsara (adj.) [Sk. ūṣara, fr. ūṣa] saline S iv.315; A iv.237; DhsA 243. -- nt. °ṇ a spot with saline soil PvA 139 (gloss for ujjangala).

Ūha

Ūha see vy°, sam°.

Ūhacca

Ūhacca1 (indecl.) [ger. of ūharati, ud + hṛ (or ava + hṛ, cp. ohacca & oharati) for uddharati 1 & 2] -- 1. lifting up, raising or rising J iii.206. -- 2. pulling out, taking away, removing D ii.254 (cp. DhA ii.181); S i.27 (v. l. for ohacca); Sn 1119 (= uddharitvā uppāṭayitvā Nd2 171).

Ūhacca

Ūhacca2 (indecl.) [ger. of ūhanati2 = ūhadati] soiling by defecation, defecating J ii.71 (= vaccaṇ katvā C.).

Ūhaññati

Ūhaññati [Pass. of ūhanati1] to be soiled; to be disturbed aor. ūhaññi Vin i.48; M i.116; aor. also ūhani M i.243.

Ūhata

Ūhata1 [pp. of ud + hṛ or dhṛ thus for uddhaṭa as well as uddhata] -- 1. lifted, risen, raised Vin iii.70; J v.403. <-> 2. taken out, pulled out, destroyed Th 1, 223 = Nd2 974; Th 1, 514; Dh 338 (= ucchinna DhA iv.48). -- 3. soiled with excrements Vin ii.222.

Ūhata

Ūhata2 [pp. of ūhanati1] disturbed M i.116.

Ūhadati

Ūhadati [for ūhanati2 (?) or formed secondarily fr. ūhacca or ohacca?] to defecate J ii.355; DhA ii.181 (so read with v. l. for T. ūhadayati).

Ūhana

Ūhana (nt.) [fr. ūhanati?] reasoning, consideration, examination Miln 32 ("comprehension" trsl.; as characteristic of manasikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as characteristic of vitakka).

Ūhanati

Ūhanati1 [ud + han] to disturb, shake up, defile, soil M i.243; J ii.73. -- Pass. aor. ūhani: see ūhaññati. -- pp. ūhata2 (q. v.). Cp. sam°.

Ūhanati

Ūhanati2 [either ud + han or ava + han, cp. ohanati] 1. to cut off, discharge, emit, defecate Vin i.78; iii.227. <-> 2. [prob. for ūharati, cp. ūhacca1] to lift up, to take away M i.117 (opp. odahati). Cp. ohana in bimb ohana. <-> ger. ūhacca2 (q. v.).

Ūharati

Ūharati [for uddharati] only in forms of ger. ūhacca1 and pp. ūhata1 (q. v.).

Ūhasati

Ūhasati [either ud or ava + has, cp. avahasati] to laugh at, deride, mock A iii.91; J v.452 (+ pahasati); Pug 67 (= avahasati Pug A 249).

Ūhasana

Ūhasana (nt.) [fr. ūhasati] laughing, mocking Miln 127.

Ūhā

Ūhā (f.) [etym.?] life, only in cpd. āyūha lifetime PvA 136, 162 (°pariyosāna). -- As N. of a river at Miln 70. <-> Cp. BSk. ūhā in ūhāpoha Av. S i.209, 235.

E. Eka

Eka (adj. -- num.) [Vedic eka, i. e. e -- ka to Idg. *oi as in Av. aēva, Gr. oi)_os one, alone; and also with diff. suffix in Lat. ū -- nus, cp. Gr. oi)no/s (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is eke (e. g. Sn 43, 294, 780 etc.) -- 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nānā various, many (q. v.). Very frequent by itself as well as with other numerals, ekangula one thumb Mhvs 29, 11; DhA iii. 127; ekapasse in one quarter DhA ii.52; ekamaccha a single fish J i.222. In enumeration: eka dve pañca dasa DhA i.24. With other numerals: eka -- tiṇsa (31) D ii.2; °saṭṭhi (61) Vin i.20; °navuti (91) DhA i.97; °sata (101) DhA ii.14. Cp. use of "one less" in ekūna (see under cpds. & ūna). -- 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A iii.67 (ek -- uddesa); J i.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd2 172a), ekaṇ ekaṇ one by one S i 104 (devo ekaṇ ekaṇ phusāyati rains drop by drop), cp. ekameka. -- 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmiṇ samaye once upon a time J i.306; ekena upāyena by some means J iii.393; ekaṇ kulaṇ gantuṇ to a certain clan (corresp. with asuka) DhA i.45; ekadivasan one day J i.58; iii.26; PvA 67. Cp. Sn 1069 (see Nd2 172b). -- All these three categories are found represented in freq. cpds., of which the foll. are but a small selection. -- akkhi see °pokkhara. -- agga calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekāgra Jtm 3170] S iv.125; A i.70, 266; ii.14, 29; iii.175 (°citta), 391; Sn 341; J i.88; Nett 28, cp. Miln 139. -- aggatā concentration; capacity to individualise; contemplation, tranquillity of mind (see on term Cpd. 16, 1785, 237, 240) S v.21, 197, 269 (cittassa); A i.36; iv.40; Dhs 11 (cittassa); Vism 84. -- anga a part, division, something belonging to J iii.308; Ud 69. -- angaṇa one (clear) space J ii.357. -- āgārika a thief, robber D i.52, 166; A i.154, 295; ii.206; iii.129; Nd1 416; Nd2 304 iii.a. DA i.159 (= ekam eva gharan parivāretvā vilumpanan DA i.159). -- āyana leading to one goal, direct way or "leading to the goal as the one & only way (magga) M i.63; S v.167, 185. -- ārakkha having one protector or guardian D iii.269; A v.29 sq. -- ālopika = ekāgārika D i.166; A i.295; ii.206. -- āsana sitting or living alone M i.437; Sn 718; Dh 305; J v.397; Miln 342; Vism 60 (expld. with reference to eating, viz. ekāsane bhojanan ekāsanan, perhaps comparing āsana with asana2. The foll. °āsanika is ibid. expld. as "taṇ sīlam assā ti ekāsāniko"). -- āsanika one who keeps to himself Miln 20, 216; Vism 69. -- āha one day M i.88; usually in cpd. ekāhadvīhan one or two days J i.255; DhA i.391. -- āhika of or for one day D i.166. --

uttarika(-- nikāya) is another title for Anguttarika -- nikāya Miln 392. -- ūna one less, minus one, usually as 1st part of a numeral cpd., like °vīsati (20 -- 1 = 19) DhA i.4; °paññāsa (49) J iii.220; °saṭṭhi (59) DhA iii.412; °pañcasatā (499) DhA ii.204. See ūna. -- eka one by one, each, severally, one to each D ii.18 (°loma); iii.144 (id.), 157; J i.222; DhA i.101 (ekekassa no ekekaṇ māsāṇ one month for each of us); ii.114; VvA 256; PvA 42, 43. -- ghana compact, solid, hard Dh 81. -- cara wandering or living alone, solitary S i.16; Sn 166, 451; Dh 37. -- cariyā walking alone, solitude Dh 61; Sn 820. -- cārin = °cara Miln 105. -- cittakkhaṇika of the duration of one thought Vism 138. -- cintin "thinking one thing (only)", simple Miln 92. -- thūpa (all) in one heap, mixed up, together J v.17 (= sūkarapotakā viya C.). -- doṇikā(-- nāvā) a trough -- shaped canoe with an outrigger J vi.305. -- paṭalika having a single sole (of sandals, upāhanā) Vism 125. -- paṭṭa single cloth (cp. dupaṭṭa) Vism 109. -- padika(-- magga) a small (lit. for one foot) foot -- path J i.315; v.491. -- pala one carat worth

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(see pala) Vism 339. -- passayika is to be read ekapassayika (see under apa°). -- pahārena all at once Vism 418; DhsA 333. -- piṭaka knowing one Piṭaka Vism 62. -- puttika having only one son KhA 237. -- purisika (itthi) (a woman) true to one man J i.290. -- pokkhara a sort of drum J vi.21, 580 (C. explns. by ek -- akkhi -- bherī). -- bījīn having only one (more) seed, i. e. destined to be reborn only once S v.205; A i.233; iv.380; Nett 189. -- bhattika having one meal a day A i.212; iii.216; J i.91. -- bhattakinī a woman true to one husband J iii.63. -- rajja sole sovereignty Dh 178; PvA 74. -- rājā universal king J i.47 (of the Sun). -- vāciya a single remark or objection J ii.353. -- vāraṇ once J i.292; °vārena id. DhA i.10. -- sadisa fully alike or resembling, identical J i.291. -- sama equal J vi.261. -- sāṭa & sāṭaka having a single vestment, a "one -- rober" S i.78 (°ka); Ud 65.

Ekaṇsa

Ekaṇsa1 (adj.) [eka + aṇsa1] belonging to one shoulder, on or with one shoulder; only in phrase ekaṇsaṇ uttarāsaṇaṇ karoti to arrange the upper robe over one shoulder (the left) Vin i.46; ii.188 & passim.

Ekaṇsa

Ekaṇsa2 [eka + aṇsa1 or better aṇsa2] "one part or point", i. e. one -- pointedness, definiteness; affirmation, certainty, absoluteness D i.153; A ii.46; Sn 427, 1027; J iii.224 (ekaṇsatthe nipāto for "nūna"); SnA 414 (°vacana for "taggha"). -- Opp. an° Miln 225. -- instr. ekaṇsena as adv. for certain, absolutely, definitely, inevitably D i.122, 161, 162; M i.393; S iv.326; A v.190; J i.150; iii. 224; PvA 11.

Ekaṇsika

Ekaṇsika (adj.) [fr. ekaṇsa2] certain D i.189, 191; an° uncertain, indefinite D i.191.

Ekaṇsikatā

Ekaṇsikatā (f.) [abstr. fr. ekaṇsika] as neg. an° indefiniteness Miln 93.

Ekaka

Ekaka (adj.) [eka + ka] single, alone, solitary Vin ii.212; J i.255; ii.234; iv.2. -- f. ekikā Vin iv.229; J i.307; iii.139.

Ekacca

Ekacca (adj.) [der. fr. eka with suffix *tya, implying likeness or comparison, lit. "one -- like", cp. E. one -- like = one -- ly = only] one, certain, definite D i.162, A i.8; often in pl. ekacce some, a few D i.118; A v.194; Th 2, 216; J ii. 129; iii.126. See also app° under api.

Ekaccika

Ekaccika (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J v.216 (°vasana = eka -- paṭṭa -- nivattha).

Ekacciya

Ekacciya (adj.) = ekacca S i.199; J iv.259; acc. as adv. °ṇ once, single Vin i.289 (cp. Vin Texts ii.212).

Ekajjhaṇ

Ekajjhaṇ (adv.) [fr. eka, cp. literary Sk. aikadhyāṇ, but BSk. ekadhyāṇ M Vastu i.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

Ekato

Ekato (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] -- 1. on the one side (opp. on the other) J iii.51; iv.141. <-> 2. together J ii.415; iii.57 (vasanto), 52 (sannipatanti), 391; iv.390; DhA i.18. ekato karoti to put together, to collect VvA 3. ekato hutvā "coming to one", agreeing DhA i.102, cp. ekato ahesuṇ J i.201.

Ekatta

Ekatta (nt.) [abstr. fr. eka] -- 1. unity D i.31. -- 2. lone- liness, solitude, separation Sn 718; Th 1, 49; Miln 162; J vi.64; VvA 202 (= ekībhāva).

Ekattatā

Ekattatā (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq, 107 sq.

Ekadatthu

Ekadatthu (adv.) [eka -- d -- atthu, cp. aññadatthu] once, defi- nitely, specially J iii.105 (= ekaṇsena C.).

Ekadā

Ekadā (adv.) [fr. eka] once, at the same time, at one time, once upon a time S i.162; Sn 198; DhA ii.41; Miln 213.

Ekanta

Ekanta (adj.) [Sk. ekānta] one -- sided, on one end, with one top, topmost (° --) usually in function of an adv. as ° -- , meaning "absolutely, extremely, extraordinary, quite" etc. <-> 1. (lit.) at one end, only in °lomin a woollen coverlet with a fringe at one end D i.7 (= ekato dasaṇ uṇṇāmayṇ attharaṇaṇ keci ekato uggata -- pupphan ti vadanti DA i.87); Vin i.192; ii.163, 169; A i.181. -- 2. (fig.) extremely, very much, in freq. combns; e. g. °kāḷaka A iii.406; iv. 11; °gata S v.225; A iii.326; °dukkha M i.74; S ii.173; iii.70 (+ sukha); A v.289; °dussīlya DhA iii.153; °nibbida A iii.83; iv.143; °paripuṇṇa S ii.219; v.204; °manāpa S iv.238; °sukha A ii.231; iii.409; °sukhin DA i.119 etc.

Ekantarika

Ekantarika (adj.) [eka + antarika] with one in between, alternate J iv.195, °bhāvena (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

Ekamantaṇ

Ekamantaṇ (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamante M Vastu i.35] on one side, apart, aside Vin i.47, 94 = ii.272; D i.106; Sn p. 13 (expld. at SnA 140 as follows: bhāvana -- puṇsaka -- niddeso, ekokaśaṇ ekapassan ti vuttaṇ hoti, bhummatthe vā upayogavacanaṇ); Sn 580, 1009, 1017; J i.291; ii.102, 111; SnA 314, 456. <-> Also in loc. ekamante on one side DhA i.40.

Ekameka

Ekameka (adj.) [eka -- m -- eka, cp. BSk. ekameka M Vastu iii.358] one by one, each A v.173; Vv 782.

Ekavidha

Ekavidha (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. ekavidhā singly, simply Vism 528.

Ekaso

Ekaso (adv.) [Sk. ekaśaḥ] singly, one by one J iii.224 (an°).

Ekākiya

Ekākiya (adj.) alone, solitary Th 1, 541; Miln 398.

Ekādasa

Ekādasa (num.) [Sk. ekādaśa] eleven Vin i.19. -- num. ord. ekādasama the eleventh Sn 111, 113.

Ekānika

Ekānika (adj) = ekākiya; instr. ekānikena as adv. "by oneself" Miln 402.

Ekikā

Ekikā see ekaka.

Ekībhāva

Ekībhāva [eka + bhāva, with ī for a in compn. with bhū] being alone, loneliness, solitude D iii 245; M ii.250; A iii.289; v.89, 164; Vism 34; SnA 92, 93; DhA ii.103; VvA 202; DA i.253, 309.

Ekodi

Ekodi (adj.) [most likely eka + odi for odhi, see avadhi2 & cp. avadahati, avadahana, lit. of one attention, limited to one point. Thus also suggested by Morris J.P.T.S. 1885, 32 sq. The word was Sanskritised into ekotī, e. g. at M Vastu iii.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A iii.354; Nd1 478. Usually in compn. with kṛ & bhū (which points however to a form ekoda° with the regular change of a to i

in connection with these roots!), as ekodi -- karoti to concentrate M i.116; S iv. 263; °bhavati to become settled S iv.196; v.144; °bhūta concentrated Sn 975; °bhāva concentration, fixing one's mind on one point D i.37; iii.78, 131; A i.254; iii.24; Vism 156 (expld. as eko udeti); Dhs 161 (cp. Dhs trsln. 46); DhsA 169; Nett 89.

Ejā

Ejā (f.) [to iñj, q. v. and see ānejja. There is also a Sk. root ej to stir, move] motion, turbulence, distraction, seduction, craving S iv.64; Sn 791; It 91; Nd1 91, 353; Dhs 1059 (cp. Dhs trslu. 277); VvA 232. -- aneja (adj.) unmoved, undisturbed, calm, passionless S i.27, 141, 159; iii.83; iv.64; A ii.15; Nd1 353; VvA 107.

Et̐tha

Et̐tha [pp. of ā + iṣ] see pariy°; do. °et̐thi.

Et̐thi

Et̐thi (f.) [fr. et̐tha, ā + iṣ, cp. Sk. eṣṭi] desire, wish, in combn. with gavet̐thi pariyet̐thi etc. Vbh 353 = Vism 23, 29 etc.

Eṇi

Eṇi (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.: °jangha "limbed like the antelope" (one of the physical characteristics of the Superman) D ii.17; iii.143, 156; M ii.136; S i.16; Sn 165; °miga the eṇi deer J v.416; SnA 207, 217.

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Eṇeyya

Eṇeyya D iii.157; J vi.537 sq., & Eṇeyyaka A i.48; ii. 122; J v.155 Nd2 604 = eṇi.

Etad

Etad (pron. adj.) [Vedic etad, of pron. base *e; see Walde, Lat. Wtb. under equidem] demonstr. pron. "this", with on the whole the same meaning and function as tad, only more definite and emphatic. Declined like tad. Cases: nt. sg. etad (poetical -- archaic form) A ii.17; Sn 274, 430, 822, 1087; J i.61, 279; & etaṇ (the usual form) Sn 51, 207, 1036, 1115; J ii.159; pl. etāni Sn 52; J ii.159. -- m. sg. esa Sn 81, 416, 1052; J i.279; ii. 159; Miln 18; DhA i.18; & eso Sn 61, 312, 393; J vi. 336; pl. ete Sn 188, 760; J i.223. -- f. sg. eṣā Sn 80, 451; J i.307; pl. etā Sn 297, 897; J ii.129. -- Oblique cases: gen. dat. etassa J ii.159; f. etissā J iii.280; instr. etena Sn 655; J i.222; pl. loc. etesu Sn 248, 339, 1055; f. etāsu Sn 607. Other cases regular & frequent.

Etarahi

Etarahi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D i.29, 151, 179, 200; ii.3; J i.215 (opp. tadā); iii.82; vi.364 (instead of paccuppanna).

Etādisa

Etādisa (adj.) [etad + disa, of dṛś, cp. Sk. etādrśa] such, such like, of this kind D ii.157; Sn 588, 681, 836; Pv i. 94; iv.186 (= edisa yathā -- vutta -- rūpa PvA 243); PvA ii.71.

Eti

Eti [P. eti represents Sk. eti as well as ā -- eti, i. e. to go and to come (here); with Sk. eti cp. Av. aeiti, Gr. ei_si, Lat. eo, it; Goth. iddja went, Obulg. iti, Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J vi.365 (return); ppr. ento J iii.433 (acc. suriyaṇ atthaṇ entaṇ the setting sun); imper. 2nd sg. ehi only in meaning "come" (see separately), 3rd etu D i.60; 2nd pl. etha D i.211; Sn 997; J ii.129; DhA i.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). -- fut. essati J vi.190, 365, & ehi J ii.153; 2nd sg. ehisi Dh 236, 369. -- pp. ita (q. v.).

Etta

Etta (adv.) [= Sk. atra, see also ettha] there, here Pv i.56 (sic; cp. KhA 254 note).

Ettaka

Ettaka (adj.) [etta + ka, contrasting -- comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D i.117 (opp. aparimāṇa), 124; A iv.114; Nd2 304iii. (ettakena na tussati is not satisfied with this much); Vv 7912 (cp. VvA 307); Miln 10, 18 (alaṇ ettakena enough of this much); DhA i.90 (enough, this much), 93, 399 (pl. ettakā); ii.54 (only one), 174 sq.; VvA 233 (a little), 323. -- ettakaṇ kālaṇ a short time (but see also under 2) J i.34; DhA ii.20. -- (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A iii.337; J i.207 (pl. ettakā), 375 (nt. ettakaṇ); iii.80 (id.), 94 (°ṇ dhanāṇ such great wealth); Miln 37 (pl.); DhA i.392, 396 (pl. f. ettikā), 397, 398; ii.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanāṇ). -- ettakaṇ kālaṇ for some time, such a long time (see also above, under 1) DhA ii.62, 81; iii.318; VvA 330.

Ettato

Ettato (adv.) [with double suffix for *atra -- taḥ] from here, therefore S i.185.

Ettāvatā

Ettāvatā (adv.) [fr. etta = ettaka, cp. kittāvatā: kittaka] so far, to that extent, even by this much D i.205, 207; S ii.17; Sn 478; Vv 556 (cp. VvA 248); Pv iv.167; Miln 14; DA i.80; SnA 4; PvA 243.

Etto

Etto (adv.) [in analogy to ito fr. *et°, as ito fr. *it°] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, 875; J i.223 (opp. ito), v.498; Pv i.11; ii.104; DhA ii.80 (ito vā etto vā here & there); PvA 103.

Ettha

Ettha (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this matter" D ii.12; S v.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.

Edisa

Edisa (adj.) [Sk. īdṛśa] such like, such Vv 373; PvA 69, 243.

Edisaka

Edisaka = edisa Sn 313.

Edha

Edha [Sk. edhaḥ, cp. idhma, inddhe; Gr. ai)_qos, a)i/qw, Lat. aedes, Ohg. eit, Ags. ād funeral pile, etc. See idhuma & iṭṭhaka] fuel, fire etc. Only in adj. neg. an° without fuel J iv.26.

Edhati

Edhati [edh, cp. iddhati] to prosper, succeed in, increase S i.217 (sukhaṇ); Sn 298; Dh 193; J i.223; iii.151. <-> sukh°edhita at Vin iii.13 is better read as sukhe ṭhita, as at J vi.219.

Ena

Ena (pron.) [fr. pron. base *ē, cp. e -- ka; to this cp. in form & meaning Lat. ūnus, Gr. oi)no/s, Ohg. ein, Oir. oin] only used in acc. enaṇ (taṇ enaṇ) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J iii.395; Nd2 304iii.b. See also naṇ.

Eraka

Eraka1 (adj.) [fr. ereti] driving away, moving J iv.20 (°vāta); °vattika a certain kind of torture M i.87 = A i.47 = ii.122 = Nd2 604 = Miln 197.

Eraka

Eraka2 (nt.) [fr. ereti] Typha -- grass J iv.88. As eragu(?) a kind of grass used for making coverlets Vin i.196 (eraka Bdgh. on D i.166).

Eraṇḍa

Eraṇḍa [dial.?] the castor oil plant Nd2 680ii.; J ii.440. Cp. elañḍa.

Erāvaṇa

Erāvaṇa N. of Indra's elephant Sn 379; Vv 4413; VvA 15.

Erita

Erita [pp. of ereti] moved, shaken, driven J iv.424; Vv 394, 424; Th 1, 104, Pv ii.123; Vism 172 (+ samerita), 342 (vāt° moved by the wind). Cp. īrita.

Ereti

Ereti [=īreti (q. v.) Caus. of īr, Sk. īrayati] to move, set into motion, raise (one's voice) M i.21; Sn 350 (eraya imper.); Th 1, 209 (eraye); J iv.478. -- pp. erita (q.v.).

Ela

Ela (nt.) [?] salt(?) or water(?) in elambiya (= el°ambu -- ja) born in (salt) water Sn 845 (= ela -- saññaaka ambumhi jāta); Nd1 202 (elaṇ vuccati udakaṇ).

Elanḍa

Elanḍa = eraṇḍa (?) M i.124.

Elambaraka

Elambaraka [?] N. of a creeping vine J vi.536.

Elāluka (Eḷāluka)

Elāluka (Eḷāluka) (nt.) [etym.?] a kind of cucumber(?) Vv 3329; J i.205; v.37; DhA i.278.

Eḷa

Eḷa (nt.) [Sk. enas] in eḷamūga deaf & dumb A ii.252; iii.436; iv.226; Miln 20, 251 (cp. Miln trsl. ii.71). A rather strange use and expln. of eḷamūga (with ref. to a snake "spitting") we find at J iii.347, where it is expld. as "eḷa -- paggharantena mukhena eḷamūgaṇ" i. e. called eḷamūga because of the saliva (foam?) dripping from its mouth, v. l. elamukha. -- Cp. neḷa & aneḷa.

Eḷaka

Eḷaka1 [?] a threshold (see Morris, J.P.T.S. 1887, 146) Vin ii.149 (°pādaka -- pītha, why not "having feet resembling those of a ram"? Cp. Vin Texts iii.165 "a chair raised on a pedestal"); D i.166; A i.295; ii.206. The word & its meaning seems uncertain.

Eḷaka

Eḷaka2 [Sk. eḍaka] a ram, a wild goat Sn 309; Vism 500 (in simile); J i.166; Pug A 233 (= urabbha). -- f. eḷakā S ii.228, eḷakī Th 2, 438, eḷikī J iii.481.

Eḷagala

Eḷagala see aneḷa.

Eḷagalā

Eḷagalā (f.) [dial.?] the plant Cassia Tora (cp. Sk. eḍagaja the ringworm -- shrub, Cassia Alata, after Halāyudha), J iii. 222 (= kambojī C.).

Eḷagga

Eḷagga in kāmāmis° at PvA 107 is to be read kāmā- mise lagga°.

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Eva

Eva (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & combns. -- 1. eva J i.61 (ajj°eva this veryday), 278 (tath°eva likewise); ii.113 (ahaṇ e. just I), 154 (ekam e. just one), 160 (attano e. his very own). -- 2. eva often appears with prothetic (sandhi --)y as yeva, most frequently after i and e, but also after the other vowels and ṇ, cp. J i.293, 307; ii.110, 128, 129, 159; iv.3; vi.363. -- 3. After ṇ eva also

takes the form of ñeva, mostly with assimilation of ṇ to ñ, viz. tañ ñeva J i.223; tasmiñ ñeva J i.139; ahañ ñeva Miln 40. -- 4. After long vowels eva is often shortened to va (q. v.). -- rūpa (1) such, like that Sn 279, 280; It 108; J ii. 352, etc. -- (2) of such form, beauty or virtue J i.294; iii.128, etc.

Evaṇ

Evaṇ (adv.) [Vedic evaṇ] so, thus, in this way, either re- ferring to what precedes or what follows, e. g. (1) thus (as mentioned, expld. at Vism 528 as "niddiṭṭha -- nayanidassana") D i.193 (evaṇ sante this being being so), 195 (id.); Vin ii.194 (evaṇ bhante, yes); J i.222; Pv ii.1312 evaṇ etaṇ, just so). -- (2) thus (as follows) M i. 483 (evaṇ me sutaṇ "thus have I heard"). -- Often combd. with similar emphatic part., as evam eva kho "in just the same way" (in final conclusions) D i.104, 199, 228, 237, 239; in older form evaṇ byā kho (= evam iva kho) Vin ii.26; iv.134 = DA i.27; evam evaṇ "just so" D i.51; Sn 1115; evaṇ kho D i.113; evam pi Sn 1134; evaṇ su D i.104; etc. etc. -- diṭṭhin holding such a view M i.484. -- nāma having that name M i.429.

Esa

Esa1 see etad.

Esa

Esa2 (adj.) = esin Sn 286.

Esati

Esati [ā + iṣ1 with confusion of iṣ1 and iṣ2, icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592 (esāno ppr. med.), 919; Dh 131.

Esanā

Esanā (f.) [fr. esati] desire, longing, wish D iii.216, 270; M i.79; S v.54, 139; A i.93; ii.41; v.31; VvA 83; PvA 98, 163, 265. See also anesanā, isi & pariy°.

Esanī

Esanī (f.) [fr. iṣ] a surgeon's probe M ii.256.

Esabha

Esabha (-- °) a by -- form of usabha (q. v.), in cpd. rathesabha.

Esika

Esika (nt.) & Esikā1 (f.) [a by -- form of iṣikā] a pillar, post A iv.106, 109. Freq. in cpd. °ṭṭhāyin as stable as a pillar D i.14; S iii.202, 211, 217; DA i.105.

Esikā

Esikā2 desire, see abbūḷha.

Esin

Esin (adj.) [Sk. eṣin, of iṣ] seeking, wishing, desiring S ii.11 (sambhav°); J i.87 (phal°); iv.26 (dukkham°); Pv ii.928 (gharam); PvA 132.

Ehi

Ehi [imper. of eti] come, come here Sn 165; J ii 159; vi. 367; DhA i.49. In the later language part. of exhortation = Gr. a/ge, Lat. age, "come on" DhA ii.91; PvA 201 (+ tāva = a)/ge dh/). ehipassika (adj.) [ehi + passa + ika] of the Dhamma, that which invites every man to come to see for himself, open to all, expld. at Vism 216 as "ehi, passa imaṇ dhamman ti evaṇ pavattaṇ ehi -- passavidhaṇ arahatī ti", D ii.217; iii.5, 227; S i.9; iv.41, 272; v.343; A i.158; ii.198. ehibhadantika one who accepts an invitation D i.166; M i.342; ii.161; A i.295; ii.206. ehi bhikkhu "come bhikkhu!" the oldest formula of admission to the order Vin i.12; iii.24; DhA i.87; J i.82; f. ehi bhikkhunī Vin iv.214 pl. etha bhikkhavo DhA i.95. ehibhikkhu -- pabbajjā initiation into Bhikkhuship SnA 456. ehibhikkhubhāva -- state of being invited to join the Sangha, admission to the Order J i.82, 86; DhA ii.32; SnA 456. ehisāgata -- (& svāgata --)vādin a man of courtesy (lit. one who habitually says: "come you are welcome") D i.116; Vin ii.11; iii.181.

O. O

O Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guṇa of u (see olārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post -- canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

Oka

Oka (nt.) [Vedic okas (nt.), fr. uc to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd1 487 on Sn 966: see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction): see below on Dh 34. Geiger (P. Gr. § 20) considers oka to be a direct contraction of udaka (via *udaka, *utka, *ukka, *okka). The customary synonym for oka (both lit. & fig.) is ālaya] resting place, shelter, resort; house, dwelling; fig. (this meaning according to later commentators prevailing in anoka, liking, fondness, attachment to (worldly things) S iii.9 = Sn 844 (okam pahāya; oka here is expld. at SnA 547 by rūpa -- vattho ādi -- viññāṇassokāso); S v.24 = A v. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka -- m -- okata ubbhato, i. e. oka -- m -- okato from this & that abode, from all places, thus taken as okato, whereas Bdhgh. takes it as okasya okato and interprets the first oka as contracted form of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted otherwise except by Bdhgh's quotation "okapuṇṇehi cīvarehī ti ettha udakaṇ". This quot. is taken from Vin i.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapuṇṇehī ti pi pātho. The rest of his interpretation at DhA i.289 runs: "okaṇ okaṇ pahāya aniketa -- sārī ti ettha ālayo, idha (i. e. at Dh 34) ubhayam pi labbhati okamokato udaka -- sankhātā ālayā ti attho", i. e. from the water's abode. Bdhgh's expln. is of course problematic); Dh 91 (okam okaṇ jahanti "they leave whatever shelter they have", expld. by ālaya DhA ii.170). -- cara (f. °carikā J vi.416; °cārikā M i.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M i. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J vi.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M i.117 runs "odaheyya okacaraṇ ṭhapeyya okacārikaṇ" i. e. he puts down a male decoy and places a female (to entice the others), opp. "ūhaneyya o. nāseyya o." i. e. takes away the male & kills the female. -- (ñ)jaha giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayaṇjahaṇ SnA 598; cp. Nd2 176 with v. l. oghaṇjaha). -- anoka houseless, homeless, comfortless, renouncing, free from attachment: see separately.

Okaddhati

Okaddhati [o + kaddhati] to drag away, remove Th 2, 444. See also ava°.

Okantati (okkant°)

Okantati (okkant°) [o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. okantati M i. 129; Pv iii.102 (= ava° PvA 213); ger. okantitvā J i. 154 (migaṇ o. after carving the deer); PvA 192 (piṭṭhi->

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maṇṣāni), & okacca J iv.210 (T. okkacca, v. l. BB ukk°; C. expls. by okkantitvā). -- pp. avakanta & avakantita.

Okappati

Okappati [o + kappati] to preface, arrange, make ready, settle on, feel confident, put (trust) in Vin iv.4; Ps ii.19 (= saddahati ibid. 21); Miln 150, 234; DA i.243.

Okappanā

Okappanā (f.) [o + kappanā] fixing one's mind (on), settling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

Okappeti

Okappeti [o + kappeti] to fix one's mind on, to put one's trust in M i.11; Miln 234 (okappessati).

Okampeti

Okampeti [o + Caus. of kamp] to shake, to wag, only in phrase sīsaṇ okampeti to shake one's head M i.108, 171; S i.118.

Okassati

Okassati [o + kassati, see also apakassati & avakaddhati] to drag down, draw or pull away, distract, remove. Only in ger. okassa, always combd. with pasayha "removing by force" D ii.74 (T. okk°); A iv.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Also in Caus. okasseti to pull out, draw out Th 2, 116 (vaṭṭiṇ = dīpavaṭṭiṇ ākaddheti ThA 117). [MSS. often spell okk°].

Okāra

Okāra [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu iii. 357] only in stock phrase kāmānaṇ ādīnava okāro sankilesa D i.110, 148 (= lāmaka -- bhāva DA i 277); M i.115, 379, 405 sq.; ii.145; A iv.186; Nett 42 (v. l. vokāra); DhA i.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

Okāsa

Okāsa [ava + kāś to shine] -- 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D i.34 (ananto okāso); Vism 184 (with disā & paricchada), 243 (id.); PvA 14 (okāsaṇ pharitvā

permeating the atmosphere). This meaning is more pronounced in ākāsa. -- 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katokāsa kamma when the k. makes its appearance = when its chance or opportunity arises PvA 63; okāsaṇ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) PvA 19. -- 3. occasion, chance, opportunity, permission, consent, leave A i.253; iv.449; J iv.413 (vātassa o. natthi the wind has no access); SnA 547. -- In this meaning freq. in combn. with foll. verbs: (a) okāsaṇ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyā -- karaṇāya (to ask a question), e. g. D i.51, 205; M ii.142; S iv 57. <-> Vin i.114, 170; Nd1 487; PvA 222. -- Caus. °ṇ karoti Vin ii.5, 6, 276; Caus. II. °ṇ kārapeti Vin i.114, 170. <-> katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raññā); anokāsakata without having got permission Vin i.114. -- (b) okāsaṇ yāceti to ask permission M ii.123. -- (c) okāsaṇ deti to give permission, to consent, give room J ii.3; VvA 138. <-> (d) with bhū: anokāsa -- bhāva want of opportunity Sdhp 15; anokāsa -- bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha Yogāvacara's Man. 4 etc. -- ādhigama finding an opportunity D ii.214 sq.; A iv. 449. -- kamma giving opportunity or permission Sn p. 94 ("kata allowed"); Pv iv.111 (°ṇ karoti to give permission). -- matta permission Sn p. 94. -- loka the visible world (= manussa - loka) Vism 205; VvA 29.

Okāsati

Okāsati [ava + kāś] to be visible; Caus. okāseti to make visible, let appear, show S iv.290.

Okiṇṇa

Okiṇṇa [pp. of okirati; BSk. avakīrṇa Divy 282; Jtm 3192] strewn over, beset by, covered with, full of J v.74, 370; PvA 86, 189 (= otata of Pv iii.33).

Okiraṇa

Okiraṇa [o + kirāṇa] casting out (see the later avakirati2), only as adj. -- f. okirinī (okilinī through dialect. variation) a cast -- out woman (cast -- out on acct of some cutaneous disease), in double combn. okilinī okirinī (perhaps only the latter should be written) Vin iii.107 = S ii.260 (in play of words with avakirati1). Bdgh's allegorical expln. at Vin iii.273 puts okilinī = kilinnasārīrā, okirinī = angāraparikiṇṇa. Cp. kirāta.

Okirati

Okirati [o + kirati] -- 1. to pour down on, pour out over M i.79; aor. okiri Vin iii.107 = S ii.260; Pv ii.38; PvA 82. -- 2. to cast -- out, reject, throw out: see okiraṇa. <-> pp. okiṇṇa (q. v.). -- Caus. II. okirāpeti to cause to pour out or to sprinkle over Vism 74 (vālikaṇ).

Okilinī

Okilinī see okiraṇa.

Okoṭimaka

Okoṭimaka (adj.) [o + koṭi + mant + ka. Ava in BSk., in formula durvarṇa durdarśana avakoṭimaka Sp. Av. Ś i. 280. Kern (note on above passage) problematically refers it to Sk. avakūṭara = vairūpya (Pāṇini v.2, 30). The Commentary on S i.237 explns. by mahodara (fat -- bellied) as well as lakuṇṭaka (dwarf); Pug A 227 expls. by lakuṇṭaka only] lit. "having the top lowered", with the head squashed in or down, i. e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsls hunchback at S i.94, pot -- bellied at S i.237; Warren, Buddhism p. 426 trsls. decrepit). It occurs only in one stock phrase, viz. dubbaṇṇa dud -- das(s)ika okoṭimaka "of bad complexion, of ugly appearance and dwarfed" at Vin ii.90 = S i.94 = A i.107 = ii.85 = iii.285 sq. = Pug 51. The same also at M iii.169; S i.237; ii.279; Ud 76.

Okkanta

Okkanta [pp. of okkamati] coming on, approaching, taking place D ii.12; Miln 299 (middhe okkante). See also avakkanta S ii.174; iii.46.

Okkanti

Okkanti (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase jāṭi sañjāti o. nibbatti M iii.249; S ii.3; iii.225; Nd2 257; Pug A 184. Also in gabbh° entry into the womb DA i.130.

Okkantika

Okkantika (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇika, momentary Vism 143 = DhA 115 (Expositor 153 trsls. "flooding").

Okkandika

Okkandika [kand or kram?] at J ii.448 is doubtful, v. l. okkantika. It is used adverbially: okkandikaṇ kīḷati to sport (loudly or joyfully). C. explns. as "migo viya okkandi -- katvā kīḷati"; in the way of roaring(?) or frisking about (?), like a deer.

Okkamati

Okkamati [o + kamati fr. kram] lit. to enter, go down into, fall into. fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say 'he went to sleep', without meaning that he went anywhere. So we may twist it round and say that 'sleep overcame him', without meaning any struggle. The two phrases mean exactly the same <-> an internal change, or development, culminating in sleep. So in Pali niddā okkami sleep fell upon him, Vin i.15; niddaṇ okkami he fell on sleep, asleep, DhA i.9; PvA 47. At It 76 we hear that a dullness developed (dubbaṇṇiyaṇ okkami) on the body of a god, he lost his radiance. At D ii.12; M iii.119 a god, on his rebirth, entered his new mother's womb (kucchiṇ okkami). At D ii 63 occurs the question 'if consciousness were not to develop in the womb?' (viññāṇaṇ na okkamissatha) S v.283 'abiding in the sense of bliss' (sukha -- saññaṇ okkamitvā). See also Pug 13 = 28 (niyāma okk°, 'he enters on the Path'). <-> Caus. okkāmeti to make enter, to bring to S iv.312 (saggaṇ). -- pp. okkanta. See also avakkamati.

Okkamana

Okkamana (nt.) [fr. okkamati] entering into, approaching, reaching M iii.6; A iii.108 (entering the path); also in phrase nibbānassa okkamanāya A iv.111 sq., cp. 230 sq.

Okkala

Okkala see ukkala.

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Okkassa

Okkassa see okassati.

Okkhāyati

Okkhāyati [ava + khāyati, corresp. to Sk. kṣeti fr. kṣi to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S iv.144 sq. (cakkhuṇ etc. okkhāyati).

Okkhāyika

Okkhāyika (adj.) [fr. ava + khāyin fr. kṣi, cp. avakkhā- yati; Kern, Toev. s. v. suggests relation to BSk. avakhāta of khan, and compares Lal. V. 319] low -- lying, deep, remote, only in one phrase, viz. udaka -- tarakā gambhīragatā okkhāyikā M i.80, 245.

Okkhita

Okkhita [pp. of ava + ukkhati, Sk. avokṣita, fr. ukṣ to sprinkle] besprinkled, bestrewn with (-- °) Th 2, 145 (candan° = candanānulitta ThA 137); J v.72 (so in v. l. T. reads okkita; C. explns. by okiṇṇa parikkita parivārita).

Okkhitta

Okkhitta [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase okkhitta -- cakkhu, with down -- cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning "with eyes under control" Sn 63, 411, 972; Nd1 498; Nd2 177; Pv iv.344 (v. l. ukkh°); VvA 6. -- For further use & meaning, see avakkhitta.

Okkhipati

Okkhipati [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld. to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. °khipi A iv.264 (indriyāni); ger. °khipitvā Vin iv.18 (id.). -- pp. avakkhitta & okkhitta (q. v.).

Ogacchati

Ogacchati [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D i.240 (opp. uggacchati); A iv. 101 (udakāni og.). See also ava°.

Ogaṇa

Ogaṇa (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin i.80; J iv. 432 = (gaṇaṇ ohīna C.).

Ogadha

Ogadha (-- °) (adj.) [Sk. avagāḍha; P. form with shortened a, fr. ava + gāh, see gādha1 & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. Amatogadha & Nibbānogadha diving into N. <-> Besides these only in jagatOgadha steeped in the world S i.186.

Ogamana

Ogamana (nt.) [o + gam + ana; Sk. avagamana. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. was unknown, just as the Pāli was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of

word -- formation common to the two languages] going down, setting (of sun & moon), always in contrast to uggamana (rising), therefore freq. v.l. ogg° D i.10, 68; DA i.95 (= atthangamana); VvA 326.

Ogahana

Ogahana (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing -- place Sn 214 (= manussānaṇ nahāna -- tittha SnA 265). See also avagāhana.

Ogādha

Ogādha1 (adj.) [Sk. avagādha; ava + gādha2] immersed, entered; firm, firmly footed or grounded in (-- °), spelt ogālha Miln 1 (abhidhamma -- vinay°). Cp. BSk. avagādhaśrāddha of deep faith Divy 268. Cp. pariyogālha.

Ogādha

Ogādha2 (nt.) [ava + gādha2] a firm place, firm ground, only in cpd. ogādhappatta having gained a sure footing A iii.297 sq.

Ogāha

Ogāha [fr. o + gah] diving into; only in cpd. pariy°.

Ogāhati (ogāheti)

Ogāhati (ogāheti) [Sk. avagāhate; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv ii. 1211; Vv 61 (= anupavisati VvA 42), 392 (sālavanaṇ o. = pavisati VvA 177). ogāheti PvA 155 (pokkharaniṇ); ger. ogāhetvā M iii.175 (T. ogah°; v. l. ogāhitvā); PvA 287 (lokanāthassa sāsaṇaṇ, v. l. °itvā). See also ava°.

Ogāhana

Ogāhana (nt.) [fr. ogāhati] plunging into (-- °) PvA 158.

Ogilati

Ogilati [o + gilati] to swallow down (opp. uggilati) M. i. 393 (inf. ogilituṇ) Miln 5 (id.).

Oguṇṭhita

Oguṇṭhita [pp. of uguṇṭheti, cp. BSk. avaguṇṭhita, e. g. Jtm 30] covered or dressed (with) Vin ii.207; PvA 86 (v. l. okuṇṭhita).

Oguṇṭheti

Oguṇṭheti [o + guṇṭheti] to cover, veil over, hide S iv.122 (ger. uguṇṭhitvā sīsaṇ, perhaps better read as uguṇṭhitā; v. l. SS. okuṇṭhitū). -- pp. uguṇṭhita (q. v.).

Ogumpheti

Ogumpheti [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin i.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyanti, ogubbiy°, ogummīy°, okumpiy°); ii.142 (ogumphetvā).

Oggata

Oggata [pp. of avagacchati: spelling gg on acct. of con- trast with uggata, cp. avagamana. Müller P. Gr. 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin iv.55 (oggate suriye = atthangate s.), 268 (id. = rattṭ andhakāre); Th 1, 477 (anoggatasmiṇ suriyasmiṇ).

Ogha

Ogha [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturoghṭ ottīrṇa, Jtm 215 mahaugha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udakṭ ogha); usually as mahogha a great flood Dh 47; Vism 512; VvA 110; DhA ii.274 = ThA 175. -- 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", oghatinṇo, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A ii.200 sq. Less often we have details of what the flood consists of. Thus kāmogha the fl. of lusts A iii.69 (cp. Dhs 1095, where o. is one of the many names of tanhā, craving, thirst). In the popular old riddle at S i.3 and Th 1, 15, 633 (included also in the Dhp. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill -- temper, stupidity, conceit, and vain speculation). Five Oghas referred to at S i.126 are possibly these last. Sn 945 says that the flood is gedha greed, and the avijjogha of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S i.193 (°assa nittharaṇatthaṇ); iv.257; v.59; It iii (°assa nittharanatthāya); faith S i.214 = Sn 184 = Miln 36; mindfulness S v.168, 186; the island Dh 25; and the dyke Th 1,7 = Sn 4 (cp. D ii.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 Oghas identical with the 4 Āsavas (mental Intoxicants). See D iii.230, 276; S iv.175, 257; v.59, 292, 309; Nd1 57, 159; Nd2 178. When the oghas had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 āsavas. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114 -- 24). Grouped in combn. āsavagantha -- ogha -- yoga -- agati -- tanhḍupādāna at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha,

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used in the singular, as referring to the 4 Āsavas; and they extend the old simile in other ways. Dhammapāla of Kāñcīpura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1). - - âtiga one who has overcome the flood Sn 1096 (cp. Nd2 180). -- tiṇṇa id. S i.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh 370 (= cattāro oghe tiṇṇa DhA iv.109); Vv 6428 (= catunnaṇ oghānaṇ saṇsāra -- mahḍoghassa taritattā o. VvA 284); 827; Nd1 159; Nd2 179.

Oghana

Oghana (nt.) watering, flooding (?) M i.306 (v. l. ogha).

Oghaniya

Oghaniya (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. Dhs trsl. 308); Vbh 12, 25 & passim; DhsA 49.

Ocaraka

Ocaraka [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). -- Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. -- Vin iii.47, 52; M i.129 = 189 (corā ocarakā, for carā?); S i.79 (purisā carā (v. l. corā) ocarakā (okacarā v. l. SS) janapadaṇ ocaritvā etc.; cp. K. S. p. 106 n. 1) = Ud 66 (reads coiā o.).

Ocarati

Ocarati [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin iii.52 (ger. °itvā); M 1502 (ocarati); S i.79 (°itvā: so read for T. ocaritā; C. explns. by vīmaṇsitvā taṇ taṇ pavattiṇ ñatvā). <-> pp. ociṇṇa.

Ociṇṇa

Ociṇṇa [pp. of ocarati] gone into, investigated, scouted, explored S i.79 = Ud 66 (reads otiṇṇa).

Ocita

Ocita [o + cita, pp. of ocināti1] gathered, picked off J iii. 22; iv.135, 156; Sdhp 387.

Ocināti (ocināti)

Ocināti (ocināti) -- 1. [= Sk. avacinoti, ava + ci1] to gather, pluck, pick off DhA i.366; also in pp. ocita. <-> 2. [= Sk. avacinoti or °ciketi ava + ci2, cp. apacināti2] to disregard, disrespect, treat with contempt; pres. ocināyati (for ocināti metri causa) J vi.4 (= avajānāti C.).

Ocīraka

Ocīraka see odīraka.

Occhindati

Occhindati [o + chindati] to cut off, sever J ii.388 (maggaṇ occhindati & occhindamāna to bar the way; v. l. BB. ochijjati), 404.

Ojavant

Ojavant (adj.) [fr. oajā; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M i.480; S i.212 (so read for ovajaṇ; phrase ojavaṇ asecanakaṇ of Nibbāna, trsltd. "elixir"); Th 2, 196 (id. = ojavantaṇ ThA 168); A iii.260 (an° of food, i. e. not nourishing DhA i.106).

Ojavantatā

Ojavantatā (f.) [abstr. fr. ajavant] richness in sap, strength giving (nourishing) quality J i.68 (of milk).

Ojahāti

Ojahāti [o + jahati] to give up, leave, leave behind, renounce, ger. ohāya D i.115 (ñāti -- sanghaṇ & hirañña -- suvaṇṇaṇ); M ii.166 (id.); J v.340 (= chaḍḍetvā C.); PvA 93 (maṇ). <-> Pass. avahīyati & ohīyati, pp. ohīna (q. v.). -- See also ohanati.

Ojā

Ojā (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. *aug to increase, as in Lat. auges, augustus & auxilium, Goth. aukan (augment), Ags. ēacian; cp. also Gr. a)ē/cw, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength -- giving, nutritive essence (appld. to food) M i.245; S ii.87; v.162 (dhamm᳚); A iii.396; J i.68; Dhs 646, 740, 875; Miln 156; DhA ii.154 (paṭhav°). See also def. at Vism 450 (referring to kabalinkār᳚āhāra. The compn. form is oja, e. g. ojadāna J v.243; ojaṭṭhamaka (rūpa) Vism 341.

Ojināti

Ojināti [Sk. avajayati, ava + ji] to conquer, vanquish, sub- due J vi.222 (ojināmase).

Oñāta

Oñāta [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 288.

Oṭṭha

Oṭṭha1 [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ Ags. ōr margin] the lip A iv.131; Sn 608; J ii.264; iii.26 (adhar° & uttar° lower & upper lip), 278; v.156; DhA i.212; iii.163; iv.1; VvA 11; PvA 260. Cp. bimboṭṭha.

Oṭṭha

Oṭṭha2 [Vedic uṣṭra, f. uṣṭrī, buffalo = Ohg. Ags. ur, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin iii.52; Miln 32. At J iii.385 a story is told of an oṭṭhī -- vyādhi who fought gallantly in the wars, and was afterwards used to drag a dung -- cart. Morris, J.P.T.S. 1887, 150 suggests elephant.

Oṭṭhubhati

Oṭṭhubhati [cp. Sk. avaṣṭhīvati] to spit out M i.79, 127.

Oḍḍita

Oḍḍita [pp. of oḍḍeti] thrown out, laid (of a snare) J i. 183; ii.443; v.341; ThA 243.

Oḍḍeti

Oḍḍeti [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A i.33 = J ii.37, 153; iii.184 and passim; ThA 243. -- pp. oḍḍita (q. v.).

Oḍḍha

Oḍḍha [better spelling oḍha, pp. of ā + vah] carried away, appropriated, only in cpd. sah -- oḍhā corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu ix.270).

Oṇata

Oṇata [pp. of oṇamati] bent down, low, inclined. Usually of social rank or grade, combd. with & opp. to uṇṇata, i. e. raised & degraded, lofty and low A ii.86 = Pug 52 (= nīca lāmaka Pug A 229); Pv iv.66; Miln 387; DA i.45; PvA 29.

Oṇamati

Oṇamati [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA i.112. Caus. oṇāmeti M ii.137 (kāyaṇ). -- pp. oṇata & Caus. oṇamita.

Oṇamana

Oṇamana (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.

Oṇamita

Oṇamita [pp. of oṇameti, Caus. of nam] having bowed down, bowing down Miln 234.

Oṇi

Oṇi (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel] charge, only in cpd. oṇi -- rakkha a keeper of entrusted wares, bailee Vin iii.47, 53 (= āhaṭṭhaṇ bhaṇḍaṇ gopento).

Oṇīta

Oṇīta see onīta.

Oṇojana

Oṇojana (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin ii.31 (Bdhgh. refers it to fig. meaning onojeti² by explaining as "vissajjana" gift, presentation).

Oṇojeti

Oṇojeti (with vowel assimilation o < e for oṇejeti = ava + nejeti, Sk. °nejayati fr. nij. Kern, Toev. ii.138, complementary to remarks s. v. on p. 5 explns. as assimil. onuj° < onij°, like anu° BSk. ani° (ānisaṅsa < ānuṣaṅsā), the further process being onoj° for onuj°. The etym. remains however doubtful] -- 1. to cause to wash off, to wash, cleanse: see oṇojana. -- 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i. e. a clean gift) Vin i.39; iv.156; A iv.210 = 214 (oṇojesi aor.); Miln 236.

Otata

Otata [o + tata, pp. of tan] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA iii.153 (= pariyonandhitvā ṭhita). See also avatata & sam -- otata.

Otarāṇa

Otarāṇa (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.

Otarati

Otarati [o + tarati] to descend, to go down to (c. acc.), to be -- take oneself to. ppr. otaranto Vin ii.221. -- aor.

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otari SnA 486 (for avaṅsari); DhA i.19 (cankamaṇaṇ); PvA 47 (nāvāya mahāsamuddaṇ), 75. -- inf. otarituṇ Pug 65, 75 (sangamaṇ). -- ger. otarivā PvA 94 (pāsādā from the palace), 140 (devalokato). -- Caus. II. otarāpeti to cause to descend, to bring down to J vi.345. -- pp. otiṇṇa. -- Caus. I. otāreti. Opp. uttarati.

Otallaka

Otallaka (adj.) [of uncertain etym. perhaps *avatāryaka from ava + tṛ, or from uttāla?] clothed in rags, poor, indigent J iv.380 (= lāmaka olamba -- vilamba -- nantakadharo C.).

Otāpaka

Otāpaka (adj.) [fr. otāpeti] drying or dried (in the sun), with ref. to food SnA 35 (parivāsika -- bhattaṇ bhuñjati hattho²otāpakaṇ khādati).

Otāpeti

Otāpeti [o + tāpeti] to dry in the sun Vin ii.113; iv.281; Miln 371 (kummo udakato nikkhamitvā kāyaṇ o. fig. applied to mānasa).

Otāra

Otāra [fr. otarati, BSk. avatāra. The Sk. avatāra is centuries later and means 'incarnation'] -- 1. descent to, i. e. approach to, access, fig. chance, opportunity otāraṇ labhati. Only in the Māra myth. He, the tempter, 'gets his chance' to tempt the Buddha or the disciples, M i. 334; S i.122; iv.178, 185; DhA iii.121. (avatāraṇ labhati, Divy 144, 145) ot° adhigacchati, to find a chance, Sn 446. [Fausböll here translates 'defect'. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. Ot° gavesati to seek an opportunity, DhA iii.21. Otārāpekkha, watching for a chance, S i.122. At one passage, A iii. 67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing. 'Carelessness' would suit the context. o. gavesati to look for an opportunity DhA iii.21, and otāraṇ labhati to get a chance S i.122; iv.178, 185; M i.334; DhA iii.21 (gloss okāra & okāsa); cp. avatāraṇ labhati Divy 144, 145 etc. -- 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiṇṇa and avacara adj.) A iii.67, 259. -- 3. (influenced by ocarati² and ocinṇa) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase otārāpekkha spying faults S i.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatāraprekṣin Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

Otāreti

Otāreti [Caus. of otarati] to cause to come down, to bring down, take down J i.426; iv.402; Nett 21, 22; DhA ii.81.

Otiṇṇa

Otiṇṇa [pp. of otarati; the form ava° only found in poetry as -- ° e. g. issāvatiṇṇa J v.98; dukkha°, soka° etc. see below 2] -- 1. (med.) gone down, descended PvA 104 (uddho -- galaṇ na otiṇṇaṇ not gone down further than the throat). -- 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M i.460 = A

ii.123 (dukkh^o otiṇṇa) = It 89 (as v. 1.; T. has dukkhābhikiṇṇa, which is either gloss or wrong reading for dukkhāvatīṇṇa); M ii.10; S i.123 (sokāva°), 137 (id.); Sn 306 (icchāvatīṇṇa affected with desire), 939 (sallena otiṇṇo = pierced by an arrow, expld. by Nd1 414 as "sallena viddho phuṭṭho"); J v.98 (issāva° = issāya otiṇṇa C.). -- 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin iii.128 (= sāratto apekkhavā paṭibaddha -- citto); A iii.67, 259 (°citta); SnA 322 (id.). -- Note. otiṇṇa at S v.162 should with v.l. SS be deleted. See also avatīṇṇa.

Ottappa

Ottappa (nt.) [fr. tappati + ud, would corresp. to a Sk. form *auttappa fr. ut -- tapyā to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o° for apa°, viz. apatrapya M Vastu iii. 53 and apatrapā ibid. i.463. Müller, P. Gr. & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, Toev. s. v.] fear of exile, shrinking back from doing wrong, remorse. See on term and its distinction from hiri (shame) Dhs trsl. 20, also DhsA 124, 126; Vism 8, 9 and the definition at SnA 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see ariya -- dhanā). Hiri -- ottappa It 36; J i.129; hir -- ottappa at M i.271; S ii.220; v.1; A ii.78; iv.99, 151; v.214; It 34; J i.127, 206; VvA 23. See also hiri. -- Further passages: D iii.212; M i.356; S ii.196, 206, 208; v.89; A i.50, 83, 95; iii.4 sq., 352; iv.11; v.123 sq.; Pug 71; Dhs 147, 277; Nett 39. -- anottappa (nt.) lack of conscience, unscrupulousness, disregard of morality A i.50, 83, 95; iii.421; v.146, 214; Vbh 341, 359, 370, 391; as adj. It 34 (ahirika +). -- gāravatā respect for conscience, A iii.331; iv.29. -- dhana the treasure of (moral) self -- control D iii.163, 251, 282; VvA 113. -- bala the power of a (good) conscience D iii.253; Ps ii.169, 176; Dhs 31, 102 (trln. power of the fear of blame).

Ottappati

Ottappati [ut + tappati] to feel a sense of guilt, to be conscious or afraid of evil S i.154; Ps ii.169, 176; Pug 20, 21; Dhs 31; Miln 171.

Ottappin & Ottāpin

Ottappin & Ottāpin (adj.) [fr. ottappa] afraid of wrong, conscientious, scrupulous (a) ottappin D iii.252, 282; It 28, 119. -- (b) ottāpin M i.43 sq.; S ii.159 sq., 196, 207; iv.243 sq.; A ii.13 sq.; iii.3 sq., 112; iv.1 sq.; v.123, 146. Anottappin bold, reckless, unscrupulous Pug 20 (+ ahirika). anottāpin at S ii.159 sq., 195, 206; iv. 240 sq.; Sn 133 (ahirika +).

Otthaṭa

Otthaṭa [pp. of ottharati] -- 1. spread over, veiled, hidden by (-- °) Miln 299 (mahik° suriya the sun hidden by a fog). -- 2. strewn over (with) Sdhp 246 (-- °).

Otthata = Otthaṭa

Otthata = Otthaṭa, v. l. at Dh 162 for otata.

Ottharaka

Ottharaka (nt.) [fr. of tharati] a kind of strainer, a filter Vin ii.119.

Ottharaṇa

Ottharaṇa (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik°).

Ottharati

Ottharati [o + tharati, Sk. root str] to spread over, spread out, cover Miln 121 (opp. paṭikkamati, of water).
See also avattharati.

Odaka

Odaka (nt.) [compn. form of udaka] water; abs. only at J iii.282. -- an° without water, dried up Th 2, 265 (= udaka -- bhasta ThA 212). Cp. combn. sītodaka, e. g. M i. 376. See udaka. -- antika -- 1. neighbourhood of the water, a place near the water (see antika1) Kh viii.1, 3 (gambhīre odakantike, which Childers, Kh. trsln. p. 30, interprets "a deep pit"; see also KhA 217 sq.). -- 2. "water at the end", i. e. final ablution (see antika2), in spec. sense the ablution following upon the sexual act Vin iii.21; cp. odak -- antikatā (f. abstr.) final ablution, cleansing J ii.126.

Odagya

Odagya (nt.) [der. fr. udagga] exultation, elation Nd1 3 = Nd2 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a "topmost" condition).

Odana

Odana (m. & nt.) [Sk. odana, to Idg. *ud, from which also udaka, q. v. for full etym.] boiled (milk --)rice, gruel Vin ii.214 (m.); D i.76, 105; S i.82 (nālik°); DhA iv. 17 (id.); A iii.49; iv.231; Sn 18; J iii.425 (til° m.); Dhs 646, 740, 875; PvA 73; VvA 98; Sdhp 113. Combd. with kummāsa (sour milk) in phrase o -- k -- upa -- caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M i.247.

Odanika

Odanika [fr. odana] a cook J iii.49.

Odaniya

Odaniya (adj.) [fr. odana, cp. Sk. odanika] belonging to rice -- gruel, made of rice -- gruel Vin iii.59 (°ghara a ricekitchen); VvA 73 (°surā rice -- liquor).

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Odapattakinī

Odapattakinī (f.) (adj.) [f. of uda + pattaka + in, i. e. having a bowl of water, Ep. of bhariyā a wife, viz. the wife in the quality of providing the house with water. Thus in enumn. of the 10 kinds of wives (& women in general) at Vin iii.140 (expld. by udakapattaṇ āmasitvā vāseti) = VvA 73.

Odapattiyā

Odapattiyā at Cp. ii.48 = last.

Odarika & °ya

Odarika & °ya (adj.) [fr. udara] living for one's belly, voracious, gluttonous Miln 357; J vi.208 (°ya); Th 1, 101.

Odarikatta

Odarikatta (nt.) [fr. odarika] stomach -- filling M i.461; Vism 71.

Odahati

Odahati [o + dahati, fr. dhā] -- 1. to put down, to put in, supply M i.117 (okacaraṇ, see under oka); ii.216 (agadāṅgāraṇ vaṇa -- mukhe odaheyya); Th 1, 774 (migavo pāsaṇ odahi the hunter set a snare; Morris, J.P.T.S. 1884, 76 suggests change of reading to oḍḍayi, hardly justified); J iii.201 (visaṇ odahi araṇṇe), 272 (passaṇ o. to turn one's flanks towards, dat.); Miln 156 (kāye ojaṇ odahissāma supply the body with strength). -- 2. (fig.) to apply, in phrase sotaṇ odahati to listen D i.230; Dāvs v.68. -- pp. ohita.

Odahana

Odahana (nt.) [fr. odahati] -- 1. putting down, applying, application M ii.216; heaping up, storing DhA iii.118. <-> 2. putting in, fig, attention, devotion Nett 29.

Odāta

Odāta (adj.) [Derivation unknown. The Sk. is avadāta, ava + dāta, pp. of hypothetical dā to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablutions & sacrificial functions D ii.18 (uṇṇā, of the Buddha); iii.268; A iii.239; iv.94, 263, 306, 349; v.62; Dhs 617 = (in enumn. of colours); DA i.219; VvA 111. See also ava°. -- kasiṇa meditation on the white (colour) Vism 174. -- vaṇṇa of white colour, white M ii.14; Dhs 247. -- vattha a white dress; adj. wearing a white dress, dressed in white D i.7, 76, 104; J iii.425 (+ alla -- kesa). -- vasana dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus) D i.211; iii.118, 124 sq., 210; M i.491, ii.23; A i.73; iii.384; iv.217 [cp. BSk. avadāta -- vasana Divy 160].

Odātaka

Odātaka (adj.) [fr. odāta] white, clean, dressed in white S ii.284 (v. l. SS odāta); Th 1, 965 (dhaja).

Odissa

Odissa (adv.) [ger. of o + disati = Sk. diśati, cp. uddissa] only in neg. anodissa without a purpose, indefinitely (?) Miln 156 (should we read anudissa?).

Odissaka

Odissaka (adj.) [fr. odissa] only in adv. expression odis- saka -- vasena definitely, in special, specifically (opp. to anodissaka -- vasena in general, universally) J i.82; ii.146; VvA 97. See also anodissaka & odhiso.

Odīraka

Odīraka in odīrakajāta S iv.193 should with v. l. be read ocīraka [= ava + cira + ka] "with its bark off", stripped of its bark.

Odumbara

Odumbara (adj.) [fr. udumbara] belonging to the Udum- bara tree Vv 5016; cp. VvA 213.

Odhasta

Odhasta [Sk. avadhvasta, pp. of ava + dhvaṅsati: see dhaṅsati] fallen down, scattered M i.124 = S iv.176 (°patoda; S reads odhasata but has v. l. odhastā).

Odhāṇīya

Odhāṇīya (nt.) [fr. avadhāna, ava + dhā, cp. Gr. a)poqh/kh, see odahati] a place for putting something down or into, a receptacle Vin i.204 (salāk°, vy. ll. and gloss on p. 38 as follows: sālakāṭṭhāṇīya A, sālakātaniya C, sālakadhāraya B, sālakādhāṇīyan ti yathā sālakāṇ odahanti taṇ D E). -- Cp. samodhāneti.

Odhi

Odhi [from odahati, Sk. avadhi, fr. ava + dhā] putting down, fixing, i. e. boundary, limit, extent DhA ii.80 (jaṇṇu -- mattenā odhinā to the extent of the knee, i. e. kneedeep); iv.204 (id.). -- odhiso (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. anodhi M iii. 219 (°jina), also in anodhiso (adv.) unlimited, universal, general Ps ii. 130, cp. anodissaka (odissaka); also as anodhikatvā without limit or distinction, absolutely Kvu 208, and odhisodhiso "piecemeal" Kvu 103 (cp. Kvu trsln. 762, 1271). -- sunka "extent of toll", stake J vi.279 (= sunkakotṭhāsaṇ C.).

Odhika

Odhika (adj.) [fr. odhi] "according to limit", i. e. all kinds of, various, in phrase yathodhikāṇi kāmāni Sn 60, cp. Nd2 526; J v.392 (id.).

Odhunāti

Odhunāti [o + dhunāti] to shake off M i.229; S iii.155; A iii.365 (+ niddhunāti); Pv iv.354 (v. l. BB ophun°, SS otu°) = PvA 256; Vin ii.317 (Bdhgh. in expln. of ogumphetvā of CV. v.11, 6; p. 117); Miln 399 (+ vidhunāti).

Onaddha

Onaddha [pp. of onandhati] bound, tied; put over, covered Vin ii.150, 270 sq. (°mañca, °pīṭha); M ii.64; Dh 146 (andhakārena); Sdhp 182. See also onayhati.

Onandhati

Onandhati [o + nandhati, a secondary pres. form constructed from naddha after bandhati > baddha; see also apiḷandhati] to bind, fasten; to cover up Vin ii.150 (inf. onandhituṇ); Miln 261.

Onamaka

Onamaka (adj.) [fr. onamati] bending down, stooping DhA ii.136 (an°).

Onamati

Onamati [o + namati] to bend down (instr.), stoop D ii. 17 (anonamanto ppr. not bending); iii.143 (id.); Vv 393 (onamitvā ger.). -- pp. oṇata.

Onamana

Onamana (nt.) [abstr. fr. onamati] in compn. with °unna- mana lowering & raising, bending down & up DhA i.17.

Onayhati

Onayhati [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsaṇ o.) -- pp. onaddha.

Onāha

Onāha [fr. ava + nah, cp. onaddha & onayhati] drawing over, covering, shrouding D i.246 (spelt onaha); Miln 300; Dhs 1157 (= meghe viya ākāsaṇ kāyaṇ onayhati).

Onīta

Onīta [in form = Sk. avanīta, but semantically = apanīta. Thus also BSk. apanīta, pp. of apa + nī, see apaneti] only found in one ster. phrase, viz. onīta -- patta -- pāṇi "having removed (or removing) his hand from the bowl", a phrase causing constructional difficulties & sometimes taken in glosses as "onitta°" (fr. nij), i. e. having washed (bowl and hands after the meal). The Cs. expln. as onīto pattato pāṇi yeṇa, i. e. "the hand is taken away from the bowl". The spelling is frequently oṇīta, probably through BB sources. See on term also Trenckner, Notes 6624 & cp. apa -- nīta -- pātra at M Vastu iii.142. The expression is always combd. with bhuttāvin "having eaten" and occurs very frequently, e. g. at Vin ii.147: D i.109 (= DA i. 277, q. v. for the 2 explns. mentioned above M ii.50, 93; S v.384; A ii.63; Sn p. 111 (= pattato onītapāṇi, apanītahattha SnA 456); VvA 118; PvA 278.

Oneti

Oneti, prob. for apaneti, see apaneti & pp. onīta.

Onojeti

Onojeti see oṇojeti.

Opakkamika

Opakkamika (adj.) [fr. upakkama] characterising a sensation of pain: attacking suddenly, spasmodic, acute; always in connection with ābādha or vedanā M i.92, 241; S iv. 230 = A ii.87 = iii.131 = v.110 = Nd2 304ic = Miln 112.

Opakkhin

Opakkhin (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off" i. e. having one's wings clipped, powerless A i.188 (°ṇ karoti to deprive of one's wings or strength; so read for T. opapakkhiṇ karoti).

Opaguyha

Opaguyha see opavayha.

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Opatati

Opatati [o + pat] to fall or fly down (on), to fall over (w. acc.) J ii.228 (lokāmiṣaṇ °anto); vi.561 (°itvā ger.); Miln 368, 396. -- pp. opatita.

Opatita

Opatita [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovuḷhita, opalahita; context reads at PvA 29 mahāsobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha -- sannipātehi).

Opatta

Opatta (adj.) [o + patta, Sk. avapattra] with leaves fallen off, leafless (of trees) J iii.495 (opatta = avapatta nippatta patita -- patta C.).

Opadhika

Opadhika (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, J. P.T.S. 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhṛpāla at VvA 154 as "atta -- bhāva -- janaka paṭisandhi -- pavatti -- vipāka -- dāyaka". -- S i.233 = A iv.292 = Vv 3421; It 20 (v. l. osadhika), 78.

Opanayika

Opanayika (adj.) [fr. upaneti, upa + nī] leading to (Nib- bāna) S iv.41 sq., 272, 339; v.343; A i.158; ii.198; D iii.5; Vism 217.

Opapakkhi

Opapakkhi in phrase °ṇ karoti at A i.188 read opakkhīṇ karoti to deprive of one's wings, to render powerless.

Opapaccayika

Opapaccayika (adj.) [= opapātika] having the character- istic of being born without parents, as deva Nett 28 (upādāna).

Opapātika

Opapātika (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Ś ii.89; Divy 300, 627, 649] arisen or reborn without visible cause (i. e. without parents), spontaneous rebirth (Kvu trsl. 2832), apparitional rebirth (Cpd. 1654, q. v.) D i.27, 55, 156; iii.132, 230 (°yoni), 265; M i.34, 73, 287, 401 sq., 436 sq., 465 sq.; ii.52; iii.22, 80, 247; S iii.206, 240 sq., 246 sq.; iv.348; v.346, 357 sq., 406; A i.232, 245, 269; ii.5, 89, 186; iv.12, 226, 399, 423 sq.; v. 265 sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; Vism 552 sq., 559; DA i.165, 313. The C. on M i.34 explns. by "sesa -- yoni -- paṭikkhepa -- vacanaṇ etaṇ". See also Pug. A 1, § 40.

Opapātin

Opapātin (adj.) = opapātika, in phrase opapātiyā (for opapātinīyā?) iddhiyā at S v.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

Opama

Opama at J i.89 & Sdhp 93 (anopama) stands for ūpama, which metri causā for upama.

Opamma

Opamma (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M i.378; Vin v.164; Miln 1, 70, 330; Vism 117, 622; ThA 290.

Oparajja

Oparajja viceroyalty is v. l. for uparajja. Thus at M ii. 76; A iii.154.

Opavayha

Opavayha (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state -- elephant (of the elephant of the king) S v.351 = Nett 136 (v. l. opaguyha; C. explns. by ārohana -- yogga); J ii.20 (SS opavuyha); iv. 91 (v. l. °guyha); vi.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja -- vāhana C.); DA i.147 (ārohanayogga opavuyha, v. l. °guyha); VvA 316 (T. opaguyha to be corrected to °vayha).

Opasamika

Opasamika (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Av. Ś ii.107; M Vastu ii.41] leading to quiet, allaying, quieting; Ep. of Dhamma D iii.264 sq.; A ii.132.

Opasāyika

Opasāyika (adj.) [fr. upasaya, upa + śī] being near at hand or at one's bidding (?) M i.328.

Opāṭeti

Opāṭeti [ava + Caus. of paṭ, Sk. avapāṭayati] to tear as- under, unravel, open Vin ii.150 (chaviṇ opāṭetvā).

Opāta

Opāta [o + pāta fr. patati to fall, Vedic avapāta] -- 1. falling or flying down, downfall, descent J vi.561. -- 2. a pitfall J i.143; DhA iv.211.

Opātetī

Opātetī [o + Caus. of pat] to make fall, to destroy (cp. atipātetī), i. e. 1. to break, to interrupt, in kathaṇ opātetī to interrupt a conversation M ii.10, 122, 168; A iii.137, 392 sq.; Sn p. 107. -- 2. to drop, to omit (a syllable) Vin iv.15.

Opāna

Opāna (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e. g. Bdgh. at DA i.298 = udapāna]. Only in phrase opāna -- bhūta (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expld. as "khata -- pokkharanī viya hutvā" DA i. 298 = J v.174. -- Vin i.236; D i.137; M i.379; A iv. 185; Vv 654; Pv iv.160; J iii.142; iv.34; v.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298.

Opārambha

Opārambha (adj.) [fr. upārambha] acting as a support, supporting, helpful M ii.113.

Opiya

Opiya is metric for upiya [upa + ger. of i] undergoing, going into S i.199 = Th 1, 119 (nibbāṇaṇ hadayasmiṇ opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmiṇ pakkhipitvā.

Opilavati

Opilavati [Sk. avaplavati, ava + plu] to be immersed, to sink down S ii.224. -- Caus. opilāpeti (see sep.).

Opilāpita

Opilāpita [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J i.212, 214.

Opilāpeti

Opilāpeti [Caus. of opilavati, cp. Sk. avaplāvayati] to im- merse, to dip in or down, to drop (into = loc.) Vin i. 157 = 225 = S i.169 (C.: nimujjapeti, see K. S. 318); M i.207 = iii.157; DhA iii.3 (°āpetvā; so read with vv. ll. for opīletvā); J iii.282. -- pp. opilāpita.

Opīleti

Opīleti in "bhattaṇ pacchiyaṇ opīletvā" at DhA ii.3 is with v. l. to be read opilāpetvā (gloss odahitvā), i. e. dropping the food into the basket.

Opuñchatī

Opuñchatī is uncertain reading for opuñjeti.

Opuñchana

Opuñchana or Opuñjana (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA iii.296.

Opuñjeti

Opuñjeti or °ati [o + puñjeti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, J.P.T.S. 1887, 153 trsls. "cleanse") Vin ii.176 (opuñjati bhattaṇ); J iv.377 (opuñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA iii.296 (opuñchitvā, gloss sammajjitvā). <-> Caus. opuñjāpeti in same meaning "to smear" Vin iii.16 (opuñjāpetvā; v. l. opuñchāpetvā).

Opunāti

Opunāti also as opuṇāti (Dh) [o + punāti fr. pū] to win- now, sift; fig. lay bare, expose Dh 252 (= bhusaṇ opuṇanto viya DhA iii.375); SnA 312. -- Caus. opunāpeti [cp. BSk. opunāpeti M Vastu iii.178] to cause to sift A i.242; J i.447.

Opuppha

Opuppha [o + puppha] bud, young flower J vi.497 (vv. ll. p. 498 opaṇṇa & opatta).

Opeti

Opeti [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i e. Caus. fr. upa + i. Trenckner, Notes 77, 78 offers an etym. of ā + vapati, thus opiya would be *āvupiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati (*āvapati) instead of vice versā. There is no other instance of *āva being contracted to o. Trenckner then puts opiya = ūpiya in tadūpiya ("conform with this", see ta° Ia), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Trenckner's expln. of

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ūpiya as der. fr. ā + vap does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S i.236 (SA na . . pakkhipanti) = Th 2, 283 = J v.252 (T. upeti); in which Th 2, 283 has oseti (ThA 216, with expln. of oseti = thapeti on p. 219). -- aor. opi J iv.457 (ukkiphi gloss); vi.185 (= pakkhipi gloss). <-> ger. opitvā (opetvā?) J iv.457 (gloss khipetvā).

Ophuṭa

Ophuṭa [a difficult, but legitimate form arisen out of analogy, fusing ava -- vuta (= Sk. vṛta from vṛ; opp. *apāvuta = P. apāruta) and ava -- phuṭa (Sk. sphuṭa from sphuṭ). We should probably read ovuta in all instances] covered, obstructed; always in combn. āvuta nivuta ophuṭa (oputa, ovuta) D i.246 (T. ophuta, vv. II. ophuṭa & opuṭa); M iii.131 (T. ovuṭa); Nd1 24 ovuṭa, v. I. SS ophuṭa); Nd2 365 (ophuṭa, v. I. BB opuṭa; SS ovuta); DA i.59 (oputa); SnA 596 (oputa = pariyo -- naddha); Miln 161 (ovuta).

Obandhati

Obandhati [o + bandhati] to bind, to tie on to Vin ii.116 (obandhitvā ger.).

Obhagga

Obhagga [o + bhagga, pp. of bhañj, Sk. avabhagna] broken down, broken up, broken S v.96 (°vibhagga); A iv.435 (obhaggaobhagga); DhA i.58 (id.); J i.55 (°sarīra).

Obhañjati

Obhañjati [o + bhañj] to fold up, bend over, crease (a garment); only Caus. II. obhañjāpeti J i.499 (dhovāpeti +). See also pp. obhagga.

Obhata

Obhata [pp. of obharati] having taken away or off, only in cpd. °cumbaṭā with the "cumbaṭa" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭa stand) Vin iii.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head"?).

Obharati

Obharati [ava + bharati, cp. Sk. avabharati = Lat. aufero] to carry away or off, to take off. -- pp. obhata.

Obhāsa

Obhāsa [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see Cpd. 2141 with C. expln. "rays emitted from the body on account of insight") -- D i.220 (effulgence of light); M iii.120, 157; A ii.130, 139; iv.302; It 108 (obhāsakara); Ps i.114, 119 (paññā°); ii.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (°ṇ pharati to emit a radiance); Sdhp 325. With nimitta and parikathā at Vism 23; SnA 497. See also avabhāsa.

Obhāsati

Obhāsati1 [o + bhāsati from bhās, cp. Sk. avabhāsati] to shine, to be splendid Pv i.21 (= pabhāseti vijjoteti PvA 10). -- Caus. obhāseti to make radiant or resplendent, to illumine, to fill with light or splendour. -- pres. obhāseti Pv iii.115 (= joteti PvA 176); Miln 336; ppr. obhāsayanto Pv i.111 (= vijjotamāna PvA 56) & obhāseto Pv ii.110 (= jotanto ekālokaṇ karonto PvA 71); ger. obhāsetvā S i.66; Kh v. = Sn p. 46; KhA 116 (= ābhāya pharitvā ekobhāsaṇ karitvā). -- pp. avabhāsita.

Obhāsati

Obhāsati2 [ava + bhāsati fr. bhāṣ; Sk. apabhāṣati] to speak to (inopportunately), to rail at, offend, abuse Vin ii.262; iii.128.

Obhāsana

Obhāsana (nt. -- adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

Obhoga

Obhoga [o + bhoga from bhuj to bend] bending, winding, curve, the fold of a robe Vin i.46 (obhoge kāyabandhanaṇ kātappaṇ).

Oma

Oma (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A iii.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors, equals, inferiors), 954; SnA 347 (= paritta lāmaka). -- More freq. in neg. form anoma not inferior, i. e. excellent.

Omaka

Omaka (adj.) [oma + ka] lower in rank, inferior; low, insignificant Nd1 306 (appaka +); J ii.142; DhA i.203.

Omaṭṭha

Omaṭṭha [pp. of omasati] touched S i.13 = 53 = Th 1, 39.

Omaddati

Omaddati [o + maddati from mṛd, BSk. avamardati Jtm 3133] -- 1. to rub J vi.262 (sarīraṇ omaddanto); Miln 220. -- 2. to crush, oppress M i 87 = Nd2 1996 (abhivaggena); J ii.95.

Omasati

Omasati [o + mas = Sk. mṛṣ] -- 1. (lit.) to touch J v. 446. -- 2. (fig.) to touch a person, to reproach, insult Vin iv.4 sq. -- pp. omaṭṭha.

Omasanā

Omasanā (f.) [fr. omasati] touching, touch Vin iii.121 (= hetṭhā oropanā).

Omāna

Omāna1 [fr. o + man, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA ii.52 (+ atimāna). Cp. foll. & see also avamāna.

Omāna

Omāna2 [at J ii.443 we read ucce sakuṇa omāna meaning ‘ Oh bird, flying high ’. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] "flying", the v. l. BB is ḍemāna (fr. ḍī). C. explns. by caramāna gacchamāna. Müller, P. Gr. 99 proposes to read ḍemāna for omāna.

Omissaka

Omissaka (adj.) [o + missaka] mixed, miscellaneous, various J v.37; vi.224 (°parisā). Cp. vo°.

Omukka

Omukka (adj.) [fr. + muc] cast off, second hand Vin i.187.

Omuñcati

Omuñcati [o + muc] to take off, loosen, release; unfasten, undo, doff D i.126 (veṭṭhanaṇ as form of salute); J ii.326; vi.73 (sāṭakaṇ); Vism 338; PvA 63 (tacaṇ); VvA 75 (ābhāraṇāni). -- Caus. omuñcāpeti to cause to take off Vin i.273. -- pp. omutta.

Omutta

Omutta [pp. of omuñcati] released, freed, discharged, taken off It 56 (read omuttassa Mārapāso for T. omukkassa m.).

Omutteti

Omutteti [Sk. avamūtrayati, Denom. fr. mūtra, urine] to discharge urine, pass water M i.79, 127.

Oyācati

Oyācati [o + yāc, opp. āyācati] to wish ill, to curse, imprecate Vin iii.137.

Ora

Ora (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. oraṇ the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). -- Cases adverbially: acc. oraṇ (with abl.) on this side of, below, under, within M ii.142; Sn 804 (oraṇ vassasatā); Pv iv.335 (oraṇ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv i.1012 has uddhaṇ); PvA 154 (dahato); instr. orena J. v.72; abl. orato on this side Miln 210. -- pāra the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd2 422b and cp. paroparaṇ); Miln 319 (samuddo anorapāro, boundless ocean). -- pure

(avarapure) below the fortress M i.68 (bahinagare +). -- mattaka belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin ii.85, 203 = It 85; D i.3; M i.449; A iv.22; v.157, 164; Vbh 247; Nett 62; DhA i.203; DA i.55.

Oraka

Oraka (adj.) [ora + ka] inferior, posterior Vin i.19; ii. 159; M ii.47; Sn 692 (= paritta SnA 489; cp. omaka); J i.381.

Orata

Orata [o + rata, pp. of ramati] -- 1. delighted, satisfied, pleased Miln 210 (cp. abhirata). -- 2. desisting, abstaining from, restraining oneself VvA 72 (= virato; cp. uparata).

Orabbhika

Orabbhika [fr. urabbha. The Sk. aurabhrika is later & differs in meaning] one who kills sheep, a butcher (of sheep) M i.343, 412; S ii.256; A i.251; ii.207 = Pug 56; iii.303; Th 2, 242 (= urabbhaghātaka ThA 204);

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J v.270; vi.111 (and their punishment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe hanatī ti orabbhiko).

Oramati

Oramati [Denom. fr. ora instead of orameti] to stay or be on this side, i. e. to stand still, to get no further J i.492 (oramituṇ na icchi), 498 (oramāma na pārema). Note. This form may also be expld. & taken as imper. of ava + ramati (cp. avarata 2), i. e. let us desist, let us give up, (i. e. we shall not get through to the other side). -- anoramati (neg.) see sep. -- On the whole question see also Morris, J.P.T.S. 1887, 154 sq.

Oramāpeti

Oramāpeti (Caus. II. of oramati] to make someone desist from J v.474 (manussa -- maṇṣā).

Orambhāgiya

Orambhāgiya (adj.) [ora + bhāga + iya; BSk. avarabhā- gīya, e. g. Divy 533] being a share of the lower, i. e. this world, belonging to the kāma world, Ep. of the 5 saṃyojanāni (see also saṃyojana) D i.156; iii.107, 108, 132; M i.432; It 114; Pug 22; Nett 14; SnA 13; DA i.313. -- Note. A curious form of this word is found at Th 2, 166 orambhāga -- manīya, with gloss (ThA 158) oraṇ āgamanīya. Probably the bh should be deleted.

Oravitar

Oravitar [ora + n. ag. of vitarati?] doubtful reading at A v.149, meaning concerned with worldly things (?). The vv. ll. are oramitā, oravikā, oramato, oravi.

Orasa

Orasa (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's own breast, self -- begotten, legitimate; innate, natural, own M ii.84; iii.29; S ii.221 (Bhagavato putto o. mukhato jāto); iii.83; J iii.272; Vv 5022; ThA 236; KhA 248; PvA 62 (urejāta +).

Orima

Orima [superl. formation fr. ora, equivalent to avama] the lower or lowest, the one on this side, this (opp. yonder); only in combn. orima -- tīra the shore on this side, the near shore (opp. pāra° and pārima° the far side) D i.244; S iv.175 (sakkāyassādhivacanaṃ) = SnA 24; Dhs 597; Vism 512 (°tīra -- mahāogha); DhA ii.99.

Oruddha

Oruddha [fr. orundhati. In meaning equalling Sk. aparuddha as well as ava°] -- 1. kept back, restrained, subdued A iii.393. -- 2. imprisoned J iv.4. See also ava°.

Orundhati

Orundhati [cp. Sk. avarundhate] to get, attain, take for a wife. -- ger. orundhiya J iv.480. -- aor. oruddha Th 2, 445. -- pp. oruddha. See also avarundhati.

Orodha

Orodha [fr. orundhati; Sk. avarodha] obstruction; confinement, harem, seraglio Vin ii.290; iv.261 (rājā orodhā harem -- lady, concubine); J iv.393, 404.

Oropaṇa

Oropaṇa (nt.) [abstr. fr. oropeti] taking down, removal, cutting off (hair), in kes' oropaṇa hair -- cutting DhA ii. 53 (T. has at one place orohaṇa, v. l. oropaṇa).

Oropeti

Oropeti [Caus. fr. orohati; BSk. avaropayati] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhājanaṃ oropeti) -- ger. oropayitvā Sn 44 (= nikkhipitvā paṭippassambhayitvā Nd2 181; apanetvā SnA 91); J vi.211 (kesamassuṃ).

Orohaṇa

Orohaṇa (nt.) [abstr. fr. orahati] descent, in udakārohaṇā- nuyoga practice of descending in to the water (i. e. bathing) Pug 55; J i.193; Miln 350.

Orohati

Orohati [o + rohati] to descend, climb down D ii.21; M iii.131; J i.50; Miln 395; PvA 14. -- Caus. oropeti (q. v.).

Olaggeti

Olaggeti [Caus. of o + lag] to make stick to, to put on, hold fast, restrain M ii.178; A iii.384 (vv. ll. oloketi, olabheti, oketi); Th 1, 355.

Olagga

Olagga [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356

Olanghanā

Olanghanā (f.) [fr. olangheti] bending down Vin iii.121 (= heṭṭhā onamanā).

Olangheti

Olangheti [Caus. of ava + langh] to make jump down, in phrase ullangheti olangheti to make dance up & down J v.434 = DhA iv.197 (the latter has T. ullaggheti ol°; but v. l. ullangheti ol°).

Olamba

Olamba (adj.) [fr. ava + lamb] hanging down Vin iii.49; J iv.380 (°vilamba).

Olambaka

Olambaka (adj. -- n.) [see olambati] -- 1. (adj.) hanging down VvA 32 (°dāma). -- 2. (n.) (a) support, walking stick J iv.40 (hatth°). -- (b) plumb -- line J vi.392.

Olambati & avalambati

Olambati & avalambati [ava + lamb] to hang down, hang on, to be supported by, rest on. The form in o is the older. Pres. avalambare Pv ii.118 (= olambamānā tiṭṭhanti PvA 77); ii.102 (= olambanti PvA 142); olambati M iii.164 (+ ajjholambati); J i.194; PvA 46. -- ger. avalamba (for °bya) Pv iii.35 (= olambitva PvA 189) & olambetvā J iii.218. See also olubbha.

Olambanaka

Olambanaka [fr. olambati] an armchair, lit. a chair with supports Vin ii.142.

Olikhati

Olikhati [o + likh, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A iii.295 (veṇiṇ olikhituṇ); Th 1, 169 (kese olikhissañ); 2, 88.

Oligalla

Oligalla [of unknown etym.: prob. Non -- Aryan, cp. BSk. oḍigalla Saddh. P. chap. vi.] a dirty pool near a village M iii.168; S v.361; A i.161; iii.389; Miln 220; Vism 343.

Oliyati

Oliyati [o + liyate from lī] to stick, stick fast, adhere, cling to It 43; Nett 174. -- pp. olīna (see avalīna).

Olīna

Olīna [pp. of oliyate] adhering, sticking or clinging to (worldliness), infatuated M i.200 (°vuttika); J vi.569 (anolīna -- mānasa); Vbh 350 (°vuttikā); Miln 393 (an°).

Olīyanā

Olīyanā [fr. oliyati] adhering, infatuation Ps i.157; Dhs 1156, 1236.

Olugga

Olugga [pp. of olujjati] breaking off, falling to pieces, rotting away M i.80, 245 (olugga -- vilugga), 450 (id.); Vism 107 (id.).

Olujjati

Olujjati [Sk. avarujyate, Pass. of ava + ruj] to break off, go to wreck, fall away S ii.218 (v. l. ull°). -- pp. olugga.

Olubbha

Olubbha [assimil. form of olumbha which in all likelihood for olambya, ger. of olambati. The form presents difficulties. See also Morris, J.P.T.S. 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase daṇḍaṇ olubbha leaning on a stick, e. g. M i.108 (= daṇḍaṇ olambitvā C.; see M i 539); A iii.298; Th 2, 27 (= ālambitvā); VvA 105. In other connections: S i.118; iii.129; J i.265 (āvāṭa -- mukha -- vaṭṭiyaṇ); vi.40 (hatthe); DhA ii.57 (passaṇ; gloss olambī); VvA 217, 219.

Olumpeti

Olumpeti [o + Caus. of lup] to strip off, seize, pick, pluck Vin i.278 (bhesajjan olumpetvā, vv. ll. ulumpetvā, oḷump°, odametvā).

Olokana

Olokana (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhassṇ).

Olokanaka

Olokanaka (adj. -- n.) [fr. oloketi] window Vin ii.267 (olo- kanakena olokenti, adv.).

Oloketi

Oloketi [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J i.85, 108 (nakkhattaṇ); Pv ii.964; DhA i.10, 12, 25, 26; ii.96 (v. l. for T. voloketi); iii.296; PvA 4, 5, 74, 124.

Oḷāra

Oḷāra at PvA 110 is with v. l. BB to be read uḷāra.

Oḷārika

Oḷārika (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term Dhs trsl. 208 & Cpd. 159 n. 4) D i.37, 186 sq.

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(attā) 195, 197, 199; M i.48, 139, 247; ii.230; iii.16, 299; S ii.275 (vihāra); iii.47 (opp. sukhuma); iv.382 (id.); v.259 sq.; A iv.309 sq. (nimittaṇ obhāso); J i.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 (°anga), 274 sq. (with ref. to breathing), 450.

Oḷumpika

Oḷumpika (adj.) [Deriv. unknown, BSk. olumpika and oḍum-pika M Vastu iii.113, 443. In the Śvet -- Upan. we find the form uḍupa a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSk. olumpika M Vastu iii. 113 & oḍumpika ibid. 443.

Ovaja

Ovaja at S i.212 read ojava.

Ovaṭa

Ovaṭa [o + vaṭa, pp. of vṛ, another form of ovuta = ophuta, q. v.] obstructed, prevented Vin ii.255 = iv.52 = A iv.277 (v. l. ovāda); also an° ibid.

Ovaṭṭika

Ovaṭṭika (nt.) [fr. ava + vṛt] -- 1. girdle, waistband M ii.47; J iii.285 (v. l. ovaddhi°); Vism 312; DhA ii.37; iv.206; DA i.218 (Morris, J.P.T.S. 1887, 156: a kind of bag). -- 2. a bracelet Vin ii.106 (= vaḷayaṇ C.). <-> 3. a patch, patching (°karaṇa), darning (?) Vin i.254 (vv. ll. ovaṭṭiya°, ovadhita° ovadhīya°); J ii.197 (v. l. ovaddhi°). See also ovaddheyya (ava°).

Ovadati

Ovadati [o + vadati. The Sk. avavadati is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually combd. with anusāsati. -- pres. ovadati Vin iv.52 sq.; DhA i.11, 13; imper. ovadatu M iii.267. -- pot. ovadeyya Vin iv.52 (= aṭṭhahi garudhammehi ovadati); Sn 1051 (= anusāseyya). -- aor. ovadi DhA i.397. -- inf. ovadituṇ Vin i.59 (+ anusāsituṇ). -- grd. ovaditabba Vin ii.5; and ovadiya (see sep.). -- Pass. avadiyati; ppr. °iyamāna Pug 64 (+ anusāsiyamāna).

Ovadiya

Ovadiya (adj.) [grd. of ovadati] who or what can be advised, advisable Vin i.59 (+ anusāsiya); Vv 8436 (= ovāda -- vasena vattabbaṇ VvA 345).

Ovaddheyya

Ovaddheyya a process to be carried out with the kaṭhina robes. The meaning is obscure Vin i.254. See the note at Vin. Texts ii.154; Vin i.254 is not clear (see expln. by C. on p. 388). The vv. ll. are ovadeyya° ovadheyya° ovaṭṭheyya°.

Ovamati

Ovamati [o + vam] to throw up, vomit Ud 78.

Ovaraka

Ovaraka (nt.) [Deriv. uncertain. The Sk. apavaraka is some centuries later. The Sk. apavaraka forbidden or secret room, Halāyudha "lying -- in chamber"] an inner room Vin i.217; M i.253; J i.391 (jāto varake T. to be read as jāto varake i. e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= gabbha).

Ovariyyāna

Ovariyyāna [ger. of o + vr] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. ovadiyyāna, thus also ThA 250 explained "maṇḍaḥ gacchantiṇḍaḥ avaditvā gamanaṇḍaḥ nisedhetvā").

Ovassa & °ka

Ovassa & °ka see anovassa(ka).

Ovassati

Ovassati [o + vassati] to rain down on, to make wet. - Pass. ovassati to become wet through rain Vin ii.121.

Ovahati

Ovahati [o + vahati] to carry down. -- Pass. ovuyhati It 114 (ind. & pot. ovuyheyya).

Ovāda

Ovāda [BSk. avavāda in same sense as P.] advice, instruction, admonition, exhortation Vin i.50 = ii.228; ii.255 = iv.52; D i.137 (°paṭikara, function of a king); J iii.256 (anovādakara one who cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA i.13, 398 (dasavidha o.); VvA 345. -- ovādaṇḍaḥ deti to give advice PvA 11, 12, 15,

Ovādaka

Ovādaka (adj. -- n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e. g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M i.145; A i.25; S v.67 = It 107. -- anovādaka one who cannot or does not want to be advised, incorrigible J i.159; iii.256, 304; v.314.

Ovādin

Ovādin (adj. -- n.) [fr. ovāda] = ovādaka M i.360 (anovādin).

Ovijjhati

Ovijjhati [ava + vyadh] to pierce through Vism 304.

Ovuta

Ovuta see ophuta.

Ovuyhati

Ovuyhati [Pass. of ovahati] to be carried down (a river) It 114.

Osakkati

Osakkati [o + sakkati fr. P. sakk = *Sk. *ṣvaṣk*, cp. *Māgadhī osakkai*; but sometimes confused with *sṛp*, cp. P. *osappati* & Sk. *apasarpati*] to draw back, move back D i.230; J iv.348 (for *apavattati* C.); v.295 (an -- *osakkitvā*). See also Trenckner, Notes p. 60.

Osajjati

Osajjati [o + *sṛj*] to emit, evacuate PvA 268 (*vaccaṇ excrement*, + *ohanati*). -- pp. *osaṭṭha*.

Osaṭa

Osaṭa [pp. of o + *sṛ*] having withdrawn to (acc.), gone to or into, undergone, visited M i.176, 469 (*padasamācāro sangha -- majjhe o.*); ii.2 (*Rājagahaṇ vass°āvāsaṇ o.*); Miln 24 (*sākacchā osaṭā bahū*). See also *avasāṭa*.

Osaṇheti

Osaṇheti [o + *saṇheti*, denom. fr. *saṇha*] to make smooth, to smooth out, comb or brush down (hair) Vin ii.107 (*kese*); J iv.219 (*id.*).

Osadha

Osadha (nt.) [*Vedic auṣadha*] see *osadhī*.

Osadhika

Osadhika v. l. It 20 for *opadhika*.

Osadhikā

Osadhikā (f.) [fr. *osadha*] remedy, esp. poultice, foment- ation J iv.361.

Osadhī

Osadhī (f.) [*Vedic avaṣa + dhī*: bearer of balm, comfort, refreshment]. There is no difference in meaning between *osadha* and *osadhī*; both mean equally any medicine, whether of herbs or other ingredients. Cp. e. g. A iv.100 (*bṛjagāma -- bhūtagāmā . . osadhi -- tiṇavanappatayo*) Pv ii.610, with Sn 296 (*gāvo . . . yāsu jāyanti osadhā*); D i.12, cp. DA i.98; Pv iii.53; PvA 86; J iv.31; vi.331 (? trsln. medicinal herb). Figuratively, ‘ balm of salvation ’ (*amatosadha*) Miln 247. *Osadhi -- tārakā*, star of healing. The only thing we know about this star is its white brilliance, S i.65; It 20 = A v.62; Vv 92; Pv ii.110; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it ‘ morning star ’. According to Hindu mythology the lord of medicine is the moon (*oṣadhīśa*), not any particular star.

Osanna

Osanna (adj.) [o + pp. of *syad* to move on] given out, exhausted, weak Miln 250 (°*virīya*).

Osappati

Osappati [o + *sṛp* to creep] to draw back, give way J vi.190 (*osappissati*; gloss *apīyati*).

Osaraka

Osaraka (adj.) [fr. osarati, osarana & oṣaṭa] of the nature of a resort, fit for resorting to, over -- hanging eaves, affording shelter Vin ii.153. See also osāraḁa.

Osaraṇa

Osaraṇa (nt.) [fr. avasarati] -- 1. return to, going into (acc.) visiting J i.154 (gāmaṇṇ °kāle). -- 2. withdrawal, distraction, drawing or moving away, heresy Sn 538 (= ogahanāni titthāni, diṭṭhiyo ti attho SnA 434).

Osarati

Osarati [o + sṛ] to flow, to go away, to recede to, to visit M i.176 (gāmaṇṇ etc.); ii.122. -- pp. oṣaṭa. See also avasarati.

Osāna

Osāna (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S v.79 (read paṭikkamosāna), 177, 344; Sn 938

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Osāpeti

Osāpeti [With Morris, J.P.T.S. 1887, 158 Caus. of ava + sā, Sk. avasāyayati (cp. P. avaseti, oseti), but by MSS. & Pāli grammarians taken as Caus. of sṛ: sarāpeti contracted to sāpeti, thus ultimately the same as Sk. sārayati = P. sāreti (thus vv. ll.). Not with Trenckner, Notes 78 and Müller P. Gr. 42. Caus. of ā + viś to sling] to put forth, bring to an end, settle, put down, fix, decide S i.81 (fut. osāpayissāmi; vv. ll. oyayiss° and obhāyiss° = Ud 66 (T. otarissāmi? vv. ll. obhāyiss°, otāy° & osāy°; C. paṭipajjissāmi karissāmi); J i.25 (osāpeti, v. l. obhāseti); Nd1 412 (in expln. of osāna); VvA 77 (agghaṇ o. to fix a price; vv. ll. ohāpeti & onarāpeti) = DhA iii.108 (v. l. osāreti). Cp. osāreti.

Osāraka

Osāraka [fr. osarati] shelter, outhouse J iii.446. See also osaraka.

Osāraṇā

Osāraṇā (f.) [fr. osāreti 3] -- 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin i.322; Miln 344. -- 2. procession (?) (perhaps reading should be ussāraṇā) DhA ii.1 (T. oss°).

Osārita

Osārita [pp. of osāreti 3] restored, rehabilitated Vin iv.138.

Osāreti

Osāreti [Caus. of o + sṛ to flow] -- 1. (with v. l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J vi.52, 67 (pattaṇṇ thavikāya o.). -- 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭikaṇ), 203 (kāraṇaṇ), 349 (lekhaṇ to compose a letter). -- 3. (t.t.) to restore a bhikkhu who has undergone penance Vin i.96, 322, 340; iv.53 (osārehi ayyā ti vuccamāno osāreti). -- Pass. osāriyati Vin ii.61; pp. osārita (cp. osāraṇā).

Osiñcati

Osiñcati [o + siñcati] -- 1. to pour out or down over, to besprinkle Vin ii.262; M i.87 (telena); Pv i.85 (ppr. osiñcaṇ = āsiñcanto PvA 41). -- 2. to scoop out, empty, drain (water) J v.450 (osiñciyā, pot. = osiñceyya C.). <-> pp. avasitta & ositta.

Osita

Osita [pp. of ava + sā] inhabited (by), accessible (to) Sn 937 (an°). Cp. vy°.

Ositta

Ositta [pp. of osiñcati] sprinkled, besprinkled J v.400. See also avasitta.

Osīdati

Osīdati [fr. o + sad] to settle down, to sink, run aground (of ships) S iv.314 (osīda bho sappi -- tela); Miln 277 (nāvā osīdati). -- ger. osīditvā J ii.293. -- Caus. II. osīdāpeti J iv.139 (nāvaṇ).

Osīdana

Osīdana (nt.) [fr. osīdati] sinking DhsA 363.

Ossa

Ossa see ussa.

Ossakk°

Ossakk° see osakk°.

Ossagga

Ossagga [fr. ossajati] relaxation, in cpd. sati -- ossagga (for which more common sati -- vossagga) relaxation of memory, inattention, thoughtlessness DhA iii.163 (for pamāda Dh 167). See vossagga.

Ossajjati

Ossajjati [o + sṛj send off] to let loose, let go, send off, give up, dismiss, release D ii.106 (aor. ossaji); Sn 270 = S i.207; Th 1, 321; J iv.260. -- pp. ossatṭha. See also avassajati.

Ossajjana

Ossajjana (nt.) [fr. ossajati] release, dismissal, sending off DA i.130.

Ossatṭha

Ossatṭha [pp. of ossajati] let loose, released, given up, thrown down D ii.106; S iii.241; J i.64; iv.460 (= nissatṭha).

Ossanna

Ossanna [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J i.336 (opp. ussanna). Hardly to be derived from ava + syad .

Ossavana

Ossavana (nt.) [fr. ava + sru] outflow, running water M i.189 (v. l. ossāvana & osavana). Cp. avassava.

Ohana

Ohana only in cpd. bimbḍohana, see under bimba.

Ohanati

Ohanati [ava + han, but prob. a new formation from Pass. avahīyati of hā, taking it to han instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).

Oharaṇa

Oharaṇa (nt.) [fr. oharati] lit. "taking away", leading astray, side -- track, deviating path J vi.525 (C.: gamana -- magga). Cp. avaharaṇa.

Oharati

Oharati [o + hr̥ take] -- 1. to take away, take down, take off S i.27 (ger. ohacca, v. l. ūhacca); Pv ii.66 (imper. ohara = ohārehi PvA 95); DhA iv.56 (see ohārin). See also ava°. -- Caus. I. ohāreti (see avahāreti); Caus. II. oharāpeti in meaning of oharati to take down, to cut or shave off (hair) J vi.52 (kesamassuṇ); DhA ii.53 (cp. oropeti). -- pp. avahaṭa.

Ohāya

Ohāya ger. of ojahāti.

Ohāra

Ohāra see avahāra & cp. vohāra.

Ohāraṇa

Ohāraṇa (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting off (hair) J i.64 (kesa -- massu°).

Ohārin

Ohārin (adj. -- n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭhā haratī ti DhA iv.56).

Ohāreti

Ohāreti [Caus. of oharati] -- 1. to give up, leave behind, renounce (cp. ojahāti) Sn 64 (= oropeti Nd2 183). - 2 to take down (see oharati 1) Vin i.48; PvA 95. -- 3 to cut down, shave off (hair; see oharāpeti under oharati) It 75 (kesamassuṇ hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).

Ohita

Ohita [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well as apahita (Lal. V. 552 e. g.)] -- 1. put down into, deposited Dh 150. -- 2. put down, laid down, taken off, relieved of, in phrase ohitabhāro (arahaṇ) (a Saint) who has laid down the burden: see arahatta iii. C.; cp. °khandhabhāra DhA iv.168. -- 3. put down in, hidden, put away in (-- °) Sn 1022 = (kosṭohita). -- 4. (fig.) put down to, applied to, in ohita -- sota listening, attentive, intent upon (cp. sotaṇ odahati to listen) usually in phrase ohitasoto dhammaṇ suṇāti; M i.480; iii.201; S v.96; A iv.391; Vism 300 (+ aṭṭhiṇ katvā).

Ohīyyaka

Ohīyyaka (adj. -- n.) [fr. ohīyati, avahīyyati] one who is left behind (in the house as a guard) Vin iii.208; iv.94; S i.185 (vihārapāla).

Ohīna

Ohīna [pp. of ojahāti] having left behind J iv.432 (gaṇaṇ).

Ohīyati

Ohīyati (ohīyyati) [ava + hīyati, Pass. of ha, see avajahāti] - 1. to be left behind, to stay behind J v.340 (avahīyati = ohīyyati C.). -- 2. to stay behind, to fall out (in order to urinate or defecate); ger. ohīyitvā Vin iv.229; DhA ii.21 (cp. ohanati). See also ohīyyaka.

Ohīlanā

Ohīlanā (f.) [ava + hīlanā, of hīd] scorning, scornfulness Vbh 353 (+ ohīlattaṇ).

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K. Ka°

Ka° (pron. interr.) [Sk. kaḥ, Idg. *q̥u besides *qui (see ki° & kiṇ) & *q̥u (see ku°). Cp. Av. ka -- ; Gr. ph=, pw_s, poi_os, etc.; Lat. quī; Oir. co -- te; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwēr] who? -- m. ko, f. kā (nt. kiṇ, q. v.); follows regular decl. of an atheme with some formations fr. ki°, which base is otherwise restricted to the nt. -- From ka° also nt. pl. kāni (Sn 324, 961) & some adv. forms like kathaṇ, kadā, kahaṇ, etc. -- 1. (a) ka°: nom. m. ko Sn 173, 765, 1024; J i.279; Dh 146; f. kā J vi.364; PvA 41; gen. sg. kassa Miln 25; instr. kena; abl. kasmā (nt.) as adv. "why" Sn 883, 885; PvA 4, 13, 63, etc. -- (b) ki° (m. & f.; nt. see kiṇ): gen. sg. kissa Dh 237; J ii.104. ko -- nāmo (of) what name Miln 14; DhA ii.92, occurs besides kin -- nāmo Miln 15. -- kvattho what (is the) use Vv 5010 stands for ko attho. -- All cases are freq. emphasized by addition of the affirm. part. nu & su. e. g. ko su'dha tarati oghaṇ (who then or who possibly) Sn 173; kena ssu nivuto loko "by what then is the world obstructed?" Sn 1032; kasmā nu saccāni vadanti . . . Sn 885. <-> 2. In indef. meaning combd with -- ci (Sk. cid: see under ca 1 and ci°): koci, kāci, etc., whoever, some (usually with neg. na koci, etc., equalling "not anybody"), nt. kiñci (q. v.); e. g. mā jātu koci lokasmiṇ pāpiccho It 85; no yāti koci loka Dh 179; n'āhaṇ bhatako 'smi kassaci Sn 25; na hi nassati kassaci kammaṇ "nobody's trace of action is lost" Sn 666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA 322; PvA 45. -- In Sandhi the orig. d of cid is restored, e. g. app' eva nāma kocid eva puriso idh' agaccheyya, "would that some man or other would come here!" PvA 153. <-> Also in correl. with rel. pron. ya (see details under ya°): yo hi koci gorakkhaṇ upajīvati kassako so na brāhmano (whoever -- he) Sn 612. See also kad°.

Kaṇsa

Kaṇṣa [cp. Sk. kaṇṣa; of uncertain etym., perhaps of Babylonian origin, cp. hirañña] 1. bronze Miln 2; magnified by late commentators occasionally into silver or gold. Thus J vi.504 (silver) and J i.338; iv.107; vi.509 (gold), considered more suitable to a fairy king. -- 2. a bronze gong Dh 134 (DhA iii.58). -- 3. a bronze dish J i.336; āpāṇīya° a bronze drinking cup, goblet M. i.316. -- 4. a "bronze," i. e. a bronze coin worth 4 kaḥapaṇas Vin iv.255, 256. See Rhys Davids, Coins and Measures §§ 12, 22. -- "Golden bronze" in a fairy tale at Vv 54 is explained by Dhammapāla VvA 36 as "bells." -- It is doubtful whether brass was known in the Ganges valley when the earlier books were composed; but kaṇṣa may have meant metal as opposed to earthenware. See the compounds. -- upadahāraṇa (n. a.) metal milk -- pail (?) in phrase: dhenusahassāni dukūla -- sandanāni (?) kaṇṣūpadhāraṇām D ii.192; A iv.393; J vi.503 (expld at 504). Kern (Toev. p. 142) proposes correction to kaṇṣ'ūpadohana (=Sk. kāṇṣy'opodohana), i.e. giving milk to the extent of a metal pailful. -- kaṇṭaka metal thorns, bits of sharp metal, nails J v.102 (cp. sakaṇṭaka) -- kūta cheating with false or spurious metal D i.5 (=DA i.79: selling brass plates for gold ones). -- tāla bronze gong DhA i.389; DhsA 319 (°tāla); VvA 161 or cymbals J vi.277. 411. -- thāla metal dish, as distinguished from earthenware D i.74 (in simile of dakkho nahāpako=A iii.25) cp. DA i. 217; Vism 283 (in simile); DhA iii.57 (: a gong); DA i.217; DhA iv.67 =J iii.224; reading at Miln 62 to be °tāla (see J.P.T.S. 1886, 122). -- pattharika a dealer in bronze ware Vin ii.135. -- pāti & pātī a bronze bowl, usually for food: M i.25; A iv.393; Sn 14; PvA 274. -- pūra full of metal J iv.107. -- bhaṇḍa brass ware Vin ii.135. -- bhājana a bronze vessel Vism 142 (in simile). -- maya made of bronze Vin i.190; ii.112; -- mallaka metal dish, e. g. of gold J iii.21. -- loha bronze Miln 267.

Kaṇṣati

Kaṇṣati=kassati, see ava°.

Kakaca

Kakaca [onomat. to sound root kr, cp. note on gala; Sk. krakaca] a saw Th 1, 445; J iv.30; v.52; vi.261; DA i.212; in simile ° -- ūpama ovāda M i.129. Another simile of the saw (a man sawing a tree) is found at Ps i.171, quoted & referred to at Vism 280, 281. -- khaṇḍa fragment or bit of saw J i.321. -- danta tooth of a saw, DA i.37 (kakaca -- danta -- pantiyaṇ kīlāmāna).

Kakaṇṭaka

Kakaṇṭaka, the chameleon J i.442, 487; ii.63; vi.346; VvA 258.

Kaku

Kaku [Brh. kakud, cp. kākud hollow, curvature, Lat. cacumen, & cumulus] a peak, summit, projecting corner S i.100 (where satakkatu in Text has to be corrected to satakkaku: meggho thanayaṇ vijjumaḷa satakkaku. Com. expln sikhara, kūṭa) A iii.34 (=AA 620~kūṭa). Cp. satakkaku & Morris, J.P.T.S. 1891 -- 93, 5.

Kakuṭa

Kakuṭa a dove, pigeon, only in cpds.: -- pāda dove -- footed (i. e. having beautiful feet) DhA i.119; f. pādī appl. to Apsaras, J ii.93; DhA i.119; Miln 169.

Kakutthaka

Kakutthaka see ku°.

Kakudha

Kakudha [cp. Sk. kakuda, and kaku above] 1. the hump on the shoulders of an Indian bull J ii.225; J vi.340. <-> 2. a cock's comb: see sīsa kakudha. -- 3. a king's symbol or emblem (nt.) J v.264. There are 5 such insignia regis, regalia: s. kakudha -- bhaṇḍa. -- 4. a tree, the Terminalia Arjuna, Vin i.28; J vi.519; kakudharukkha DhA iv.153. Note. On pakudha as twin -- form of ka° see Trenckner, J.P.T.S. 1908, 108. -- phala the fruit of the kakudha tree Mhvs xi.14, where it is also said to be a kind of pearl; see mutta. -- bhaṇḍa ensign of royalty J i.53; iv.151; v.289 (=sakāyura). The 5 regalia (as mentioned at J v.264) are vālavijānī, uṇhisa, khagga, chatta, pādukā: the fan, diadem, sword, canopy, slippers. -- pañcavidha -- k° PvA 74.

Kakka

Kakka1 [cp. Sk. kalka, also kalanka & kalusa] a sedi- ment deposited by oily substances, when ground; a paste Vin i.205 (tila°), 255. Three kinds enumerated at J. vi.232: sāsapa° (mustard -- paste), mattika° (fragrant earth -- paste, cp. Fuller's earth), tila° (sesamum paste). At DA i.88, a fourth paste is given as haliddi°, used before the application of face powder (poudre de riz, mukha -- cuṇṇa). Cp. kakku.

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Kakka

Kakka2 [cp. Sk. karka] a kind of gem; a precious stone of yellowish colour VvA 111.

Kakkaṭa

Kakkaṭa a large deer (?) J vi.538 (expld as mahāmiga).

Kakkaṭaka

Kakkaṭaka [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. karki/nos & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S i.123; M i.234; J i.222; Vv 546 (VvA 243, 245); DhA iii.299 (mama . . . kakkaṭakassa viya akkhīni nikkhamimsu, as a sign of being in love). Cp. kakkhaḷa. -- nala a kind of sea -- reed of reddish colour, J iv.141; also a name for coral, ibid. -- magga fissures in canals; frequented by crabs, DhsA 270. -- yantaka a ladder with hooks at one end for fastening it to a wall, Mhvs ix.17. -- rasa a flavour made from crabs, crab -- curry, VvA 243.

Kakkara

Kakkara [onomat, cp. Sk. kṛkavāku cock, Gr. ke/rkac, kerki/s, Lat. querquedula, partridge; sound -- root kr, see note on gala] a jungle cock used as a decoy J ii.162, purāṇa°, ii.161; cp. dīpaka1 & see Kern, Toev. p. 118: K° -- Jātaka, N° 209.

Kakkaratā

Kakkaratā (f.) roughness, harshness, deceitfulness, Pug 19, 23.

Kakkariya

Kakkariya (nt.) harshness, Pug 19, 23.

Kakkaru

Kakkaru a kind of creeper (°jātāni=valliphalāni) J vi.536.

Kakkasa

Kakkasa (adj.) [Sk. karkaśa to root kr̥ as in kakkataka] rough, hard, harsh, esp. of speech (vācā para -- kaṭukā Dhs 1343), M i.286=Dhs 1343; A v.265=283, 293; DhsA 396. -- akakkasa: smooth Sn 632; J iii.282; v.203, 206, 405, 406 (cp. J.P.T.S. 1891 -- 93, 13); akakkasanga, with smooth limbs, handsome, J v.204.

Kakkassa

Kakkassa roughness Sn 328, Miln 252.

Kakkārika

Kakkārika (and °uka) [fr. karkaru] a kind of cucumber Vv 3328=eḷāluḷa VvA 147.

Kakkāru

Kakkāru (Sk. karkāru, connected with karkaṭaka) 1. a pumpkin -- gourd, the Beninkasa Cerifera J vi.536: kakkārujātāni=valliphalāni (reading kakkaru to be corr.). -- 2. a heavenly flower J iii.87, 88=dibbapuppha

Kakkāreti

Kakkāreti [*kaṭ -- kāreti to make kaṭ, see note on gala for sound -- root kr̥ & cp. khaṭakhaṭa] to make the sound kak, to half choke J ii.105.

Kakku

Kakku [cp. kakka=kalka] a powder for the face, slightly adhesive, used by ladies, J v.302 where 5 kinds are enumd: sāsaṇṇa°, loṇa°, mattika°, tila°, haliddi°.

Kakkoṭaka

Kakkoṭaka (?) KhA 38, spelt takk° at Vism 258.

Kakkola

Kakkola see takkola.

Kakkhaḷa

Kakkhaḷa [kakkhaṭa, cp. Sk. karkara=P. kakkataka] 1. rough, hard, harsh (lit. & fig.) Dhs 648 (opp. muduka Dhs 962 (rūpaṇ paṭhavīdhātu: kakkhaḷaṇ kharagataṇ kakkhaḷattaṇ kakkhaḷabhāvo); Vism 349 (=thaddha), 591, 592 (°lakkhaṇa); DhA ii.95; iv.104; Miln 67, 112; PvA 243 (=asaddha, akkosakāraka, opp. muduka); VvA 138 (=pharusa). -- 2. cruel, fierce, pitiless J i.187, 266; ii.204; iv.162, 427. Akakkhaḷa not hard or harsh, smooth, pleasant DhsA 397. -- °vacata, kind speech, ibid. (=apharusa °vācatā mudu°). -- kathā hard speech, cruel words J vi.561. -- kamma cruelty, atrocity J iii.481. -- bhāva rigidity Dhs 962 (see kakkhala) MA 21; harshness, cruelty J iii.480. a° absence of hardness or rigidity DhsA 151.

Kakkhaḷatā

Kakkhaḷatā (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J v.167; DhsA 166. -- akakkhaḷatā absence of roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA 151; VvA 214 (=saṇha).

Kakkhalatta

Kakkhalatta (nt.) hardness, roughness, harshness Vin ii.86; Vbh 82; Vism 365; cp. M.Vastu i.166: kakkhaṭatva.

Kakkhaḷiya

Kakkhaḷiya hardness, rigidity, roughness, Vbh 350.

Kanka

Kanka [Sk. kanka, to sound -- root kn°, cp. kinkīṇī & see note on gala] a heron M i.364, 429; J v.475. -- patta a heron's plume J v.475.

Kankata

Kankata [=kaṇ or kiṇ+kr̥ta, to kiṇi, "the tinklings"] elephant's trappings VvA 104 (=kappa).

Kankaṇa

Kankaṇa (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (=ThA 211).

Kankala

Kankala [Sk. kankāla & cp. śṛṅkhala (as kaṇṇa>śṛṅga), orig. meaning "chain"] skeleton; only in cpd. atthi°. Aṭṭhikankal' ūpamā kāmā Vin ii.25; M i.130, 364; J v.210; Th 1, 1150 ("kuṭika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. Morris, J.P.T.S. 1885, 75): aṭṭhikankala aṭṭhi -- puṇja aṭṭhi -- rāsi S ii.185= It 17 (but in the verses on same page: puggalass' aṭṭhisaṇcayo). Cp. aṭṭhisankhalikā PvA 152; aṭṭhika sankhalikā J i.433; aṭṭhi -- sanghaṭa Th 1, 60.

Kankuṭṭhaka

Kankuṭṭhaka [cp. Sk. kankuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

Kankhati

Kankhati [Sk. kāṅkṣ cp. śāṅk, Lat. cuncto] 1. with loc.: to be uncertain, unsettled, to doubt (syn. vicikicchati, with which always combined). Kankhati vicikicchati dvīsu mahāpurisa -- lakkhaṇesu D i.106 is in doubt and perplexity about (Bgh's gloss, patthanāṇ uppādati DA i.275, is more edifying than exact.)= Sn 107; na kankhati na vicikicchati S ii.17=iii.135; kankheyya vicikiccheyya S ii.50, 54; iii.122; v.225 (corr. khankheyya!) 226; same with Satthari kankheyya dhamme° sanghe° sikkhāya° A iv.460=v.17=M i.101=Dhs 1004; cp. Dhs. 1118. -- 2. with acc.: to expect, to wait for, to look forward to. Kālaṇ k. to abide one's time, to wait for death S i.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); It 69 (id. bhāvitatto). -- J v.411 (=icchati); vi.229 (=oloketi). pp. kankhita S iii.99; Sn 540; (+vicikicchita); inf. kankhituṇ S iv.350=399 (+vicikicchituṇ).

Kankhana

Kankhana (nt.) doubting, doubt, hesitation MA 97; DhsA 259.

Kankhanīya

Kankhanīya [grd. of kankhati] to be doubted S iv.399.

Kankhā

Kankhā (f.) [cp. Sk. kāṅksā] 1. doubt, uncertainty S i.181; iii.203 (dukkhe k. etc.; cp. Nd2 1); Sn 541, 1149; °ṇ vinayati Sn 58, 559, 1025; k. pahīyati Ps ii.62; combd with vimati: D i.105; iii.116; S iv.327; v.161; A ii.79, 160, 185; DA i.274; with vicikicchā: S iv.350; Dhs. 425. Defined as = kankhāyanā & kankhāyitatta Nd21; Dhs 425 (under vicikicchā). 3 doubts enumd at D iii.217; 4 in passages with vimati (see above); 7 at Dhs 1004; 8 at Nd2 1 & Dhs 1118; 16 at M i.8 & Vism 518. -- 2. as adj. doubting, doubtful, in akankha one who has overcome all doubt, one who possesses right knowledge (vijjā), in combns akankha apiha anupaya S i.181; akhila a. Sn 477, 1059; Nd2i; cp. vitiṇṇa° Sn 514; avitiṇṇa° Sn 249, 318, 320 (=ajāṇaṇ); nikkankha S ii.84 (+nibbikicchā). -- 3. expectation SA 183. -- On connotation of k. in general see Dhs trsl. p. 115 n1. -- cchida removing or destroying doubt Sn 87. -- cchedana the removal of d. J i.98; iv.69. -- tṭhāniya founded on d., doubtful (dhammā) D iii.285; A iv.152, 154; v.16; AA 689. -- dhamma a doubting state of mind, doubt D ii.149; S iv.350. -- vitarāṇa overcoming of doubt Miln 233; DhsA 352, °visuddhi complete purification in consequence of the removal of all doubt D iii.288; M i.147; Ud 60; Vism 523; Bdhd 116 sq. -- samangin affected with doubts, having doubts DhsA 259.

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Kankhāyati

Kankhāyati [Denom. fr. kankhā] to doubt, pp. Kankhā- yita Sn 1021.

Kankhāyanā

Kankhāyanā (f.) +kankhāyitatta (nt.) doubting and hesitation, doubtfulness, Nd2 1; Dhs 425, 1004, 1118; DhsA 259.

Kankhin

Kankhin (adj.) [Sk. kāṅkṣin] 1. doubting, wavering, un- decided, irresolute D ii.241; Sn 1148; Nd2 185; combd with vecikicchā S iii.99; M i.18; A ii.174; Sn 510. -- 2. longing for Pgdp 106 (mokkha°). -- akankhin not doubting, confident, sure (cp. akankha) D ii.241; A ii.175.

Kangu

Kangu (f.) [derivation unknown, prob. non -- Aryan, cp. Sk. kangu] the panic seed, Panicum Italicum; millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin iv.264; DA i.78. -- Miln 267; Mhvs 32, 30. -- piṭṭha millet flour, in °maya made of m. meal J vi.581. -- bhatta a dish of (boiled) millet meal Vism 418 (in simile).

Kaca

Kaca [Sk. kaca, cp. kāñcī and Latin cingo, cicatrix] the hair (of the head), in °kalāpa a mass of hair, tresses Dāvs iv.51.

Kacavara

Kacavara [to kaca?] 1. sweepings, dust, rubbish (usually in combn with chaḍḍeti and sammajjati) J i.292; iii.163; iv.300; Vism 70; DA i.7; DhA i.52; SnA 311. -- 2. rags, old clothes SA 283 (=pilotikā). -- chaḍḍana throwing out sweepings, in °pacchi a dust basket, a bin J i.290. -- chaḍḍanaka a dust pan J i.161 (+ mutṭhi --

sammajjānī). -- chaḍḍani a dust pan DhA iii.7 (sammajjānī+). -- chaḍḍikā (dāsī) a maid for sweeping dust, a cinderella DhA iv.210.

Kacci & kaccid

Kacci & kaccid (indecl.) [Sk. kaccid=kad+cid, see kad°] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. a)/n, Lat. ne, num, nonne: then perhaps; I doubt whether, I hope, I am not sure, etc., Vin i.158, 350; D i.50 (k. maṇ na vañcesi I hope you do not deceive me), 106; S iii.120, 125; Sn. 335, 354, p. 87; J i.103, 279; v.373; DhA ii.39 (k. tumhe gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan dānaṇ upakappati does that gift really benefit the dead?), 178 (k. vo piṇḍapāto laddho have you received any alms?). Cp. kin. -- Often combd with other indef. particles, e. g. kacci nu Vin i.41; J iii.236; vi.542; k. nu kho "perhaps" (Ger. etwa, doch nicht) J i.279; k. pana J i.103. -- When followed by nu or su the original d reappears according to rules of Sandhi: kaccinnu J ii.133; v.174, 348; vi. 23; kaccissu Sn 1045, 1079 (see Nd2 186).

Kaccikāra

Kaccikāra a kind of large shrub, the Caesalpina Digyna J vi.535 (should we write with BB kacchi°?).

Kaccha

Kaccha1 (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S i.52 (te hi sothiṇ gamissanti kacche vāmakase magā), 78 (parūḷha k -- nakha -- lomā with nails and hair like long -- grown grass, cp. same at J iii.315 & Sdhp 104); J v.23 (carāmi kacchāni vanāni ca); vi.100 (parūḷha -- kacchā tagarā); Sn 20 (kacche rūḷhatiṇe caranti gāvo); SnA 33 (pabbata° opp. to nadi°, mountain, & river marshes). Kern (Toev. ii.139) doubts the genuineness of the phrase parūḷha°. -- 2. an arrow (made of reed) M i.429 (kaṇḍo . . . yen' amhi viddho yadi vā kacchaṇ yadi vā ropiman ti).

Kaccha

Kaccha2 (adj.) [ger. of kath] fit to be spoken of A i.197 (Com.=kathetuṇ yutta). akaccha ibid.

Kacchaka

Kacchaka1 a kind of fig -- tree DA i.81. -- 2. the tree Cedrela Toona Vin iv.35; S v.96; Vism 183.

Kacchati

Kacchati1 Pass. of katheti (ppr. kacchamāna A iii.181). -- 2. Pass. of karoti.

Kacchantara

Kacchantara (nt.) [see kacchā2] 1. interior, dwelling, apartment VvA 50 (= nivesa). -- 2. the armpit: see upa°.

Kacchapa

Kacchapa [Sk. kacchapa, dial. fr. *kaśyapa, orig. Ep of kumma, like magga of paṭipadā] a tortoise, turtle S iv.177 (kummo kacchapo); in simile of the blind turtle (kāṇo k.) M iii.169=S v.455; Th 2, 500 (cp. J.P.T.S. 1907, 73, 174). -- f. kacchapinī a female t. Miln 67. -- lakkhapa "tortoise -- sign," i. e. fortune -- telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of

tiracchāna -- vijjā D i.9~; DA i.94. -- loma "tortoise -- hair," i. e. an impossibility, absurdity J iii.477, cp. sasavisāṇa; °maya made of t. hair J iii.478.

Kacchapaka

Kacchapaka see hattha°.

Kacchapuṭa

Kacchapuṭa [see kaccha1] reed -- basket, sling -- basket, pingo, in -- vāṇija a trader, hawker, pedlar J i.111.

Kacchā

Kacchā1 (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha1] 1. enclosure, denoting both the enclosing and the enclosed, i. e. wall or room: see kacchantara. -- 2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 219=699 (=gīveyyaka VvA); J iv.395 (kacchaṇ nāgānaṇ bandhatha gīveyyaṇ paṭimuñcatha). 3. belt, loin -- or waist -- cloth (cp. next) Vin ii.319; J v.306 (=saṇvelli); Miln 36; DhA i.389.

Kacchā

Kacchā2 (f.) & kaccha (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin i.15 (addasa . . . kacche vīṇaṇ . . . aññissā kacche ālambaraṇ); S i.122=Sn 449 (sokaparetassa vīṇā kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J v.434=DhA iv.197 (thanāṇ dasseti k°ṇ dass° nābhiṇ dass°); J v.435 (thanāni k° āni ca dassayanti; expld on p. 437 by upakacchaka); vi.578. The phrase parūlha -- kaccha -- nakhaloma means "with long -- grown finger -- nails and long hair in the armpit," e. g. S i.78. -- loma (kaccha°) hair growing in the armpit Miln 163 (should probably be read parūlha -- k. -- nakha -- l., as above).

Kacchikāra

Kacchikāra see kacci°.

Kacchu

Kacchu [Derivation uncertain, cp. Sk. kacchu, dial. for kharju: perhaps connected with khajjati, eating, biting] 1. the plant Carpopogon pruriens, the fruit of which causes itch when applied to the skin DhA iii.297 (mahā° -- phalāni). -- 2. itch, scab, a cutaneous disease, usually in phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch>eat) Vin i.202, 296; J v.207; Pv ii.311 (cp. kapi°); Vism 345; DhA i.299. -- cuṇṇa the powdered fruit of Carpopogon pruriens, causing itch DhA iii.297. -- piḷakā scab & boils J v.207.

Kajjala

Kajjala [Sk. kajjala, dial. fr. kad+jala, from jalati, jval, orig. burning badly or dimly, a dirty burn] lamp -- black or soot, used as a collyrium Vin ii.50 (read k. for kapalla, cp. J.P.T.S. 1887, 167).

Kajjopakkamaka

Kajjopakkamaka a kind of gem Miln 118 (vajira k. phus- sarāga lohitaṅka).

Kaṇcaka

Kañcaka a kind of tree (dāsima°) J vi.536 (expld as "dve rukkhajātiyo"). BB have koñcaka.

Kañcana

Kañcana (nt.) [Derivation uncertain, cp. Sk. kāñeana, either from khacati (shine=the shining metal, cp. kāca (glass) & Sk. kāś), or from kanaka gold, cp. Gr. knhko/s (yellow). P. kañcana is poetical] gold A iii.346= Th 1, 691 (muttaṇ selā va k.); Th 2, 266 (k° ssa phalakaṇ va); VvA 4, 9 (=jātarūpa). Esp. freq. in cpds.=of or like gold. -- agghika a golden garland Bu X. 26. -- agghiya id. Bu v.29. -- āvelā id. J vi.49; Vv 362; Pv ii.127 (thus

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for °ācela); iii.93; PvA 157. -- kadalikkhaṇḍa a g. bunch of bananas J vi.13. -- thūpa a gilt stupa DhA iii.483; iv.120. -- patimā a gilt or golden image or statue J vi.553; VvA 168. -- paṭṭa a g. turban or coronet J vi.217. -- patta a g. dish J v.377. -- pallanka a gilt palanquin J i.204. -- bimba the golden bimba fruit Vv 366 (but expld at VvA 168 by majjita -- kpaṭimā -- sadisa "like a polished golden statue"). -- bubbula a gilt ornament in form of a ball Mhvs 34, 74. -- rūpa a g. figure J iii.93. -- latā g. strings surrounding the royal drum J vi.589. -- vaṇṇa of g. colour, gilt, shining, bright J v.342 (=paṇḍara). -- velli a g. robe, girdle or waist cloth J v.398 (but expld as "k -- rūpakasādisa -- sarīra "having a body like a g. statue"), cp. J v.306, where velli is expld by kacchā, girdle. -- sannibha like g., golden -- coloured (cp. k -- vaṇṇa and Sk. kanaka -- varṇa Sp. Av. Ś. i.121, 135, etc.), in phrase °taca "with golden -- coloured skin," Ep. of the Buddha and one of the 32 signs of a great man (mahāpurisa -- lakkhana) D ii.17; iii.143, 159; M ii.136; Miln 75; attr. of a devatā Vv 302, 322; VvA 284; of a bhikkhu Sn 551=Th 1, 821. -- sūci a gold pin, a hair -- pin of gold J vi.242.

Kañcanaka

Kañcanaka (adj.) golden J iv.379 (°daṇḍa).

Kañcuka

Kañcuka [from kañc (kac) to bind, cp. Gr. ka/kala fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin i.306=ii.267; A i.145; DhA iii.295 (paṭa°ṇ paṭimuncitvā dressed in a close bodice); PvA 63 (urago tacaṇ kañcukaṇ omuñcanto viya). -- 2. the slough of a snake (cp. 1) DA i.222. -- 3. armour, coat of mail J v.128 (sannāha°); DA i.157 (of leather); Dāvs v.14. -- 4. a case, covering, encasement; of one pagoda incasing another: Mhvs i.42.

Kañjaka

Kañjaka N. of a class of Titans PvA 272 (kāḷa -- k° -- bhedā Asurā; should we read khañjaka? Cp. Hardy, Manual of Buddhism 59).

Kañjika

Kañjika (nt.) [Sk. kāñjika] sour rice -- gruel J i.238 (udaka°); Vv 3337 (amba°), 435 (=yāgu VvA 186); DhA i.78, 288; VvA 99 (ācāma -- k° -- loṇudaka as expln of loṇa -- sovīraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.

Kañjiya

Kañjiya (nt.)=kañjika; J iii.145 (ambila°); vi.365 (°āpaṇa); DhA ii.3; iv.164. -- teḷa a thick substance rising as a scum on rice -- gruel, used in straightening arrows DhA i.288.

Kaññā

Kaññā (f.) [from kanīna young, compar. kanīyah, superl. kaniṣṭha; orig. "newly sprung" from *qen, cp. Gr. kaino/s, Vedic kanyā, Lat. re -- cen(t)s, Ags. hindema "novissimus." See also kaniṭṭha] a young (unmarried) woman, maiden, girl Pv i.111. -- As emblem of beauty in simile khattiya -- kaññā vā . . . pannarasa -- vassuddesikā vā solasa -- vassuddesikā vā . . . M i.88; in combn khattiya -- kaññā, brāhmaṇa -- k°, etc. A ii.205; iv.128; Kisāgotamī nāma khattiya -- k° J i.60; deva° a celestial nymph J i.61. -- dāna giving away of a girl in marriage Pgdp 85.

Kaṭa

Kaṭa1 [Sk. kaṭa from kṛṇatti: to do wicker -- work, roll up, plait; *gert, cp. Gr. ka/rtalos, Lat. cratis=E. crate, Goth. haurds, E. hurdle] a mat: see cpds. & kaṭallaka. -- sara a reed: Saccharum Sara, used as medicine DhsA 78. -- sāra (DhA i.268) & sāraka a mat for sitting or lying on, made of the stalks of the screw -- pine, Pandanus Furcatus J vi.474; v.97; DA i.137; DhA ii.183

Kaṭa

Kaṭa2 another form of kaṭi (hip), only used in cpds.: -- aṭṭhika the hip -- bone D ii.296=M i.58, 89=M iii.92 (as v.l.). Note. kaṭiṭṭhika at M iii.92 and as v.l. at D ii.296. -- sāṭaka a loin -- cloth J iv.248.

Kaṭa

Kaṭa3=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭaggaha (see below). Also in combn with su° & duk° for sukata & dukkata (e. g. Vin ii.289; DhA iii.486; iv.150), and in meaning of "bad, evil" in kaṭana. Cp. also kali. -- ggaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th 1, 462; J iv.322 (=jayaggaha victorious C.); cp. Morris in J.P.T.S. 1887, 159. Also in "ubhayam ettha k." S iv.351 sq. -- Opposed to kali the unlucky die, in phrase kaliṇ gaṇhāti to have bad luck J vi.206 (kaliggaha=parājayaṣaṅkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jayasankhāta), 228, 282.

Kaṭaka

Kaṭaka (m. nt.) anything circular, a ring, a wheel (thus in kara° Vin ii.122); a bracelet PvA 134.

Kaṭakañcukatā

Kaṭakañcukatā see kaṭu°.

Kaṭakaṭāyati

Kaṭakaṭāyati=taṭataṭāyati to crush, grind, creak, snap PugA. i.34; VvA 121 (as v.l.); Vism 264. Cp. also karakarā.

Kaṭacchu

Kaṭacchu [cp. on etym. Morris in J.P.T.S. 1887, 163] a ladle, a spoon; expld by uḷunka DhA iv.75, 123; by dabbi PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. -- Vin ii.216; J i.454; iii.277. -- gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n2. -- gāhika "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. -- parissāvana a perforated ladle Vin ii.118. -- bhikkhā "ladle -- begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th 1,

934; Miln 9; DhA iv.123; as representing a small gift to one individual, opposed to the Mahādanā Pv ii.957; as an individual meal contrasted with public feeding (salāka -- bhatta) DhA i.379. -- matta (bhatta) "only a spoonful of rice" Miln 8; DhA iv.75.

Kaṭacchuka

Kaṭacchuka (adj.) relating to spoons Vin ii.233.

Kaṭana

Kaṭana (nt.) [from kaṭa, pp. of karoti] an evil deed A iv.172 (v.l.=AA 744 kaṭanaṇ vuccati pāpakammaṇ).

Kaṭallaka

Kaṭallaka [to kaṭa1] a puppet (pagliaccio), a marionette with some contrivance to make it dance J v.16 (dāru° expld by dārumaya -- yanta -- rūpaka).

Kaṭasī

Kaṭasī (f.) [prob. a contamination of kaṭa + sīva(thikā), charnel -- house, under influence of foll. va(ḍḍh°), cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase kaṭasiṇ vaḍḍheti "to increase the cemetery" referring to dying and being buried repeatedly in the course of numerous rebirths, expld by susāna & ālāhana ThA 291. -- vaḍḍhenti kaṭasiṇ ghorāṇ ādiyanti punabbhavaṇ Vin ii.296=A ii.54=Th 1, 456 (where ācinanti (?) for ādiy°), 575; Th 2, 502. Also in cpds. °vaḍḍhana J i.146; Ud 72=Nett 174; °vaḍḍhita S ii.178 sq.=Nd2 664.

Kaṭākāṭa

Kaṭākāṭa see kata i.3.

Kaṭāha

Kaṭāha (m. nt.) [Sk. kaṭāha] a pot [in older texts only as -- °]. -- 1. pot, vessel, vase, receptacle. udaka° Vin ii.122; ghaṭi° Vin ii.115; loha° Vin ii.170. ayo° (in simile "diva -- santatte ayokaṭāhe") M i.453=A iv.138; gūṭha° Vin iv.265; tumba° (a gourd used as receptacle for food) vin ii.114; alābu° DhsA 405. -- Uncompounded only at Dpvs 92 (°ka); Mhvs 17, 47; 18, 24. -- 2. anything shaped like a pot, as the skull: sīsa° D ii.297= M i.58; Miln 197.

Kaṭi

Kaṭi [Sk. kaṭi, *(s)quel; orig. bending, curvature, cp. Gr. ske/los hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin iii.22, 112; Nd2 659; J iv.32; Miln 418. In cpds. also kaṭa (q. v.).

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-- thālaka a cert. bone on the small of the back J vi.509. -- padesa the buttocks J iii.37. -- pamāṇa (adj.) as far as the waist J vi.593. -- pariyosāna the end of the hips, the bottom J ii.275. -- puthulaka (adj.) with broad hips, having beautiful hips J v.303 (in expln of soṇī puthulā). -- bhāga the waist J iii.373. -- bhāra a burden carried on the hip (also a way of carrying children) Vin ii.137; iii.49. -- sandhi the joint of the hip Miln 418, Vism 185. -- samohita (adj.) fastened or clinging to the waist J v.206. -- sutta a belt, girdle (as ornament) PvA 134. -- suttaka a string or cord around the waist to fasten the loin -- cloth Vin ii.271; also an ornamental waist -- band, girdle Vin ii.107 (see Vin. Texts iii.69, 142, 348).

Kaṭuka

Kaṭuka (adj.) [Sk. kaṭu(ka), from *(s)quer to cut; cp. Sk. kṛṇoti (kṛṇāti), Lat. caro "cutlet." -- k. is almost exclusively poetical; usually expld in prose by anīṭṭha, tikhīṇa, ghora (of niraya); often combd with khara, opp. madhura, e. g. PvA 119] sharp, bitter, acid, severe. -- 1. severe, sharp (fig.), of dukkha, vedanā, kāmā, etc. M i.10=A ii.143; J vi.115; Th 2, 451 (= ThA 281); SA 56. -- painful, terrible, frightful (-- appld to the fruits of evil actions and to the sufferings in Niraya: see kammapphala & niraya) J iii.519; Pv i.102, 111; iv.18, 76. -- bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J iii.201. -- 2. (nt.) pungency, acidity, bitterness D ii.349=J i.380; Th 2, 503 (pañca°); J vi.509. -- Note. Is k. to be written instead of kadukkha at VvA 316, where it explains maraṇa? Cp. J iii.201: tesañ taṇ kaṭukaṇ āsi, maraṇaṇ ten' upāgamuṇ. -- udraya causing bitterness or pain J v.241, cp. dukkhuḍraya J v.119. -- odaka a bitter draught Sdhp 159. -- pabhedana (adj.) having a pungent juice exuding from the temples, said of an elephant in rut Dh 324 (=tikhiṇamada DhA iv.13). -- pphala a kind of perfume made of the berry of an aromatic plant J ii.416=DhA iii.475 (kappūra -- k° -- ādini), cp. Sk. kakkolaka. -- (adj.) of bitter fruit J ii.106 (of the mango); S i.57=J iii.291=Dh 66 (of kamma); Pv i.1110 (id.). -- bhaṇḍa (sg. & pl.) spices. There are 4 enumd at J iii.86: hinguṇṇiraka, singiveraka, marica, pipphali; 3 at VvA 186 (as tikaṭuka, cp. kaṭula): ajamoja, hinguṇṇiraka, lasuṇa; PvA 135; DhA ii.131. -- bhāva stinginess DhsA 376. -- rohiṇī the black hellebore Vin i.201 (as medicine). -- vipāka (adj.) having a bitter result (of pāpa) Miln 206; compar. °tara S ii.128. -- sāsaṇa a harsh command J vi.498.

Kaṭukaṇcukatā

Kaṭukaṇcukatā (f.) [der. by Bdgh. as kaṭuka + aṇcuka (aṇc), a popular etymology (DhsA 376). At Dhs 1122 and as v.l. K in Vbh we have the spelling kaṭakancukatā (for kaṭakuṇcakatā?), on which and °kuṇcaka see Morris, J.P.T.S. 1887, 159 sq. and Dhs. trsl. 300 n2. -- Morris' derivation is kaṭa (kar) + kaṇcuka + tā (kaṇcuka=kuṇcaka to kuṇc, to contract), thus a dern fr. kaṇcuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭukaṇc° is the established reading, the var. lect. kaṭakuṇc° is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel -- metathesis under influence of popular analogy with kaṭuka. With kuṇcikatā cp. the similar expression derived from the same root: kuṇālī -- mukha, of a stingy person Pv ii.928, which is expld by "sankucitaṇ mukhaṇ akāsi" (see kuṇcita)] closeness, tightness, close -- fistiness, niggardliness. Expld as "the shrinking up of the heart," which prevents the flow or manifestation of generosity. It occurs only in the stock phrase "vevichhaṇ kadariyaṇ k. aggahitattaṇ cittassa" in macchhariya -- passage at Nd2 614=Dhs 1122 =Pug 19, 23=Vbh 357, 371; and in the macchhariya expln at Vism 470.

Kaṭukatta

Kaṭukatta (nt.) pungency, acidity, bitterness Miln 56, 63.

Kaṭumikā

Kaṭumikā (f.) [from karoti; see Sk. kṛtrima & kuṭṭima; also kutta & kutti] artificiality, outward help, suggestion, appld to sati Miln 78, 79 (cp. Miln trsl. i.121 n and MVastu i.477).

Kaṭula

Kaṭula (adj.) [Sk. kaṭura] containing pungent substances (generally three: tekaṭula) Vin i.210 (yāgu), cp. tikaṭuka.

Kaṭuviya

Kaṭuviya (adj.) [kaṭu viya?] impure, defiled, in °kata A i.280.

Kaṭerukkha

Kaṭerukkha a kind of creeper J vi.536 (perhaps read as next).

Kaṭeruha

Kaṭeruha a flowering plant J vi.537 (=pupphagaccha). Cp. kaseruka.

Kaṭṭha

Kaṭṭha1 [Sk. kṛṣṭa, pp. of kasati, cp. kiṭṭha] ploughed, tilled Sn 80; Miln 255; PvA 45, 62. a° untilled, unprepared Anvs 27. su° well -- ploughed A i.229; Miln 255.

Kaṭṭha

Kaṭṭha2 (adj.) [Sk. kaṣṭha] bad, useless: see kaṭṭhaka2. Only in cpds.; perhaps also in pakatṭhaka. -- anga pithless, sapless, of no value (of trees) J ii.163= DhA i.144. -- mukha "with the injurious mouth," a kind of snake DhsA 300.

Kaṭṭha

Kaṭṭha3 (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S i.168=Sn 462; M i.234 (+ kaṭhala); PvA 256 (+ tiṇa). In phrase "sattussada sa -- tiṇa -- kaṭṭh' odaka sa -- dhañña" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon's po/lis oi)koume/nh eu)dai/mwn kai\ mega/lh) D i.87, 111, etc. Both sg. (coll.) & pl. as "sticks" D ii.341, esp. in phrase kaṭṭhaṇ phāleti to chop sticks Vin i.31; Sn p. 104; J ii.144; Pv ii.951 (=PvA 135), or k°ṇ pāṭeti (phāṭeti=phāleti? See pāṭeti) M i.21. Frequent also in similes: M i.241= ii.93=iii.95 (alla k.); M iii.242=S ii.97=iv.215= v.212 (dve k.); A iii.6 (+ kaṭhala); iv.72 (+ tiṇa); i.124=Pug 30, 36 (+ kaṭhala). -- 2. a piece of stick used for building huts (wattle and daub) M i.190. <-> 3. a stick, in avalekhana° (for scraping) Vin ii.141, 221, and in danta° a tooth -- pick VvA 63, etc. (see danta). -- 4. (adj.) in cpds.=of wood, wooden. -- aggi wood -- fire, natural fire A iv.41, 45, enumerated last among the 7 fires. -- atthaṇ for the purpose of fuel, in phrase k. pharati to serve as fuel A ii.95=S iii.93= It 90=J i.482. -- atthara a mat made of twigs (cp. kaṭasāra) J v.197, also as -- attharika (& °kā) J vi.21; DhA i.135; f. at J i.9; iv.329; vi.57. -- kalingara chips and chaff DhA iii.122 (cp. k -- khaṇḍa). -- khaṇḍa a piece of wood, splinter, chip, suggesting something useless, trifling DhA i.321 (as expln of niratthaṇ va kalingaraṇ); ThA 284 (as expln of chuṭṭho kalingaraṇ viya). -- tāla a wooden key Vin ii.148 (cp. Vin. Texts iii.162). -- tāla a w. gong DhsA 319. -- tumba a w. vessel Vin i.205. -- pādukā a wooden shoe, clog Vin i.188. -- puñja a heap of w. A iv.72; J ii.327. -- phālaka wood -- cutter Vism 413. -- bhatin a wood -- cutter Dpvs 20, 28, where given as a nickname of King Tissa. -- mañcaka a wooden bed Miln 366. -- maya wooden Vin i.203; J i.289 = v.435. -- rūpa (& °ka) a w. figure, doll J i.287. -- vāha a cartload of fire -- wood S ii.84. -- vāhana riding on a faggot J i.136. -- vipalāvita drifting wood J i.326. -- hatthin a w. elephant, built by order of King Caṇḍapajjota to decoy King Udena (cp. the horse of Troy) DhA i.193. -- hāraka (f. °ikā) gathering fire -- wood, an occupation of poor people M i.79; S i.180; J i.134; ii.412; iv. 148; v.417; Miln 331; Vism 120; VvA 173. -- hārin=°hāraka Vin iii.41; J i.133 (title of J no. 7. referred to at DhA i.349).

Kaṭṭhaka

Kaṭṭhaka1 (m. nt.) [to kaṭṭha3] a kind of reed Dh 164; DhA iii.156 (=velu -- sankhāta -- kaṭṭha).

Kaṭṭhaka

Kaṭṭhaka2 (m. pl.) [to kaṭṭha2] a kind of fairy D ii.261

Kaṭṭhissa

Kaṭṭhissa (nt.) [Sk.?] a silken coverlet embroidered with gems D i.7=Vin i.192= ii.163; DA i.87=AA 445.

Kaṭṭhati

Kaṭṭhati [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumañjūsā (no. 132, ed. Andersen & Smith) comments on kaṭh with "sosāna -- pākesu." See also kuthati] 1. to boil, to stew Bdhgh on Vin i.205, see Vin. Texts ii.57 n1, where pp. is given as kuthita. Similarly Th 2, 504 (cp. Sisters 174 n4, but cp. Miln. trs. ii.271 "distressed"; E. Müller, J.R.A.S. 1910, 539). -- 2. to be scorched, pp. kaṭhita (=hot) Miln 323, 325, 357, 397. -- The pp. occurs as °kaṭṭhita & °kuṭṭhita in cpds uk° pa° (q. v.). See also kuṭṭhita.

Kaṭṭhala

Kaṭṭhala [Sk. kaṭhara (°la, °lla, °lya: all found in Av. S and Divy), to kṛṇāti; cp. khāṭi] gravel, pebble, potsherd J iii.225; v.417; VvA 157; combd with sakkhara at D i.84=A i.9, and in simile at A i.253. As f. combd with kaṭṭha at A i.124=Pug 30, 36; A iii.6; as m. in same combn at Vism 261.

Kaṭṭhalaka

Kaṭṭhalaka gravel, potsherd J iii.227; Miln 34.

Kaṭṭhina

Kaṭṭhina (adj. -- n.) [Sk. kaṭhina & kaṭhōra with dial. ṭh for rth; cp. Gr. kratu/s, kratero/s strong, kra/tos strength; Goth. hardus=Ags. heard=E. hard. Cp. also Sk. kṛtsna=P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. ii.2; Dhs 44, 45 (where also der. f. abstr. akaṭṭhinatā absence of rigidity, combd with akakkhalatā, cp. DhsA 151 akaṭṭhina -- bhāva); PvA 152 (°dāṭha). -- (fig.) hard, harsh, cruel J i.295=v.448 (=thaddha -- hadaya); adv. °ṇ fiercely, violently Miln 273, 274. -- 2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the purpose of making robes Vin i.253 sq.; also a wooden frame used by the bh. in sewing their robes Vin. ii.115 -- 117. -- On the k. robe see Vin. i.298 sq.; iii.196 sq., 203 sq., 261 sq.; iv.74, 100, 245 sq., 286 sq.; v.15, 88, 119, 172 sq.; 218. Cp. Vin. Texts i.18; ii.148; iii.92. -- attharaṇa the dedication of the k. cloth Vin i.266; see next. -- atthāra the spreading out, i. e. dedication of the k. cloth by the people to the community of bhikkhus. On rules concerning this distribution and description of the ceremony see Vin i.254 sq.; Bu ix.7; cp. Vin v.128 sq., 205 -- uddhāra the withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin i.255, 259; iii.262; iv.287, 288; v.177 -- 179, cp. next & Vin. Texts ii.157, 234, 235. -- ubbhāra=°uddhāra, in kaṭṭhinassa ubbhārāya "for the suspension of the k. privileges" Vin i.255. -- khandhaka the chapter or section treating of k., the 7th of the Mahāvagga of the Vinaya Vin ii.253 -- 267. -- cīvara a k. robe made of k. cloth Bu ix.7. -- dussa the k. cloth Vin i.254. -- maṇḍapa a shed in which the bhikkhus stitched their k. cloth into robes Vin ii.117. -- rajju string used to fix the k. cloth on to the frame Vin ii.116. -- sālā=°maṇḍapa Vin ii.116.

Kaṭṭhinaka

Kaṭṭhinaka (adj.) referring to the kaṭṭhina cloth Vin v.61, 114.

Kaḍḍhati

Kaḍḍhati [dialect. form supposed to equal Sk. karṣati, cp. Prk. kaḍḍhai to pull, tear, khaḍḍā pit, dug -- out. See also Bloomfield, J.A.O.S. xiv. 1921 p. 465.] 1. to draw out, drag, pull, tug J i.193, 225, 265, 273

(khaggaṇ k. to draw the sword). -- 2. to draw in, suck up (udakaṇ) J iv.141. -- 3. to draw a line, to scratch J. i.78, 111, 123; vi.56 (lekhaṇ).

Kaḍḍhana

Kaḍḍhana (nt.). 1. pulling, drawing Miln 231. - 2. refusing, rejecting, renunciation, appl. to the selfdenial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

Kaḍḍhanaka

Kaḍḍhanaka (adj.) pulling, dragging J v.260.

Kaṇa

Kaṇa [Derivation uncertain, possibly connected with kana; positive of kaṇīyān= small; Vedic kaṇa] the fine red powder between the husk and the grain of rice, huskpowder D i.9 (°homa), expld at DA i.93 by kuṇḍaka. <-> (adj.) made of husk -- powder or of finely broken rice, of cakes J i.423 (k -- pūva=kuṇḍakena pakka -- pūva). -- akaṇa (adj.) free from the coating of red powder. characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇaṇ karoti to whiten the rice). Cp. kākaṇa. -- bhakkha eating husk -- powder, a practice of cert. ascetics D i.166=M i.78=A i.241≈.

Kaṇaya

Kaṇaya [Derivation unknown, cp. Sk. kaṇaya=kaṇapa] a sort of spear, lance J i.273; ii.364 (like a spear, of a bird's beak); Miln 339. -- agga the point of a spear J i.329 (like . . ., of a beak).

Kaṇavīra

Kaṇavīra [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently used in the garland worn by criminals when led to the place of execution (cp. Rouse, J. trsl. iv.119 and Mṛcchakaṭṭika X. beginning; diṇṇa -- kalavīla -- dāme. See also under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

Kaṇavera

Kaṇavera=kaṇavīra J iii.61; iv.191; v.420; vi.406.

Kaṇājaka

Kaṇājaka (nt.) a porridge of broken rice, eaten together with sour gruel (bilanga -- dutiya; always in this combn except at J v.230) Vin ii.77 (cp. Vin. Texts iii.9); S i.90, 91; A i.145; iv.392; J i.228; iii.299; DhA iii.10; iv.77; VvA 222, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a certain weight"(?)). -- bhatta a meal of k. porridge J v.230.

Kaṇikā

Kaṇikā (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J vi.341, 366 (°āhi pūvaṇ pacitvā). 2. a small spot, a freckle, mole, in a° (adj.) having no moles D i.80, and sa° with moles D. i.80 (cp. DA i.223).

Kanikāra

Kanikāra (m. nt.) & kaṇṇikāra J iv.440; v.420; the difference stated at J v.422 is kaṇi°=mahāpupphā kaṇṇi°=khuddakapupphā [Sk. karṇikāra] -- 1. (m.) the tree Pterospermum acerifolium J i.40; v.295; vi.269, 537. -- 2. (nt.) its (yellow) flower (k -- puppha), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D ii.111 (=pīta)= M ii.14 (ṇṇ)=A v.61 (ṇṇ); DhA i.388; of the yellow robes (kāṣāyāni) J ii.25; with ref. to the blood of the heart Vism 256;=golden VvA 65; DhA ii.250 (v. l. ṇṇ). -- makula a k. bud J ii.83.

Kaṇerika

Kaṇerika (nt.) a helmet (?) J vi.397.

Kaṇeru

Kaṇeru (m. f.) [Derivation uncertain, just possibly connected with kara, trunk. Sanskrit has kareṇu, but the medieval vocabularies give also kaṇeru] a young elephant J ii.342; iv.49; v.39, 50, 416; vi.497; DhA i.196 (v. l.) kareṇukā -- f. °kā M i.178. -- See also kareṇu.

Kaṇṭa

Kaṇṭa (cp. next) a thorn Miln 351.

Kaṇṭaka

Kaṇṭaka [From kantati² to cut. Brh. kaṇṭaka. Spelt also kaṇṭhaka] 1. a thorn Sn 845; Vin i.188; J v.102; vi.105 (in description of the Vetaraṇī); cp. kusa°. -- 2. any instrument with a sharp point Sdhp 201. <-> 3. a bone, fish -- bone J i.222; in piṭṭhi° a bone of the spine D ii.297~ (see kaṭaṭṭhi); M i.80=245; Vism 271; Sdhp 102. -- 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, infestor; a dacoit, thief, robber D i.135 (sa° and a°, of the country as infested with dacoits or free from them, cp. DA i.296); J i.186 (paṭikaṇṭaka, enemy); v.450; Th 1, 946; DhA i.177 (akkhimhi); VvA 301. -- 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S iv.189, 195, 198; Ud 24; Kvu 202; cp. sa°. -- Thus grouped, like saṇyojanāni, into 10 obstacles to perfection (dasa k.) A v.134; as "bringing much trouble" J iv.117. Often in standing phrase khāṇu -- kaṇṭaka

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stumbling and obstruction A i.35; SnA 334. As abstr. kaṇṭakattaṇ hindrance at Vism 269 (sadda°). -- akaṇṭaka 1. free from thorns J ii.118; v.260. -- 2. (fig.) free from thieves, quiet, peaceful D i.135; also not difficult, easy, happy, bringing blessings (of the right path) A v.135; Vv 187; VvA 96. -- sakaṇṭaka 1. having bones (of food) J iv.192, 193. -- 2. (fig.) beset with thieves, dangerous D i.135; thorny, i. e. painful, miserable (of duggati and kāmā) S iv.195; Th 2, 352; J v.260. -- Cp. also kaṇḍaka and nikkaṇṭaka. -- āpacita covered with thorns J vi.249 (cp. °ācita); -- āpassaya (=kaṇṭak' apāśraya) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D i.167=M i.78~. -- āpassayika (adj. to prec.) "bed -- of -- thorns -- man" D i.167~. At J i.493 the reading is k -- āpassaya, at iii.74 k -- apassaya; at iii.235 the reading is kaṇṭhaka -- seyyaṇ kappetha (should it be k -- āpassaye seyyaṇ k°?); D i.167 reads kaṇṭhakā -- passayika. -- ācita covered with thorns J v.167. -- ādhāna a thorny brake, a thorny hedge M i.10 (k -- dhāna; for dhāna =ṭhāna see dhāna & cp. rāja -- dhānī); A i.35; Miln 220. -- kasā a thorny whip used for punishment and torture J iii.41. -- gahana a thorny thicket or jungle S ii.228. -- gumba a th. bush J i.208. -- latā a th. creeper, the Capparis Zeilanica J v.175. -- vaṭṭa a thorny brake or hedge M i.448.

Kaṇṭaki

Kaṇṭaki (f.) in cpd. °vāṭa a thorny fence (cactus hedge?) Vin ii.154.

Kaṇṭha

Kaṇṭha [*quent from *quelt, primarily neck, cp. Lat. collus "the turner." Syn. with k. is gīvā, primarily throat, Brh. kaṇṭha] 1. throat A iv.131; J v.448; Miln 152 (kaṇṭho ākurati, is hoarse); PvA 280 (akkharāni mahatā kaṇṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: PvA 99 (k -- oṭṭha -- tālūnaṇ tassita), 180 (sūci° like a needle's eye, cp. sūcicchidda. v. 1. sūcikaṭṭha "whose bones are like needles"), 260 (visukkha -- k -- ṭṭha -- jivhā). -- 2. neck Vin i.15; Dh 307 (kāśāva°); Vv 6417 (expid at VvA 280 by gīvūpagasīsūpagādi -- ābharāṇāni). Esp. in loc. kaṇṭhe round the neck, with ref. to var. things tied round, e. g. kuṇapaṇ k. āsattaṇ A iv.377; kuṇapaṇ k. baddhaṇ J i.5; k. mālā J i.166, 192; k. bandhanti vaḍḍhanaṇ J iii.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṇṇa -- virala -- mālāya bandhakaṇṭha PvA 4 (cp. AvŚ i.102; ii.182; karavīra -- mālābaddha [sakta ii.182] -- kaṇṭhegūṇa). -- kūpa the cavity of the throat Mhbv 137. -- ja produced in the throat, i. e. guttural Sās v 150. -- suttaka an ornamental string or string of beads worn round the neck Vin ii.106.

Kaṇṭhaka

Kaṇṭhaka¹ thorn, see kaṇṭaka.

Kaṇṭhaka

Kaṇṭhaka² N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt kanthaka at J i.54, 62 sq.

Kaṇḍa

Kaṇḍa (m. nt.) [perhaps as *kaldno fr. *kalad to break, cp. Gr. kladaro/s, Lat. clades, etc., Sk. kāṇḍa. See also khagga and khaṇḍa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M i.429 (two kinds of arrows: kaccha & ropima, cp. kaṇḍa -- cittaṅka); J i.150; ii.91; iii.273; v.39; Miln 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhanuggaha at J iii.220 & DhA iv.66. <-> 2. a section, portion or paragraph of a book DA i.12; Pgdp 161. -- 3. a small portion, a bit or lump DhA i.134 (pūva°); Mhvs 17, 35. -- 4. kaṇḍaṇ (adv.) a portion of time, for a while, a little Pgdp 36. -- See also khaṇḍa, with which it is often confounded. Der. upa -- kaṇḍakin (adj.) (thin) like a stalk or arrow Pv. ii.113 (of a Peti). -- gamana the going of an arrow, i. e. the distance covered by an arrow in flight, a bow -- shot J ii.334; cp. kaṇḍu. -- cittaṅka (Sk. kāṇḍa -- citraka) an excellent arrow A ii.202. -- nālī a quiver J iii.220. -- pahāra an arrow -- shot, arrow -- wound Miln 16 (ekena k -- paharena dve mahākāyā padālita "two birds killed with one stone"), 73. -- vāraṇa (adj.) warding off arrows, appl. to a shield J vi.592 (nt.); a shield J iv.366.

Kaṇḍaka

Kaṇḍaka=kaṇṭaka Vin ii.318 (Bdhgh.); A iii.383; Bu xiii.29. -- akaṇḍaka free from thieves, safe, secure PvA 161.

Kaṇḍarā

Kaṇḍarā (f.) sinew, tendon Vin i.91, 322 (in cpd. kaṇ- ḍara -- cchinna one whose tendons (of the feet) have been cut); Kv v 23, 31; Vism 253, 254 (where KhA 49 reads miṇja).

Kaṇḍita

Kaṇḍita at J i.155 is misprint; read: kaṇḍam assa atthī ti kaṇḍī taṇ kaṇḍinaṇ.

Kaṇḍin

Kaṇḍin (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J i.155; (m.) an archer ibid.

Kaṇḍu

Kaṇḍu¹ (f.) [perhaps from *kanad to bite, scratch; cp. Sk. kandara, Gr. knada/ llw to bite, knw/dwn, knw/dalon, etc., Sk. kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin i.202, 296; J. v.198; Vism 345. kaṇḍuṇ karoti to make or cause to itch J v.198; vineti to allay the itch, to scratch J v.199. -- (fig.) worldly attachment, irritation caused by the lusts, in "kaṇḍuṇ saṇhanti" (as result of jhāna) A iv. 437. -- uppala a kind of lotus -- blossom Dāvs iv.48; -- paṭicchādi an "itch -- cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin i.296, 297; iv.171, 172. -- rogin (adj.) suffering from the itch Khus 105.

Kaṇḍu°

Kaṇḍu°² [=kaṇḍa in compn] an arrow -- shot (as measure), in saḥassa -- kaṇḍu sata -- bheṇḍu Th 1, 164=J ii.334 (but the latter: sata -- bhedo), expld at Th 1, 164n by saḥassakaṇḍo saḥassa [sata?] -- bhūmako, and at J ii.334 by saḥassa -- kaṇḍubbedho ti pāsādo satabhūmiko ahoṣi; in preceding lines the expression used is "saḥassa -- kaṇḍagamaṇaṇ uccaṇ."

Kaṇḍuka

Kaṇḍuka the itch, itchy feeling, irritation J v.198.

Kaṇḍuvati

Kaṇḍuvati (kaṇḍūvati) [Denom. fr. kaṇḍu. Sk. kandū- yati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin i.205; ii.121; J v.198 (kaṇḍuvāyati); DhA iii.297 (kaṇḍūvantī). -- 2. to scratch, rub, scrape A ii.207; J vi.413; Pug 56.

Kaṇḍuvana

Kaṇḍuvana (nt.) [fr. kaṇḍūvati] 1. itching, itchy feeling DhA i.440; cp. Dhātumañjūsā no. 416 kaṇḍūvana.<-> 2. scratching, scraping M i.508; J ii.249 (appl. to bad music).

Kaṇḍusa

Kaṇḍusa (nt.) a strip of cloth used to mark the kaṭhina robe, in °karaṇa Vin i.254, and °ka ibid. 290.

Kaṇḍūyana

Kaṇḍūyana (nt.) [See kaṇḍuvana] the itch J v.69.

Kaṇḍolikā

Kaṇḍolikā (f.) a wicker -- basket or stand Vin ii.114, 143 (see Vin. Texts iii.86).

Kaṇṇa

Kaṇṇa [Vedic karṇa, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akkhi>cakkhu), but as "projection" to *ker, from which also Sk. śṅga horn. Cp. Gr. ko/rus helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aśri (caturaśraḥ four -- cornered), śaṣkuli auditory passage; Lat. ācer=Gr. a)/kris, a)/kanos, o)cu/s; Ger. ecke; also Sk. śūla & P. koṇa] 1. a

corner, an angle Vin i.48, 286; J i.73; iii.42; v.38; vi.519; PvA 74; DhA ii.178; Dāvs ii.111. -- cīvara° the edge of the garment Vism 389. Freq. in cpd. catu° (catukkaṇṇa) four -- cornered, square, as Ep. of Niraya Nd2 304iii=Pv i.1013 (expld by catu -- koṇa).

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Also of cloth Vin ii.228; J i.426; iv.250. -- 2. the ear Sn 608; J i.146, 194; DhA i.390 (dasā°). Freq. in phrase kaṇṇaṇ chindati (to cut off the ear) as punishment, e. g. A i.47. -- loc. kaṇṇe in the ear, i. e. in a low tone, in a whisper DhA i.166. -- 3. the tip of a spoon J i.347. -- assakaṇṇa N. of a tree (see under assa3). -- alankāra an ornament for the ear J v.409. -- āyata (mutta) (a pearl) inserted in the lobe of the ear J ii. 275, 276. -- kita (should it be kaṇha°? cp. paṇsukita, malaggakita; kita=kata) spoiled, rusty, blunt Vin ii.115 (of needles); dirty, mouldy Vin i.48 (of a floor); ii.209 (of walls); stained, soiled Vin iv.281 (of robes). -- gūthaka the cerumen, wax, of the ear, Vin ii.134; Sn 197= J i.146. -- cālana shaking the ears J iii.99. -- cūla the root of the ear J vi.488; as °cūlikā at J ii.276; Vism 255; DhA iv.13. -- chidda (nt.) the orifice of the ear, the outer auditory passage (cp. sūci -- chidda eye of the needle) Vin iii.39; J ii.244, 261. -- chinna one whose ears are cut off Vin i.322; Kvu 31. -- cheda cutting or tearing off of the ear Miln 197, 290. -- jappaka one who whispers into the ear, one who tells secretly, also a gossip Vin ii.98; sa° whispered into the ear, appl. to a method of taking votes ibid. Cp. upakaṇṇakajappin. -- jappana whispering into the ear D i.11; DA i.97. -- tela anointing the ear with medicinal oil D i.12 (expld at DA i.98, where reading is °telanaṇ). -- nāsa ear & nose J ii.117; Miln 5 (°chinna). -- patta the lobe of the ear J v.463. As °panta at ThA 211. -- pālī=°patta Th 2, 259 (expld by °panta). -- piṭṭhī the upper part or top of the ear DhA i.394. -- puccha the "tail" or flap of the ear Sdhp 168. -- bila orifice of the ear Vism 195. -- bheri a sort of drum. Cp. ix.24. -- mala "ear -- dirt," ear -- wax, in °haraṇī, an instrument for removing the wax from the ear Vin ii.135. -- mālā a garland from corner to corner (of a temple) Dāvs ii.111. -- muṇḍa 1. (adj.) one whose ears have been shorn or clipped Pv ii.1218 (of the dog of Hell, cp. PvA 152 chinnakaṇṇa). -- 2. (°ka) "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (satta -- mahāsarā) in the Himavant, enumd at J v.415; Vism 416; DA i.164. -- mūla the root of the ear, the ear in gen. J i.335; iii.124; loc. fig in a low tone DhA i.173; near, near by DhA ii.8 (mama k.). -- roga a disease of the ear DhsA 340. -- vallī the lobe of the ear Mhvs 25, 94. -- vijjhana perforating the ear, °mangala the ceremony of ear -- piercing DhA ii.87; cp. mangala. -- vedha (cp. prec.) ear -- piercing, a quasi religious ceremony on children J v.167. -- sakkhali & °ikā the orifice or auditory passage of the ear DhA i.148; DhsA 334, in which latter passage °ikaṇ paharati means to impinge on the ear (said of the wind); °ikaṇ bhindati (=bhindanto viya paharati) to break the ear (with unpleasant words) DhA ii.178 (T. sankhaliṇ, v. l. sakkhaliṇ). -- sankhali a small chain attached to the ear with a small ornament suspended from it J v.438. -- sandhovika washing the ears A v.202. -- sukha 1. (adj.) pleasant to the ear, agreeable D i.4=M i.179, 268=A ii.209≈; Miln 1; DA i.75=DhsA 397; -- 2. (nt.) pleasant speech J ii.187; v.167; opp. kaṇṇa -- sūla. -- sutta an ornamental string hanging from the ear Vin ii.143. -- suttaka a string from corner to corner, a clothes -- line Vin i.286. -- sūla 1. a piercing pain (lit. stake) in the ear, ear -- ache VvA 243. -- 2. what is disagreeable to hear, harsh speech DhsA 397 (opp. °sukha). -- sota the auditory passage, the ear (+ nāsika -- sotāni, as ubho sotāni, i. e. heṭṭhā & uparimā) D i.106=Sn p. 108; A iv.86; J ii.359; Miln 286, 357; DhA ii.72.

Kaṇṇaka

Kaṇṇaka (& °ika) (adj.) [fr. kaṇṇa] having corners or ears (-- °); f. °ikā Vin ii.137; J ii.185. -- kāla -- kaṇṇika see under kāla.

Kaṇṇavant

Kaṇṇavant (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, sharp J ii.261 (=kaṇṇachiddaṇ pana na kassaci n'atthi C.).

Kaṇṇikā

Kaṇṇikā (f.) [cp. kaṇṇaka & Sk. karṇikā] 1. an ornament for the ear, in °lakkhaṇa: see below. -- 2. the pericarp of a lotus J i.152, 183; v.416; Miln 361; Vism 124 (paduma°); VvA 43. -- 3. the corner of the upper story of a palace or pagoda, house -- top J i.201; iii.146, 318, 431, 472; DhA i.77 (kūṭāgāra°); DA i.43; VvA 304; Bdhd 92. -- 4. a sheaf in the form of a pinnacle DhA i.98. -- In cpds. kaṇṇika°. -- baddha bound into a sheaf; fig. of objects of thoughts DhA i.304. -- maṇḍala part of the roof of a house J. iii.317; DhA iii.66; vi.178. -- rukkhā a tree or log, used to form the top of a house J i.201=DhA i.269. -- lakkhaṇa the art of telling fortune by marks on ornaments of the ear, or of the house -- top D i.9 (=pilandhana -- k° pi geha -- k° pi vasena DA i.94).

Kaṇṇikāra

Kaṇṇikāra see kaṇikāra.

Kanha

Kanha (adj.) [cp. Vedic kṛṣṇa, Lith. kėrszas] dark, black, as attr. of darkness, opposed to light, syn. with kāla (q. v. for etym.); opp. sukka. In general it is hard to separate the lit. and fig. meanings, an ethical implication is to be found in nearly all cases (except 1.). The contrast with sukka (brightness) goes through all applications, with ref. to light as well as quality. I. Of the sense of sight: k -- sukka dark & bright (about black & white see nīla & seta), forming one system of coloursensations (the colourless, as distinguished from the red -- green and yellow -- blue systems). As such enumd in connection with quasi definition of vision, together with nīla, pīta, lohita, mañjetṭha at D ii.328=M i.509 sq. =ii.201 (see also mañjetṭha). -- II. (objective). 1. of dark (black), poisonous snakes: kaṇhā (f.) J ii.215 (=kāla -- sappa C); °sappa J i.336; iii.269, 347; v.446; Vism 664 (in simile); Miln 149; PvA 62; °sīsā with black heads A iii.241 (kimī). -- 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss=black: shiny), as Ep. of King Vasudeva Pv ii.61, syn. with Kesavā (the Hairy, cp. *)apo/llwn *ou)lai_os Samson, etc., see also siniddha -- , nīla -- , kāla -- kesa). sukaṇha -- sīsa with very dark hair J v.205, also as sukaṇha -- kaṇha -- sīsa J v.202 (cp. susukāla). °jaṭi an ascetic with dark & glossy hair J vi.507, cp. v.205 sukaṇhajaṭila. °añjana glossy polish J v.155 (expld as sukhumakaṇha -- lom' ācitattā). -- 3. of the black trail of fire in °vattanin (cp. Vedic kṛṣṇa -- vartaniṇ agniṇ R. V. viii.23, 19) S i.69=J iii.140 (cp. iii.9); J v.63. <-> 4. of the black (fertile) soil of Avanti "kaṇh -- uttara" black on the surface Vin i.195. -- III. (Applied). 1. °pakkha the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail PvA 135, cp. Pv iii.64, see also pakkha 1 3. -- 2. attr. of all dark powers and anything belonging to their sphere, e. g. of Māra Sn 355, 439 (= Namuci); of demons, goblins (pisācā) D i.93 with ref. to the "black -- born" ancestor of the Kaṇhāyanas (cp. Dh i.263 kāla -- vaṇṇa), cp. also kāla in °sunakha, the Dog of Purgatory PvA 152. -- 3. of a dark, i. e. miserable, unfortunate birth, or social condition D iii.81 sq. (brāhmano va sukko vaṇṇo, kaṇho añño vaṇṇo). °abhijāti a special species of men according to the doctrine of Gosāla DA i.162; A iii.383 sq. °abhijātika "of black birth," of low social grade D iii.251=A. iii.384; Sn 563; cp. Th 1, 833 and J.P.T.S. 1893, 11; in the sense of "evil disposition" at J v.87 (expld as kālaka -- sabhāva). -- 4. of dark, evil actions or qualities: °dhamma A v.232=Dh 87; D iii.82; Sn 967; Pug 30; Miln 200, 337; °paṭipadā J i.105, and °magga the evil way A v.244, 278; °bhāvakara causing a low (re --)birth J iv.9 (+ pāpa -- kammāni), and in same context as dhamma combd with °sukka at A iv. 33; Sn 526 (where kaṇhā° for kaṇha°): Miln 37; °kamma "black action" M i.39; °vipāka black result, 4 kinds of actions and 4 results, viz. kaṇha°, sukka°, kaṇha -- sukka°, akaṇha -- asukka° D

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iii.230=M i.389 sq.=A ii.230 sq.; Nett 232. akaṇha 1. not dark, i. e. light, in °netta with bright eyes, Ep. of King Pingala -- netta J ii.242 in contrast with Māra (although pingala -- cakkhu is also Ep. of Māra or his representatives, cp. J v.42; Pv ii.41). -- 2. not evil, i. e. good A ii.230, 231. -- atikaṇha very dark Vin iv.7; sukaṇha id. see above ii.2.

Kata

Kata (& sometimes kaṭa) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate kapp and jan, also uppajjati & vissajjati); its proper sphere of application is either ethical (as pāpaṇ, kusalaṇ, kammaṇ: cp. ii.1 b) or in such combinations, where its original meaning of "built, prepared, worked out" is still preserved (cp. i.1 a nagara, and 2 a). I. As verb -- determinant (predicative). -- 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāpaṇ me kaṭaṇ evil has been done by me), 68 (tañ ca kammaṇ kaṭaṇ), 150 (aṭṭhīnaṇ nagaraṇ kaṭaṇ a city built of bones, of the body), 173 (yassa pāpaṇ kaṭaṇ kammaṇ). -- (b) in absolute (prothetic) position, often with expression of the agent in instr. D i.84=177=M i.40=Sn p. 16 (in formula kaṭaṇ karanīyaṇ, etc., done is what had to be done, cp. arahant ii.A.); Vin iii.72 (kaṭaṇ mayā kalyāṇaṇ akataṇ mayā pāpaṇ); Pv i.55 (amhākaṇ kaṭā pūjā done to us is homage). -- So also in composition (° --), e. g. (nahāpakehi) °parikammataṇ the preparations (being) finished (by the barbers) J vi.145; (tena) °paricaya the acquaintance made (with him) VvA 24; PvA 4; (tattha) °paricayatā the acquaintance (with that spot) VvA 331; (tesaṇ) °pubba done before D ii.75=A iv.17; (kena) J vi.575; °matta (made) drunk Th 1, 199; (cira) °saṇṣagga having (long) been in contact with, familiar J iii.63 (and a°). 2. in adj. (med -- passive) function (kaṭa & kata); either passive: made, or made of; done by= being like, consisting of; or medio -- reflexive: one who has done, having done; also "with" (i. e. this or that action done). -- (a) in pregnant meaning: prepared, cultivated, trained, skilled; kaṭ -- ākaṭa prepared & natural Vin i.206 (of yūsa); akaṭa natural ibid., not cultivated (of soil) Vin i.48= ii.209; DA i.78, 98; untrained J iii.57, 58. -- °atta selfpossessed, disciplined J vi.296; °indiya trained in his senses Th 1, 725; °ūpāsana skilled, esp. in archery M i.82; S i.62; A ii.48=iv.429; S i.99; J iv.211; Miln 352, °kamma practised, skilled J v.243; of a servant S i.205 (read āse for ase), of a thief A iii.102 (cp. below ii.1 a); °phaṇa having (i. e. with) its hood erected, of a snake J vi.166; °buddhi of trained mind, clever J iii.58; a° ibid.; °mallaka of made -- up teeth, an artificial back -- scratcher Vin ii.316; a° not artificially made, the genuine article Vin ii.106; °yogga trained serviceable S i.99; a° useless S i.98. °rūpa done naturally, spontaneously J v.317 (expld by °jāniya; °sabhāva); °veṇī having (i. e. with) the hair done up into a chignon J v.431; °hattha (one) who has exercised his hands, dexterous, skilful, esp. in archery M i.82; S i.62, 98; ii.266; A ii.48; J iv.211.; v.41; vi.448; Miln 353; DhA i.358; a° unskilled, awkward S i.98; su° well -- trained J v.41 (cp. °upāsana), °hatthika an artificial or toy -- elephant J vi.551. -- (b) in ordinary meaning: made or done; °kamma the deed done (in a former existence) J i.167; VvA 252; PvA 10; °piṭṭha made of flour (dough) PvA 16 (of a doll); °bhāva the performance or happening of J iii.400; Mhbv 33; °sanketa (one who has made an agreement) J v.436 -- (c) with adverbial determination (su°, du°; cp. dūrato, puro, atta, sayāṇ, & ii.2 c): sukata well laid out, of a road J vi.293, well built, of a cart Sn 300=304; J iv.395, well done, i. e. good A i.102 (°kamma -- kārin doing good works). -- dukkata badly made, of a robe Vin iv.279 (t), badly done, i. e. evil A i.102 (°kamma kārin); sukata -- dukkata good & evil (°kammāni deeds) D i.27=55=S iv.351; Miln 5, 25. 3. as noun (nt.) kaṭaṇ that which has been done, the deed. -- (a) absolute: J iii.26 (katassa appatīkāraka not reciprocating the deed); v.434 (kaṭaṇ anukaroti he imitates what has been done) kat -- ākaṭaṇ what has been done & left undone Vin iv.211; kaṭāni akatāni ca deeds done & not done Dh 50. -- (b) with adv. determination (su°, du°): sukataṇ goodness (in moral sense) Sn 240; Dh 314; dukkataṇ badness Vin i.76; ii.106; Dh 314; dukkatakārin doing wrong Sn 664. II. As noun -- determinant (attributive) in composition (var. applications & meanings). -- 1. As 1st pt. of compd: Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i. e. "so and so made or done"; or personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). -- (a) medio -- active. Temporal: the action being done, i. e. "after." The noun -- determinates usually bear a relation to time, especially to meal -- times, as kat -- times, as kat -- anna -- kicca having finished his meal Dāvs i.59; °bhatta -- kicca after the meal J iv.123; PvA 93; °purebhatta -- kicca having finished the duties of the morning DA i.45 sq.; SnA 131 sq.; °pātārāsa breakfast J i.227; DhA i.117, a° before br. A iv.64; °pātārāsa -- bhatta id. J vi.349; °ānumodana after thanking (for the meal) J i.304; °bhatt'ānumodana after expressing satisfaction with the meal PvA 141. In the same application: kat -- okāsa having made its appearance, of kamma Vv 329 (cp. VvA 113); PvA 63; °kamma (-- cora) (a thief) who has just "done the deed," i. e. committed a theft J iii.34; Vism 180 (katakammā corā & akata° thieves who have finished their "job" & those who have not); DhA ii.38 (corehi katakammaṇ the job done by the th.), cp. above i.2 a; °kāla "done their time," deceased, of Petas J iii.164 (pete kālakate); PvA 29, cp. kāla; °cīvara after finishing his robe Vin i.255, 265; °paccuggamana having gone forth to meet J iii. 93. °paṇidhāna from the moment of his making an earnest resolve (to become a Buddha) VvA 3; °pariyosita finished, ready, i. e. after the end was made VvA 250; °buddha -- kicca after he had done the obligations of a Buddha VvA 165, 319; DA i.2; °maraṇa after dying,

i. e. dead PvA 29; °massu -- kamma after having his beard done J v.309 (see note to ii.1 b). -- Qualitative: with ethical import, the state resulting out of action, i. e. of such habit, or "like, of such character." The qualification is either made by kamma, deed, work, or kicca, what can be or ought to be done, or any other specified action, as °pāpa -- kamma one who has done wrong DhA i.360 (& a°); °karaṇīya one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahāṇ khīṇ'āsavo vusitavā ohiṭabhāro (cp. above i.1 b & arahant ii.A) M i.4, 235; It 38; Miln 138; °kicca having performed his obligations, perfected, Ep. of an Arahant, usually in combn with anāsava S i.47, 178; Dh 386; Pv ii.615; Th 2, 337, as adj.: kata -- kiccāni hi arahato indriyāni Nett 20; °kiccatā the perfection of Arahantship Miln 339. -- With other determinations: -- āgasa one who has done evil Sdhp 294. -- ādhikāra having exerted oneself, one who strives after the right path J i.56; Miln 115. -- āparādha guilty, a transgressor J iii.42. -- ābhinihāra (one) who has formed the resolution (to become a Buddha) J i.2; DhA i.135. -- ābhinivesa (one) who studies intently, or one who has made a strong determination J i.110 (& a°). -- ussāha energetic Sdhp 127. -- kalyāṇa in passage kata -- kalyāno kata -- kusalo katabhīruttāno akata -- pāpo akata -- luddho (luddo) [: °thaddho It] akata -- kibbiso having done good, of good character, etc. A ii.174=Vin iii.72=It 25=DhsA 383; PvA 174; also Pass. to whom something good has been done J i.137; iii.12; Pv ii.99; akata - kalyāṇa a man of

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bad actions It 25; Pv ii.79. -- kibbisa a guilty person M i.39; Vin iii.72 (a°), of beings tormented in Purgatory Pv iv.77; PvA 59. -- kusala a good man: see °kalyāṇa. -- thaddha hard -- hearted, unfeeling, cruel: see °kalyāṇa. -- nissama untiring, valiant, bold J v.243. -- parappavāda practised in disputing with others DA i.117. -- pāpa an evil -- doer It 25; Pv ii.79 (+ akata -- kalyāṇa); PvA 5; a°: see °kalyāṇa. -- puñña one who has done good deeds, a good man D ii.144; Dh 16, 18, 220; Pv iii.52; Miln 129; PvA 5, 176; a° one who has not done good (in previous lives) Miln 250; VvA 94. -- puññatā the fact of having done good deeds D iii.276 (pubbe in former births); A ii.31; Sn 260, cp. KhA 132, 230; J ii.114. -- bahukāra having done much favour, obliging Dāvs iv.39. -- bhīruttāṇa one who has offered protection to the fearful: see °kalyāṇa. -- bhūmikamma one who has laid the ground -- work (of sanctification) Miln 352. -- ludda cruel M iii.165; a° gentle Nett 180; cp °kalyāṇa. -- vināsaka (one) who has caused ruin J i.467. -- vissāsa trusting, confiding J i.389. -- ssama painstaking, taking trouble Sdhp 277 (and a°). -- (b) medio -- passive: The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. -- Note. In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by °kamma or °kicca, both of which are then only supplementary to the initial kata°, e. g. kata -- massu -- kamma "having had the beard (-- doing) done," as diff. fr. secondary nouns (i. e. verb -- derivations). e. g. kat -- ābhiseka "having had the anointing done." -- In this application: °citta -- kamma decorated, variegated DhA i.192; °daṇḍa -- kamma afflicted with punishment (=daṇḍāyita punished) Vin i.76; °massu -- kamma with trimmed beard, after the beard -- trimming J v.309 (cp. J iii.11 & karana). -- Various combinations: katañjalī with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J i.17=Bu 24, 27; PvA 50, 141; VvA 78. -- attha one who has received benefits J i.378. -- ānuggaha assisted, aided J ii.449; VvA 102. -- ābhiseka anointed, consecrated Mhvs 26, 6. -- ūpakāra assisted, befriended J i.378; PvA 116. -- okāsa one who has been given permission, received into audience, or permitted to speak Vin i.7; D ii.39, 277; Sn 1030, 1031 (°āva°); J v.140; vi.341; Miln 95. -- jātiṅgulika done up, adorned with pure vermilion J iii.303. -- nāmadheyya having received a name, called J v.492. -- paṭisanthāra having been received kindly J vi.160; DhA i.80. -- pariggaha being taken to wife, married to (instr.) PvA 161 (& a°). -- paritta one on whom a protective spell has been worked, charm -- protected Miln 152. -- bhaddaka one to whom good has been done PvA 116. -- sakkāra honoured, revered J v.353; Mhvs 9, 8 (su°). -- sangaha one who has taken part in the redaction of the Scriptures Mhvs 5, 106. -- sannāha clad in armour DhA i.358. -- sikkha (having been) trained Miln 353. -- 2. As 2nd pt. of compd: Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb -- notion: "made so & so, used as, reduced to" (garukata=garavita). <-> (a) with nouns (see s. v.) e. g., anabhāva -- kata, kavi°, kāla -- vaṇṇa° (reduced to a black colour) Vin i.48= ii.209, tāl'āvatthu°, pamāṇa°, bahuli°, yāni°, sankhār'ūpekkhā°, etc. -- (b) with adjectives, e. g. garu°, bahu°. -- (c) with adverbial substitutes, e. g. atta°, para° (paraṇ°), sacchi°, sayañ, etc.

Kataka

Kataka (nt.) [fr. kantati2] a scrubber, used after a bath Vin ii.129, 143; cp. Vin. Texts ii.318.

Kataññu

Kataññu (adj.) [cp. Sk. kṛtajña] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in combn with katavedin grateful and mindful of benefits S ii. 272; A i.87=Pug 26; Vv 8127; Sdhp 509, 524. akataññu 1. ungrateful S i.225; J iii.26 (=kata -- guṇaṇ ajānanto C.), 474; iv.124; PvA 116; Bdhd 81. -- 2. (separate akata -- ññu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA ii.188; iv.139. -- akataññu -- rūpa (& °sambhava) of ungrateful nature J iv.98, 99.

Kataññutā

Kataññutā (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J i.122 (T. °nā, v. l. °tā); iii.25; Pv ii.97; VvA 63; Sdhp 497, 540. In combn with kataveditā S ii.272; A i.61; ii.226, 229. kataññū -- kataveditā J iii.492. -- akataññutā ungratefulness, in combn with akataveditā A i.61; iii.273; J v.419; as one of the 4 offences deserving of Niraya A ii.226.

Katatta

Katatta (nt.) [abstr. fr. kata, cp. Sk. kṛtatvaṇ] the doing of, performance of, only in abl. katattā D ii.213; A i.56; J iii.128; Dhs 431, 654; SnA 356; DhA iii.154; iv.142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhsA 262; Mhvs 3, 40. -- akatattā through non -- performance of, in absence or in default of A. i.56; PvA 69, 154.

Katana

Katana (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. kaṭana) J iv.42 (yam me akkhāsi . . . katanāṇ katanā), cp. Morris in J.P.T.S. 1893, 15.

Katama

Katama (adj.) [cp. Vedic katama, interr. pron. with formation of num. ord., in function=katara, cp. antama > antara, Lat. dextimus>dexter] which, which one (of two or more) Vin ii.89; M i.7; J i.172; Miln 309; PvA 27. In some cases merely emphatic for ko, e. g. Vin i.30 (katamena maggena āgato?); D i.197 (katamo so atta -- paṭilābho?); J i.97; Sn 995; Miln 51. -- instr. katamena (scil. maggena) adv. by which way, how? Miln 57, 58.

Katara

Katara (adj.) [Vedic katara, interr. pron. with formation of num. ord., cp. Gr. po/teros, Lat. uter] which one (of a certain number, usually of two) J i.4; PvA 119. Often only emphatic for ko, e. g. J i.298 (katarāṇ upaddavaṇ na kareyya), and used uninflected in cpds., as katara -- geḥa J iii.9; °gandhaṇ J vi.336; °divasaṇ J ii.251; °nagarato (from what city) DhA i.390; °nāma (katarāṇnāma, adj.) (of what name) ibid. -- katarasmiṇ magge in which way, how? J iv.110.

Katavedin

Katavedin (adj.) [kata + vedin, see kataññu] mindful, grateful S i.225; Pug 26; J i.424; ii.26.

Kataveditā

Kataveditā (f.) [abstr. fr. last] gratefulness: see katañ- ñutā.

Katāvin

Katāvin (adj. -- n.) [secondary formation fr. kata] one who has done (what could be done), used like katakicca to denote one who has attained Arahantship S i.14; Miln 264.

Kati

Kati (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many? Vin i.83 (k. sikkhāpadāni), 155; S i.3 (°sangâtiga having overcome how many attachments?), 70; Sn 83, 960, 1018; Ps ii.72; Miln 78; DhA i.7, 188; PvA 74.

Katikā

Katikā (f.) [to katheti or karoti?] 1. agreement, contract, pact Vin i.153 (T. kātikā), 309; J vi.71; Miln 171, 360. -- 2. talking, conversation, talk (adhammikā k., cp. kathikā & kathā) J ii.449. -- katikaṇ karoti to make an arrangement or agreement Vin iii.104, 220, 230; J i.81; iv.267; DhA i.91; VvA 46. In cpds. katika°, e. g. °vatta observance of an agreement, °ṇ karoti to be faithful to a pact Dh i.8; °ṇ bhindati to break an agreement J vi.541; °saṇṭhāna the entering of an agreement Vin ii.76, 208; iii.160.

Katipaya

Katipaya (adj.) [cp. Sk. katipaya] some, several; a few (in cpds. or in pl.) J i.230, 487; iii.280, 419; iv.125; v.162; Pv ii.920 (=appake only a few); DhA i.94 (very

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few); PvA 46. In sg. little, insignificant Vv 5320 (=appikā f.). °vāre a few times, a few turns J v.132; vi.52; PvA 135; Mhbv 3.

Katipāhan

Katipāhan (adv.) [katipaya + ahan, contracted, see aha2] (for) a few days Vin iii.14; J i.152, 298, 466; ii.38; iii.48; iv.147; Mhvs 7, 38; PvA 145, 161; VvA 222. katipāhena (instr.) within a few days Mhvs 17, 41; DhA i.344; PvA 13, 161. katipāh'accayena after (the lapse of) a few days J i.245; DhA i.175; PvA 47.

Katima

Katima [num. ord. fr. kati], f. katimī in k. pakkhassa which (of many other) day of the half -- month Vin i.117.

Kativassa

Kativassa (adj.) [kati + vassa] 1. (having) how many years, how old? J v.331. -- 2. (having had) how many rainy seasons (in the bhikkhu's career) of how many years' seniority? Vin i.86; Ud 59; Miln 28; DhA i.37.

Katividha

Katividha (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

Kate

Kate (adv.) [loc. of kata] for the sake of, on behalf of; with acc. maṇ k. J iv.14; with gen. maṇsassa k. J v.500.

Katta

Katta [pp. of kantati²; cp. Sk. kṛtta] is represented in Pali by kanta²; katta being found only in cpd. pari°.

Kattabba

Kattabba (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J i.77, 267; v.362. -- 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J ii.154; v.402; DhA i.211. -- akattabba (adj.) not to be done J iii.131; v.147; (nt.) that which ought not to be done J v.402. kattabb' ākattabba to be done and not to be done J i.387. kattabba -- yuttaka 1. (adj.) fit or proper to be done DhA i.13. -- 2. (nt.) duty, obligation J iii.9; vi.164; DhA i.180; (the last) duties towards the deceased J i.431. -- Cp. kātabba.

Kattabbaka

Kattabbaka (nt.) [fr. last] task, duty Th 1, 330.

Kattabbatā

Kattabbatā (f.) [fr. kattabba] fitness, duty, that which is to be done J ii. 179 (iti -- °āya because I had to do it thus).

Kattar

Kattar [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or creates, a maker, doer; in foll. construction. I. Dependent. Either in verb -- function with acc., as n. agent to all phrases with karoti e. g. pañhaṇ karoti to put a question, pañhaṇ kattā one who puts a question; or in n. function with gen., e. g. mantānaṇ kattāro the authors of the Mantas, or in cpd. rāja -- kattāro makers of kings. -- II. Dependent. as n. kattā the doer: kattā hoti no bhāsītā he is a man of action, and not of words. -- 1. (indef.) one who does anything (with acc.) A i.103; ii.67; v.347, 350 sq.; (with gen.) J i.378; iii.136 (one who does evil, in same meaning at iii.26, C. akataññū, cp. J.P.T.S. 1893, 15: not to kṛt!); iv.98 (expld as kata by C); v.258; Miln 25, 296; Bdhd 85 sq. -- 2. an author, maker, creator D i.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānaṇ); A ii.102; Dh i.111. -- 3. an officer of a king, the king's messenger J v.220 (=225); vi.259, 268, 302, 313, 492. Note. At J v.225 & vi.302 the voc. is katte (of a -- decl.), cp. also nom. °katta for °kattā in salla -- katta. -- 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

Kattara

Kattara (adj.) (only° --) [cp. Sk. kṛtvā (?), in diff. meaning] °daṇḍa a walking -- stick or staff (of an ascetic) Vin i.188; ii.76=208 sq.; iii.160; J i.9; v.132; vi.52, 56, 520; Vism 91, 125, 181. °yaṭṭhi=prec. J ii.441; DA i.207; iii.140. °ratha an old (?) chariot J iii.299. °suppa a winnowing basket Vin i.269=DhA i.174 (°e pakkhipitvā sankāra -- kūṭe chaḍḍehi).

Kattari & °ṭ

Kattari & °ṭ (f.) [to kantati²] scissors, shears J iii.298, with ref. to the "shears" of a crab, "as with scissors": cp. Vin. Texts iii.138 (see next).

Kattarikā

Kattarikā (f.) [fr. last] scissors, or a knife Vin ii.134; J. i.223.

Kattikā

Kattikā (f.) (& °kattika) [cp. Sk. kṛttikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct. -- Nov.), during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika -- puṇṇamā). This season is divided into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), Assayuja, Kattikā; the month Assayuja is also called pubba -- kattikā, whereas the fifth, K., is also known as pacchima -- kattikā; both are comprised in the term k. -- dvemāsika. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are kattika -- temāsikā, if they include the 4th, they are k. -- cātumāsikā. The full moon of Assayuja is termed k. -- temāsini; that of Kattika is k. -- cātumāsini. See Vinaya passages & cp. nakkhatta. -- Nett 143 (kattiko, v. l. kattikā). -- cātumāsini see above Vin iii.263. -- coraka a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin iii.262. -- chaṇa a festival held at the end of Lent on the full moon of pubba -- kattikā, and coinciding with the Pavāraṇā J i.433; ii.372; v.212 sq.; Mhvs 17, 17. -- temāsi (-- puṇṇamā) (the full moon) of pubbakattikā Vin iii.261; Mhvs 17, 1 (°puṇṇamāsi). -- māsa the month K. J ii.372; Mhvs 12, 2 (kattike māse). -- sukkapakka the bright fortnight of K. Mhvs 17, 64.

Kattu°

Kattu° 1. base of inf. kattuj (of karoti), in compds °kamyatā willingness to do something Vbh 208; Vism 320, 385; DhA iii.289; °kāma desirous to do Vin ii.226. °kāmatā desire to do or to perform Vism 466; VvA 43. -- 2. base of kattar in compn.

Kattha

Kattha (adv.) [der. fr. interr. base ka° (kad2), whereas Sk. kutra is der. fr. base ku°, cp. kuttha] where? where to, whither? Vin i.83, 107; ii.76; D i.223; Sn 487, 1036; J iii.76; Pv ii.916; DhA i.3. -- k. nu kho where then, where I wonder? D i.215 sq., PvA 22 (with Pot.) -- katthaci(d) (indef.) anywhere, at some place or other J i.137; v.468; wherever, in whatever place Miln 366; PvA 284; KhA 247; J iii.229; iv.9, 45; as katthacid eva J. iv. 92; PvA 173. Sometimes doubled katthaci katthaci in whatsoever place J iv.341. -- na k. nowhere M. i.424; Miln 77; VvA 14. -- ṭṭha fig. in what condition or state? D ii.241 (corresp. with ettha); J iv.110. -- vāsa in what residence? Sn 412. -- vāsika residing where? J ii.128, 273.

Katthati

Katthati [cp. Sk. katthate, etym. unexpld] to boast Sn 783 (ppr. med. akatthamāna). Cp. pavikatthita.

Katthitar

Katthitar (n. ag. fr. katthati) a boaster Sn 930.

Katthin

Katthin (adj.) [fr. katth] boasting A v.157 (+ vikatthin).

Katthu

Katthu (?) a jackal, in °soṇā j. & dogs J vi.538 (for koṭṭhu°).

Kathan

Kathaṇ (adv.) [cp. Vedic kathaṇ & kathā] dubit. interr. part. 1. how; with ind. pres. PvA 6 (k. puriso paṭilabhati), or with fut. & cond. J i.222; ii.159 (k. tattha gamissāmi); vi.500; PvA 54 (na dassāmi) -- 2. why, for what reason? J iii.81; v.506. Combined with -- ca Vin i.114; ii.83. -- carahi D ii.192. -- nu & -- nu kho Vin ii.26, J iii.99; iv. 339; Nd2 189, see also evaṇ nu kho. -- pana D ii.163. -- su Nd2 189. -- hi J iv.339; DhA i.432. -- hi nāma Vin i.45; ii.105; iii.137; iv.300; all in the same meaning; -- ci (kathañci) scarcely, with difficulty Th 1, 456. -- kathā "saying how? how?" i. e. doubt, uncertainty, unsettled mind (cp. kaṅkhā); expl. as vicikicchā dukkhe kaṅkhā Nd2 190; D ii.282; Sn 500, 866, 1063, 1088; DhA iv.194; as adj. and at end of cpd. ° -- katha, e. g. vigata° (in phrase tiṇṇa -- vicikicchā . . . vesārajappatta) D i.110=Vin i.12; tiṇṇa° (+ visalla) Sn 17, 86, 367. k -- k -- salla "the arrow of doubt" D ii.283

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(vicikicchā +). -- kathin having doubts, unsettled, uncertain D ii.287; M i.8; Nd2 191; DhsA 352; a° free from doubt, Ep. of Arahant (expld DA i.211: "not saying how and how is this?"); M i.108; It 49; Sn 534, 635, 868, 1064; in phrases tiṇṇa -- vicikicchā viharati akathankathī kusalesu dhammesu D i.71=Pug 59, jhāyī anejo a° Dh 414 (: DhA iv.194)=Sn 638. -- kara (adj.) how acting, what doing? k. ahaṇ no nirayam pateyyaṇ ("ti/ poiw_n maka/rios e)/somai") J iv.339; Sn 376; J iv.75; v.148. -- jīvin leading what kind of life? Sn 181. -- dassin holding what views? Sn 848 (see °sīla). -- pakāra of what kind Vin i.358; Sn 241 (:kathappakāra). -- paṭipanna going what way, i. e. how acting? D ii.277, 279, 281. -- bhāvita how cultivated or practised? S v.119. -- bhūta "how being," of what sort, what like D ii.139, 158; -- rūpa of what kind? M i.218; A i.249; iii.35; J iii.525. -- vaṇṇa of what appearance, what like? D ii.244. -- vidha what sort of? J v.95, 146; DhsA 305. -- sameta how constituted? Sn 873. -- sīla of what character or conduct? how in his morality? Sn 848 (kathaṇdassī kathaṇsīlo upasanto ti vuccati).

Kathana

Kathana (nt.) [fr. kath, see katheti] 1. conversing, talking J i.299; iii.459; vi.340. -- 2. telling i. e. answering, solving (a question) J v.66 (pañha°). -- 3. preaching DhA i.7. -- 4. reciting, narrating Kacc. 130. Cp. kathita. -- akathana not talking or telling J i.420; vi.424; not speaking fr. anger J iv.108; DhA i.440. -- ākāra, in °ṇ karoti to enter into conversation with J vi.413. -- samattha able to speak (of the tongue) J iii.459; able to talk or converse with (saddhiṇ) J vi.340. -- sīla (one) in the habit of talking, garrulous J i.299; a° J i.420.

Kathala

Kathala (potsherd) spelling at Vism 261 for kaṭhala.

Kathali

Kathali (metri causâ)=next, in the Uddāna at Vin ii.234

Kathalika

Kathalika (nt.) [der. uncertain], always in combn pād'- odaka pāda -- pīṭha pāda -- k°: either a cloth to wipe the feet with after washing them, or a footstool Vin i.9, 47; ii.22 sq., 210, 216. At VvA 8 however with pāda -- pīṭha expld as a footstool (pāda -- thāpana -- yoggaṇ dārukhaṇḍaṇ āsanaṇ). Bdhgh (on CV ii.1.1) expld pādapiṭha as a stool to put the washed foot on, pāda -- kathalika as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghaṇṣana). the meaning "bowl" seems to be preferable to Bdhgh's forced interpretation as "towel."

Kathā

Kathā (f.) [fr. kath to tell or talk, see katheti; nearest synonym is lap, cp. vāc' ābhilāpa & sallāpa] 1. talk, talking, conversation A i.130; PvA 39. So in antarā° D i.179; Sn p. 107, 115; cp. sallāpa. Also in

tiracchāna° low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enumd in full at D i.7=178=iii.36 & passim (e. g. S v.419: corr. suddha° to yuddha°!; A v.128=Nd2 192); ref. to at A iii.256; v.185; J i.58; Pug 35. Similarly in gāma° Sn 922; viggāhikā k. A iv.87; Sn 930. Ten good themes of conversation (kathā -- vatthūni) are enumd at M iii.113=A iii.117=iv.357=v.67; Miln 344; similarly dhammī kathā A ii.51; iv.307; v.192; Sn 325; pavattanī k. A i.151; yutta kathāyaṇ Sn 826; sammodanīyā k. in salutation formula s°ṇ k°ṇ sārāṇīyaṇ vītisāretvā D i.52, 108, etc.; A v.185; Sn 419, pp. 86, 93, 107, 116. -- 2. speech, sermon, discourse, lecture Vin i.203, 290 (°ṇ karoti to discuss); A iii.174; iv. 358. Freq. in anupubbi° a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of "holiness," viz. dānakathā, sīla°, sagga°, magga° (see anupubba) Vin i.15; A iii.184; iv.186, 209, 213; DhA i.6; VvA 66. -- 3. a (longer) story, often with vitthāra° an account in detail, e. g. PvA 19. bāhira° profane story KhA 48. -- 4. word, words, advice: °ṇ gaṇhāti to accept an advice J ii.173; iii.424. -- 5. explanation, exposition, in aṭṭha° (q. v.), cp. gati° Ps ii.72. -- 6. discussion, in °vatthu (see below) Mhvs 5, 138. -- dukkathā harmful conversation or idle talk A iii. 181; opp. su° A iii.182. -- kathāṇ vaḍḍheti "to increase the talk," to dispute sharply J i.404; v.412. °ṇ samutṭhāpeti to start a conversation J i.119; iv. 73. -- At the end of cpds. (as adj.) °kathā e. g. chinna° Sn 711; ṭhita° DA i.73; madhura° J iii.342; vi.255. -- ābhiññāṇa recollection due to speech Miln 78, 79. -- oḷḷa (k° -- udya, to vad) a dispute, quarrel Sn 825, 828. -- dhamma a topic of conversation DA i.43. -- nigghosa the sound of praise, flattery J ii.350. -- pavatti the course of a conversation J i.119; DhA i.249; Mhvb 61. -- pābhata subject of a conversation, story J i.252, 364. -- bāhulla abundance of talk, loquacity A iv.87. -- magga narrative, account, history J i.2. -- rasa the sweetness of (this) speech Miln 345. -- vatthu 1. subject of a discourse or discussion, argument M i.372; ii.127, 132. There are 10 enumd at A iv.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāṇa -- mitta, referred to at A v.67, 129; Vism 127; DhA iv.30. Three are given at D iii.220=A i.197. °kusala well up in the subjects of discussion VvA 354. -- 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven constituents of which are enumd at var. places (e. g. DA i.17; Mhvb 94, where Kvu takes the 3rd place), see also J.P.T.S. 1882, 1888, 1896. -- samutṭhāna the arising of a discussion Mhvs 5, 138. -- samutṭhāpana starting a conversation J i.119; iii.278; DhA i.250. -- sampayoga conversational intercourse A i.197. -- sallāpa talk, conversation Vin i.77; D i.89 sq., 107 sq.; ii.150; M i.178; A ii.197; v.188; Ud 40; J ii.283; Miln 31; DA i.276 (expld as kathanapaṭikathana); DhA ii.91 (°ṇ karoti) VvA 153.

Kathāpeti

Kathāpeti Caus. ii. of katheti (q. v.).

Kathālikā

Kathālikā(f.) [fr. kuth, to boil] kettle, cooking pot; in daṇḍa° (a pot with a handle) Vin i.286 (v. 1. kathālika), and meda° A iv. 377; DhA ii. 179.

Kathika

Kathika (adj.) (-- °) [fr. kathā, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. citta° Th 2, 449 (cp. citra -- kathin); (a) tiracchāna° A iv.153; dhamma° J i.148; iii.342; iv.2 (°thera); vi.255 (mahā°); as noun a preacher, speaker, expounder A iii.174; Mhvs 14, 64 (mahā°).

Kathikā

Kathikā (f.) [fr. last?] agreement Dpvs 19, 22; see katikā.

Kathita

Kathita [pp. of katheti, cp. Sk. kathita] said, spoken, related J ii.310; iv.73; v.493. su° well said or told J. iv.73. As nt. with instr. J iv.72 (tena kathitaṇ the discourse (given) by him).

Kathin

Kathin (adj.) (-- °) [cp. kathika] speaking; one who speaks, a speaker, preacher J i.148 (dhamma -- kathikesu citrakathī); Miln 90, 348 (°seṭṭha best of speakers). See also kathaṇ -- kathin.

Katheti

Katheti (v. den. fr. kathā, cp. Sk. kathayate) aor. kateshi, inf. kathetuṇ & kathetave (Vin i.359); Pass. kathiyati & katheti (Miln 22, cp. Trenckner, Notes 122); ppr. Pass. kathīyamāna & kacchamāna (A. iii.181); grd. kathetabba, kathaniya & kaccha, -- 1. to speak, say, tell, relate (in detail: vitthārato PvA 77). mā kateshi (=mā bhaṇi) do not speak PvA 16. -- to tell (a story): J. i.2; iv.137; PvA 12, 13. -- 2. to converse with J. vi.413; PvA 86 (=āmantayi). -- 3. to report, to inform J v.460. -- 4. to recite DhA i.166. -- 5. to expound, explain, preach J i.30; Miln 131; DhA i.88; Nd2 s. v. -- 6. to speak about (with acc.) Vin ii.168. -- 7. to refer to J i.307. -- 8. to answer or solve (a question) J i.165; v.66. -- Caus ii. kathāpeti to make say Mhvs 24, 4 (aor. kathāpayi); DhA ii.35; KhA 118.

Kad°

Kad° [old form of interr. pron. nt., equal to kiṇ; cp. (Vedic) kad in kadarthaṇ =kiṇarthaṇ to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as (na) kac(-- cana) "not at all"; kac -- cid "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to kā° (in denoting badness or

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smallness, e. g. kākaṇika, kāpurisa, see also kantāra & kappāṭa), kiṇ°, ku°. For relation of ku>ka cp. kutra>kattha & kadā. -- anna bad food Kacc 178. -- asana id. Kacc 178. -- dukkha (?) great evil (=death) VvA 316 (expld as maraṇa, cp. kaṭuka).

Kadamba

Kadamba (cp. Sk. kadamba) the kadamba tree, Nauclea cordifolia (with orange -- coloured, fragrant blossoms) J. vi.535, 539; Vism 206; DhA i.309 (°puppha); Mhvs 25, 48 (id.).

Kadara

Kadara (adj.) miserable J ii.136 (expld as lūkha, kasira).

Kadariya

Kadariya (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, stingy, selfish; usually expld by thaddhamaccharī (PvA 102; DhA iii.189, 313), and mentioned with maccharī, freq. also with paribhāsaka S i.34, 96; A ii.59; iv.79 sq.; Dh 177, 223; J v.273; Sn 663; Vv 295. As cause of Peta birth freq. in Pv., e. g. i.93; ii.77; iv.148; PvA 25, 99, 236. -- (nt.) avarice, stinginess, selfishness, grouped under macchariya Dhs 1122; Sn 362 (with kodha).

Kadariyatā

Kadariyatā (f.) [abstr. fr. last] stinginess, niggardliness D ii.243; Miln 180; PvA 45.

Kadala

Kadala (nt.) the plantain tree Kacc 335.

Kadali

Kadali1 (f.) [Sk. kadali] -- 1. the plantain, *Musa sapientum*. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, is destroyed as it were by its own fruit, it is used as a simile for a bad man destroyed by the fruit of his own deeds: S i.154=Vin ii.188=S ii.241=A ii.73=DhA iii.156; cp. Miln 166; -- as an image of unsubstantiality, Cp. iii.24. The tree is used as ornament on great festivals: J i.11; vi.590 (in simile), 592; VvA 31. -- 2. a flag, banner, i. e. plantain leaves having the appearance of banners (-- dhaja) J v.195; vi.412. In cpds. kadali°. -- khandha the trunk of the plantain tree, often in similes as symbol of worthlessness, e. g. M i.233= S iii.141=iv.167; Vism 479; Nd2 680 Aii.; J vi.442; as symbol of smoothness and beauty of limbs VvA 280; -- taru the plantain tree Dāvs v.49; -- toraṇa a triumphal arch made of pl. stems and leaves Mhbv 169; -- patta a pl. leaf used as an improvised plate to eat from J v.4; DhA i.59; -- phala the fruit of the plantain J v.37.

Kadali

Kadali2 (f.) a kind of deer, an antelope only in °miga J v.406, 416; vi.539; DA i.87; and °pavara -- pacc.<-> attharaṇa (nt.) the hide of the k. deer, used as a rug or cover D i.7=A i.181=Vin i.192=ii.163, 169; sim. D. ii.187; (adj.) (of pallanka) A i.137=iii.50=iv.394.

Kadā

Kadā (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps Latin quando]. interr. adv. when? (very often foll. by fut.) Th 1, 1091 -- 1106; J ii.212; vi. 46; DhA i.33; PvA 2. -- Combd with -- ssu J v.103, 215; vi.49 sq. -- ci [cid] indef. -- 1. at some time A iv.101. -- 2. sometimes J i.98; PvA 271. -- 3. once upon a time Dāvs i.30. -- 4. perhaps, may be J i.297; vi.364. + eva: kadācideva VvA 213; -- kadāci kadāci from time to time, every now and then J i.216; iv. 120; DhsA 238; PvA 253. -- kadāci karahaci at some time or other, at times A i.179; Miln 73; DhA iii.362. -- na kadāci at no time, never S i.66; J v.434; vi.363; same with mā k° J vi.310; Mhvs 25, 113; cp. kudācana. -- kadāc<-> -- uppattika (adj.) happening only sometimes, occasional Miln 114.

Kaddama

Kaddama [Derivation unknown. Sk. kardama] mud, mire, filth Nd2 374 (=panka); J i.100; iii.220 (written kadamo in verse and kaddemo in gloss); vi.240, 390; PvA 189 (=panka), 215; compared with moral impurities J iii.290 & Miln 35. a° free from mud or dirt, clean Vin ii.201, of a lake J iii.289; fig. pure of character J iii.290. kaddamīkata made muddy or dirty, defiled J vi.59 (kilesehi). -- odaka muddy water Vin ii.262; Vism 127. -- parikhā a moat filled with mud, as a defence J vi. 390; -- bahula (adj.) muddy, full of mud DhA i.333;

Kanaka

Kanaka (nt.) [cp. Sk. kanaka; Gr. knh_kos yellow; Ags. hunig=E. honey. See also kañcana] gold, usually as uttatta° molten gold; said of the colour of the skin Bu i.59; Pv iii.32; J v.416; PvA 10 suvaṇṇa). -- agga gold -- crested J v.156; -- chavin of golden complexion J vi.13; -- taca (adj.) id. J v.393; -- pabhā golden splendour Bu xxiii.23; -- vimāna a fairy palace of gold VvA 6; PvA 47, 53; -- sikharī a golden peak, in °rājā king of the golden peaks (i. e. Himālayas): Dāvs iv.30.

Kaniṭṭha

Kaniṭṭha (adj.) [Sk. kaniṣṭha; compar. & superl.; see kaññā] younger, youngest, younger born Vin iii.146 (isi the younger); J ii.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, °ka) J i.132; DhA i.6, 13; Mhvs. 9, 7; PvA 19, 55. Combd with jeṭṭhaka the elder & younger brothers J i.253; sabba -- k. the very youngest J i.395. f. kaniṭṭhā the youngest daughter DhA i.396. -- fig. later, lesser, inferior, in °phala the lesser fruit (of sanctification) Pv iv.188. -- akaniṭṭha "not the smaller" i. e. the greatest, highest; in akaniṭṭhagāmin going to the highest gods (cp. parinibbāyin) S v.237= 285, etc. °bhavana the abode of the highest gods J. iii.487.

Kaniṭṭhaka

Kaniṭṭhaka (adj.) younger (opp. jeṭṭha) A iv.93=J ii.348; DhA i.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; -- °ikā and °akā a younger sister, Mhvs 1, 49; Pv i.115 (better read for kaniṭṭhā).

Kaniṭṭhatta

Kaniṭṭhatta (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA i.152.

Kaniṭṭhī

Kaniṭṭhī (f.) a younger sister Mhvs 7, 67.

Kaniya

Kaniya (adj.) [compar. of kan°, Sk. kanīyaṃ] younger, less, inferior Kacc 122 (only as a grammarian's construction, not in the living language where it had coalesced with *kanyā=kaññā).

Kanta

Kanta1 [Sk. kānta, pp. of kāmeti] -- 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇā): pleasant, lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, referring to the pleasures of the senses S i.245; ii.192; iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; M i.85; Sn 759; It 15; Vbh 2, 100, 337; bāla° (lovely in the opinion of the ignorant) Sn 399.<-> D ii.265; iii.227 (ariya°); J iii.264; v.447; with ref. to the fruit of action as giving pleasure: °phala Kvu 35, 211, PvA 277 (hatthi --) k° pleasing to elephants; of manta DhA i.163; of vīṇā J vi.255, 262; DhA i.163. -- 2. beloved by, favourite of, charming J vi.255, 262; DhA i.163. -- 3. (n.) the beloved one, the husband J vi.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya°, canda° -- kantā (f.) the beloved one, the wife J v.295; kantena (instr.) agreeably, with kind words A ii.213; J v.486 (where porisādassa kante should be read as porisādassak' ante). -- a° undesired, disagreeable, unpleasant, in same form as kanta, e. g. D ii.192; in other combn J v.295; Vbh 100; Nett 180; PvA 193. -- akantena with unpleasant words A ii.213. -- kantatara compar. J iii.260. -- bhāva the state of being pleasant DA i.76; VvA 323.

Kanta

Kanta2 [pp. of kantati2, Sk. kṛtta. kanta is analogy- form. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. Kern, Toev. under parikanta.] cut, cut out or off Th 2, 223 (°salla=samucchinna -- rāg' -- ādisalla ThA 179) cp. katta & pari°.

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Kantati

Kantati1 [Sk. kṛṇatti, *qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttaṇ (thread) Vin iv.300; PvA 75; DhA iii.273; kappāsaṇ A iii.295. Cp. pari°.

Kantati

Kantati2 [Sk. kṛntati; *(s)qert, to cut; cp. Gr. kei/rw, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J ii.53 (: as nik° in gloss, where it should be mūlāni kant°); iii.185; vi.154; DhA iii.152 (+ viddhaṇseti).

Kantāra

Kantāra (adj. n.) [perhaps from kad -- tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expld as nirudaka īriṇa VvA 334 (on Vv 843), combd with maru° PvA 99 and marukantāramagga PvA 112; opp. khemantabhūmi. Usually 5 kinds of wilds are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabbhakkha° J i.99; SA 324; 4 kinds at Nd2 630: cora°, vāla°, dubhikkha°, nirudaka°. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in Pv (see above), also J i.395. As diṭṭhi° in pass. diṭṭhi -- gata, etc. M i.8, 486, Pug 22 (on diṭṭhi vipatti). -- addhāna a road in the wilderness, a dangerous path (fig.) Th 1, 95~D i.73= M i.276; -- paṭipanna a wanderer through the wilderness, i. e. a forester J iii.537. -- magga a difficult road (cp. kummagga) J ii.294 (lit.); in simile: S ii.118. -- mukha the entrance to a desert J i.99.

Kantāriya

Kantāriya (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 8421 (=VvA. 341).

Kantika

Kantika1 (adj.) [to kantati1] spinning PvA 75 (sutta° itthiyo).

Kantika

Kantika2=kanta1 in a° unpleasant, disgusting Pv iii.41 (=PvA 193).

Kantita

Kantita1 [Sk. kṛtta, pp. of kantati1] spun, (sutta) Vin iv.300.

Kantita

Kantita2 (adj.) Sk. kṛtta pp. of kantati2] cut off, severed, at Miln 240 better as kantita1, i. e. spun.

Kanda

Kanda [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J i.273; iv.373; vi.516; VvA 335; °mūla bulbs and roots (°phala) D i.101; a bulbous root J v.202.

Kandati

Kandati [Sk. krādati to *q(e)lem; cp. Gr. kale/w, ke/lados, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 8312; J vi.166; Miln 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati). -- In kāmaguṇā pass. urattāṇi k. M. i.86=Nd2 s. v.; A iii.54 (urattāṇi for °iṇ v. l.); in phrase bāhā paggayha k° Vin i.237; ii.284; J v.267.

Kandana

Kandana (nt.) [Sk. krandana] crying, lamenting PvA 262

Kandara

Kandara [Sk. kandara] -- 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin ii.76, 146; used as a dwelling -- place Th 1, 602; J i.205; iii.172. <-> 2. a glen, defile, gully D i.71=A ii.210=Pug 59; A iv.437; Miln 36; expld at DA i.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. "kaṇ vuccati udakaṇ; tena dāritaṇ"). k -- padarasākhā A i.243=ii.240; PvA 29.

Kandala

Kandala N. of a plant with white flowers J iv.442. -- ma- kuḷa knob (?) of k. plant Vism 253 (as in description of sinews).

Kandaḷa

Kandaḷa N. of esculent water lily, having an enormous bulb D i.264.

Kandita

Kandita (adj.) [pp. of kandati] weeping, lamenting Dāvs iv.46; a° not weeping J iii.58. (n. nt.) crying, lamentation J iii.57; Miln 148.

Kanna

Kanna (adj.) [Sk. skanna] trickling down J v.445.

Kannāma

Kannāma=kinnāma J vi.126.

Kapaṇa

Kapaṇa (adj. n.) [Sk. kṛpaṇa from kṛp wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛcchra] -- 1. poor, miserable, wretched; a beggar; freq. expld by varāka, duggata, dīna and daḷidda; very often classed with low -- caste people, as caṇḍālā Pv. iii.113 & pesakārā (Ud 4). Sn 818; J i.312, 321; iii.199; Pv ii.914; iii.113, iv.52; DA i.298; DhA i.233; ThA 178. -- 2. small, short, insignificant A i.213; Bdhd 84. (f.) °ā a miserable woman J iv.285; -- °an (adv.) pitifully, piteously, with verbs of weeping, etc. J iii.295; v.499; vi.143; a° not poor J iii.199; -- ati° very miserable Pgdp 74. Der. °tā wretchedness Sdhp 315. -- addhikā pl. often with °ādī, which means samaṇabrāhmaṇa -- k° -- vaṇibbaka -- yācakā (e. g. D i.137; PvA 78) beggars and wayfarers, tramps J i.6, 262, DhA i.105, 188 (written k° -- andhika); see also DA i.298 and kapaṇikā; -- iddhikā pl. (probably miswriting for °addh°, cp. Trenckner, J.P.T.S. 1908, 130) D i.137; It 65; DA i.298; -- ithī a poor woman J iii.448; -- jīvikā in °aṇ kappeti to make a poor livelihood J i.312; -- bhāva the state of being miserable PvA 274; -- manussa a wretched fellow, a beggar Vism 343; -- laddhaka obtained in pain, said of children J vi.150, cp. kiccha laddhaka; -- visikhā the street or quarter of the poor, the slums Ud 4; -- vuttin leading a poor life PvA 175.

Kapaṇikā

Kapaṇikā (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as kapaṇiyā J vi.93.

Kapalla

Kapalla at Vin i.203, is an error for kajjala, lamp -- black, used in preparation of a collyrium (cp. J.P.T.S. 1887, 167).

Kapalla

Kapalla (nt.) [Sk. kapāla; orig. skull, bowl, cp. kapola & Lat. caput, capula, capillus, Goth. haubi, E. head] <-> 1. a bowl in form of a skull, or the shell of reptiles; see kapāla. -- 2. an earthenware pan used to carry ashes J i.8; vi.66, 75; DhA i.288. -- 3. a frying pan (see cpds. & cp. angāra -- kapalla) Sn 672. -- kapalla is only a variant of kapāla. -- pāti an earthen pot, a pan J i.347=DhA i.371; -- pūva a pancake J i.345; DhA i.367; VvA 123; Mhvs 35, 67.

Kapallaka

Kapallaka -- 1. a small earthen bowl J vi.59; DhA i.224. -- 2. a frying pan J i.346.

Kapāla

Kapāla (nt.) [Sk. kapāla, see kapalla] -- 1. a tortoise- or turtle -- shell S i.7=Miln 371; S iv.179; as ornament at DA i.89. -- 2. the skull, cp. kaṭāha in sīsakaṭāha. <-> 3. a frying pan (usually as ayo°, of iron, e. g. A iv.70; Nd2 304iii; VvA 335) J ii.352; Vv 845; DhA i.148 (v. l. °kapalla); Bdhd 100 (in simile). -- 4. a begging bowl, used by certain ascetics S iv.190; v.53, 301; A i.36; iii.225; J i.89; PvA 3. -- 5. a potsherd J ii.301. -- ābhata the food collected in a bowl A i.36; -- khaṇḍa a bit of potsherd J ii.301; -- hattha "with a bowl in his hand," begging, or a beggar, Th 1, 1118; J i.89; iii.32; v.468; PvA 3.

Kapālaka

Kapālaka -- 1. a small vessel, bowl J i.425. -- 2. a beggar's bowl J i.235; DhA ii.26.

Kapāsa

Kapāsa=kappāsa, q. v. Dāvs ii.39.

Kapi

Kapi [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 1, 1080; J i.170; iii.148, cp. kavi. -- kacchu the plant *Mucuna pruritus* Pv ii.310; °phala its fruit PvA 86; -- citta "having a monkey's mind," capricious, fickle J iii.148=525; -- naccanā Npl., Pv iv.137; -- niddā "monkey -- sleep," dozing Miln 300.

Kapiñjala

Kapiñjala [Derivation unknown. Sk. kapiñjala] a wild bird, possibly the francolin partridge Kvu 268; J vi.538 (B.B. kapiñjara).

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Kapiṭhana

Kapiṭhana the tree *Thespesia populneoides* Vin iv. 35.

Kapitṭha

Kapitṭha and °ttha -- 1. the tree *Feronia elephantum*, the wood -- apple tree J vi.534; Vism 183 (°ka); Mhvs 29, 11; -- 2. °ṇ (nt.) the wood apple Miln 189; -- 3. the position of the hand when the fingers are slightly and loosely bent in J i.237; kapitthaka S v.96.

Kapitthana

Kapitthana=kapiṭhana J ii.445; vi.529, 550, 553; v. l. at Vism 183 for °itthaka.

Kapila

Kapila (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; °ā f. a brown cow DhA iv.153.

Kapisīsa

Kapisīsa [Sk. kapiśīrṣa] the lintel of a door D ii.143 (cp. Rh.D. Buddh. Suttas p. 95 n1) -- °ka the cavity in a doorpost for receiving the bolt Vin ii.120, 148 (cp. Vin. Texts ii.106 n3).

Kapota

Kapota [Sk. kapota, greyish blue, cp. kapi] -- 1. (m.) a pigeon, a dove J i.243; Miln 403; -- 2. (f.) °i a female pigeon PvA 47; °ka (f. °ikā Miln 365) a small pigeon J i.244. -- pāda (of the colour) of a pigeon's foot J i.9.

Kapola

Kapola [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA i.194.

Kappa

Kappa (adj. n.) [Sk. kalpa, see kappeti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DA i.103 & KhA 115 for var. meanings. -- I Literal Meaning. -- 1. (adj.) fitting, suitable, proper (cp. °tā) (=kappiya) in kappākappesu kusalo Th 1, 251, °kovido Mhvs 15, 16; Sn 911; as juice Miln 161. <-> (-- °) made as, like, resembling Vin i.290 (ahata°); Sn 35 (khaggavisāṇa°); hetu° acting as cause to Sn 16; Miln 105; -- a° incomparable Mhvs 14, 65; -- 2. (nt.) a fitting, i. e. harness or trapping (cp. kappana) Vv 209 (VvA 104); -- a small black dot or smudge (kappabindu) imprinted on a new robe to make it lawful Vin i.255; iv.227, 286; also fig. a making - up (of a trick): lesa° DA i.103; VvA 348. -- II. Applied Meaning. <-> 1. (qualitative) ordinance, precept, rule; practice, manner Vin ii.294, 301 (:kappati singiloṇa -- kappo "fit is the rule concerning . . ."); cp. Mhvs 4, 9; one of the chalanga, the 6 disciplines of Vedic interpretation, VvA 265; -- 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA i.103 (cp. kappañ); as a cycle of time=saṃsāra at Sn 521, 535, 860 (na eti kappañ); as a measure of time: an age of the world Vin iii.109; Miln 108; Sdhp 256, 257; PvA 21; It 17=Bdhd 87=S ii.185. There are 3 principal cycles or aeons: mahā°, asankheyya°, antara°; each mahā° consists of 4 asankheyya -- kappas, viz. saṃvaṭṭa° saṃvaṭṭatṭhāyi° vivatṭa° vivatṭatṭhāyi° A ii.142; often abbreviated to saṃvaṭṭa -- vivatṭa° D i.14; It 15; freq. in formula ekampijātiṇ, etc. Vin iii.4=D iii.51, 111= It 99. On pubbanta° & aparanta°, past & future kappas see D i.12 sq. paṭhama -- kappe at the beginning of the world, once upon a time (cp. atīte) J i.207. When kappa stands by itself, a Mahā -- kappa is understood: DA i.162. A whole, complete kappa is designated by kevala° Sn pp. 18=46-125; Sn 517; also dīgha° S ii.181; Sdhp 257. For similes as to the enormous length of a kappa see S ii.181 & DA i.164=PvA 254. -- acc. kappañ adv.: for a long time D ii.103=115= Ud 62, quot. at DA i.103; Vin ii.198; It 17; Miln 108; mayi āyukappañ J i.119, cp. Miln 141. Cp. sankappa. -- ātīta one who has gone beyond time, an Arahant Sn 373. -- āvasesañ (acc.) for the rest of the kappa, in kappañ vā k -- āvasesañ vā

D ii.117=A iv.309=Ud 62; Miln 140: -- āyuka (one) whose life extends over a kappa Mhvs v.87; -- uṭṭhāna arising at or belonging to the (end of a) kappa: -- aggi the fire which destroys the Universe J ii.397; iii.185; iv.498; v.336; vi.554; Vism 304; -- kāla the time of the end of the world J v.244; -- uṭṭhāna (by itself) the end of the world J i.4=Vism 415; -- kata on which a kappa, i. e. smudge, has been made, ref. to the cīvara of a bhikkhu (see above) Vin i.255; iv.227, 286; DA i.103; -- (ñ)jaha (one) who has left time behind, free from saṅsāra, an Arahant Sn 1101 (but expld at Nd2 s. v., see also DA i.103, as free from dve kappā: diṭṭhi° taṇha°). -- jāla the consumption of the kappa by fire, the end of a kappa Dpvs i.61. -- tṭha staying there for a kappa, i. e. in purgatory in āpāyiko nerayiko + atekiccho, said of Devadatta Vin ii.202, 206; A iii.402 ~iv.160; It 11~85. -- tṭhāyin lasting a whole cycle, of a vimāna Th 1, 1190. -- tṭhika enduring for an aeon: kibbisa (of Devadatta) Vin ii.198=204; (cp. Vin. Texts iii.254) sālarukkha J v.416; see also thitakappiṇ Pug 13. -- tṭhitika id. DhA i.50 (vera); Miln 108 (kammaṅ). ("sabbe pi magga -- samangino puggalā thita -- kappino.") -- tṭhiya -- =prec. A v.75; J i.172, 213; v.33; Miln 109, 214. °rukkha the tree that lasts for a kappa, ref. to the cittapāṭali, the pied trumpet -- tree in the abode of the Asuras J i.202; -- nibbatta originated at the beginning of the k. (appl. to the flames of purgatory) J v.272; -- parivaṭṭa the evolution of a k; the end of the world Dpvs i.59; -- pādapa= °rukkha Mhbv 2; -- rukkha a wishing tree, magical tree, fulfilling all wishes; sometimes fig. J vi.117, 594; Vism 206; PvA 75, 176, 121; VvA 32 (where combd with cintāmaṇi); DhA iv.208; -- latā a creeper like the kapparukkha VvA 12; -- vināsaka (scil. aggi): the fire consuming the world at the end of a k. Vism 414 sq.; (mahāmegho) DhA iii.362; -- samaṇa an ascetic acc. to precepts, an earnest ascetic J vi.60 (cp. samaṇa -- kappa); -- halāhala "the k -- uproar," the uproar near the end of a kalpa J i.47.

Kappaka

Kappaka [fr. klp, kappeti] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term nahāpaka (Pv ii.937) or nahāpita (°ā?) (DA i.157) Vin. i.344; ii.182; D i.51 (=DA i.157, in list of various occupations); J i.60, 137; iii.315; Pv ii.937; iii.14 (where expl. by nahāpita in the meaning of "bathed," cp. expl. ad i.106) DhA i.85 ("vesa disguise of a barber), 342 (pasādhana° one who arranges the dress, etc., hairdresser). -- jātika belonging to or reborn in the barber class, in this sense representing a low, "black" birth PvA 176.

Kappaṭa

Kappaṭa [kad -- paṭa=ku -- paṭa] a dirty, old rag, torn garment (of a bhikkhu) Th 1,199.

Kappatā

Kappatā (f.) [abstr. fr. kappa] fitness, suitability DA i.207.

Kappati

Kappati [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D ii.162; Vin ii.263, 294; iii.36; Th 1,488; Mhvs 4, 11; 15, 16.

Kappana

Kappana (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. kappanā (f.) the fixing of a horse's harness, harnessing, saddling J i.62; -- 2. (nt.) (-- °) procuring, making: jīvika°; a livelihood J iii.32; putting into order; danta° J i.321; -- 3. (adj.) (-- °) trimmed, arranged with: nānāratana° VvA 35.

Kappara

Kappara [cp. Sk. kūrpara] the elbow Vin iii.121=iv.221; J i.293, 297; DhA i.48, 394; VvA 206.

Kappāsa

Kappāsa [cp. Sk. karpāsa] 1. the silk -- cotton tree J iii.286; vi.336. -- 2. cotton D ii.141; A iii.295; S v.284; J i.350; vi.41; comb. w. uṇṇa A iii.37= iv.265=268. -- atṭhi a cotton seed DhA iii.71; -- pātala the film of the cotton seed Vism 446; Bdhd 66; -- picu cotton S v.284; J v.110, 343; vi.184: -- maya made of cotton PvA 77.

Kappāsika

Kappāsika (adj.) made of cotton D ii.188, cp. A iv.394; D ii.351; Vin i.58=97= 281; J vi.590; Pv ii.117. (nt) cotton stuff Miln 267. -- paṇṇa the leaf of the cotton tree, used medicinally

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Vin i.201; -- sukhuma fine, delicate cotton stuff D ii.188; A iv.394; Miln 105.

Kappāsī

Kappāsī (f.) [=kappāsa] cotton J vi.537; PvA 146.

Kappika

Kappika (-- °) (adj.) [fr. kappa] 1. belonging to a kappa, in paṭhama° -- kāla the time of the first Age DA i.247; Vbh 412 (of manussā); VvA 19 (of Manu); without the kāla (id.) at J i.222; as noun the men of the first Age J ii.352. -- 2. In cpds. . . . pubbanta° and aparanta° the ika° belongs to the whole cpd. D i.39 sq.; DA i.103. See also kappiya 2.

Kappita

Kappita [pp. of kappeti] 1. prepared, arranged, i. e. har- nessed D i.49; J vi.268; i. e. plaited DA i.274; i. e. trimmed: °kesamassu "with hair & beard trimmed" D ii.325; S iv.343; J v.173, 350; vi.268; Vv 731. <-> 2. getting procuring; as °jīvika a living J v.270; made ready, drawn up (in battle array) D ii.189; <-> 3. decorated with, adorned with Sdhp 247. -- su° well prepared, beautifully harnessed or trimmed Vv 601.

Kappin

Kappin (adj.) [fr. kappa] 1. (cp. kappa ii.1a) getting, procuring, acquiring (pañña°) Sn 1090; -- 2. (cp. kappa ii.1b) having a kappa (as duration), lasting a Cycle Pug 13; in Mahā° enduring a Mahākappa DA i.164=PvA 254.

Kappiya

Kappiya (adj.) [fr. kappa] 1. (cp. kappa ii.1a) according to rule, right, suitable, fitting, proper, appropriate (PvA 26=anucchavika paṭirūpa) J i.392; DA i.9; PvA 25, 141. -- a° not right, not proper, unlawful Vin i.45, 211; ii.118; iii.20; (nt) that which is proper A i.84; Dhs 1160; -- a° ibid; -- kappiyākappiya (nt) that which is proper and that which is not J i.316; DA i.78. <-> 2. (cp. kappa ii.1b) connected with time, subject to kappa, i. e. temporal, of time, subject to saṃsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. paṭhama° -- kāla the time of the first Age J ii.352. -- a° delivered from time, free from saṃsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika. -- ānuloma (nt.) accordance with the rule Nett 192. -- kāraḁa "one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin i.206; -- kuṭṭī (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin i.139; ii.159; -- dāraḁa a boy given

to the Bhikkhus to work for them in the Vihāra DA i.78 (v. 1. BB °kāraka); -- bhaṇḍa utensils allowable to the Bhikkhus J i.41; DhA i.412. a° thing unauthorised Vin. ii.169; a list of such forbidden articles is found at Vin i.192; -- bhūmi (f.) a plot of ground set apart for storing (allowable) provisions Vin i.239 (cp. °kuṭi); -- lesa [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; -- saññin (a) imagining as lawful (that which is not) A i.84; a° opp. ibid. -- °tā the imagining as lawful (that which is not) appl. to kukkucca Dhs 1160; a° opp. ibid.

Kappu

Kappu (nt.)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesāli, D i.54; DA i.164 (a Burmese MS. reads kappi, and so do Pv iv.332; PvA 254).

Kappūra

Kappūra (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J vi.537. -- (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J ii.416=DhA iii.475; Miln 382; Dāvs v.50.

Kappeti

Kappeti [Der. from kappa, cp. Sk. kṛpa shape, form; *qṛep caus. from. fr. *qṛer=Sk. kr, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order. I. lit. 1. in special sense: to prepare, get done, i. e. harness: J i.62; plait DA i.274, an offering (yañña) Sn 1043; i. e. to trim etc. M ii.155; J i.223; Mhvs 25, 64. 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (=Fr. passer), viz. iriyāpathaṇ to keep one's composure Th i.570; J v.262; Bdhd 33; jīvitaṇ to lead one's life PvA 3, 4, 13; divāvihāraṇ to take the noonday rest Mhvs 19, 79; nisajjaṇ to sit down Vin iii.191; vāsaṇ, saṇvāsaṇ to make one's abode D ii.88; Sn 283; PvA 36, 47; saṇvāsaṇ to have (sexual) intercourse with J iii.448; Mhvs 5, 212; PvA 6; seyyaṇ: to lie down, to make one's bed Pug 55 etc. (acelaka -- passage=D i.166). II. fig. 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; DA i.103; -- 2. generally: to ordain, prescribe, determine J v.238 (=say vidahati) -- Caus. II. kappāpeti to cause to be made in all senses of kappeti; e. g. Vin ii.134 (massuṇ k. to get one's beard done); J v.262 (hatthiyānāni k. to harness the elephant -- cars); DA i.147 (pañca hatthinikā -- satāni k. harness the 500 elephants). Pass. kappiyati in ppr. kappiyamāna getting harnessed J i.62.

Kabara

Kabara (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow (°gāvi) DhA i.71 (°go -- rūpa) ibid. 99; of a calf (°vaccha) J v.106; of a dog (°vaṇṇa=sabala q. v.) J vi.107; of leprosy J v.69; of the shade of trees (°cchāya, opp. sanda°) M i.75; J iv.152; DhA i.375. -- kucchi having a belly striped with many colours, of a monster J i.273; -- kuṭṭha a kind of leprosy J v.69; -- maṇi the cat's eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabala

Kabala (m., nt.) [cp. Sk. kavala BSk. kavaḍa Divy 290 (+ālopa), 298, 470] a small piece (=ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin ii.214; It 18=J iii.409; iv.93; Dh 324; Miln 180, 400; Bdhd 69; DhA ii.65; PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J i.68; Miln 231; -- sakabala appl. to the mouth, with the mouth full of food Vin ii.214; iv. 195; -- Sometimes written kabala. -- āvacchedaka choosing portions of a mouthful, nibbling at a morsel Vin ii.214; iv.196.

Kabalinkāra

Kabalinkāra (adj.) [kabala in compn form kabali° before kr & bhū; kabalin for kabali°] always in combn with āhāra, food "made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k° āhāro oḷāriko vā sukhumo vā . . . at M i.48= S ii.11, 98=D iii.228, 276; Bdhd 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA i.120. Written kabalikāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114 -- 118. -- āhāra -- bhakkha (of attā, soul) feeding on material food D i.34, 186, 195; -- bhakkha, same A iii.192=v.336 (appl. to the kāmāvacara devas); DA i.120.

Kabaḷikā

Kabaḷikā (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin i.205 (cp. Vin. Texts ii.58 n4).

Kabba

Kabba (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in °ṇ karoti to compose a song J vi.410; -- karaṇa making poems DA i.95; and -- kāra a poet Kh 21; J vi.410.

Kabya

Kabya=kabba in cpds. °ālankāra composing in beautiful verse, a beautiful poem in °ṇ bandhati, to compose a poem ibid.; and -- kāra a poet, ibid.

Kama

Kama [fr. kram, cp. Vedic krama (-- °) step, in uru°, BSk. krama reprieve, Divy 505] -- 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbatth'āvihatakkama "having a course on all sides unobstructed" Sdhp 425; vaḍḍhana° process of development Bdhd 96 paṭiloma° (going) the opposite way Bdhd 106; cp. also

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Bdhd 107, 111. a fivefold kama or process (of development or division), succession, is given at Vism 476 with uppattik°, pahāna°, patipattik°, bhūmik°, desanāk°, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppattik°, pahānak°, desanāk°) -- 2. oblique cases (late and technical) "by way of going," i. e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs 3, 33; 5, 136; 13, 6; Dāvs i.30; SnA 455; Bdhd 88; yathākkamaṇ Bdhd 96. -- 3. (adj.) (-- °) having a certain way of going: catukkama walking on all fours (= catuppāda) Pv i.113.

Kamaṇa

Kamaṇa a step, stepping, gait J v.155, in expln J v.156 taken to be ppr. med. -- See san°.

Kamaṇḍalu

Kamaṇḍalu (m., nt.) [etym. uncertain] the waterpot with long spout used by non -- Buddhist ascetics S i.167; J ii.73 (=kuṇḍikā); iv.362, 370; vi.86, 525, 570; Sn p. 80; DhA iii.448 -- adj. kamaṇḍaluka [read kā°?] "with the waterpot" A v.263 (brāhmaṇā pacchābhūmakā k.).

Kamati

Kamati [kram, Dhṭp. expld by padavikkhepe; ppr. med. kamamāna S i.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S i.33; ākāse D i.212=M i.69=A iii.17; -- 2. c. acc. to go or get to, to enter M ii.18; J vi.107; Pv i.12 (saggaṇ) -- (II) fig. 1. to succeed, have effect, to affect M i.186; J v.198; Miln 198; -- 2. to plunge into, to enter into A ii.144; <-> 3. impers. to come to (c. dat) S iv.283.

Kamatthaṇ

Kamatthaṇ (adv.) [kaṇ atthaṇ] for what purpose, why? J iii.398 (=kimatthaṇ).

Kamanīya

Kamanīya (adj.) [grd of kāmayaṭi] (a) desirable, beautiful, lovely J v.155, 156; Miln 11; (b) pleasant, sweet (-- sounding) D ii.171; J i.96. -- As nt. a desirable object S i.22.

Kamala

Kamala (nt.) a lotus, freq. combd with kuvalaya; or with uppala J i.146; DA i.40, expld as vārikiṇṇakkha PvA 77. 1. lotus, the lotus flower, Nelumbium J i.146; DA i.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; -- At J i.119, 149 a better reading is obtained by corr. kambala to kamala, at J i.178 however kamb° should be retained. -- 2. a kind of grass, of which sandals were made Vin. i.190 (s. Vin. Texts ii.23 n.) -- 3. f. kamalā a graceful woman J v.160; -- komalakarā (f.) (of a woman) having lotus -- like (soft) hands Mhbv 29; -- dala a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhsA 127; VvA 35, 38. -- -- pādukā sandals of k. grass Vin i.190.

Kamalin

Kamalin (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalinī -- kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. l. °sāmika perhaps to be preferred).

Kampa

Kampa (-- °) [fr. kampa] trembling, shaking; tremor DA i.130 (paṭhavi°); Sdhp 401; a° (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

Kampaka

Kampaka (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (paṭhavi°).

Kampati

Kampati [kamp to shake Dhṭp. 186: calane; p. pres. kam- panto, kampaṇ, kampamāna; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs xvii.51; ger. kampayitvāna D ii.108; J v.178] -- to shake, tremble, waver Kh 6; J i.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84; -- Cp. anu°, pa°, vi°, sam°. -- kampamāna (adj.) trembling J iii.161; agitated, troubled (°citta) J ii.337; a° not trembling, unhesitating, steadfast J vi. 293.

Kampana

Kampana [fr. kamp] 1. adj. causing to shake DhA i.84, trembling Kacc 271; 2. (nt) (a) an earthquake J i.26 47; (b) tremor (of feelings) J iii.163. -- rasa (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhsA 259.

Kampin

Kampin (adj.) [fr. kampa] see vi°.

Kampiya

Kampiya (adj.) [grd. of kampati] in a° not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balāni) DA i.64.

Kampurī

Kampurī (va.) at Th 2, 262 is to be corr. into kambu -- r -- iva (see Morris, J.P.T.S. 1884, 76).

Kambala

Kambala (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J iv.353 it appears that it was a product of the north, probably Nepal (cp. J.P.T.S. 1889, 203); enumd as one of the 6 kinds of cīvaras, together w. koseyya & kappāsika at Vin i.58=96, also at A iv.394 (s. °sukhuma); freq. preceded by ratta (e. g. DA i.40. Cp. also ambara² and ambala), which shows that it was commonly dyed red; also as paṇḍu Sn 689; Bdhd 1. -- Some woollen garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin i.281; ii.174; see further J i.43, 178, 322; iv.138; Miln 17, 88, 105; DhA i.226; ii.89 sq. 2. a garment: two kinds of hair<-> (blankets, i. e.) garments viz. kesa° and vāla° mentioned Vin i.305=D i.167=A i.240, 295. -- 3. woollen thread Vin i.190 (expld by unṇā) (cp. Vin. Texts ii.23); J vi.340; -- 4. a tribe of Nāgas J vi.165. -- kañcuka a (red) woollen covering thrown over a temple, as an ornament Mhvs 34, 74; -- kūṭāgāra a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA i.69; -- pādukā woollen slippers Vin i.190; -- puñja a heap of blankets J i.149; -- maddana dyeing the rug Vin i.254 (cp. Vin. Texts ii.154); -- ratana a precious rug of wool J iv.138; Miln 17 (16 ft. long & 18 ft. wide); -- vaṇṇa (adj.) of the colour of woollen fabric, i. e. red J v.359 (°maṇsa); -- silāsana (paṇḍu°) a stone -- seat, covered with a white k. blanket, forming the throne of Sakka DhA i.17; -- sukhuma fine, delicate woollen stuff D ii.188=A iv.394; Miln 105; -- sutta a woollen thread J vi.340.

Kambalin

Kambalin (adj.) [fr. kambala] having a woollen garment D i.55; ii.150.

Kambaliya

Kambaliya (nt.) [fr. kambala] (a sort of) woollen garment Pv ii.117 (cp. PvA 77).

Kambu

Kambu [cp. Sk. kambu, Halāyudha=śankha; Dhṭp. saṇvaraṇe] 1. a conch, a shell: saṇha -- kambu -- r -- iva . . . sobhate su gīvā Th 2, 262 (for kampurī'va); s. cpds. -- 2. a ring or bracelet (made of shells or perhaps gold: see Kern. Toev. s. v.) J iv.18, 466 (+kāyūra); Pv ii.127, iii.93 (=PvA 157, sankhavalaya) Vv 362 (=VvA 167 hatth'ālankāra), worn on the wrist, while the kāyūra is worn on the upper part of the arm (bhujālankāra ibid.); -- 3. a golden ring, given as second meaning at VvA 167, so also expl. at J iv.18, 130; J v.400. -- gīvā (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J iv.130 (=suvaṇṇālingasadisagīvo), cp. above 1; -- tala the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J v.155 (°ābhāsā gīvā, expld on p. 156 as suvaṇṇālingatāla -- sannibhā); also the (polished) surface of a shell, used as simile for smoothness J v.204, 207; -- pariharaka a wristlet or bracelet VvA 167.

Kambussa

Kambussa [fr. preceding] gold or golden ornament (bracelet) J v.260, 261 (: kambussaṇ vuccati suvaṇṇaṇ).

Kambojaka

Kambojaka (adj.) coming fr. Kamboja J iv.464 (assatara).

Kambojā

Kambojā (f.) N of a country J v.446 (°ka raṭṭha); Pv ii.91 (etc.); Vism 332, 334, 336.

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Kamboji

Kamboji (m., nt.) [meaning & etym. unexpld] the plant Cassia tora or alata J iii.223 (°gumba=elagalāgumba; vv. ll. kammoja° & tampo° [for kambo°]).

Kamma

Kamma (nt.) [Vedic karman, work esp. sacrificial process. For ending °man=Idg. *men cp. Sk. dhāman=Gr. dh=ma, Sk. nāman=Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. kūrīti, Opr. kūra to build) or weaving, plaiting (still in mālākamma and latā° "the intertwining of garlands and creepers"; also in kamma -- kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig. weben. Grammatically karman has in Pāli almost altogether passed into the -- a decl., the cons. forms for instr. & abl. kammā and kammanā gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni. I. Crude meaning. 1. (lit.) Acting in a special sense, i. e. office, occupation, doing, action, profession. Two kinds are given at Vin iv.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammāni of a koṭṭhaka and a pupphacchaḍḍaka, to the latter belong vāṇijjā and gorakkhā. -- Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see palibodha). In this sense it is at Vism 94 expld by navakamma (see below 2a). -- kassa° ploughing, occupation of a ploughman Vism 284; kumbhakāra° profession of a potter J vi.372; tunna° weaving Vism 122; PvA 161. purohita° office of a high -- priest (=abstr. n. porohiccaṇ) SnA 466; vāṇija° trade Sāsv. 40. -- kammanā by profession Sn 650, 651; kammāni (pl.) occupations Sn 263=Kh v.6 (anavajjāni k.=anākulā kammantā Sn 262). paresaṇ k°ṇ katvā doing other people's work=being a servant VvA 299; sa° pasutā bent upon their own occupations D i.135, cp. attano k° -- kubbānaṇ Dh 217. kamma -- karaṇa -- sālā work -- room (here: weaving shed) PvA 120. 2. Acting in general, action, deed, doing (nearly always -- °) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like cīvara° mending the cloak VvA 250; uposatha° observing the Sabbath Vbh 422; nava° making new, renovating, repairing, patching Vin ii.119, 159 (°karoti to make repairs); J i.92: Vism 94, adj. navakammika one occupied with repairs Vin ii.15; S i.179; patthita° the desired action (i. e. sexual intercourse) DhA ii.49; kammaṇ karoti to be active or in working, to act: nāgo pādehi k.k. the elephant works with his feet M i.414; kata° the job done by the thieves DhA ii.38 (corehi), as adj. kata° cora (& akata° cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i. e. necessity, purpose: ukkāya kammaṇ n'atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (-- °), anything done (in its result), work, often as collect. abstr. (to be trsl. by E. ending -- ing): apaccakkha° not being aware, deception Vbh 85; dalhī° strengthening, increase Vbh 357, Vism 122; citta° variegated work, mālā° garlands, latā° creeper (-- work) Vism 108; nāma° naming Bdhd 83; pañhā° questioning, "questionnaire" Vism 6. -- So in definitions niṭṭhuriya° = niṭṭhuriya Vbh 357; nimitta° = nimitta, obhāsa° = obhāsa (apparition > appearing) Vbh 353. -- (c) (intrans.) making, getting, act, process (-- °). Often trsl. as abstr. n. with ending -- ion or -- ment, e. g. okāsa° opportunity of speaking, giving an audience Sn p. 94; pātu° making clear, manifestation DhA iv.198 anāvi°, anuttāni° concealment Vbh 358; kata° (adj.) one who has done the act or process, gone through the experience SnA 355; añjali°, sāmīci° veneration, honouring (in formula with nipaccakāra abhivādana paccuṭṭhāna) D iii.83 (≈Vin ii.162, 255); A i.123; ii.180; J. i.218, 219. 3. (Specialised) an "act"

in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vin i.49, 53, 144, 318; ii.70, 93; v.220 sq.; Khus J.P.T.S. 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the *ñatti* Vin i.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a *ñattidutiyakamma* Vin ii.89; if put three times, a *ñatticatuttha*° Vin i.56 (cp. Vin. Texts i.169 n2). There are 6 kinds of official acts the Sangha can perform: see Vin i.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin i.312 -- 333 (cp. Vin T. ii.256 -- 285). The most important ecclesiastical acts are: *apalokanakamma*, *ukkhapanīya*° *uposatha*° *tajjaniya*° *tassapāpiyyasikā*° *nissaya*°, *patinñākaraṇīya*°, *paṭipucchākaraṇīya*° *paṭisāraṇīya*° *pabbājaniya*°, *sammukhākaraṇīya*°. -- In this sense: *kammaṇ karoti* (w. gen.) to take proceedings against Vin i.49, 143, 317; ii.83, 260; *kammaṇ garahati* to find fault with proceedings gone through Vin ii.5; *kammaṇ paṭippassambheti* to revoke official proceedings against a bhikkhu Vin iii.145. 4. In cpds.: -- -- *ādhittāyaka* superintendent of work, inspector Mhvs 5, 174; 30, 98; -- *ādhipeyya* one whose supremacy is action Miln 288; -- *ārambha* commencement of an undertaking Mhvs 28, 21; -- *āraha* (a) entitled to take part in the performance of an "act" Vin iv.153; v.221; -- *ārāma* (a) delighting in activity D ii.77; A iv.22; It 71, 79; -- *ārāmatā* taking pleasure in (worldly) activity D ii.78=A iv.22, cp. Vbh 381; A iii.116, 173, 293 sq., 330, 449; iv.22 sq., 331; v.163; It 71; *āvaḍāna* a tale of heroic deeds J vi.295; -- *kara* or "kāra: used indiscriminately. 1. (adj.) doing work, or active, in *puriso dāso+pubbuṭṭhāyi* "willing to work" D i.60 et sim. (=DA i.168: *analo*). A i.145; ii.67; Vv 754; 2. (n.) a workman, a servant (a weaver?) usually in form *dāsā ti vā pessa ti vā kammakarā ti vā* Vin i.243; D i.141=Pug 56 (also "kāra"); A ii.208; iii.77, 172; Th 2, 340; J i.57. Also as *dāsā pessa k'kāra* A iii.37= iv.265, 393, and *dāsā k' kāra* Vin i.240, 272; ii.154; D iii.191; S i.92; -- a handyman J i.239; Miln 378; (f) -- *ī* a female servant Vin ii.267; "kāra Vin iv.224, *kārī* Dhs A98=VvA 73 (appl. to a wife); -- *karaṇa* 1. working, labour, service J iii.219; PvA 120; DA i.168; 2. the effects of karma J i.146; -- *karanā* and *kāraṇa* see below; -- *kāma* liking work, industrious; a° lazy A iv.93= J ii.348; -- *kāraka* a workman, a servant DA i.8; Mhvs 30, 42; Nd2 427; a sailor J iv.139; -- *garu* bent on work Miln 288; -- *ccheda* the interruption of work J i.149; 246; iii.270; -- *jāta* sort of action J v.24 (=kammam eva); -- *dhura* (m. nt.) draught -- work J i.196; -- *dheyya* work to be performed, duty A iv.285= 325; cp. J vi.297; -- *dhoreyya* "fit to bear the burden of action" Miln 288 (cp. Mil. trsl. ii.140); -- *niketavā* having action as one's house or temple *ibid.*; -- *nippādāna* accomplishing the business J vi.162; -- *ppatta* entitled to take part in an eccles. act Vin i.318; v.221; -- *bahula* abounding in action (appl. to the world of men) Miln 7; -- *mūla* the price of the transaction Miln 334; -- *rata* delighting in business D ii.78; It 71; -- *vatthu* objects, items of an act Vin v.116; -- *vācā* the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin i.317 sq.; iii.174, 176; iv.153, etc.). The number of officially recognized k° is eleven, see J.P.T.S. 1882, 1888, 1896, 1907; k°ṇ karoti to carry out an official Act Mhvs 5, 207; DhsA 399; -- °ṇ anussāveti to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin i.317; -- *vossagga* difference of occupation J vi.216; -- *sajja* (a) "ready for action," i. e. for battle J v.232; -- *sādutā* "agreeableness to work" DhsA 151 (cp. *kammaññatā* & *kamyatā*); -- *sāmin* "a master in action," an active man Miln 288; -- *sippī* an artisan VvA 278; -- *sīla* one whose habit it is

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to work, energetic, persevering Miln 288; a° indolent, lazy J vi.245; a° -- *ttan* indolence, laziness Mhvs 23, 21; -- *hīna* devoid of occupation, inactive Miln 288. II. Applied (pregnant) meaning: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of *kamma* we therefore have to distinguish the foll. different sides of a "deed," viz. 1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit=his character; 3. the deed as having consequences for the doer, as such a

source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus pāpakamma=a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed=bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer. Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past=done, meaning deed (with kata); or future=to be done, meaning duty (with kātabba). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results): (b) in objective relation, i. e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Saṃsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause -- consequence in the principle of retribution (talio), (d) as restricted to time. 1. (Objective): with ref. to the Past: kiṇ kammaṃ akāsi nārī what (deed) has this woman done? Pv i.92; tassā katakammaṃ pucchi he asked what had been done by her PvA 37, 83, etc. -- with ref. to the Future: k. kātabbaṃ hoti I have an obligation, under 8 kusītavatthūni D iii.255=A iv.332; cattāri kammāni kattā hoti "he performs the 4 obligations" (of gahapati) A ii.67. 2. (Subjective) (a) doing in general, acting, action, deed; var. kinds of doings enum. under micchājīva D i.12 (santikamma, paṇidhi°, etc.); tassa kammaṃ katattā through (the performance of) that deed D iii.156; dukkaṇṇaṃ kamma -- kubbaṇṇaṃ he who of those who act, acts badly S i.19; abhabbo taṇṇaṃ kammaṃ kāmum incapable of doing that deed S iii.225; sañcetanika k. deed done intentionally M iii.207; A v.292 sq.; pamānakataṇṇaṃ k. D i.251=S iv.322. katarāṇṇaṃ k°ṇaṃ karonto ahaṇṇaṃ nirayaṇṇaṃ na gaccheyyaṇṇaṃ? how (i. e. what doing) shall I not go to Niraya? J iv.340; yaṇṇaṃ kiñci sithilaṇṇaṃ k°ṇaṃ . . . na taṇṇaṃ hoti mahapphalaṇṇaṃ . . . S i.49=Dh 312=Th 1, 277; kadariya° a stingy action PvA 25; k. classed with sippa, vijjā -- caraṇa D iii.156; kāni k°āni sammā -- niviṭṭha established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. kata ii.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase kammena samannāgata "endowed with the quality of acting in such and such a manner, being of such and such character": tīhi dhammehi samannāgato niraye nikkhitto "endowed with (these) three qualities a man will go to N." A i.292 sq.; asucinā kāyak°ena sam° asucimanussā "bad people are those who are of bad ways (or character)" Nd2 112; anavajja kāya -- k° sam° A ii.69 (cp. A iv.364); kāya -- kammavacī -- kammena sam° kusaleṇa (pabbajita) "a bhikkhu of good character in deed and speech" D i.63; kāya . . . (etc.) -- k° sam° bāla (and opp. paṇḍita) A ii.252 (cp. A i.102, 104); visamena kāya (etc.) -- k° sam° A i.154=iii.129; sāvajjena kāya (etc.) -- k° sam° A ii.135 -- kammaṇṇaṃ vijjā ca dhammo ca sīlaṇṇaṃ jīvitam uttamaṇṇaṃ, etena maccaṃ sujjhanti, na gottena dhanena vā S i.34=55; M iii.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sīla, satipaṭṭhāna as main ideals of virtue; kammanā by character, as opp. to jaccā or jātiyā, by birth: Sn 136; 164; 599; nihīna° manussā (of bad, wretched character) Sn 661; manāpeṇa bahulaṇṇaṃ kāya (etc.) -- kammena A ii.87= iii.33, 131; and esp. with mettā, as enum. under aparihāṇiyyā and sārāṇiyyā dhammā D ii.80; A iii.288; mettēna kāya<-> (etc.) -- kammena D ii.144; iii.191; A v.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k° -- dvārā), expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). Kamma kat e) coxh/n means action by hand (body) in formula vacasā manasā kammanā ca Sn 330, 365; later specified by kāya -- kamma, for which kāya -- kammanta in some sense (q. v.), and complementing vacī -- k° mano -- k°; so in foll. combns: citte arakkhite kāya -- k° pi arakkhitaṇṇaṃ hoti (vacī° mano°) A i.261 sq.; yaṇṇaṃ nu kho ahaṇṇaṃ idaṇṇaṃ kāyena k° kattukāmo idaṇṇaṃ me kāya -- k° attabyādhāya pi saṇṇavatteyya . . . "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?" M i.415; kāya -- (vacī -- etc.) kamma, which to perform & to leave (sevitaṇṇaṃ and a°) A i.110=iii.150; as anulomika° A i.106; sabbaṇṇaṃ kāya -- k° (vacī° mano°) Buddhassa nāṇānuparivattati "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd2 235; yaṇṇaṃ lobhapakataṇṇaṃ kammaṇṇaṃ karoti kāyena vā vācāya vā manasā vā tassa vipākaṇṇaṃ anubhoti . . . Nett 37; kin nu kāyena v° m° dukkaṇṇaṃ kattaṇṇaṃ what evil have you done by body, word or thought? Pv ii.13 and freq.; ekūna -- tiṇṇa kāyakammāni Bdhd 49. (d) Deeds characterized as evil (pāpa -- kammāni, pāpāni k°, pāpakāni k°; pāpakamma adj., cp. pāpa -- kammanta adj.). pāpakamma: n'atthi loke raho nāma p° pakubbato "there is no hiding (-- place) in this world for him who does evil" A i.149; so p° -- o dummedho jānaṇṇaṃ dukkaṇṇaṃ attano . . . "he, afflicted with (the result of) evil -- doing . . ." A iii.354; p° -- ṇa pavaḍḍhento ibid.; yaṇṇaṃ p° -- ṇa kattaṇṇaṃ sabbaṇṇaṃ taṇṇaṃ idha vedanīyaṇṇaṃ "whatever wrong I have done I have to suffer for" A v.301; pabbajitvāna kāyena p° -- ṇa vivajjayi "avoid evil acting" Sn 407; nissaṇṇayaṇṇaṃ p° -- ṇa . . . "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv iv.161. -- pāpaṇṇaṃ kammaṇṇaṃ:

appamattikam pi p° k° kataṇ taṇ enaṇ nirayaṇ upaneti "even a small sin brings man to N." A i.249, tayā v'etaṇ p° k° kataṇ tvañ ñeva etassa vipākaṇ paṭisaṇvedissasi "you yourself have done this sin you yourself shall feel its consequences" M iii.180= A i.139, na hi p° kataṇ k° sajju khīraṇ va muccati Dh 71=Nett 161; yassa p° kataṇ k° kusaleṇa pithīyati

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so imaṇ lokaṇ pabhāseti "he will shine in this world who covers an evil deed with a good one" M ii.104= Dh 173=Th 1, 872; p° -- ssa k° -- ssa samatikkamo "the overcoming of evil karma" S iv.320; p°ssa k°ssa kiriyāya "in the performance of evil" M i.372; p°āni k°āni karaṇ bālo na bujjhati "he, like a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; pāpā p°ehi k°ehi nirayaṇ upapajjare "sinners by virtue of evil deeds go to N." Dh 307; te ca p°esu k°esu abhiñham upadissare Sn 140. -- pāpakāni kammāni: p°ānaṇ k°ānaṇ hetu coraṇ rājāno gāhetvā vividhā kammakāraṇā kārenti "for his evil deeds the kings seize the thief and have him punished" A i.48; ye loke p°āni k° karonti te vividhā kamma -- kāraṇā karīyanti "those who do evil deeds in this world, are punished with various punishments" M iii.186=A i.142; k°ṇ karoti p°ṇ kāyena vācā uda cetasā vā Sn 232 (=kh 190); similarly Sn 127; karontā p°ṇ k°ṇ yaṇ hoti kaṭukapphalaṇ, "doing evil which is of bitter fruit" Dh 66= S i.57=Nett 131; k°ehi p°ehi Sn 215. -- In the same sense: na taṇ k°ṇ kataṇ sādhu yaṇ katvā anutappati "not well done is that deed for which he feels remorse" S i.57=Dh 67 =Nett 132; āveni -- kammāni karonti (with ref. to sangha -- bheda) A v.74; adhammikakammāni A i.74; asuci -- k°āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A iii.269; sāvajjakammāni (as deserving Niraya) (opp. avajja > sagga) A ii.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enumd at Vbh 378. <-> (e) deeds characterized as good or meritorious (kusala, bhaddaka, etc.) taṇ k°ṇ katvā kusalaṇ sukhudrayaṇ D iii.157; puñña -- kammo of meritorious (character) S i.143; kusalehi k°ehi vippayuttā carati viññānacariyā Ps i.80; kusalassa k°ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala -- k° -- paccayāni Bdhd 12; puññakamma, merit, compd with kapparukkha in its rewarding power VvA 32 (cp. puññānubhāva -- nissandena "in consequence of their being affected with merit" PvA 58) -- Cp. also cpds.: kamma -- kilesa, k° -- tṭhāna, k° -- patha; k°lakkhaṇa k° -- samādāna. 3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: phala and vipāka (fruit and maturing); both expressions being used either singly or jointly, either° -- or independt; phala: tassa mayhaṇ atīte katassa kammassa phalaṇ "the fruit of a deed done by me in former times" ThA 270; Vv 479 (=VvA 202); desanā . . . k° -- phalaṇ paccakkhakāriṇī "an instruction demonstrating the fruit of action" PvA 1; similarly PvA 2; cp. also ibid. 26, 49, 52, 82 (v. 1. for kammabala). vipāka : yassa k°ssa vipākena . . . niraye paccēyyāsi . . . "through the ripening of whatever deed will you be matured (i. e. tortured) in N." M ii.104; tassa k°ssa vipākena saggaṇ lokaṇ uppajji "by the result of that deed he went to Heaven" S i.92; ii.255; k° -- vipāka -- kovida "well aware of the fruit of action," i. e. of retribution Sn 653; kissa kvipākena "through the result of what (action)" Pv i.65; inunā asubhena k° -- vipākena Nett 160; k° -- vipāka with ref. to avyākata -- dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k° -- vipāka -- ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A v.110=Nd2 3041; same as result of good action, as one kind of iddhi (supernatural power) Ps ii.174; -- vipāka (adj.). asakkaccakatānaṇ kammānaṇ vipāko the reaper of careless deeds A iv.393; der. vepakka (adj.) in dukkha -- vepakka resulting in pain Sn 537. -- -- phala+vipāka: freq. in form. sukaṭa dukkhaṭānaṇ kammānaṇ phalaṇ vipāko: D i.55= iii.264=M i.401=S iv.348=A i.268=iv.226= v.265, 286 sq.; cp. J.P.T.S. 1883, 8; nissanda -- phalabhūto vipāko ThA 270; tiṇṇaṇ k°ānaṇ phalaṇ, tiṇṇaṇ k° -- ānaṇ vipāko D ii.186 -- (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathāyaṇ puriso kammaṇ karoti tathā tathā taṇ paṭisaṇvedissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A i.249; na vijjati so jagati -- ppadeso yathā thito muñceyya pāpa -- kammā "there is no place in the world where you could escape the consequences of evil - - doing" Dh 127=Miln 150=PvA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A iv.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kammassakā sattā k° -- dāyādā k° -- yonī k° -- bandhū . . . yaṇ k°ṇ karonti kalyānaṇ vā pāpakaṇ vā tassa dāyādā bhavanti M iii.203=A iii.72 sq.=186=v.88~288 sq. (see also cpds.). The punishment is expressed by kammakāraṇa (or "kāraṇa), "being done back with the deed," or the reaction of the deed, in phrase kamma -- karaṇaṇ kāreti or kārāpeti "he causes the reaction of the deed to take place" and pass, kamma -- karaṇā karīyati he is afflicted

with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under kārāṇaṇ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M iii.164, 181; and Nd2 604. [As regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, 15 proposes kārāṇā f. "pain, punishment, " fr. kī to tear or injure, "the pains of karma, or torture"; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative -- abstr. fr. karoti presents no difficulty.] -- ye kira bho pāpakāni k° -- āni karonti te diṭṭh' eva dhamme evarūpā vividhā k -- kārāṇā kariyanti, kim anga pana parattha! "Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M iii.181; M iii.186=A i.142; sim. k° -- kārāṇāni kārenti (v. l. better than text -- reading) S iv.344; Sdhp 7; Nd2 on dukkha. As k -- kārāṇaṇ saṇṇidahiṇsu J ii.398; kamma -- kārāṇa -- ppatta one who undergoes punishment Vism 500. See also examples under 2d and M i.87; A i.47; J v.429; Miln 197. B. in objective relation: universal karma, law of cause and consequence. -- (a) karma as cause of existence (see also d, purāṇa° and pubbe kataṇ k°): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A i.223 (kāmadhātu -- vepakkañ ce kammaṇ nābhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaṇ . . . iti kho kammaṇ khettaṇ . . .); as one of the 6 causes or substrata of existence A iii.410; kammanā vattati loko kammanā vattati pajā "by means of karma the world goes on, mankind goes on" Sn 654; kamma -- paccayā through karma PvA 25 (=Kh 207); k°ṇ kilesā hetu saṇsārassa "k. and passions are the cause of saṇsāra (renewed existence)" Nett 113; see on k. as principle: Ps ii.78; 79 (ch. vii., kamma -- kathā) M i.372 sq.; Nett. 161; 180 -- 182; k. as 3 fold: Bdhd 117; as 4 fold M iii.215; and as cause in general Vism 600 (where enumd as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five -- fold order (dhammatā or niyama) of the cosmos: k° -- niyama DA. on D 11, 12; DhsA. 272; Cp. cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; ° -- vātā, birth -- pains i. e. the winds resulting from karma (caliṇsu) DhA i.165; DhA ii.262; k° -- nimitta Bdhd 11, 57, 62; k° -- sambhava Bdhd 66; k° -- samuṭṭhāna Vism 600; Bdhd 67, 72; see further cpds. below. -- (b) karma as result or consequence. There are 3 kamma -- nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (tīṇi nidānāni kammānaṇ samudayāya, 3 causes of the arising of karma) described A i.134=263=iii.338=Nd2 517; so also A v.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha -- kkhayā kamma -- nidāna -- saṇkhayo A v.262. There are 3 other nidānāni as atīte anāgate paccuppanne chanda A i.264,

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and 3 others as producing or inciting existence (called here kamma -- bhava, consequential existence) are puñña, apuñña, ānejja (merit, demerit and immovability) Vbh 137=Nd2 471. -- (c) karma as causeconsequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv ii.717: sace taṇ pāpakaṇ kammaṇ karissatha karoṭṭha vā, na vo dukkhā pamutt' atthi) -- na hi nassati kassaci kammaṇ "nobody's (trace, result of) action is ever lost" Sn 666; puññāpuñña -- kammassa nissandena kanaka vimāne ekikā hutvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14; yath' assa attabhāvo nibbattati tattha taṇ k°ṇ vipaccati "wherever a man comes to be born, there ripens his action" A i.134; -- correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: kaṇha -- kamma>kaṇha vipāka, sukka°, kaṇhasukka, akaṇha -- asukka: D iii.230=M i.389=A ii.230 sq.; so sakena kammena nirayaṇ upapajjati Nd2 304iii; k° -- ānubhāva -- ukkhitta "thrown, set into motion, by the power of k." PvA 78; sucārta -- k -- ānubhavāvanibbattāni vimānāni "created by the power of their result of good conduct" VvA 127; k -- ānubhāvena by the working of k. PvA 77; k° -- vega -- ukkhittā (same) PvA 284; yathā kamm -- ūpaga "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammaṇ gato gone (into a new existence) according to his karma J i.153 & freq.; see cpds.; k -- sarikkhatā "the karma -- likeness," the correspondence of cause and consequence: taṇ k -- s°ṇ vibhāventāṇ suvaṇṇamayaṇ ahosi "this, manifesting the karma -- correspondence, was golden" VvA 6; so also k -- sarikkhaka, in accordance with their deed, retributory, of kamma -- phalaṇ, the result of action: tassa kamma -- sarikkhakaṇ kammaphalaṇ hoti "for her the fruit of action became like action," i. e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: k -- s°ṇ pan'assa udapādi "the retribution for him has come" DhA i.128; J iii.203; cp. also Miln 40 sq.; 65 sq.; 108. - (d) The working and exhaustion of karma, its building up by new karma (nava°) and its destruction by expiration of old karma (purāṇa). The final annihilation of all result ("kkhaya) constitutes Arahantship.

nava>purāṇa -- kamma: as aparipakka, not ripe, and paropakka, ripe D i.54=S iii.212; as pañca -- kammuno satāni, etc. ibid.; kāyo . . . purāṇaṇ k°ṇ abhisankhataṇ ("our body is an accumulation of former karma") S ii.65=Nd2 680 D; see also A ii.197; Pv iv.71; PvA 1, 45; Nett 179; and with simile of the snake stripping its slough (porāṇassa k°ssa parikkhīṇattā . . . santo yathā kammaṇ gacchati) PvA 63. -- k° -- nirodha or °kkhaya: so . . . na tāva kālaṇ karoti yāva na taṇ pāpakammaṇ vyanti hoti "He does not die so long as the evil karma is unexhausted" A i.141≈; nava -- purāṇāni k°āni desissāmi k° -- nirodhaṇ k° -- nirodha -- gāminiṇ ca paṭipadaṇ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S iv.132~A iii.410; . . . navāṇaṇ k°ānaṇ akaraṇā setughātaṇ; iti k - - kkhayā dukkhakkhaya . . . (end of misery through the end of karma) A i.220=M ii.214; same Ps i.55 -- 57; cp. also A i.263; Nd2 411 (expl. as kamma -- parāyaṇa vipāka -- p°: "gone beyond karma and its results," i. e. having attained Nibbāna). See also the foll. cpds.: k° -- ābhisanakhīsa, °āvaraṇa, °kkhaya, °nibandhana. -- ādhikata ruled by karma, Miln 67, 68; °ena by the influence of k. ibid. -- ādhiggahita gripped by karma Miln 188, 189; -- ānurūpa (adj.) (of vipāka) according to one's karma J iii.160; DA i.37; -- ābhisanakhāra (3 B) accumulation of k. Nd2 116, 283, 506. -- ābhisaṇḍa in °ena in consequence of k. Miln 276, cp. J.P.T.S. 1886, 146; -- āraha see I.; -- āyatana 1. work Vbh 324, cp. Miln 78; 2. action=kamma J iii.542; cp. J iv.451, 452. -- āyūhana the heaping up of k. Vism 530; DhA 267, 268; cp. k°ṇ āyūhi Miln 214 and J.P.T.S. 1885, 58. -- āvaraṇa the obstruction caused by k. A iii.436= Pug 13=Vbh 341 (in defin. of sattā abhabbā: kammāvaraṇena samannāgatā, kiles°, vipāk° . . .), Kvu 341; Miln 154, 155; Vism 177 (=ānantariya -- kamma); -- ūpaṇa in yatha kamm -- ūpage satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate . . . pajānāti (or passati) Vin iii.5=D i.82=S ii.122 (214)= v.266=A iv.178= v.13 (35, 200, 340)=Vbh 344; abbreviated in M iii.178; Nett. 178; see also similar Sn 587; Bdhd 111; -- upacaya accumulation of k. Kvn A. 156; -- kathā exposition of k.; chapter in Ps ii.98; -- kāma (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.= inactive, indolent A iv.92, PvA 174; -- kiriyā -- dassana (adj.) understanding the workings of k. J i.45; -- kiliṭṭha bad, evil k. Dh 15 (=DhA i.129, expl. kiliṭṭha -- k°); -- kilesa (2) depravity of action, bad works, there are 4 enumd at D iii.181=J iii.321, as the non -- performance of sīla 1 -- 4 (see sīla), equal to pāpa -- kāya -- k°; -- kkhaya (3 B) the termination, exhaustion of the influence of k.; its destruction: sabba - - k° -- kkhayaṇ patto vimutto upadhi -- sankhaya S i.134; as brought about by neutral, indifferent kamma: D iii.230=A ii.230 sq.; M i.93, DhA 89; -- ja (3 B) produced by k. J i.52; as one mode of the origin of disease Miln 135; Nd2 3041; appld. to all existence Miln 271; Vism 624 (kammajaṇ āyatanadvāra -- vasena pākataṇ hoti); appld to rūpa Vism 451, 614; appl. to pains of childbirth (°vātā) J i.52, DhA i.165; a° not caused by k., of ākāsa and nibbāna Miln 268, 271; -- ṭṭhāna (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M ii.197; A v.83. 2. occasion or ground for (contemplating) kamma (see ṭṭhāna ii.2. c.), kamma -- subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise" Expos. 224) are highly valued as leading to Arahantship DhA i.8 (yāva arahattaṇ kamma -- ṭṭhānaṇ kathesi), 96; PvA 98 (catu -- saccakamma -- ṭṭhāna -- bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kammattṭhāne anuyutto (or anuyoga vasena) na cirass'eva arahattaṇ pāpuṇi: J iii.36; Sāsv 49; see also J i.7, 97, 182, 303, 414; Sdhp 493. These subjects of meditation are given as 38 at DhA 168 (cp. Cpd. 202), as 32 (dvattiṇs' ākāra -- k°) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca -- sandhika at Vism 277; some of them are mentioned at J i.116; DhA i.221, 336; iv.90; -- °ṇ anuyuṇjati to give oneself up to meditation Sāsv 151; PvA 61; -- °ṇ uggaṇhāti to accept from his teacher a particular instrument of meditation Vism 277 sq. (also °assa uggaṇha & uggaṇhana); KhA 40; DhA i.9, 262; iv.106; PvA 42; -- °ṇ katheti to teach a pupil how to meditate on one of the k° DhA i.8, 248, 336; PvA 61; -- °ṇ adāsi DhA iv.106; °gaṇhāti J iii.246; Vism 89; °acikkhana instruction in a formula of exercise DhA 246; °dāyaka the giver of a k -- ṭṭh° object, the spiritual adviser and teacher, who must be a kalyāṇamitta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; -- ṭṭhānika a person practising kammattṭhāna Vism 97, 187, 189; DhA i.335; -- tappana the being depressed on acct. of one's (bad) karma DhA i.150. -- -- dāyāda (3 A (b) and cp. °ssaka) the inheritor of k., i. e. inheriting the consequences of one's own deeds M i.390; Miln 65=DhA 66; -- dvāra "the door of action," i. e. the medium by which action is manifested (by kāya, vacī, mano) (s. 2b) J iv.14; KvuA 135; DhA 82; Bdhd 8; -- dhāraya name of a class of noun -- compounds Kacc 166; -- nānatta manifoldness

Kammaṇīya, °iya & kammaṇña (adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubhūta k° ṭhita ānejjappatta D i.76, etc.=M i.22= Pug 68; S iii.232; v.92, 233; A i.9; DhA i.289; Bdhd 101, expld at Vism 377 (°iya). Further of citta (muduñ ca kammaṇñañ ca pabhassarañ ca) A i.257 (reads °iyañ)=Vism 247; of upekhā and sati Nd2 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A iii.375=Vin i.182. Of the body A iv.335. -- a° not ready, sluggish A iv.333; Vism 146. -- kammaṇña -- bhāva the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a° unworkable condition DhsA 130.

Kammaññatā

Kammaññatā (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A i.9; said of kāya and citta in connection with kammaññattaṃ k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammāsādutā) a° unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expld as cittagelaññaṃ DhsA 377; as cetaso līnattaṃ Vbh 373.

Kammanta

Kammanta [Sk. karmānta; kamma+anta, cp. anta 14.] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna° of secret acting Sn 127= Vbh 357; as being punished in Niraya A i.60; S iv.180; as occupation esp. in pl. kammantā: S v.45=135; DhA i.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula° Sn 262=Kh v.5; abbhantarā k° uṇṇā ti vā, kappāsā ti vā as housework, falling to the share of the wife A iii.37=iv.365; khetta° occupation in the field A iii.77; see also D i.71; M iii.7; S i.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, PvA 62. Phrases: °ṇ adhiṭṭhāti to look after the business A i.115; PvA 141; jahati give up the occupation S iv.324; PvA 133; °ṇ payojeti to do or carry on business D i.71; ii.175; iii.66, 95; A iii.57; °ṇ pavatteti to set a business on foot PvA 42 (and vicāreti: PvA 93); °ṇ saṇṇidhāti to provide with work A iv.269=272. Mhvs vi.16. -- 2. deed, action in ethical sense= kamma, character, etc., Kh 136 (k°=kamma); pāpa° doing wrong Pv iv.81; iv.161; J vi.104 (opp. puñña°); as specified by kāya° vacī° mano° A v.292 sq.; VvA 130 (in parisuddha -- kāya -- kammantatā); dhammikā k°ā M ii.191; ākiṇṇa -- k° (evam --) of such character S i.204; kurūra -- k° (adj.) of cruel character A iii.383=Pug 56 (in def. of puggalo orabbhiko); sammā° of right doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D ii.216; S ii.168; v.1; A iii.411; Bdhd 135; expl. as kāya -- kamma (=sīla 1 -- 3) at S v.9=Vbh 105; Vbh 235; as kāya -- duccharitehi āraṭi virati . . . Vbh 106. -- ādhiṭṭhāyika superintendent of work DhA i.393; -- ṭṭhāna: 1. the spot where the ceremonies of the Ploughing Festival take place J i.57; 2. the common ground of a village, a village bazaar J iv.306; -- dāsa a farm -- servant J i.468; -- bheri the drum announcing the (taking up of) business DhA iii.100; -- vipatti "failure of action," evil -- doing A i.270 opp. -- sampadā "perfection of action, right -- doing" A i.271; -- saṇṇidhāna the providing of work D iii.191 (one of the 5 duties of the gahapati).

Kammantika

Kammantika (adj.) [fr. kammanta] 1. a business manager J i.227. -- 2. a labourer, artisan, assistant J i.377.

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Kammāra

Kammāra [Vedic karmāra] a smith, a worker in metals generally D ii.126, A v.263; a silversmith Sn 962=Dh 239; J i.223; a goldsmith J iii.281; v.282. The smiths in old India do not seem to be divided into black -- , gold -- and silver -- smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J iii.282 and VvA 250, where the smith is the maker of a needle. They were constituted into a guild, and some of them were well -- to -- do as appears from what is said of Cunda at D ii.126; owing to their usefulness they were held in great esteem by the people and king alike J iii.281. -- uddhana a smith's furnace, a forge J vi.218; -- kula a smithy M i.25; kūṭa a smith's hammer Vism 254; -- gaggārī a smith's bellows S i.106; J vi.165; Vism 287 (in comparison); -- putta "son of a smith," i. e. a smith by birth and trade D ii.126; A v.263; as goldsmith J vi.237, Sn 48 (Nd2 ad loc.: k° vuccati suvaṇṇakāro); -- bhaṇḍu (bhaṇḍ, cp. Sk. bhāṇḍika a barber) a smith with a bald head Vin i.76; -- sālā a smithy Vism 413; Mhvs 5, 31.

Kammāsa

Kammāsa [Vedic kalmāṣa, which may be referred, with kalana, kaluṣa, kalanka and Gr. kelaino/s to *qel, fr. which also Sk. kāla black -- blue, Gr. khla/s, khli/ s; Lat. cālīgo & callidus] 1. variegated, spotted, blemished J v.69 (°vaṇṇa), said of the spotted appearance of leprosy. -- fig. inconsistent, varying A ii.187. - 2. (nt.) inconsistency, blemish, blot A iv.55; Vism 51. -- a° not spotted, i. e. unblemished, pure, said of moral conduct D ii.80; A ii.52; iii.36, 572; vi.54, 192; Bdhd 89. -- kārin in a° not acting inconsistently A ii.187; cp. ibid. 243. -- pāda 1. (a) having speckled feet J v.475; (b) (m) one who has speckled feet, i. e. an ogre; also N. of a Yakkha J v.503, 511 (cp. J.P.T.S. 1909, 236 sq.).

Kammika

Kammika (adj. -- n.) [fr. kamma] 1. (-- °) one who does or looks after; one whose occupation is of such & such a character: āya° revenue -- overseer, treasurer DhA i.184; sabba° (always with ref. to amacca, the king's minister) one who does everything, the king's confidant Vism 130; PvA 81. -- On term ādi° beginner (e. g. Vism 241) see Cpd. 53, 129 n.2. -- 2. a merchant, trader, in jalapatha° and thalapatha° by sea & by land J i.121. -- 3. a superintendent, overseer, manager J ii.305 (executioner of an order); vi.294; Mhvs 30, 31. -- 4. one connected with the execution of an ecclesiastical Act Vin ii.5 (cp. p. 22); Bdhd 106.

Kammin

Kammin (adj.) (-- °) [fr. kamma, cp. kammaka] doing, per- forming, practising J vi.105; Sdhp 196, 292.

Kamya

Kamya (adj.) (-- °) [fr. kām] wishing for, desiring DhsA 365 (sādhū°; v. l. °kāma); kamyā, abl. in the desire for, see next.

Kamyā

Kamyā (-- °) in abl. function (of kamyā f. for kamyāya or kamya adj.?) in the desire for: S i.143=J iii.361 (expld by kāmātāya); Sn 854, 929.

Kamyatā (°) & kammātā

Kamyatā (-- °) & kammātā (Nd) [fr. kām] wish, desire, longing for, striving after; with inf. or equivalent: kathetu° VvA 18; muñcitu° (+paṭisankhā) Ps i.60, 65; Bdhd 123; asotu°, adaṭṭhu° and adassana° Vbh 372. Esp. in definitions, as of chanda: kattu° Vbh 208; Bdhd 20; of jappā: puñcikatā sādhū° Vbh 351; 361=Dhs 1059; Nd2 s. v. taṇhāii (: has the better reading mucchañci katā asādhū°; v. l. pucchañci°; both Vbh and Dhs have sādu in text which should be corrected to asādhū°; see detail under puñcikatā); of māna; ketu° Nd2 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pātu° (v. l. cātu°) Vbh 246= 352. -- As abl. (=kamyā) in dassana° S i.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. kammaññatā & kamma - sādutā.

Kaya

Kaya [fr. kri] purchase, buying A iii.226 (+vi°). -- (a)kkaya, buying & selling Pv i.56 (see also Kh vii.6 and note). -- vikkaya (kraya vikraya) buying & selling, trade in °paṭivirata D i.5=A ii.209= v.205= Pug 58; D i.64; S v.473; Sn 929; J v.243; Khus 114; DhA i.78; PvA 29 (= KhA 212).

Kayati

Kayati [krī, perhaps connected with kr] to buy; Inf. ketuṇ J iii.282; cp. kiṇāti.

Kayika

Kayika [fr. krī, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

Kayin

Kayin a buyer J vi.110.

Kara

Kara [fr. kr] 1. (adj.) (-- °) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhaṇ causing splendour; pāpa° doing evil; divā° & divasa the day -- maker, i. e. the sun; kaṇhabhāva° causing a "black" existence (of pāpakamma) J iv.9; padasandhi° forming a hiatus PvA 52; vacana°, etc. <-> 2. (m) "the maker," i. e. the hand Mhvs 5, 255 -- 256; 30, 67. -- atikaraṇ (adv.) doing too much, going too far J i.431; -- dukkara (a) difficult to do, not easy, hard, arduous S i.7; iv.260; A i.286; iv.31, 135; v.202; +durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a difficult task A i.286 (cp. iv.31); J i.395; Miln 121, dukkara -- kārikā "doing of a hard task," exertion, austerity M i.93; Nd2 262b. -- sukara easy to do S i.9; ii.181; Dh 163; Ud 61; na sukaraṇ w. inf. it is not easy to . . . D i.250; A iii.52, 184; iv.334. -- kaṭaka (m. nt.) a hand -- wheel, i. e. a pulley by which to draw up a bucket of water Vin ii.122; cp. Vin. Texts iii.112; -- ja "born of kamma" in karaṇa -- kāya the body sprung from action, an expression always used in a contemptible manner, therefore=the impure, vile, low body A v.300; J i.5; Vism 287, 404; DA i.113, 217, 221; DhA i.10; iii.420; DhsA 403. karaṇa -- rūpa Vism 326. -- tala the palm of the hand Mhbv 6, 34; -- mara "one who ought to die from the hand (of the enemy)," but who, when captured, was spared and employed as slave; a slave J iii.147, 361; iv.220; DhA iii.487; -- ānītā a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vin iii.140 (=dhajāhaṭā); -- gāhaṇ gaṇhāti to make prisoner J i.355; iii.361; -- mita "to be measured with (two) hands," in °majjhā, a woman of slender waist J v.219; vi.457.

Karaka

Karaka1 [Etymology unknown. The Sanskrit is also karaka, and the medieval koṣas give as meaning, besides drinking vessel, also a coco -- nut shell used as such (with which may be compared Lat. carīna, nutshell, keel of a boat; and Gr. ka/ rua, nut.) It is scarcely possible that this could have been the original meaning. The coconut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water -- pot, drinking -- vessel (=: pānīya -- bhājana PvA 251). It is one of the seven requisites of a samaṇa Vin ii.302. It is called dhammakaraka there, and at ii. 118, 177. This means "regulation waterpot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv iii.224; PvA 185. -- 2. hail (also karakā) J iv. 167; Miln 308; Mhvs xii. 9. -- vassa a shower of hail, hail -- storm J iv.167; Miln 308; DhA i.360.

Karakarā

Karakarā (for katakaṭā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely (of biting) J iii.203 (passage ought to be read as karakarā nikhāditvā).

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Karañja

Karañja [cp. Sk. karañja, accord. to Aufrecht, Halāyudha p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vin i.201; J vi.518, 519.

Karaṇa

Karaṇa [fr. kr, cp. Vedic karaṇa] 1. adj. (f. ī) (-- °) doing, making, causing, producing; as cakkhu° nāṇa° (leading to clear knowledge) S iv.331; v.97; It 83; and acakkhu° etc. S v.97; nāthā °ā dhammā A v.23 (cp. v.89) and therā° A ii.22; dubbhaṇṇa° S v.217; see also D i.245; M. i.15; S v.96, 115; A iv.94; v.268; Miln 289. <-> 2. (nt.) (-- °) the making, producing of; the doing, performance of (=kamma), as bali° offering of food =bali kamma) PvA 81; gabbha° Sn 927; pānujja° Sn 256. 3. (abs.) (a) the doing up, preparing J v.400, vi.270 (of a building: the construction) (b) the doing, performance of, as pāṇātipātassa k° and ak° ("commission and omission"); DhA i.214; means of action J iii.92. (c) ttg. the instrumental case (with or without °vacana) PvA 33; VvA 25, 53, 162, 174. -- °atthe in the sense of, with the meaning of the instrumental case J iii.98; v.444; PvA 35; VvA 304; DhsA 48; Kacc 157. -- 4. (-- °) state, condition; in noun -- abstract function= °ttaṇ (cp. kamma I.2) as nānā° (=nānattaṇ) difference M ii.128; S iv.294; Bdhd 94; kasi° ploughing PvA 66; kattaḅba° (=kattaḅbattaṇ) "what is to be done," i. e. duty PvA 30; pūjā° veneration PvA 30. sakkāra° reverence, devotion SnA 284. Note: in massu° and kamma° some grammarians have tried to derive k° from a root kr, to hurt, cut, torture (see Morris J.P.T.S. 1893, 15), which is however quite unnecessary [see kamma 3 A (b), katai 1 (b)]. Karaṇa here stands for kamma, as clearly indicated by semantic grounds as well as by J vi.270 where it explains kappita -- kesa -- massu, and J v.309 & DhA i.253 where massukamma takes the place of °karaṇa, and J iii.314, where it is represented by massu -- kutti (C.: massukiriya). Cp. also DA i.137. a° Negative in all meanings of the positive, i. e. the non -- performing J i.131; v.222; Nett 81; PvA 59; DhsA 127; non -- undertaking (of business) J i.229; noncommission M i.93; abstaining from Dhs 299. Cpd. -- uttariya (nt.) angry rejoinder, vehement defence DhA i.44.

Karaṇīya

Karaṇīya [grd. of karoti] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kātabbaṇ karaṇārahaṇ KhA 236) Vin i.58; D i.3, cp. Miln 183; A v.210; DA i.7. Often -- ° in the sense of "doing, making," as yathā kāma° S ii.226; cp. iv.91, 159; "having business" bahu° D ii.76; A iii.116; S ii.215; anukampa° PvA 61: -- (b) done, in the sense of undoing, i. e. overcome, undone D ii.76 cp. Dial. ii.81 n. -- 2. (m.) one who has still something left to perform (for the attainment of Arahantship, a sekha J iii.23. -- 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D i.85; ii.68, 74 cp. A iv.16; M i.271; S iii.168; iv.281 cp. Vin iii.12; Vin i.139; A i.58; Sn 143; Sn p. 32 (yan te karaṇīyaṇ taṇ karohi "do what you have to do"); -- °ṇ tīreti to conclude a business Vin. ii.158; J v.298. Kataṇ °ṇ done is what was to be done, I have done my task, in freq. formula "khīṇā jāti vusitaṇ brahmacariyaṇ . . ." to mark the attainment of Arahantship D i.84; ii.68=153; Th 2, 223; Vin i.14; Sn p. 16; DA i.226, etc. See Arahant ii.C. <-> There are 3 duties each of a samaṇa, farmer and householder enumerated at A i.229; 3 of a bhikkhu A i.230; -- (b) use, need (with instr.): appamādena k° S iv.125; cetanāya k° A v.2, 312; cp. Miln 5, 78. akaraṇīya 1. (adj.) (a) what ought not to be done, prohibited A i.58; iii.208=DA i.235. -- (b) incapable of being done (c. gen.) It 18. -- (c) improper, not befitting (c. gen.) Vin i.45=216=iii.20; PvA 64. -- (d) not to be "done," i. e. not to be overcome or defeated D ii.76; A iv.113; -- (e) having nothing to do Vin i.154. <-> 2. (nt.) a forbidden matter, prohibition Vin ii.278 <-> sa° 1. having business, busy Vin i.155; -- 2. one who has still something to do (in sense of above 2) D ii.143; Th 1, 1045; DA i.9.

Karaṇīyatā

Karaṇīyatā (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin ii.89, 93; sa° being left with something to do Miln 140.

Karaṇḍa

Karaṇḍa (m. nt.) [cp. Sk. karaṇḍa, °ka, °ikā. The Dhātu- mañjūsā expls k. by "bhājanatthe"] 1. a basket or box of wicker -- work Mhvs 31, 98; Dāvs v.60; DhA iii.18; -- 2. the cast skin, slough of a serpent D i.77 (=DA i.222 ahi -- kañcuka) cp. Dial. i.88.

Karaṇḍaka

Karaṇḍaka [fr. last] a box, basket, casket, as dussa° M i.215=S v.71=A iv.230 (in simile); S iii.131; v.351 cp. Pug 34; J i 96; iii.527; v.473 (here to be changed into koraṇḍaka); DA i.222 (vilīva°); SnA 11.

Karamanda

Karamanda [etym.?] a shrub Vism 183 (+kanavīra).

Karati

Karati1 [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato . . ." D i.52=M i.516; S iii.208.

Karati

Karati2 (°tī) (f.) a superior kind of bean, the Dolichos catjang J vi.536 (= rājamāsa).

Karabha

Karabha the trunk of an elephant; in karabhoru (k°+ūru) (a woman) with beautiful thighs Mhbv 29.

Karamara

Karamara see Kara.

Karaḷa

Karaḷa (karala) a wisp of grass (tiṇa°) DhA iii.38; DhsA 272.

Karavī

Karavī [cp. Sk. kala -- kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J vi.539.

Karavīka

Karavīka same J v.204, 416; Vv 364; Vism 112, 206; VvA 166, 219. -- bhāṇin speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa -- lakṣhaṇas D ii.20=iii.144=173=M ii.137, etc.; cp. Dial. ii.17 n. and BSk. kalaviṅka -- manojña -- bhāṣin Sp. Av.Ś i.371 (Index p. 225, where references to Lalitavist. are given).

Karavīya

Karavīya (°īya)=prec. J vi.538.

Karavīra

Karavīra [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṇṭha) -- 2. a kind of grass J iv.92. -- patta a kind of arrow M i.429.

Karahi

Karahi (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur why, Goth. hvar, E. where), only in karaha -- ci (karhi cid) at some time, generally preceded by kadāci D i.17; ii.139; M i.177, 454; A i.179; iv.101; Miln 73, 76.

Karin

Karin (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dāvs iv.2. In cpds. kari. -- gajjita the cry of the elephant, an elephant's trumpeting Dāvs v.56; -- vara an excellent elephant Mhvb 4, 143; Dāvs iv.2.

Kariparibandha

Kari -- paribandha (adj.) [=karīsa -- paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karīsa2 (see note ad loc.).

Karīsa

Karīsa1 (nt.) a square measure of land, being that space on which a karīsa of seed can be sown (Tamil karīsa), see Rhys Davids, Ancient Coins and Measures of Ceylon, p. 18; J i.94, 212; iv.233, 276; VvA 64.

Karīsa

Karīsa2 (nt.) [cp. Sk. karīṣa, to chr̥ṇatti to vomit, cp. Lat. -- cerda in mūscerda, sūcerda] refuse, filth, excrement, dung D ii.293; J i.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta° urine and faeces A i.139; Sn 835. -- magga the anus J iv.327; -- vāca (nt.) a cesspool J iii.263 (=gūthakūpa); -- vāyin, f. °inī diffusing an odour of excrement PvA 87.

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Karuṇā

Karuṇā (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karuṇā, fr. kṛ. As adj. karuṇa see under 3.] pity, compassion. Karuṇā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto -- vimutti) in the 4 sentiments, viz. mettā k° upekkhā muditā Freq. found in this formula with °sahagatena cetasā. The first two qualities are complementary, and SnA 128 (on Sn 73) explains k° as "ahita -- dukkh -- āpanaya -- kāmatā," the desire of removing bane and sorrow (from one's fellowmen), whilst mettā is expl. as "hita -- sukh -- ūpanayakāmatā," the desire of bringing (to one's fellow -- men) that which is welfare and good. Other definitions are "paradukkhe sati sādhuṇaṇ hadayakampanaṇ karotī ti" Bdhd 21; "sattesu k° karuṇāyanā karuṇāyitattaṇ karuṇā cetovimutti" as expl. of avihīṇsa dhātu Vbh 87; paradukkhāsahana -- rasā Vism 318. K° -- sahagatena cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good influence: see cātuddisa "extending over the 4, i. e. all, directions): D i.251; iii.78, 50, 224; S iv.296, 322, 351; v.115; A i.183, 196; ii.129, 184; iii.225; v.300, 345; J ii.129; Nd2 on Sn 73; Vbh 273, 280; Dhs 1258. The def. of karuṇā at Vism 318 runs "paradukkhe sati sādhuṇaṇ hadaya -- kampanaṇ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇaṇ cetovimuttiṇ bhāveti" S v.119; A i.38; v.360; in k° cetovimutti bhāvitā bahulī -- katā, etc. D iii.248; A iii.291; iv.300; in k° -- sahagataṇ saddhindriyaṇ A i.42; unspecified S v.131; A iii.185; Nett 121, 124; Ps i.8; k°+mettā Nett 25; k°+muditā Bdhd 16 sq., 26 sq., 29; ananta k° pañña as Ep. of Buddha Bdhd 1; karuṇaṇ dūrato katvā, without mercy, of the Yamadūtā, messengers of Death Sdhp 287; mahā° great compassion Ps i.126, 133; -- °samāpatti a 'gest, 'feat of great compassion: in which Buddha is represented when rising and surveying the world to look for beings to be worthy of his mercy and help D ii.237; Ps. 1, 126 f. DhA i.26, 367; PvA 61, 195; -- 3. As adj. only in cpds. (e. g. °vācā merciful speech; neg. akaruṇa merciless Mhvb 85, & ati° very merciful J iv.142) and as adv. karuṇaṇ pitifully, piteously, mournfully, in k° paridevati J vi.498, 513, 551; Cp. ix.54; also in abl. karuṇā J

vi.466. -- See also *kāruṇṇā*. -- *ādhimutta* intent upon compassion D ii.241, 242; -- *ānuvattin* following the dictates of mercy Dāvs iii.46; -- *guṇaja* originating in the quality of compassion Sdhp 570; -- *jala* water of c., shower of mercy Miln 22; Mhbv 16; -- *jhāna* meditation on pity, ecstasy of c. D ii.237 -- 39; -- *ṭṭhāniya* worthy of c. PvA 72; -- *para* one who is highest in compassion, compassionate Sdhp 112, 345; -- *bala* the power of c. Mhvs 15, 61, 130; Sdhp 577; -- *brahmavihāra* divine state of pity Vism 319. -- *bhāvanā* consideration or cultivation of pity Vism 314 sq. -- *rasa* the sweetness of c. Mhbv 16; -- *vihāra* (a heart) in the state of c. Vism 324 (& adj. °*vihārin*); DA i.33; -- *sāgara* an ocean of mercy Mhbv 7; -- *sītala* "cool with c." +*hadaya*, whose heart is tempered with mercy Sdhp 33; DA i.1.

Karuṇāyati

Karuṇāyati [v. den. fr. *karuṇā*; cp. BSk. *karuṇāyati* Divy 105] to feel pity for, to have compassion on Sn 1065 (°*āyamāna*; expl. by Nd2 as *anuddayamāno anurakkh° anuggaṇh° anukamp°*); Vbh 273; Vism 314. Der. °*āyanā* compassionateness Vbh 87= 273 (and °*āyitattaṇ* ibid.).

Karumbhaka

Karumbhaka a species of rice -- plant of a ruddy colour Miln 252 (see Mil. trsl. ii.73).

Karumhā

Karumhā (pl.) a class of Devas D ii.260.

Kareṇu

Kareṇu [metathesis for *kaṇeru*, q. v., cp. Sk. *kareṇu*] elephant, in cpd. -- *lolita* resounding with the noise made by elephants, of a forest Th 2, 373.

Kareṇukā

Kareṇukā (f.) [fr. *kareṇu*] a female elephant J ii.343; DhA i.196 (v. l. for *kaṇeru*).

Kareri

Kareri in Childers the tree *Capparis trifoliata*, but see Brethren, p. 363, n. 2: musk -- rose tree or "karer"; Th 1, 1062; Ud 31; J v.405; vi.534.

Karoṭi

Karoṭi1 (f.) 1. a basin, cup, bowl, dish J i.243; ii.363; iii.225; iv.67; v.289, 290. -- 2. the skull (cp. *kaḷopi*. On the form cp. Dial. i.227 n.) J vi.592.

Karoṭi

Karoṭi2 (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J i.204, associated with the *nāgas* (cp. Divy 218; and Morris, J.P.T.S. 1893, 22). As N. of *Supaṇṇas* (a kind of *Garuḍas*) expld as "tesaṇ karoṭi nāma pānabhojanaṇ" by C. on J i.204. Kern, Toev. s. v. compares BSk. *karoṭapāṇayah* a class of *Yakṣas* MVastu i.30.

Karoṭika

Karoṭika [fr. karoṭi1)] 1. a bowl, basin J iv.68; DhA ii.131 (sappi°). -- 2. the skull J vi.592; where it may be a helmet in the form of a skull.

Karoṭiya

Karoṭiya=karoṭika 2, J vi.593.

Karoti

Karoti v. irreg. [Sk. karoti, *quer to form, to build (or plait, weave? see kamma), cp. kar -- man, Lith. kūr̃ti to build, O.Tr. cruth form; Lat. corpus, with p -- addition, as Sk. kṛpa, klp=kṛp. Derived are kalpa > kappā, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. Act. 1. Ind. Pres. karomi, etc. Sn 78, 216, 512, 666= Dh 306=It 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāsi PvA 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J vi.206; Ppr. karan Dh 136, or karonto (f. karontī) Dh 16, 116. -- 2. Impf. (akara, etc.). -- 3. Aor. (akaṇ) akariṇ, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pv i.112; PvA 45, 75; 3rd pl. akariṇsu; akaṇsu Sn 882; PvA 74; without augment kari DhA ii.59. Prohibitive mā(a)kāsi Sn 339, 1068, etc. -- 4. Imper. karohi Sn p. 32; 1062; karoṭha Sn 223; KhA 168. -- 5. Fut. karissāmi, etc.; kassāmi Pv iv.139; kāsaṇ J iv.286; vi.36; kāhāmi (in sense of I will do, I am determined to do, usually w. puññaṇ & kusalaṇ poetical only) Pv ii.113; Vv 33192; 2nd sing. kāhasi Sn 427, 428; Dh 154; 1st pl. kāhāma Pv iv.1011. -- 6. Inf. kātuṇ PvA 4, 61, 69, 115, Kh vi.10, etc.; kattuṇ VvA 13; kātave Mhvs 35, 29; Vv 4415 (=kātuṇ); kātuye Th 2, 418. -- 7. Pp. kata, see sep. -- 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna (poet.) Sn 89, 269, Pv i.13; karitvā see iv. II. Med. 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kayirā Sn 728= 1051; S i.24; Dh 53, 117; kayirātha (always expl. by kareyya) Dh 25, 117; It 13; Pv i.1111; KhA 224; kubbaye Sn 943. -- Ppr. (kurumāna, kubbāno, karāno) (a) kubbāṇ Sn 844, 913; (a)kubbanto It 86; f. (vi)kubbantī Vv 112; (a)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 331. -- 2. Impf. (akariṇ, 2nd sing. akarase, etc.) 3rd sing. akubbatha Pv ii.1318; 1st pl. akaramhase J iii.26, °a DhA i.145. -- 3. Aor. (none) -- 4. Imper. (2nd sing. kurussu, 3rd sing. kurutaṇ, 2nd pl. kuruvho) 3rd sing. kurutaṇ (=Sk. kurutāṇ) J vi.288. -- 5. Fut. (none). III. Pass. 1. Ind. pres. (karīyati, etc.) kayirati Dh 292=Th 1, 635; KhA 168; and kīrati Th 1, 143. Ppr. (karīyamāna, kayīra°). <-> 2. Fut. kariyissati Vin i.107. -- 3. Grd. karaṇīya (q. v.), (kayya) kātabba DhA i.338. IV. Caus. I. (Denom. to kāra) kārayati=kāreti, in origin. meaning of build, construct, and fig. perform, exercise, rule, wield (rajjāṇ): kārehi PvA 81 (of huts), kārayissāmi Pv ii.64 (of doll); kāressaṇ J v.297 (do.), akārayi Pv ii.1310; akārayuṇ Mhvs iv.3; akāresi Mhvs 23, 85;

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kāretuṇ PvA 74; kārayamāna VvA 9 (of chair); kāretvā (nāmaṇ) PvA 162; karitvā Sn 444 (vasiṇ) 674; 680 (vittiṇ); p. 97 (uttarāsaṇaṇ). V. Caus. II. Kārāpeti S i.179; PvA 20; Aor. kārāpesi he had (=caused to be) erected, constructed Vin ii.159; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PvA 123; grd. kārāpetabba Vin ii.134. Meanings of karoti: 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). -- 2. to act, perform, make, do Vin i.155; J i.24; ii.153 (tathā karomi yathā na . . . I prevent, cp. Lat. facio ne . . .); iii.297; Pv i.88=ii.619; Mhvs 3, 1; 7, 22; -- 3. to produce DhA i.172; -- 4. to write, compose J vi.410; PvA 287; -- 5. to put on, dress Vin ii.277; J i.9; -- 6. to impose (a punishment) Mhvs 4, 14; -- 7. to turn into (with loc. or two acc.) J ii.32; Mhvs 9, 27; -- 8. to use as (with two acc.) J i.113; ii.24; -- 9. to bring into (with loc.) J v.454 <-> 10. to place (with loc.) J v.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trsln would simply employ the noun as verb, e. g. kathaṇ k° D ii.98; kodhaṇ k° and kopaṇ k° to be angry J iv.22; vi.257; cayaṇ k° to hoard up; corikaṇ k° to steal Vin i.75; taṇhaṇ k° (c. loc.) to desire J i.5; sītaṇ k° to cool D ii.129. -- It is often compd with nouns or adjectives with a change of final vowel to ī (i) uttāni° to make clear D ii.105; pākāṭī°, bahulī°, muṭṭhi°, etc. (q. v.). Cp. the same process in conn. with bhavati. -- The meanings of karoti are varied according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: aṇse k° to place on one's shoulder J i.9; antarāyaṇ k° to prevent J i.232; ādiṇ k° (c. acc.) to begin with; nimittaṇ k°

to give a hint D ii.103; pātarāsaṅ k° to breakfast; mānasaṅ k° to make up one's mind; mahaṅ k° to hold a festival D ii.165; massuṅ k° to trim the beard DhA i.253; musāvādaṅ k° to tell a lie J vi.401; rājjaṅ k° to reign S i.218; vase k° to bring into one's power J i.79; sandhiṅ k° to make an agreement Mhvs 16; sinehaṅ k° to become fond of J i.190. -- Similarly, cpd with adverbs: alaṅ k° to make much of, i. e. to adorn, embellish; dūrato k° to keep at a distance, i. e. keep free from PvA 17; Sdhp 287; purak k° (purakkharoti) to place before, i. e. to honour Pv iii.71. -- Note phrase kiṅ karissati what difference does it make? (Cp. Ger. was macht's) D i.120; or what about . . . J i.152.

Kalakala

Kalakala (adj.) [cp. Sk. kala] any indistinct and confused noise Mhbv 23 (of the tramping of an army); in -- mukhara sounding confusedly (of the ocean) ibid. 18. Cp. karakarā.

Kalati

Kalati [kal, kālayati] to utter an (indistinct) sound: pp. kalita Th 1, 22.

Kalanda

Kalanda [cp. Sk. karaṇḍa piece of wood?] heap, stack (like a heap of wood? cp. kalingara) Miln 292 (sīsa°).

Kalandaka

Kalandaka 1. a squirrel Miln 368; -- 2. an (ornamental) cloth or mat, spread as a seat J vi.224; -- nivāpa N. of a locality in Veḷuvana, near Rājagaha, where oblations had been made to squirrels D ii.116; Vin i.137; ii.105, 290, etc.

Kalabha

Kalabha [cp. Sk. kalabha] the young of an elephant: see hatthi° and cp. kalāra.

Kalamba

Kalamba (nt.) [cp. Sk. kalamba menispermum calumba, kalambī convolvulus repens] N. of a certain herb or plant (Convolv. repens?); may be a bulb or radish J iv.46 (=tālakanda), cp. p. 371, 373 (where C expls by tāla -- kanda; gloss BB however gives latā -- tanta); vi.578. See also kaḍamba & kaḷimba. -- rukkha the Cadamba tree J vi.290.

Kalambaka

Kalambaka=kalamba, the C. tree J vi.535.

Kalambukā

Kalambukā (f.)=kalambaka D iii.87 (vv. ll. kaladukā, kalabakā) the trsln (Dial. iii.84) has "bamboo."

Kalala

Kalala (m. nt.) 1. mud J i.12, 73; Miln 125, 324, 346; Mhbv 150; PvA 215 (= kaddama); DhA iii.61; iv.25. -- su° "well -- muddied" i. e. having soft soil (of a field) Miln 255. -- 2. the residue of sesamum oil (tela°), used for embalming J ii.155. -- 3. in Embryology: the "soil," the placenta S i.206=Kvu ii.494; Miln 125. Also the first stage in the formation of the foetus (of which the first 4 during the first month are k., abbuda,

pesi, ghana, after which the stages are counted by months 1 -- 5 & 10; see Vism 236; Nd1 120; & cp. Miln 40). -- 4. the foetus, appl. to an egg, i. e. the yolk Miln 49. -- In cpds with kar & bhū the form is kalālī°. -- gata (a) fallen into the mud Miln 325; -- gahaṇa "mud thicket," dense mud at the bottom of rivers or lakes J i.329; -- kata made muddy, disturbed Vv 8431 (VvA 343); -- bhūta=prec., A i.9, cp. J ii.100; A iii.233; Miln 35; -- makkhita soiled with mud DhA iii.61.

Kalasa

Kalasa (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M iii.141; J iv.384; Dāvs iv.49; PvA 162. -- 2. the female breasts (likened to a jar) Mhvb 2, 22.

Kalaha

Kalaha [cp. Sk. kalaha, fr. kal] quarrel, dispute, fight A i.170; iv.196, 401; Sn 862, 863 (+vivāda); J i.483; Nd2 427; DhA iii.256 (udaka° about the water); iv.219; Sdhp 135. °ṇ udīreti to quarrel J v.395; karoti id. J i.191, 404; PvA 13; vaḍḍheti to increase the tumult, noise J v.412; DhA iii.255. -- a° harmony, accord, agreement S i.224; mahā° a serious quarrel, a row J iv.88. -- ābhira delighting in quarrels, quarrelsome Sn 276; Th 1, 958. -- ṇkara picking up a quarrel J vi.45; -- karaṇa quarrelling, fighting J v.413; -- kāraṇa (f. -- ṭ) quarrelsome, pugnacious A iv.196; Vin i.328; ii.1; -- kāraṇa the cause or reason of a dispute J iii.151; vi.336; -- jāta "to whom a quarrel has arisen," quarrelling, disputing A i.70; Vin i.341; ii.86, 261; Ud 67; J iii.149; -- pavaḍḍhanī growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D iii.182=DhsA 380; -- vaḍḍhana (nt.) inciting & incitement to quarrel J v.393, 394; -- sadda brawl, dispute J vi.336.

Kalā

Kalā [Vedic kalā *squel, to Lat scalpo, Gr. ska/llw, Ohg scolla, scilling, scala. The Dhdp. (no 613) expls kala by "sankhyāne."] 1. a small fraction of a whole, generally the 16th part; the 16th part of the moon's disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VvA 103; DhA ii.63), in this sense in the expression kalaṇ nāgghati soḷasiṇ "not worth an infinitesimal portion of"=very much inferior to S i.19; iii.156= v.44=It 20; A i.166, 213; iv.252; Ud 11; Dh 70; Vv 437; DhA ii.63 (=koṭṭhāsa) DhA iv.74. -- 2. an art, a trick (lit. part, turn) J i.163. -- kalaṇ upeti to be divided or separated Miln 106; DhA i.119; see sakala. -- In cpd. with bhū as kalī -- bhavati to be divided, broken up J i.467 (=bhijjati). Cp. vikala.

Kalāpa

Kalāpa [cp. Sk. kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo -- or sugar -- canes, sometimes of hair and feathers S iv.290 (tiṇa°); J i.158 (do.); 25 (naḷa°), 51 (mālā°), 100 (uppalakumuda°); v.39 (usīra°); Miln 33; PvA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora -- piṇḍa°) -- 2. a quiver Vin ii.192; It 68; J vi.236; Miln 418; PvA 154, 169. -- 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa°) Vism 364 (dasadhamma°) 626 (phassa -- pañcamakā dhammā); Bdhd 77 (rūpa°) 78, 120. -- agga (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA i.98.

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-- sammasanā grasping (characteristics) by groups Vism 287, 606, 626 sq.

Kalāpaka

Kalāpaka 1. a band, string (of pearls) Vin ii.315; Mhvs 30, 67. -- 2. a bundle, group J i.239.

Kalāpin

Kalāpin (adj.) [fr. kalāpa] having a quiver J vi.49 (acc. pl. °ine). f. kalāpinī a bundle, sheaf (yava°) S iv.201; ii.114 (naḷa°).

Kalābuka

Kalābuka (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin ii.136, 144, 319;

Kalāya

Kalāya a kind of pea, the chick -- pea M i.245 (kaḷāya); S i.150; A v.170; Sn p. 124; J ii.75 (=varaka, the bean *Phaseolus trilobus*, and kālarāja -- māsa); J iii.370; DhA i.319. Its size may be gathered from its relation to other fruits in ascending scale at A v.170=S i.150= Sn p. 124 (where the size of an ever -- increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kolaṭṭhi). -- matta of the size of a chick -- pea S i.150; A v.170; Sn p. 124 (l); J iii.370; DhA i.319.

Kalāyati

Kalāyati [Denom. fr. kalā] to have a measure, to outstrip J i.163 (taken here as "trick, deceive").

Kalāra

Kalāra in hatthi° at Ud 41, expld in C by potaka, but cp. the same passage at DhA i.58 which reads kalabha, undoubtedly better. Cp. kaḷārikā.

Kali

Kali (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhītaka . . . An extra seed was called the kali" (Dial. ii.368 n.) D ii.349; J i.380; Dh 252 (= DhA iii.375) at J vi.228, 282, 357 it is opposed to kaṭa, q. v. -- 2. (=kaliggaha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaliṇ vicināti "gathers up demerit" Sn 658; appamatto kali . . . akkhesu dhanaparājayo . . . mahantataro kali yo sugatesu manam padosaye S i.149=A ii.3=v.171, 174=Sn 659=Nett 132; cp. M iii.170; A v.324; Dh 202 (=DhA iii.261 aparādha). -- 3. the last of the 4 ages of the world (see °yuga). -- 4. sinful, a sinner Sn 664 (=pāpaka). <-> 5. saliva, spittle, froth (cp. kheḷa) Th 2, 458, 501; J v.134. -- (g)gaha the unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense (ubhayattha k° faring badly in both worlds) M i.403=406; iii.170 (in simile). See kaṭaggaha; -- devatā (m. pl.) the devotees of kali, the followers of the goddess kali Miln 191 (see Miln trsl. i.266 n.); -- (p)piya one who is fond of cheating at dice, a gambler Pgdp 68; -- yuga (nt.) one of the 4 (or 8) ages of the world, the age of vice, misery and bad luck; it is the age in which we are Sāsv 4, 44, Vinl 281; -- sāsana (nt.) in °ṇ āropeti to find fault with others Vin iv.93, 360.

Kalingara

Kalingara (m. nt.) (BB l) [cp. Sk. kaḍankara & kaḍangara, on which in sense of "log" see Kern, Toev. s. v. kalingara] 1. a log, a piece of wood M i.449, 451; S ii.268; DhA iii.315; often in sense of something useless, or a trifle (combd with kaṭṭha q. v.) Dh 41; DhA i.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭhakalingarāni DhA ii.142. -- 2. a plank, viz. a step in a staircase, in sopāna° Vin ii.128, cp. sopāna -- kaḷevara. -- ūpadhāna a wooden block used for putting one's head on when sleeping S ii.267; Miln 366; -- kaṇḍa a wooden arrow J iii.273 (acittañ k°: without feeling)

Kalingu

Kalingu (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J vi.537.

Kalita

Kalita [pp. of kalati] sounding indistinctly Th 1, 22.

Kalusa

Kalusa [cp. Sk. kaluṣa] muddy, dirty, impure; in °bhāva the state of being turbid, impure, obscured (of the mind) DA i.275.

Kalevara

Kalevara see kaḷebara.

Kalya

Kalya see kalla; -- rūpa pleased, glad Sn 680, 683; a° not pleased Sn 691.

Kalyatā

Kalyatā (f.) 1. the state of being sound, able, pliant J ii.12. -- 2. pleasantness, agreeableness, readiness, in a° opp. (appld to citta) Dhs 1156; DhsA 377 (=gilānabhāva).

Kalyāṇa

Kalyāṇa (& kallāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, 116 and kusala (S ii.118; PvA 9, 122); opp. pāpa (S i.83; M i.43; PvA 101, 116 and under °mitta). kata° = katūpakāra PvA 116 Appld to dhamma in phrase ādi° majjhe° pariyosāne° D i.62 and ≈; S v.152; Sn p. 103; VvA 87; Vism 213 sq. (in var. applications); etc. -- As m. one who observes the sīlapadaṇ (opp. pāpa, who violates it) A ii.222, cp. k° -- mittā=sīlādīhi adhikā SnA 341. -- S iv.303; v.2, 29, 78; A iii.77; iv.361; Vin ii.8, 95; J i.4; Miln 297; -- kata° (opp. kata -- pāpa) of good, virtuous character, in phrase k° katakusala, etc. It 25, etc. (see kata ii.1 a). k° of kitti (-- sadda) D i.49 (=DA i.146 seṭṭha); S iv.374; v.352; of jhāna (tividha°) Bdhd 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte . . . bhajetha m° kalyāṇe), 116, 375 (= suddhājivin); Sn 338. -- 2. (nt.) (a) a good or useful thing, good things Vin i.117; A iii.109; cp. bhadraṇ. <-> (b) goodness, virtue, merit, meritorious action J v.49 (kalyāṇa here nt. nom. in sense of pl.; cp. Vedic nt.), 492; -- °ṇ karoti to perform good deeds S i.72; A i.138 sq.; Vin i.73; PvA 122. -- (c) kindness, good service J i.378; iii.12 (=upakāra), 68 (°ṇ karoti). <-> (d) beauty, attraction, perfection; enumd as 5 kalyāṇāni, viz. kesa°, maṇsa°, atṭhi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, skin, youth J i.394; DhA i.387. -- ajjhāsaya the wish or intention to do good DhA i.9; -- -- ādhimuttika disposed towards virtue, bent on goodness S ii.154, 158; It 70, 78; Vbh 341; -- kāma desiring what is good A iii.109; -- kārin (a) doing good, virtuous (opp. pāpa°) S i.227, cp. J ii.202=iii.158; DhsA 390; (m.) who has rendered a service J vi.182; -- carita walking in goodness, practising virtue Vbh 341; -- jātika one whose nature is pleasantness, agreeable J iii.82; -- dassana looking nice, lovely, handsome Sn 551=Th 1, 821 (+kañcanasannibhattaca); -- dhamma (1) of virtuous character, of good conduct, virtuous Vin i.73; iii.133; S v.352; Pug 26; It 96; Pv iv.135; Miln 129; DhA i.380; J ii.65 (=sundara°), PvA 230 (= sundara -- sīla); sīlavā+k° (of bhikkhu, etc.) M i.334; S iv.303; PvA 13. -- k°ena k°atara perfectly good or virtuous A ii.224. -- (2) the Good Doctrine DhA i.7. -- °tā the state of having a virtuous character A ii.36; -- pañña "wise in goodness" possessed of true wisdom Th 1, 506; It 97; -- paṭipadā the path of goodness or virtue, consisting of dāna, uposathakamma & dasakusalakammāpathā J iii.342; -- paṭibhāṇa of happy retort, of good reply A iii.58, cp. Miln 3; -- pāpaka good and bad J v.238;

vi.225; Kvu 45; (nt.) goodness and evil J v.493; -- pīti one who delights in what is good Sn 969; -- bhattika having good, nice food Vin ii.77; iii.160 (of a householder); -- mita 1. a good companion, a virtuous friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, learned, liberal and wise"; M i.43 (opp. pāpa°); S i.83, 87 (do.); A iv.30, 357; Pug 37, 41; J iii.197; Bdhd 90; a° not a virtuous friend DhsA 247. -- 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence, but any other Arahant can act as such S v.3; Vism 89, 98, 121; cp. kammaṭṭhāna -- dāyaka. -- mittatā friendship with the good and virtuous, association with the virtuous S i.87; such friendship is of immense help for the attainment of the Path and Perfection S v.3, 32; it is the sign that the bhikkhu will realize the 7

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bojjhangas S v.78=101; A i.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D iii.212; A iv.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. -- a° not having a virtuous friend and good adviser DhsA 247. -- rūpa beautiful, handsome J iii.82; v.204; -- vākkaraṇa, usually comb. with °vāca, of pleasant conversation, of good address or enunciation, reciting clearly D i.93, 115; A ii.97; iii.114, 263; iv.279; Vin ii.139; Miln 21; DA i.263 (=madhura -- vacana); a° not pronouncing or reciting clearly D i.94. 122; -- °tā the fact of being of good and pleasing address A i.38; -- vāca, usually in form. k° k° -- vākkaraṇo poriyā vācāya samannāgato D i.114; A ii.97; iii.114, 195, 263; iv.279; Vin ii.139; DA i.282; -- sadda a lucky word or speech J ii.64; -- sampavanka a good companion A iv.357 (in phrase k° -- mita k° -- sahāya k° -- s°); Pug 37; -- °tā companionship with a virtuous friend S i.87. -- sahāya a good, virtuous companion A iv.284; 357; Pug 37; cp. prec., -- °tā=prec. S i.87; -- sīla practising virtue, of good conduct, virtuous Th 1, 1008; It 96.

Kalyāṇaka

Kalyāṇaka (adj.) [fr. last] good, virtuous DA i.226; DhsA 32.

Kalyāṇatā

Kalyāṇatā (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k° -- kusala clever, experienced in what is good Nett 20.

Kalyāṇin

Kalyāṇin (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv iv.5; -- (b) auspicious, lucky, good, proper J v.124; Ud 59; -- (c) f. [cp. -- ī Vedic kalyāṇī] a beautiful woman, a belle, usually in janapada° D i.193=M ii.40; S ii.234; J i.394; v.154.

Kalla & Kalya

Kalla & Kalya (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vin i.291. -- 2. clever, able, dexterous Miln 48, 87. -- 3. ready, prepared J ii.12, cp. -- citta. -- 4. fit, proper, right S ii.13 (pañha). -- nt. kallaṇ it is proper, befitting (with inf. or inf. -- substitute): vacanāya proper to say D i.168, 169; A i.144; abhinandituṇ D ii.69; -- kallaṇ nu [kho] is it proper? M iii.19; S iv.346; Miln 25. -- a° 1. not well, unfit Th 2, 439, cp. ThA 270. <-> 2. unbecoming, unbecoming D ii.68; J v.394. -- kāya sound (in body), refreshed Vin i.291; -- kusala of sound skill (cp. kallita) S iii.265; -- citta of ready, amenable mind, in form. k°, mudu -- citta, vinīvaraṇa°, udagga°, etc. D i.110=148=ii.41=A iv.209=Vin i.16=ii.156; VvA 53, 286; Vv 5019 (=kammaniya -- citta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. -- cittatā the preparedness of the mind (to receive the truth) J ii.12 (cp citta -- kalyatā); -- rūpa 1. of beautiful appearance Th 1, 212, -- 2. pleased, joyful (kalya°) Sn 680, 683, 691; -- sarīra having a sound body, healthy J ii.51; a° -- tā not being sound in body, ill -- health VvA 243.

Kalla

Kalla2 (m. nt.) ashes J iii.94 (for kalala), also in ° -- vassa a shower of ashes J iv.389.

Kallaka

Kallaka (adj.) [fr. last] in a° unwell, indisposed Vin iii.62; J iii.464; DhsA 377.

Kallatā

Kallatā (f.) see kalyatā; -- a° unreadiness, unpreparedness, indisposition (of citta), in expln of thīna Nd2 290= Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd2 is akalyānatā, in Dhs akalyatā; follows akammaññatā.

Kallahāra

Kallahāra [cp. Sk. kahlāra, the P. form to be expld as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J v.37; Dpvs xvi.19.

Kallita

Kallita (nt.) [fr. kalla] pleasantness, agreeableness S iii.270, 273 (samādhismiṇ -- °kusala); A iii.311; iv.34 (id.).

Kallola

Kallola [cp. Sk. kallola] a billow, in -- °mālā a series of billows Dāvs iv.44.

Kaḷāya

Kaḷāya=kalāya.

Kaḷāra

Kaḷāra (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA 152: tikhiṇāyatakathina - - dāṭho and the figure of the witch in fairy -- tales) J v.91 (=nikkhantadanto); vi.548 (= sūkara -- dāṭhehi samannāgato p. 549); Pv ii.41 (=k° -- danto PvA 90).

Kaḷārikā

Kaḷārikā (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M 1. 178 (so read with v. 1. for kāl°). Cp. kalāra.

Kaḷingara

Kaḷingara=kalingara.

Kaḷimb(h)aka

Kaḷimb(h)aka (cp. kaḍamba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin ii.116, 317 (v. 1. kaḷimpaka).

Kaḷīra

Kaḷīra the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco -- nut tree) which is edible Sn 38 (vaṇṣa°=veḷugumba Nd2 556 and p. 58); Th 1, 72; J i.74, cp. iii.179; vi.26; Miln 201 (vaṇṣa°); Vism 255 (vaṇṣa° -- cakkalaka, so read for kalira°; KhA 50 at id. passage reads kaḷīra -- daṇḍa). -- (c)chejja (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. Miln. trsl. i.270 and kadalīccheda.

Kaḷebara

Kaḷebara (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍe- bara Av. Ś. ii.26] 1. the body S i.62=A ii.48;=iv.429=M i.82; J ii.437, iii.96, 244; Vism 49, 230. -- 2. a dead body, corpse, carcass; often in description of death: khandhānaṇ bhedo k°assa nikkhepo, D ii.355= M. i.49=Vbh 137; Th 2, 467; J iii.180, 511; v.459; Mhvs 2010; 3781; PvA 80. Cp. kuṇapa. -- 3. the step in a flight of stairs M ii.92, cp. kalingara.

Kaḷopī

Kaḷopī (=khaḷopi) f. 1. a vessel, basin, pot: see cpds. - 2. a basket, crate (= pacchi ThA 219; J v.252) M i.77, 342; S i.236=Th 2, 283 (where osenti is to be corr. to openti); J v.252. -- On the form of the word (=karoṭi?) see Trenckner J.P.T.S. 1908, 109 and Davids, Dial. i.227. kaḷopī (as khaḷopī) is expld at Pug A p. 231 as "ukkhālī, pacchi vā." -- mukha the brim of a pan or cooking vessel D i.166 =M i.77=342=A i.295= ii.206 (kumbhi -- m°+kaḷopim°); -- hattha with a vessel or basket in his hand A iv.376.

Kavaca

Kavaca (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D ii.107=Ud 64 (appld to existence); Th 1, 614 (of sīla); J iv.92, 296; Miln 199, 257; Vism 73. -- jālikā a mail -- coat Miln 199.

Kavandha

Kavandha (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin iii.107; cp. S ii.260 (asīsaka°); Miln 292; DhA i.314. -- 2. a headless dwarf, whose head has been crushed down into his body J v.424, 427 (cp. the story of Dhanu, the Rākṣasa who was punished by having his head and thighs forced into his body, Raghuvaṇṣa xii.57).

Kavāṭa

Kavāṭa (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin ii.114, 120, 207, 208 (see Vin ii.148 for the description of a door) iv.269, 304 (°baddha =āvasatha); J i.19; Nd2 2351d; Vism 28 (°koṇa doorcorner). -- 2. dvāra° a door -- post J i.63; ii.334; PvA 280. -- 3. a window Mhvs ix.17; -- °ṇ paṇāmeti to open the door Vin ii.114, 120, 207; °ṇ ākoṭeti to knock at the door D i.88 (=DA i.252); Vin ii.208. -- akavāṭaka (adj.) having no doors, doorless Vin ii.148, 154 (v. l. for akkavāṭa Text).

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-- piṭṭha the panels and posts of a door; the door and the door -- posts Vin i.47, 48=ii.208, 218; -- baddha "door -- bound," closed, secure Vin iv.292 (see also above).

Kavāṭaka

Kavāṭaka=kavāṭa Vin ii.148; DA i.62 (nīvaraṇa°).

Kavi

Kavi [Vedic kavi] a poet S i.38; ii.267; Dāvs i.10; four classes enumd at A ii.230 & DA i.95, viz. 1. cintā° an original p. 2. suta° one who puts into verse what he has heard. 3. attha° a didactic p. 4. paṭibhāṇa° an improviser. -- kata composed by poets S ii.267; A i.72.

Kavya

Kavya [cp. Vedic kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J vi.213, 216. -- kāra a poet J vi.216.

Kaviṭṭha

Kaviṭṭha [cp. kapittha] the elephant -- apple tree, Feronia elephantum J v.38 (°vana).

Kasaka

Kasaka see kassaka.

Kasaṭa

Kasaṭa (metathesis of sakata, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A i.72; J ii.96; 159. -- 2. (m.) (a) fault, vice, defect M i.281; Ps ii.87. -- (b) leavings, dregs VvA 288 (v. l. sakata). -- (c) something bitter or nasty J ii.96; v.18. -- (d) bitter juice J ii.105 (nimba°). -- sa° faulty, wrong, bitter to eat, unpalatable Miln 119. -- ôdaka insipid, tasteless water J ii.97.

Kasati

Kasati [kr̥ṣ or kar̥ṣ] to till, to plough S i.172, 173=Sn 80; Th i.531; J i.57; ii.165; vi.365. -- kassate (3rd sing. med.) Th 1, 530. -- pp. kattha (q. v.) Caus. II. kasāpeti Miln 66, 82; DhA i.224.

Kasana

Kasana (nt.) ploughing, tilling J iv.167; vi.328, 364; Vism 384 (+vapana sowing).

Kasambu

Kasambu [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S i.166; Sn 281=Miln 414=A iv.172; Vism 258 (maṇsa°), 259 (parama°). -- jāta one whose nature is impurity, in comb. brahmācāripaṭiñño antopūti avassuto k° S iv.181; A ii.240; iv.128, 201; Vin ii.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa). °ka -- jāta ibid. in vv. II.

Kasā

Kasā (f.) [Vedic kaśā] a whip Vin i.99 (in Uddāna); M i.87, etc.; Dh 143; Miln 197. -- -- kasāhi tāḷeti to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma -- karaṇā) M i.87=A i.47= ii.122, etc.; PvA 4 (of a thief scourged on his way to the place of execution); DhA ii.39 (id.). -- nivīṭṭha touched by the whip, whipped Dh 144 (=DhA iii.86); -- pahāra a stroke with the whip, a lash J iii.178; -- hata struck with the whip, scourged Vin i.75; 91=322; Sdhp 147.

Kasāya

Kasāya and Kasāva [Derivation uncertain. The word first appears in the late Vedic form kaṣāya, a decoction, distillation, essence; used figy of evil. The old Pali form is kasāva] 1. a kind of paste or gum used in colouring walls Vin ii.151. -- 2. an astringent decoction extracted from plants Vin i.201, 277; J v.198. -- 3. (of taste), astringent DhS 629; Miln 65; DhA ii.31. <-> 4. (of colour) reddish -- yellow, orange coloured Vin i.277. -- 5. (ethical) the fundamental faults (rāga, dosa, moha) A i.112; Dh 10; Vbh 368. -- a° faultless, flawless, in akasāvattaṇ being without defect A i.112 (of a wheel, with -- sa° ibid.); -- sa° faulty DhA i.82; -- mahā° wicked J iv.387. In cpds. both forms, viz. (kasāya) -- yoga an astringent remedy J v.198 (kasāva° ibid.); -- rasa reddishyellow dye J ii.198; (kasāva) -- ôdaka an astringent decoction Vin i.205; -- gandha having a pungent smell Vin i.277; -- rasa having an astringent taste ibid.; -- vaṇṇa of reddish -- yellow colour ibid.

Kasāyatta

Kasāyatta (nt.) [abstr. fr. kasāya] astringency Miln 56.

Kasi

Kasi and Kasī (f.) [fr. kasāti] tilling, ploughing; agricul- ture, cultivation M ii.198; S i.172, 173=Sn 76 sq.; Vin iv.6; Pv i.56 (k°, gorakkha, vaṇijjā); PvA 7; Sdhp 390 (k°, vaṇijjā); VvA 63. -- °ṇ kasati to plough, to till the land J i.277; Vism 284. -- kamma the act or occupation of ploughing, agriculture J ii.165, 300; iii.270. -- karaṇa ploughing, tilling of the field PvA 66; -- khetta a place for cultivation, a field PvA 8 (kasī°); -- gorakkha agriculture and cattle breeding D i.135; -- bhaṇḍa ploughing implements DhA i.307.

Kasiṇa

Kasiṇa1 [Vedic kṛtsna] (adj.) entire, whole J iv.111, 112.

Kasiṇa

Kasiṇa2 [Deriv. uncertain] (nt.) one of the aids to kam- matṭhāna the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A v.46 sq., 60; usually enumerated as ten [sāvaka dasa k° -- āyatanaṇi bhāventi]; paṭhavi°, āpo°, tejo°, vāyo°, nīla°, pīta°, lohita°, odāta°, ākāsa°, viññāṇa° -- that is, earth, water, fire, air; blue, yellow, red, white; space, intellection (or perhaps consciousness) M ii.14; D iii.268, 290; Nett 89, 112; Dhs 202; Ps i.6, 95; cp. Manual 49 -- 52; Bdhd 4, 90 sq., 95 sq. -- For the last two (ākāsa° and viññāṇa°) we find in later sources āloka° and (paricchinn°) ākāsa° Vism 110; cp. Dhs trsl. 43 n. 4, 57 n. 2; Cpdl. 54, 202. -- Eight (the above omitting the last two) are given at Ps i.49, 143, 149. -- See further J i.313; iii.519; DhsA 186 sq. There are 14 manners of practising the kasiṇas (of which the first nine are: k° -- ānulomaṇ; k° -- paṭilomaṇ; k° -- ānupaṭilomaṇ; jhānānulomaṇ; jh°paṭi°; jh° -- ānupaṭi°; jh° -- ukkantikaṇ; k° ukk°; jh°k° -- ukk°) Vism 374; cp. Bdhd 5, 101 sq., 104, 152. <-> Nine qualities or properties of (paṭhavi --) kasiṇa are enumd at Vism 117. -- Each k. is fivefold, according to uddhaṇ, adho, tiriyaṇ, advayaṇ, appamāṇaṇ; M ii.15, etc. -- kasiṇaṇ oloketi to fix one's gaze on the particular kasiṇa chosen J v.314; °ṇ samannāharati to concentrate one's mind on the k. J iii.519. -- āyatana the base or object of a kasiṇa exercise (see above as 10 such objects) D iii.268; M ii.14; Ps i.28, etc.; -- ārammaṇa=°āyatana Vism 427 (three, viz. tejo°, odāta°, āloka°). -- kamma the k. practice J i.141; iv.306; v.162, 193. -- jhāna the k. meditation DhsA 413. -- dosa fault of the k. object Vism 117, 123 (the 4 faults of paṭhavi -- kasiṇa being confusion of the 4 colours). -- parikamma the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such as preparing the frame, repeating the necessary formulas, etc. J i.8, 245; iii.13, 526; DhsA 187; -- °ṇ katheti to give instructions in these preparations J iii.369; °ṇ karoti to perform the k -- preparations J iv.117; v.132, 427; vi.68; -- maṇḍala a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas have been found in the ruins at Anurādhapura. Cp. Cpdl. 54 f. 202 f. J iii.501; DhA iv.208. -- samāpatti attainment in respect of the k. exercise Nd2 4668 (ten such).

Kasita

Kasita (pp. of kasati) ploughed, tilled Anvs 44; -- a° un- tilled ibid. 27, 44. -- Cp. vi°.

Kasira

Kasira (adj.) [Probably fr. Vedic *kṛcchra*, the deriv. of which is uncertain] miserable, painful, troubled, wretched A iv.283; Sn 574; J ii.136; iv.113= vi.17; Pv iv.121 (=PvA 229 dukkha). -- adv. *kasirā* (abl.) with difficulty J v.435; -- *kasirena* (instr.) D i.251; M i.104; S i.94; Vin i.195; J i.338; iii.513. a° without pain, easy, comfortable J vi.224 (=niddukkha); -- *lābhin* obtaining without difficulty (f° inī A iv.342) in formula

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akicchālābhī akasiralābhī etc. M i.33; S ii.278; A i.184; ii.23, 36; iv.106; Ud 36; Pug 11, 12. -- *ābhata* amassed with toil and difficulty (of wealth) J v.435; -- *vuttika* finding it hard to get a livelihood A i.107=Pug 51.

Kaseruka

Kaseruka [etym. connected with Sk. *kaseru* backbone?] a plant, shrub SnA 284 (v. l. *kaṇṣīruka* for *kiṇṣuka*?). See also *kaṭeruha*.

Kassaka

Kassaka [fr. *kasati*] a husbandman, cultivator, peasant, farmer, ploughman D i.61 (k° *gahapatiko kārakārako rāsi* -- *vaḍḍhako*); A i.241; A. i.229, 239 (the three duties of a farmer); S i.172=Sn 76; iii.155 (v. l. for T. *kasaka*); iv. 314; Vin iv.108; Bdhd 96; DA i.170; often in similes, e. g. Pv i.11; ii.968 (likeness to the doer of good works); Vism 152, 284, 320. -- *vaṇṇa* (under) the disguise of a peasant S i.115 (of *Māra*).

Kassati

Kassati [kṛṣ] see *ava°*, *anu°* (aor. *anvakāsi*), *pari°*; other- wise *kasati*; cp. also *kissati*.

Kassāma

Kassāma fut. of *karoti*.

Kahaṇ

Kahaṇ [cp. Vedic *kuha*; for a: u cp. *kaḍ°*.] interr. adv. where? whither? Vin i.217; D i.151; Sn p. 106; J ii.7; iii.76; v.440. -- k -- nu *kho* where then? D i.92; ii.143, 263.

Kahāpaṇa

Kahāpaṇa [doubtful as regards etym.; the (later) Sk. *kāṣṭhapaṇa* looks like an adaptation of a dial. form] 1. A square copper coin M ii.163; A i.250; v.83 sq.; Vin ii.294; iii. 238; DhA 280 (at this passage included under *rajataṇ*, silver, together with *loha* -- *māsaka*, *dārumāsaka* and *jatu* -- *māsaka*); S i.82; A i.250; Vin ii.294; iv.249; J i.478, 483; ii.388; Mhvs 3014. The extant specimens in our museums weigh about 5/6 of a penny, and the purchasing power of a k. in our earliest records seems to have been about a florin. -- Frequent numbers as denoting a gift, a remuneration or alms, are 100,000 (J ii.96); 18 *koṭis* (J i.92); 1,000 (J ii.277, 431; v.128, 217; PvA 153, 161); 700 (J iii.343); 100 (DhA iii.239); 80 (PvA 102); 10 or 20 (DhA

iv.226); 8 (which is considered, socially, almost the lowest sum J iv.138; i.483). A nominal fine of 1 k. (=a farthing) Miln 193. -- ekaṇ k° pi not a single farthing J i.2; similarly eka -- kahāpaṇa'eva Vism 312. -- Various qualities of a kahāpaṇa are referred to by Bdhgh in similes at Vism 437 and 515. Black kahāpaṇas are mentioned at DhA iii.254. -- See Rh. Davids, Ancient Measures of Ceylon; Buddh. India, pp. 100 -- 102, fig. 24; Miln trsl. i.239. -- gabbha a closet for storing money, a safe DhA iv.104; -- vassa a shower of money Dh 186 (=DhA iii.240).

Kahāpaṇaka

Kahāpaṇaka (nt.) N. of a torture which consisted in cutting off small pieces of flesh, the size of a kahāpaṇa, all over the body, with sharp razors M i.87=A i.47, ii.122; cp. Miln 97, 290, 358.

Kā

Kā (indecl.) interj. imitating the crow's cry: kā kā J iv.72.

Kā°

Kā° in composition, is assimilated (and contracted) form of kad° as kāpuppha, kāpurisa.

Kāka

Kāka [onomat., cp. Sk. kāka; for other onomat. relatives see note on gala] the crow; freq. in similes: S i.124= Sn 448; J i.164. Its thievish ways are described at DhA iii.352; said to have ten bad qualities A v.149; J i.342; iii.126; kākā vā kulalā vā Vin iv.40. -- As bird (of the dead) frequenting places of interment and cremation, often with other carcass -- eating animals (sigāla, gijjha) Sn 201; PvA 198 (=dhanka); cp. kākoḷa. -- In cpds. often used derisively. -- f. kākī J ii.39, 150; iii.431. -- āmasaka "touching as much as a crow," attr. of a person not enjoying his meals DhA iv.16; DhsA 404; -- utṭepaka a crow -- scarer, a boy under fifteen, employed as such in the monastery grounds Vin i.79 cp. 371. -- opamā the simile of the crow DhA ii.75. -- orava "crow -- cawing," appld to angry and confused words Vin i.239, cp. iv.82; -- ôlūka crows and owls J ii.351; DhA i.50; Mhbv 15; -- guyha (tall) enough to hide a crow (of young corn, yava) J ii.174; cp. J. trsl. ii.122; -- nīḷa a crow's nest J ii.365; -- paññā "crow -- wisdom," i. e. foolishness which leads to ruin through greed J v.255, 258; cp. vi.358; -- paṭṭanaka a deserted village, inhabited only by crows J vi. 456; -- pāda crow's foot or footmark Vism 179 (as pattern); -- peyya "(so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatittika k° "with even banks and drinkable for crows" (i. e. with the water on a level with the land) D i.244; S ii.134 (do.); D ii.89; M i.435; A iii.27; J ii.174; Ud 90; cp. note to J. trsl. ii.122; PvA 202. See also peyya. -- bhatta "a crow's meal," i. e. remnants left from a meal thrown out for the crows J ii.149; -- vaṇṇa "crow -- coloured" N. of a king Mhvs 2211; -- vassa the cry of a crow Vin ii.17; -- sīsa the head of a crow J ii.351; as adj.: having a crow's head, appld to a fabulous flying horse D ii.174; cp. J ii.129; -- sūra a "crow -- hero," appl. to a shameless, unconscientious fellow Dh 244; DhA iii.352; -- ssaraka (having a voice) sounding like a crow Vin i.115.

Kākacchati

Kākacchati [derived by Fausböll fr. kās, to cough; by Trenckner fr. krath; by Childers & E. Müller fr. kath; should it not rather be a den. fr. kakaca a saw?] to snore Vin iv.355; A iii.299; J i.61, 160 (=ghurughurūpassāsa; cp. DA i.42 ghurū -- ghurūpassāsī); i.318; vi.57; Miln 85; Vism 311.

Kākaṇa

Kākaṇa (nt.) [kā (for kad°) + kaṇa=less than a particle] a coin of very small value Sdhp 514.

Kākaṇikā

Kākaṇikā (f.)=prec. J i.120, 419; vi.346; DA i.212; DhA i.391; VvA 77=DhA iii.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at as being 1/8 of a kahāpaṇa; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpaṇa, aḍḍha, pāda, māsa, kākaṇikā, upon which follows mudhā "for nothing." -- agghanaka "not even a farthing's worth," worth next to nothing J vi.346.

Kākola

Kākola and Kākoḷa [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J iii.246 (=vanakāka); v.268, 270 (gijjha k° ā ca ayomukhā . . . khādanti naraṇa kibbisakārīnaṇa); vi.566. -- gaṇā (pl.) flocks of ravens Sn 675; VV5215 (=VvA 227).

Kāca

Kāca1 [Der. unknown. The word first occurs in the Śat Br. & may well be non -- Aryan] a glass -- like substance made of siliceous clay; crystal Vin i.190; ii.112 (cp. Divy 503, kācamaṇi rock -- crystal). -- a° not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D ii.244=J ii.418 (= akakkasa) Sn 476. In the same sense also MVastu i.164. -- ambha (nt.) red crystal J vi.268 (=rattamaṇi); -- maya made of crystal, crystalline Vin i.190; ii.112.

Kāca

Kāca2 [cp. Sk. kāca & kāja] a pingo, a yoke, a carrying- pole, usually made of bamboo, at both ends of which baskets are hung (double pingo). Besides this there is a single pingo (ekato -- kājo) with only one basket and "middle" p. (antarā°) with two bearers and the basket suspended in the middle Vin ii.137; J i.154; v.13, 293, 295 sq., 320, 345; PvA 168. -- daṇḍaka the pole of a pingo DA i.41.

Kācanā

Kācanā (f.) [fr. kāca2] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352=Vism 27.

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Kācin

Kācin (adj.) [fr. kāca1], only neg. a° free from quartz, free from grit, flawless Vv 601 (=niddosa VvA 253).

Kāja

Kāja=kāca2, i. e. carrying -- pole M iii.148; J i.9; iii.325; v.200; Dpvs xii.3; Mhvs 5, 24; DhA iv.232. -- koṭi the end of a carrying -- pole J i.9; v.200. -- hāraka a pingo -- bearer DhA iv.128.

Kāṭakoṭacikā

Kāṭa -- koṭacikā [kāṭa + koṭacikā] a low term of abuse, "puendum virile & muliebre" Vin iv.7 (buddhagh iv.354: kātan ti purisa -- nimittaṇa); cp. Morris, J.P.T.S. 1884, 89.

Kāṇa

Kāṇa (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occasionally of both (see PugA 227) S i.94; Vin ii.90= A i.107=ii.85=Pug 51 (in expln of tamaparāyaṇa purisa); Th 2, 438; J i.222 (one -- eyed); vi.74 (of both eyes); DhA iii.71. -- kaccha Np. Sdhp 44; -- kacchapa "the blind turtle" in the well -- known parable of

a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhsA 60; cp. M iii.169=S v.455.

Kātabba

Kātabba (adj. -- n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J i.264, etc. Also as kattabba PvA 30.

Kātuṇ

Kātuṇ and Kātu° (in compn with kāma) inf. of karoti. -- kāma desirous of doing or making, etc. Mhvs 3734 (a°). PvA 115; -- kāmatā the desire to do, etc. J iv.253; v.364. See also kattu° in same combns.

Kātuye

Kātuye is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuṇ ayye!).

Kādamba

Kādamba [cp. Sk. kādamba] a kind of goose with grey wings J v.420; VvA 163.

Kādambaka

Kādambaka made of Kadamba wood; also °ya for °ka; both at J v.320.

Kānana

Kānana (nt.) [cp. Sk. kānana] a glade in the forest, a grove, wood Sn 1134 (= Nd2 s. v. vanasaṇḍa); Th 2, 254 (=ThA 210 upavana); J vi.557; Sdhp 574.

Kānāmā

Kānāmā f. of konāma of what name? what is her (or your) name? Vin ii.272, 273; J vi.338.

Kāpilanī

Kāpilanī patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

Kāpilavatthava

Kāpilavatthava (adj.) of or from Kapilavatthu, belonging to K. D ii.165, 256; S iv.182.

Kāpurisa

Kāpurisa [kad + purisa] a low, vile, contemptible man, a wretch Vin ii.188; D iii.279; S i.91, 154; ii.241; v.204; Th 1, 124, 495; J ii.42; vi.437; Pv ii.930 (PvA 125=lāmaka°); sometimes denoting one who has not entered the Path A iii.24; Th 2, 189.

Kāpotaka

Kāpotaka (adj.) [fr. kapota] pigeon -- coloured, grey, of a dull white, said of the bones of a skeleton D i.55; Dh 149 (=DhA iii.112).

Kāpotikā

Kāpotikā (f.) [of doubtful origin, fr. kapota, but probably popular etym., one may compare Sk. kāpīśāyana, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. fr. kapi] a kind of intoxicating drink, of a reddish colour (like pigeons' feet) Vin iv.109, cp. J i.360 (surā).

Kāma

Kāma (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "icchāyaṇ," cp. Vedic kāma, kam=Idg. *qā] to desire, cp. Lat. carus, Goth. hōrs, E whore. -- 1. Objective: pleasantness, pleasure -- giving, an object of sensual enjoyment; -- 2. subjective: (a) enjoyment, pleasure on occasion of sense, (b) sense -- desire. Buddhist commentators express 1 and 2 by kāmiyaṭī ti kāmo, and kameṭī ti kāmo Cpd. 81, n. 2. Kāma as sense -- desire and enjoyment plus objects of the same is a collective name for all but the very higher or refined conditions of life. The kāma -- bhava or -- loka (worlds of sense-desire) includes 4 of the 5 modes (gati's) of existence and part of the fifth or deva -- loka. See Bhava. The term is not found analyzed till the later books of the Canon are consulted, thus, Nd1 1 distinguishes (1) vatthukāmā: desires relating to a base, i. e. physical organ or external object, and (2) kilesakāmā: desire considered subjectively. So also Nd2 202, quoted DhA ii.162; iii.240; and very often as ubho kāmā. A more logical definition is given by Dhammapāla on Vv 11 (VvA 11). He classifies as follows: 1. manāpiyā rūpādi -- visayā. -- 2. chandarāga. -- 3. sabbasmiṇ lobha. -- 4. gāmadhamma. -- 5. hitacchanda. -- 6. serībhāva, i. e. k. concerned with (1) pleasant objects, (2) impulsive desire, (3) greed for anything, (4) sexual lust, (5) effort to do good, (6) self-determination. In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four yogas; and k. stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, dukkha, which are discussed at A iii.410 sq. as regards their origin, difference, consequences, destruction and remedy. <-> Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active, clinging, and impulsive character of desire. <-> The foll. is the list of synonyms given at various places for kāma -- cchanda: (1) chanda, impulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) taṇhā, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, consuming passion; (8) gedha, greed; (9) mucchā, swoon, or confused state of mind; (10) ajjhosaṇa, hanging on, or attachment Nd1. At Nd2 200; Dhs 1097 (omitting No. 8), cp. DhsA 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by kām -- ogha, kāma -- yoga, kām -- upādāna at Nd2 200, cp. Vism 141 (kām -- ogha, °āsava, °upādāna). Similarly at D iii.238: kāme avigata -- rāga, °chanda, °pema, °pipāsa, °pariḷāha, °taṇha. See also kāma -- chanda below under cpds. In connection with synonyms it may be noticed that most of the verbs used in a kāma -- context are verbs the primary meaning of which is "adhering to" or "grasping," hence, attachment; viz. esanā (iṣ to Lat ira), upādāna (upa + ā + dā taking up), taṇhā (trṣ, Lat. torreo= thirst) pipāsā (the wish to drink), sineha (snih, Lat. nix=melting), etc. -- On the other hand, the reaction of the passions on the subject is expressed by khajjati "to be eaten up" pariḍayhati "to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: kāme paribhuñjati, kāmamajjhe vasati, kāma -- pariḷāhena pariḍayhati, kāmavitakkehi khajjati, kāma -- pariyesanāyā ussukko, A i.68; cp. M i.463; iii.129. Under this aspect kāma is essentially an evil, but to the popular view it is one of the indispensable attributes of bliss and happiness to be enjoyed as a reward of virtue in this world (mānussakāmā) as well as in the next (dibbā kāmā). See kāmāvacara about the various stages of next -- world happiness. Numerous examples are to be found in Pv and Vv, where a standing Ep. of the Blest is sabbakāmasamiddha "fully equipped with all objects of pleasure," e. g. Pv i.105; PvA 46. The other -- world pleasures are greater than the earthly ones: S v.409; but to the Wise even these are unsatisfactory, since they still are signs of, and lead to, rebirth (kāmūpapatti, It (4): api dibbesu kāmesu ratiṇ so nādhigacchati Dh 187; rāgaṇ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu Sn 361, see also It 94. -- Kāma as sensual pleasure finds its

most marked application in the sphere of the sexual: *kāmesu micchācārin*, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to *abrahmacariyā*, in chastity (see *sīla*) Pug 38, 39; It 63, etc. *itthi* -- *kāmehi paricāreti* "he enjoys himself with the charms of woman" S iv.343. *Kāmesu brahmacariyavā* practising chastity Sn 1041. *Kāmatthā* for sexual amusement A iii.229. Redemption from *kāma* is to be effected by selfcontrol (*saṅgyama*) and meditation (*jhāna*), by knowledge, right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is expressed by: *kāmānaṃ pahānaṃ*, *kāmasaññānaṃ pariññā*, *kāma* -- *pipāsānaṃ* -- *paṭivīnayo*, *kāma* *avittakkānaṃ* *samugghāto kāma* -- *pariḷāhānaṃ vūpasamo* Vin iii.111; -- *kāmesu* (*ca*) *appaṭibaddhacitto* "uddhaṃsoto" *ti vuccati*: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th 2, 12; -- *tasmā jantu sadā sato kāmāni parivajjaye* Sn 771; -- *yo kāme parivajjeti* Sn 768=Nett 69. -- *nikkhamma gharā panujja kāme* Sn 359; -- *ye ca kāme pariññāya caranti akuto bhayā te ve pāragatā loke ye pattā āsavakkhayaṃ* A iii.69. -- *Kāmānaṃ pariññāṃ paññāpeti* Gotamo M i.84; cp. A v.64; *kāme pajahati*: S i.12=31; Sn 704; *kāmānaṃ vipphāna* S i.47; -- *ye kāme hitvā agihā caranti* Sn 464; -- *kāmā nirujjhanti* (through *jhāna*) A iv.410; *kāme panudati* Dh 383=S i.15 (context broken), cp. *kāmasukhaṃ analaṅkaritvā* Sn 59; -- *kāmesu anapekkhin* Sn 166=Ś i.16 (abbrev.); S ii.281; Sn 857; -- cp. *rāgaṃ vinayetha* . . . Sn 361. *vivicc' eva kāmehi*, aloof from sensuous joys is the prescription for all *Jhāna* -- exercise. Applications of these expressions: -- *kāmesu palālita* A iii.5; *kāmesu mucchita* S i.74; *kāmālaye asatta* S i.33; *kāmesu kathaṃ nameyya* S i.117; *kāmesu anikīlitaṃ* S i.9 (cp. *kela*); *kittassa munino carato kāmesu anapekkhino oghatiṇṇassa pihayanti kāmesu gathitā pajā* Sn 823 (gadhita Nd1); -- *kāmesu asaṇṇata* Sn 243; -- *yo na lippati kāmesu tam ahaṃ brūmi brāhmaṇaṃ* Dh 401; -- *Muni santivādo agiddho kāme ca loke ca anūpalitto* Sn 845; *kāmesu giddha* D iii.107; Sn 774; *kāmesu gedhaṃ āpajjati* S i.73; -- *na so rajjati kāmesu* Sn 161; -- *kāmānaṃ vasam upāgamum* Sn 315 (=kāmānaṃ āsattataṃ pāpuniṃsu SnA 325); *kāme parivajjeti* Sn 768, *kāme anugijjhati* Sn 769. Character of *Kāmā*. The pleasures of the senses are evanescent, transient (*sabbe kāmā aniccā*, etc. A ii.177), and of no real taste (*appāsādā*); they do not give permanent satisfaction; the happiness which they yield is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: *ādīnavo ettha bhīyyo*" (see *k* -- *sukha*). Thus *kāmā* as *kālikā* (needing time) S i.9, 117; *aniccā* (transitory) S i.22; *kāmā citrā madhurā* "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also *appāsādā bahudukkhā bahupāyāsā*: quot. M i.91; see Nd2 71. Another passage with var. descriptions and comparisons of *kāma*, beginning with *app' assādā dukkhā kāmā* is found at J iv.118. -- *atittaṃ yeva kāmesu antako kurute vasaṃ* Dh 48; -- *na kahāpaṇavassena titti kāmesu vijjati appāsādā dukkhā kāmā iti viññāya paṇḍito* "not for showers of coins is satisfaction to be found in pleasures -- of no taste and full of misery are pleasures: thus say the wise and they understand" Dh 186; cp. M i.130; Vin ii.25 (cp. Divy 224). -- *Kāmato jāyati soko kāmato jāyati bhayaṃ kāmato vipparamuttassa n'atthi soko kuto bhayaṃ ti* "of pleasure is born sorrow, of pleasure is born fear" Dh 215. <-> *Kāmānam adbhavanāni*, attributes of *kāma* are: *bhaya*, *dukkha*, *roga*, *gaṇḍa*, *salla*, *sanga*, *panka*, *gabbha* A iv.289; Nd2 p. 62 on Sn 51; same, except *salla* & *gabbha*: A iii.310. The misery of such pleasures is painted in vivid colours in the Buddha's discourse on pains of pleasures M i.85 and parallel passages (see e. g. Nd2 199), how *kāma* is the cause of egoism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. *Kāmānaṃ ādīnavo* (the danger of passions) M i.85 sq. =Nd2 199, quot. SnA 114 (on Sn 61); as one of the five *anupubbikathās*: *K' ādīnavaṃ okāraṃ saṅkilesaṃ* A iv.186, 209, 439; -- they are the leaders in the army of *Māra*: *kāmā te paṭhamā senā* Sn 436; -- *yo evamvādī* . . . n'atthi *kāmesu doso ti so kāmesu pātavyataṃ āpajjati* A i.266=M i.305 sq. Similes. -- In the foll. passage (following on *appāsādā bahudukkhā*, etc.) the pleasures of the senses are likened to: (1) *aṭṭhi* -- *kankhala*, a chain of bones; <-> (2) *maṇsapesi*, a piece of (decaying) flesh; -- (3) *tiṇ'ukkā*, a torch of grass; (4) *angāra* -- *kāsu*, a pit of glowing cinders; -- (5) *supina*, a dream; (6) *yācita*, beggings; -- (7) *rukkha* -- *phala*, the fruit of a tree; -- (8) *asisūna*, a slaughter -- house; -- (9) *satti* -- *sūla*, a sharp stake; -- (10) *sappa* -- *sira*, a snake's head, i. e. the bite of a snake at Vin ii.25; M i.130; A iii.97 (where *aṭṭhisankhala*); Nd2 71 (leaving out No. 10). Out of this list are taken single quotations of No. 4 at D iii.283; A iv.224=v.175; No. 5 at DhA iii.240; No. 8 at M i.144; No. 9 at S i.128=Th 2, 58 & 141 (with *khandhānaṃ* for *khandhāsaṃ*); No. 10 as *āsīvisa* (poisonous fangs of a snake) *yesu mucchitā bālā* Th 2, 451, and several at many other places of the Canon. Cases used adverbially: -- *kāmaṃ* acc. as adv. (a) *yathā kāmaṃ* according to inclination, at will, as much as one chooses S i.227; J i.203; PvA 63, 113, 176; *yena kāmaṃ* wherever he likes, just as he pleases A iv.194; Vv i.11 (= *icchānurūpaṃ* VvA 11) -- (b) *willingly, gladly*, let it be that, usually with imper. S i.222; J i.233; iii.147; iv.273; VvA 95; *kāmaṃ taco nahāru ca aṭṭhi ca avasissatu* (*avasussatu* in J) *sarīre upasussatu maṃsa* -- *lohitaṃ* "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M

i.481; A i.50; S ii.28; J i.71, 110; -- kāmasā (instr.) in same sense J iv.320; vi.181; -- kāmena (instr.) do. J v.222, 226; -- kāmā for the love of, longing after (often with hi) J iii.466; iv.285, 365; v.294; vi.563, 589; cp. Mhv iii.18, 467. -- akāmā unwillingly D i.94; J vi.506; involuntarily J v.237. °kāma (adj.) desiring, striving after, fond of, pursuing, in kāma -- kāma pleasure -- loving Sn 239 (kāme kāmāyānto SnA 284); Dh 83 (cp. on this passage Morris, J.P.T.S. 1893, 39 -- 41); same expln as prec. at DhA ii.156; Th 2, 506. -- atthakāma well -- wishing, desirous of good, benevolent J i.241; v.504 (anukampakā +); sic lege for attakāmarūpā, M i.205, iii.155, cf. S i.44 with ib. 75; A ii.21; Pv iv.351; VvA 11 (in quotation); PvA 25, 112; mānakāma proud S i.4; lābhakāma fond of taking; grasping, selfish A ii.240; dūsetu° desiring to molest Vin iv.212; dhamma° Sn 92; pasaṇṣa° Sn 825. So frequently in comb. w. inf., meaning, willing to, wishing to, going to, desirous of: jīvitū°, amaritū°, dātu°, datṭhu°, dassana°, kātu°, pattu°, netu°, gantu°, bhojetu°, etc. -- sakāma (-- adj.) willing J v.295. -- akāma 1. not desiring, i. e. unwilling: M ii.181; mayhaṇ akāmāya against my wish (=mama anicchantiyā) Pv ii.107, J v.121, 183, etc. 2. without desire, desireless, passionless Sn 445. -- nikkāma same Sn 1131. -- agga (nt.) the greatest pleasure, intense enjoyment M ii.43; Vv 163 (=VvA 79, attributed to the Paranimmitta -- vasavattino -- devā); -- aggi the fire of passion J v.487; -- ajjhosaṇa (nt.) attachment to lust and desire, No. 10 in kāmaccchanda series (see above); -- ādhikaraṇa having its cause in desire M i.85; S i.74; -- ādhimutta, bent upon the enjoyment of sensual pleasures A iii.168; J vi.159; -- ānusaṇin pursuing worldly pleasures J ii.117; -- andha blinded by passion Ud 76=Th 1, 297; -- ābhibhū overcoming passions, Ep. of the Buddha D ii.274; -- ābhimukha bent upon lust, voluptuous PvA 3; -- āvacara "having its province in kāma," belonging to the

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realm of sensuous pleasures. This term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensuous experience D i.34 (of the soul, expld DA 120: cha k° -- devapariyāpanna); J i.47; Dhs 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, arūpa°, lokuttara), 493 (of indriyas), 574; PvA 138. -- kamma an action causing rebirth in the six kāma -- worlds Dhs 414, 418, 431; -- devatā PvA 138 (+brahmādevatā) and -- devā the gods of the pleasure -- heavens J i.47; v.5; vi.99; Vism 392; or of the kāmāvacara -- devaloka J vi.586, -- bhūmi and -- loka the plane or world of kāma Ps i.83; J vi.99; see also avacara; -- āvacaraka belonging to the realm of kāma J vi.99; Sdhp 254 (°ika); -- assāda the relish of sensual pleasures PvA 262; DA i.89, 311; -- ātura affected by passion, love -- sick J iii.170; -- ārama pleasure -- loving A iv.438 (gihī k -- bhogī, °ratā, °sammuditā); -- ālaya, the abode of sensual pleasure (i. e. kāma -- loka) S i.33=Sn 177; Sn 306; -- āvatta the whirlpool of sensuality J ii.330; -- āsava the intoxication of passion, sensuality, lusts; def. as kāmesu kāma -- chando, etc. (see above k -- chando) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijjā° at Vin iii.5 (the detachment from which constitutes Arahantship); Vbh 373; Dhs 1096, 1448; as three (prec. without diṭṭhi°) at It 49; Vbh 364; cp. D i.84; ii.81; iii.216; M i.7; -- itthi a pleasure -- woman, a concubine Vin i.36; J i.83; v.490; vi.220; -- upabhoga the enjoyment of pleasures VvA 79; -- upādāna clinging to sensuality, arising from taṇhā, as k° diṭṭhi° sīlabbata°, attavāda° D iii.230; M i.51; Vbh 136, 375; Vism 569; -- ūpapatti existence or rebirth in the sensuous universe. These are three: (1) Paccupaṭṭhita -- kāmā (including mankind, four lowest devalokas, Asuras, Petas and animals), (2) Nimmāna -- ratino devā, (3) Paranimmitta -- vasavattino devā D iii.218; It 94. -- ūpasanḥita endowed with pleasantness: in formula rūpā (saddā, etc.) iṭṭhā kantā manāpā piyarūpā k° rajaniyā "forms (sounds, etc.=any object of sense), desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires" D i.245=M i.85; 504; D ii.265; M iii.267; VvA 127. -- esanā the craving for pleasure. There are three esanās: kāma°, bhava°, brahmacariya° D iii.216 270; A ii.42; Vbh 366; It 48; S v.54; -- ogha the flood of sensual desires A iii.69; D iii.230, 276; Vbh 375; Vism 141; DhsA 166; Nd2 178 (viz. kām°, bhav°, diṭṭh°, avijj°). -- kaṇṭaka the sting of lust Ud 27; -- kara the fulfilment of one's desires J v.370 (=kāmakiriya) -- karaṇīya in yathā° pāpimato the puppet of the wicked (lit. one with whom one can do as one likes) M i.173; It 56; -- kalala the mud of passions J iii.293; -- kāra the fulfilment of desires Sn 351=Th 1, 1271; -- kārin acting according to one's own inclination Th 1. 971; or acting willingly DA i.71; -- koṭṭhāsa a constituent of sensual pleasure (=kāmaguṇa) J iii.382; v.149; DA i.121; PvA 205; -- kopa the fury of passion Th 1, 671; -- gavesin, pleasure -- seeking Dh 99=Th 1, 992. -- gijjha J i.210 and -- giddha greedy for pleasure, craving for love J iii.432; v.256; vi.245; -- giddhimā, same J vi.525. -- giddhin f. °inī same Mhvs vi.3. -- guṇā (pl.) always as pañca: the five strands of sensual pleasures, viz., the pleasures which are to be enjoyed by means of the five senses; collectively all sensual

pleasures. Def. as cakkhuvīññeyyā rūpā, etc. A iii.411; D i.245; ii.271; iii.131, 234; Nd2 s. v.; Ps i.129; as manāpiyehi rūpādīhi pañcahi kāma -- koṭṭhāsehi bandhanehi vā DA i.121, where it is also divided into two groups: mānusakā and dibbā. As constituents of kāmarāga at Nett 28; as vana (desire) Nett 81. -- In the popular view they are also to be enjoyed in "heaven": saggaṇ lokaṇ upapajjissāmi tattha dibbehi pañcahi k -- guṇehi samappito samangibhūto paricāressāmi ti Vin iii.72; mentioned as pleasures in Nandana S i.5; M i.505; A iii.40, iv.118; in various other connections S iv.202; Vv 307; Pv iii.71 (°ehi sobhasi; expl. PvA 205 by kāma -- koṭṭhāsehi); PvA 58 (paricārenti); cp. also kāma -- kāmin. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (mānusakā k° guṇā) S v.409; A v.272, but the same passage with "dibbehi pañcahi k° -- guṇehi samappita . . ." also refers to earthly pleasures, e. g. S i.79, 80 (of kings); S v.342 (of a Cakkavatti); A ii.125; iv.55, 239; v.203; of the soul D i.36; Vbh 379; other passages simply quoting k -- g° as worldly pleasures are e. g. S i.16=Sn 171; S i.92; iv.196. 326; A iii.69 (itthirūpasmiṇ); D i.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the kāmaguṇā begins with "pañc' ime bhikkhave kāmaguṇā . . ." and is found at various places, e. g. in full at M i.85=Nd2 s. v.; M i.454; ii.42; iii.114; quoted at M i.92; A iii.411; iv.415, 430, 449, 458. Other expressions voicing the same view are: gedho pañcannaṇ k° -- guṇānaṇ adhivacanaṇ A iii.312 sq.; asisūnā . . . adhivac° M i.144; nivāpo . . . adhivac° M. i.155; sāvaṭṭo . . . adhivac° It 114. In connection w. rata & giddha PvA 3; pahīna M iii.295; gathita & mucchita M i.173; mā te kāmaguṇe bhamassu cittaṇ "Let not thy heart roam in the fivefold pleasures" Dh 371; cittassa vossaggo Vbh 370; asantutṭha Vbh 350. See also Sn 50, 51, 171, 284, 337. -- guṇika consisting of fivefold desire, appl. to rāga S ii.99; J iv.220; Dhs A.371; -- gedha a craving for pleasure S i.100; ThA 225; -- cāgin he who has abandoned lusts Sn 719. -- citta impure thought J ii.214; -- chanda excitement of sensual pleasure, grouped as the first of the series of five obstacles (pañca nīvaraṇāni) D i.156, 246; iii.234, 278; A i.231; iv.457; A i.134=Sn 1106; S i.99; v.64; Bdhd 72, 96, 130; Nd2 200, 420A. Also as the first in the series of ten fetters (saṃyojanāni) which are given above (p. 31) as synonyms of kāma. Enumerated under 1 -- 10 at Nd2 200 as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting pipāsā and gedha) Vbh 364; Dhs 1114, 1153; Nd2 ad chandarāga and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A ii.10; -- as nine (like above, omitting gedha) at Vbh 374; Dhs 1097; -- as five in order: 1, 5, 9, 6, 7, (cp. above passage A ii.10) at M i.241; -- as four in order: 1, 5, 9, 7 at S iv.188; -- as six nīvaraṇas (5 + avijjā) at Dhs 1170, 1486. See also D i.246; iii.234, 269; Ps i.103, 108; ii.22, 26, 44, 169; Vism 141; Sdhp 459; -- jāla the net of desires Th 1, 355; -- taṇhā thirst after sensual pleasures; the first of the three taṇhās, viz. kāma°, bhava°, vibhava° D iii.216, 275; It 50; Vbh 365 (where defined as kāmadhātupaṭisaṇyutto rāgo); Dhs 1059, 1136 (cp. taṇhā: jappāpassage); as the three taṇhā, viz. ponobbhavikā, nandirāga -- sahaḡatā, tatratat' ābhinandinī at Vin i.10= Vbh 101; as k -- taṇhāhi khajjamāno k -- parilāhena paṭiḡayhamāno M i.504. See also D ii.308; S i.131; A ii.11; Th 2, 140; J ii.311; v.451; Miln 318. -- da granting desires, bestowing objects of pleasure and delight; Ep. of Yakkhas and of Vessantara (cp. the good fairy) J vi.498, 525; Mhvs 19, 9; as sabba° Pv ii.138; -- dada= prec. Pv ii.918; PvA 112; J vi.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh viii.10: esa devamanussānaṇ sabbakāmadado nidhi "this is the treasure which gives all pleasures to gods and men"; -- dukkha the pain of sensual pleasures J iv.118; -- duha granting wishes, like a cow giving milk J v.33; vi.214; f. °duhā the cow of plenty J iv.20; -- dhātu "element of desire." i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the Avīci -- niraya to the heaven of the Paranimmitta -- vasavatti -- devas S ii.151; Th 1, 181; also 2. sensual pleasures, desires, of which there are six dhātus, viz. kāma°, vyāpāda, vihiṇsā°, nekkhamma°, avyāpāda°, avihīṇsā°, Vbh 86; Nett 97; D iii.215= Vbh 363 (as the first three=akusaladhātus); Vbh 404. See also D iii.275; Th 1, 378; J v.454; Vism 486 (cp.

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Vbh 86). -- nandī sensual delight (cp. °chanda) A ii.11; Dhs 1114, etc. -- nidānaṇ acc. adv. as the consequence of passion, through passion, M i.85, etc. (in kāmaguṇā passage); -- nissaraṇa deliverance from passion, the extinction of passion It 61 (as three nissaraṇīyā dhātuyo), cp. A iii.245; -- nissita depending on craving Miln 11; -- nīta led by desire J ii.214, 215; -- panka the mire of lusts Sn 945; Th 2, 354; J v.186, 256; vi.230, 505; Mhbv 3; -- paṭisaṇḡhi -- sukhin finding happiness in the association with desire M iii.230; -- parilāha the flame or the fever of passion M i.242, 508; S iv.188; A i.68 (paṭiḡayhati, khajjati, etc.); A ii.11; Vin iii.20; Nd2 374 (comd with °palibodha); DhA ii.2; see also kāmacchanda passage. -- pāla the guardian of wishes, i. e. benefactor J v.221; -- pipāsā thirst for sensuality M i.242; A ii.11, and under k° --

chanda; -- bandha Ud 93, and -- bandhana the bonds of desire J vi.28, also in the sense of k° -- guṇā, q. v.; -
- bhava a state of existence dominated by pleasures. It is the second kind of existence, the first being caused
by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma -- dhātu A i.223. It is
the first form of the 3 bhavas, viz. kāma°, rūpa°, arūpa° Vin i.36; D iii.216; A iv.402; Vism 572.
Emancipation from this existence is the first condition to the attainment of Arahantship: kāmabbhava asatta
akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividhe bhava alaggana); Bdhd 61. °parikkhīṇa one who has
overcome the desire -- existence Dh 415=Sn 639. -- bhoga enjoyment of sensual pleasures, gratification of
desires S i.74 (sāratta -- °esu giddhā kāmesu mucchitā); Th 2, 464; It 94 (-- °esu paṇḍito who discriminates
in worldly pleasures); J ii.65; -- bhogin enjoying the pleasures of the senses Vin i.203, 287; ii.136, 149; D
iii.124, 125; Miln 243, 350, as Ep. of the kāmūpapatti -- beings It 94; as ten kinds A v.177; as bringing evil,
being blameworthy S i.78; cp. A iv.281, 438; S iv.333 sq.; A iii.351; Th 2, 486; J iii.154. ye keci kāmesu
asaññatā janā avītarāgā idha k -- bhogino (etc.) A ii.6, cp. ii.17. kāmabhogī kām'ārāmo kāmārato kāma --
sammudita A iv.439; -- °seyyā sleeping at ease, way of lying down, the second of the four ways of sleeping
(kāmabhogīseyyā vāmena passena) A ii.244; -- bhojin=°bhogin Ud 65; -- magga the path of sensuous
pleasures J v.67; -- matta intoxicated with sensuous pleasures J vi.231; -- mucchā sensual stupor or languor
S iv.189; A ii.11; Dhs 1114, etc. (see kāmaccchanda); -- yoga application to sensuous enjoyment, one of the
four yogas, viz. kāma°, bhava°, dīṭṭhi°, avijjā° (cp. āsavā) A ii.10; only the first two at It 95; cp. D iii.230,
276; S v.59; DhsA 166; -- rata delighting in pleasures J v.255; -- rati amorous enjoyment (as arati) Th 2, 58
and 141; J i.211; iii.396; iv.107. -- n'atthi nissaraṇaṇ loke kiṇ vivekena kāhasi bhuñjassu kratīyo māhu
pacchānutāpīṇi S i.128. mā pamādam anuyūñjetha, mā kāmaratisanthavaṇ appamatto hi jhāyanto pappoti
paramaṇ sukhā S i.25=Dh 27=Th 1, 884; -- rasa the taste of love J ii.329; iii.170; v.451; -- rāga sensual
passion, lust. This term embraces the kāmaguṇā & the three rāgas: Dhs 1131, 1460; Nett 28; M i.433 sq.; D
iii.254, 282; S i.22= A iii.411; S i.13, 53; iii.155; Th 2, 68, 77; PvA 6; see also k -- chanda passage.
Relinquishing this desire befits the Saint: Sn 139 (°ṇ virājetvā brahmalokūpago). As k -- rāgavyāpāda Dhs
362; SnA 205; -- rūpa a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh
426; -- lāpin talking as one likes D i.91 (=DA i.257 yadicchaka -- bhāṇin); -- lābha the grasping of
pleasures, in °abhijappin A iii.353; -- loka the world of pleasures=kāmāvacara, q. v. Sdhp 233, 261; --
vaṇṇin assuming any form at will, Protean J ii.255= iii.409=Vv 33191; J v.157; Vv 163; VvA 80, 143, 146;
-- vasika under the influence of passions J ii.215; -- vitakka a thought concerning some sensuous pleasure,
one of the three evil thoughts (kāma° vyāpāda° vihiṇṣā°) D iii.215, 226; M i.114; A i.68; J i.63; iii.18, 375;
iv.490; vi.29; It 82, 115; Vbh 362; Miln 310; -- vega the impulse of lust J vi.268; -- sagga the heaven of
sensuous beings, there are six q. v. under sagga J i.105; ii.130; iii.258; iv.490; vi.29, 432; at all these
passages only referred to, not enumd; cp. k -- āvacara; -- sankappa-bahula full of aspirations after pleasure
A iii.145, 259; D iii.215; -- sanga attachment to passion Ud 75; -- saññā lustful idea or thought; one of the
three akusalasaññās (as vitakka) D i.182; iii.215; M ii.262; S i.126; Vbh 363; Th 1, 1039; virata k° āya S
i.53=Sn 175; -- saññojana the obstacle or hindrance formed by pleasures; °ātiga Ep. of Arahant, free of the
fetters of lust A iii.373 (+ kāmārāgaṇ virājetvā); -- sineha love of pleasures Dhs 1097 (also as °sneha M
i.241; S iv.188; A ii.10); see k -- chanda; -- sukha happiness or welfare arising from (sensual) pleasure,
worldly happiness, valued as mīlha°, puthujjana°, anariya°, and not worth pursuit: see kāmaguṇā, which
passage closes: yaṇ ime pañca k -- guṇe paṭicca uppajjati sukhaṇ somanassaṇ idaṇ vuccati k -- sukhaṇ A
iv.415; S iv.225; varying with . . . somanassaṇ ayaṇ kāmānaṇ assādo M i.85, 92, etc. -- As kāma° and
nekkhamma° A i.80; as renounced by the Saint: anapekkhino k° ṇ pahāya Dh 346= S i.77; M iii.230; Sn 59
(see Nd2 s. v.). See also S iv.208; M ii.43; Th 2, 483; Vv 617; J ii.140; iii.396; v.428; kāmāsukhallik'
ānuyoga attachment to worldly enjoyment S iv.330; v.421; Vin i.10; D iii.113; Nett 110; Vism 5, 32; --
sutta N. of the first sutta of the Aṭṭhakavagga of Sn; -- seṭṭhā (pl.) a class of devas D ii.258; -- sevānā
pursuit of, indulgence in, sensuous pleasure J ii.180; iii.464; -- sevin adj. to prec. J iv.118; -- hetu having
craving as a cause: in ādīnava -- section, foll. on kāmaguṇā M i.86, etc., of wealth S i.74; -- hetuka caused
by passion Th 2, 355=ThA 243; J v.220, 225.

Kāmaka

Kāmaka (adj.) [fr. kāma] only -- ° in neg. akāmaka un- willing, undesirous D i.115; M i.163; Vin iii.13; J
iv.31; cp. kāmuka.

Kāmaṇḍaluka

Kāmaṇḍaluka (adj.) having a kamaṇḍalu (q. v.) S iv.312 cp. A v.263.

Kāmatā

Kāmatā (f.) [abstr. fr. kāma] desire, longing, with noun: viveka° . . . to be alone PvA 43; anatta° J iv.14; with inf. PvA 65 (gahetu°); J iii.362 (vināsetu°); Mhvs 5, 260; DhA i.91.

Kāmin

Kāmin (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in kāma -- kāmin realizing all wishes; attr. of beings in one of the Sugatis, the blissful states, of Yakkhas, Devas or Devaṇṇātaras (Pv i.33 =PvA 16), as a reward for former merit; usually in combn with bhuñjāmi paribhogavānt (Pv iv.346) or as "nandino devalokasmiṃ modanti kkāmino" A ii.62= It 112; Th 1, 242; J iii.154; Pv ii.115; Pv iii.116 (expl. "as enjoying after their hearts' content all pleasures they can wish for"). - 2. giving kāma, i. e. benevolent, fulfilling people's wishes; satisfying their desires, in atthakāminī devatā Sn 986. -- akāmakāmin passionless, dispassionate Sn 1096, syn. of vītataṇhā without desire (cp. Nd2 4).

Kāmuka

Kāmuka (adj. -- n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J v.306; Mhvb 3.

Kāmeti

Kāmeti [den. fr. kāma] to desire, to crave, 1. to crave for any object of pleasure: Th 1, 93; J iii.154; iv.167; v.480; -- 2. to desire a woman, to be in love with D i.241; M ii.40; J ii.226; v.425; vi.307, 326, etc. <-> pp. kāmita in kāmita -- vatthu the desired object PvA 119; VvA 122; grd. kāmitabba to be desired, desirable PvA 16 (v. l. for kañña, better), 73; VvA 127; and kāmetabba J. v.156 (=kamaṇīya); ppr. (kāmaṇ) kāmayamānassa Sn 766 (=icchamānassa, etc., Nd1); J vi.172=Nett 69.

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Kāya

Kāya [der. probably fr. ci, cinoti to heap up, cp. nikāya heaping up, accumulation or collection; Sk. kāya] group, heap, collection, aggregate, body. -- Definitions and synonyms. -- SnA 31 gives the foll. synonyms and similes of kāya: kuṭṭi, guhā (Sn 772), deha, sandeha (Dh 148=Th 1, 20), nāvā (Dh 369), ratha (S iv.292), dhaja, vammika (M i.144), kuṭṭikā (Th 1, 1); and at KhA 38 the foll. def.: kāye ti sarīre, sarīraṇ hi asucisañcayato kucchitānaṇ vā kesādīnaṇ āyabhūtato kāyo ti vuccati. . . . It is equivalent to deha: S i.27; PvA 10; to sarīra KhA 38; PvA 63, to nikāya (deva°) D iii.264; and cp. formula of jāti: sattānaṇ tamhi tamhi sattanikāye jāti . . . Nd2 257. Literal meaning. -- 1. mahājana -- kāya a collection of people, a crowd S iv.191; v.170; VvA 78; -- bala° a great crowd Sn p. 105; DhA i.193, 398. -- 2. group or division: satta kāyā akatā, etc. (seven eternal groups or principles) D i.56=M i.517=S iii.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense -- organs, as vedanā -- kāya, saññā°, viññāṇa°, phassa°, etc. S iii.60, 61; D iii.243, 244; taṇhā° D iii.244; appl. to hatthi°, ratha°, patti°, groups of elephants, carriages or soldiers S i.72. -- A good idea of the extensive meaning of kāya may be gathered from the classification of the 7 kāyas at J ii.91, viz. camma°, dāru°, loha°, ayo°, vāluka°, udaka°, phalaka°, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. -- Var. other combns: Asura° A i.143; D iii.7; Ābhassara° ("world of radiance") D i.17=iii.29, 84; Deva° S i.27, 30; D iii.264 (°nikāya); dibbā kāyā A i.143; Tāvatiṇsa° D iii.15. Applied meaning. -- I. Kāya under the physical aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D i.55). This "heap," in the valuation of the Wise (muni), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is subject to time and change, it is built up

and kept alive by cravings, and with death it is disintegrated into the elements. But the kamma which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. Kāya under the psychological aspect is the seat of sensation (Dhs §§ 613<-> 16), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, Bud. Psy. Ethics lvi. ff.; Bud. Psy. 143, 185 f. I. (Physical). -- (a) Understanding of the body is attained through introspection (sati). In the group of the four sati -- paṭṭhānas, the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is kāye kāyānupassī . . . contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 ākāras, as given Kh iii.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D ii.293, 294; iii.104, 141; A iii.323=v.109; S iv.111=v.278; Vbh 193, 194; Nett 83, 123; with slight variation: kāye asubhānupassī . . . A iii.142 sq.; v.109 (under asubhasaññā); It 81; cp. kāye aniccānupassī S iv.211; and kāyagatā sati. -- This accumulation is described in another formula with: ayaṇ . . . kāyo rūpī cātum(m)ahābhūṭiko mātā -- pettika -- sambhavo odana -- kummās' upacayo, etc. "this body has form (i. e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D i.55=S iii.207; S ii.94; iv.194; v.282, 370; D i.76, 209; M i.144, 500; ii.17; A iv.386=S iv.83. (b) Various qualities and functions of the material body. As trunk of the body (opposed to pakkhā and sīsa) S ii.231; also at Pv i.83; as depending on nourishment (āhāra -- ṭṭhitika, etc.) Sv.64; A ii.145 (with taṇhā, māna, methuna); as needing attention: see °parihārika. As saviññāṇaka, having consciousness A iv.53=S ii.252=S iii.80, 103, 136, 169; cp. āyu usmā ca viññāṇaṇ yadā kāyaṇ jahant' imaṇ S iii.143. As in need of breathing assāsa -- passāsa S v.330, 336; as tired, fatigued (kilanta -- kāya) kilanta -- kāyā kilanta -- cittā te devā tamhā kāyā cavanti "tired in body, tired in mind these gods fall out of this assembly" (D i.20; iii.32≈); in other connection PvA 43; see also kilanta. kāyo kilanto D iii.255 sq.;=A iv.332; S v.317; M i.116; jīṇassa me . . . kāyo na paleti Sn 1144; ātura -- kāyo S iii.1 (cittaṇ anāturaṇ); paripuṇṇa -- k° suruci sujāto, etc., with a perfect body (of the Buddha) Sn 548= Th 1, 818; cp. mahā -- k° (of Brahmins) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: Bhagavato kāye dvattiṇsa mahāpurisa -- lakkaṇāni . . . Sn p. 107, cp. 549. The Tathāgata is said to be dhamma -- kāyo "author and speaker of Doctrine," in the same sense Brahma -- kāyo "the best body" (i. e. of Doctrine) D iii.84 (Dial. iii, 81). (c) Valuation of physical body. From the contemplating of its true character (kāyānupassī) follows its estimation as a transient, decaying, and repulsive object. -- kāye anicc' ānupassī S iv.211 (and vāy' ānupassī, nirodh' ānupassī), so also asubhānupassī It 81; kāyaṇ ca bhindantaṇ ñatvā It 69; evaṇdhammo (i. e. a heap of changing elements) A iii.324; aciraṇ va' ayaṇ kāyo pathaviṇ adhiṣessati chuddho apetaviññāṇo niratthaṇ va kalingaraṇ Dh 41. pittaṇ semhaṇ ca vamaṇ kāyamhā Sn 198. As bahu -- dukkho bahuādinavo A v.109; as anicca dukkha, etc. M i.500; ii.17; kāyena aṭṭiyamānā harayamānā S iv.62; v.320; dissati imassa kāyassa ācayo pi apacayo pi ādānam pi nikkhepanam pi S ii.94. -- This body is eaten by crows and vultures after its death: S v.370. Represented as pūti° foul S i.131; iii.120. -- Bdgh. at Vism 240 defines kāya as "catu -- mahābhūṭika pūti -- kāya" (cp. similar passages on p. 367: patthaddho bhavati kāyo, pūṭiko bhavati kāyo). (d) Similes. -- Out of the great number of epithets (adhivacanāni) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (gaṇḍa) S iv.83=A iv.386; a city (nagara) S iv.194; a cart (ratha) S iv.292; an anthill (vammika) M i.144; all in reference to its consisting of the four fundamental elements, cp. also: pheṇ' ūpamaṇ kāyaṇ imaṇ veditvā "knowing that the body is like froth" Dh 46; kumbh' ūpamaṇ kāyaṇ imaṇ veditvā nagar' ūpamaṇ cittaṇ idaṇ ṭhapetvā Dh 40: the body is as fragile as a water -- pot. (e) Dissolution of the body is expressed in the standard phrase: kāyassa bhedā param maraṇā . . . i. e. after death . . . upon which usually follows the mention of one of the gatis, the destinies which the new kāya has to experience, e. g. D i.82, 107, 143, 162, 245, 247, 252; iii.96, 97, 146, 181, 235; M i.22; S i.94; iii.241; Dh 140; It 12, 14; J i.152; PvA 27, etc., etc. Cp. also iv. II. (Psychological). -- As the seat of feeling, kāya is the fifth in the enumeration of the senses (āyatanāni). It is ajjhattika as sense (i. e. subjective) and its object is the tangible (phoṭṭhabba). The contact between subject and object consists either in touching (phusitvā) or in sensing (viññeyya). The formulas vary, but are in essence the same all through, e. g. kāya -- viññeyyā phoṭṭhabbā D i.245; kāyena phoṭṭhabbaṇ phusitvā D iii.226, 250, 269; M i.33; ii.42; S iv.104, 112; kāyena phusitvā A v.11; kāyo c' eva phoṭṭhabbā ca D iii.102. Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy;

the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), *pīti* -- *sukha*, is the result of the four stages of meditation, and as such it is always mentioned after the *jhānas* in the formula: so *imaṃ eva kāyaṃ vivekajena pīti* -- *sukhena abhisandeti* . . . "His very body does he so pervade with the joy and ease born of detachment from worldliness" D i.73 sq.=M i.277; A ii.41, etc. -- A similar context is that in which *kāya* is represented as *passaddha*, calmed down, i. e. in a state which is free from worldly attachment (*vivekaja*). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (*pamuditā*) in attaining the desired end. The formula is *pamuditassa pīti jāyati pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati* D iii.241, 288; S iv.351; M i.37; A iii.21, 285; iv.176; v.3, 333; Vbh 227. <-> Similarly: *pamuditāya pīti jāyati, pītimanāya kāyo p*°, *passaddhakāya sukhaṃ ved*° Vin i.294 (cp. Vin. Texts ii.224: "all my frame will be at peace," or "individuality"; see note) *passaddhakāya* -- *sankhāra* mentioned at A v.29 sq. is one of the ten *ariya* -- *vāsā*, the noblest conditions. A quasi -- analogy between *kāya* and *kāma* is apparent from a number of other passages: *kāya* -- *chando* -- °*sneho* -- °*anvayatā pahīyati* M i.500; *ajjhataṇ ca bahiddha ca kāye chandaṃ virājaye* Sn 203; *kāye avigata* -- *rāgo hoti* (*kāme*, *rūpe*) D iii.238=A iii.249; *madhurakajāto viya kāyo* S iii.106; A iii.69. III. (Ethical). -- *Kāya* is one of the three channels by which a man's personality is connected with his environment & by which his character is judged, viz. action, the three being *kāya*, *vacī* (*vāca*) and *manas*. These three *kammantas*, activities or agents, form the three subdivisions of the *sīla*, the rules of conduct. *Kāya* is the first and most conspicuous agent, or the principle of action (*kat*) e) *cohx/n*, character in its pregnant sense. *Kāya* as one of a triad. -- Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. *kāyena vācāya uda cetasā*: *yaṇ ca karoti kāyena vācāya uda cetasā taṇ hi tassa sakaṇ hoti taṇ ca ādāya gacchati* S i.93 *yo dhammacārī kāyena vācāya uda cetasā idh eva nam pasaṇsanti pacca sagge pamodati* S i.102. -- So also at A i.63; Sn 232. Besides in formula *arakkhiteṇa kāyena a*° *vācāya a*° *cittena* S ii.231=271; iv.112. <-> With *su* -- and *duccarita* the combn is extremely frequent, e. g. S i.71, 72; M i.22, etc., etc. In other comb. we have *kāya* -- (*v*°, *m*°) *kamma*, *moneyya*, *soceyya*, etc. -- *k*°. *v*°. *m*°. *hiṇsati* S i.165; *saṇsappati* A v.289 sq.; *kāye* (*v*°. *m*°) *sati kāya* -- *sañcetanā* -- *hetu uppañjati* S ii.39 sq.; The variations of *k* -- in the ethics of the Dhamma under this view of *k*°. *v*°. *m*°. are manifold, all based on the fundamental distinctions between good and bad, all being the *raison d'être* of *kamma*: *yaṇ . . . etarahi kammaṃ karoti kāyena v. m. idaṇ vuccati navakammaṃ* S iv.132. -- Passages with reference to good works are e. g. D iii.245; A i.151; v.302 sq.; (see also *Kamma* ii.2 b. c.). -- With reference to evil: S iii.241, 247; A i.201; *kin nu kāyena vācāya manasā dukkaṭaṇ kataṇ* Pv ii.13 and *passim*. *Assutavā puthujjano tīhi thānehi micchā paṭipajjati kāyena v. m.* S ii.151; *pāpaṇ na kayirā vacasā manasā kāyena vā kiñcana sabbaloke* S i.12=31; *yassa kāyena vācāya manasā n'atthi dukkaṭaṇ saṇvutaṇ tīhi thānehi, tam ahaṇ brūmi brāhmaṇaṇ* Dh 391=Nett 183. *Kāyena saṇvaro sādhu sādhu vācāya saṇvaro manasā saṇvaro sādhu sādhu sabbattha saṇvaro* Dh 361=S i.73= Miln 399; *ye ca kāyena v. m. ca saṇvutā na te Māravaśānugā, na te Mārassa paccagū* S i.104; *vācānurakkhī manasā saṇvuto kāyena ca akusalaṇ na kayirā* Dh 281=Nett 183. *Kāya* as one of a dyad: *vācā* and *kāya*: S i.172 (°*gutta*) M i.461 (*rakkhita* and *a*°); Pv i.22 (°*saññatā* and *opp.*); Vism 28 (*k*° -- *vacī* -- *kamma*); PvA 98. *Kāya* alone as a collective expression for the three: A i.54; Dh 259, 391; Sn 206, 407; *kāye avītarāgo* M i.101; A iii.249; iv.461 sq.; ° -- *samācāra* S v.354; *kāyaṇ paṇidhāya* Ps i.175; Vbh 244=252; *bhāvita*° and *a*° M i.239; A i.250; iii.106 sq., cp.: *kāya* -- *ppakopaṇ rakkheyya, kāyena saṇvuto siyā kāyaduccaritaṇ hitvā, kāyena sucariṇaṇ care* Dh 231. *Ahiṇsakā ye munayo niccaṇ kāyena saṇvutā* Dh 225. *Kāya* in combn with *citta*: *thito va kāyo hoti thitaṇ cittaṇ . . .* S v.74; *anikaṭṭha* -- *kāyo nikaṭṭha* -- *citto* A ii.137; *sāradhha* -- *kāyo sankiliṭṭha* -- *citto* A v.93=95= 97; *bhāvita* -- *kāyo*, °*sīlo*, °*citto*, °*pañño* S iv.111; A iv.111; v.42 sq. *Apakassa kāyaṇ apakassa cittaṇ* S ii.198. *Kāya* -- *citta* -- *passaddhi*, etc. Dhs §§ 29 -- 51. In these six couples (or *yugalas*) later *Abhidhamma* distinguished *kāya* as=the *cetasikas* (mental properties, or the *vedanā*, *saññā* and *sankhārā khandhas*), body being excluded. Cpd. 96. See also combn *kilantakāya*, *kilanta* -- *citta* under *kilamati*. IV. (Various). -- *Kāyena* (i. e. "visibly") *aññaṇaṇaṇ passituṇ* A ii.61; as *nānatta*° and *ekatta*° at A iv.39 =Nd2 570. The relation between *rūpa* -- *kāya* (= *cātumahābhūtika*), and *nāma* -- *kāya*, the mental compound (= *vedanā saññā*, etc.) is discussed at Nett 77, 78, and Ps i.183 sq., see also S ii.24. *K.* is *anattā*, i. e. *k.* has no soul A v.109; S iv.166. *n'āyaṇ kāyo tumhakaṇ n'āpi paresaṇ, purāṇaṇ idaṇ kammaṇ . . .* "neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S ii.64, 65=Nd2 680. *Dissamānena kāyena* and

upaḍḍha -- dissamānena S i.156. <-> Manomaya -- kāya a body made by the mind (cp. VvA 10 and DA i.110, 120, 222) according to Bdgh only at the time of jhāna S v.282 sq.; manomaya pīti -- bhakkha sayanpabha D i.17=VvA 10; manomayaṇ kāyaṇ abhinimmināya . . . D i.77; m° sabbanga -- paccangī D i.34, 77, 186, 195. -- Under the control of psychic powers (iddhi): kāyena va saṇvatteti he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (yāva brahmalokā pi: even up to heaven) S v.265= D i.78=A i.170: see also S v.283, 284. -- In the various stages of Saṅsāra; kāyaṇ nikkhipati he lays down his (old) body S iv.60, 400; cp. S iii.241 (ossatṭha -- kāya); referring to continuous change of body during day and night (of a Petī) Pv ii.1211. -- anga a limb of the body, kāy'angaṇ vāc'angaṇ vā na kopenti: they remain motionless and speechless (ref. to the bhikkhus begging) J iii.354; DhsA 93, 240; -- ānupassin in combn kāye kāyānupassī "realizing in the body an aggregate" D ii.94, 100, 291 sq.; D iii.58, 77, 141, 221, 276; M i.56; A i.39, 296; ii.256; iii.449; iv.300, 457 sq.; S iv.211; v.9, 75, 298, 329 sq.; Vbh 193 sq.; 236; see also above. Der.: °anupassanā Ps. i.178, 184; ii.152, 163, 232; °passita Nett. 123; -- āyatana the sense of touch D iii.243, 280, 290; Dhs 585, 613, 653, 783; -- indriya same D iii.239; Dhs 585, 613, 972; -- ujjukatā straightness of body (+citta°, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. -- ūpaga going to a (new) body S ii.24; -- kamma "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D i.250; iii.191, 245, 279; M i.415; iii.206; A i.104; iii.6, 9, 141 sq.; v.289; Th 2, 277; Ps ii.195; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. -- kammaññatā wieldiness, alertness of the bodily senses included under nāmakāya Dhs 46, 277, 326. -- kammanta="kamma, in comb. °sampatti and °sandosa A v.292, 294, 297; M i.17. -- kali "the misfortune of having a body"=this miserable body Th 2, 458, 501; ThA 282, 291; -- kasāva bodily impurity or depravity A i.112; -- gata "relating to the body," always combined with sati in the same sense as °anupassin (see above) S i.188; M. iii.92; A i.44; Sn 340

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(cp. SnA 343); Th 1, 468, 1225; J i.394; Dh 293= Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 240 sq. -- gantha bodily tie or fetter (binding one to saṅsāra), of which there are four: abhijjhā, byāpāda, sīlabbata -- parāmāsa, idaṇ -- saccābhinivesa D iii.230= S v.59=Dhs 1135=Vbh 374; cp. Mrs. Rh. D., Dhs. trsl. p. 304; -- gandha spelling for °gantha at Nett 115<-> 119; -- gutta one who guards his body, i. e. controls his action (+vacīgutta) S i.172=Sn 74; -- gutti the care or protection of the body Vin i.295; J ii.162; -- citta body and mind: °ābādha physical and mental disease J iv.166; see other combns above; -- ḍāha fever Vin i.214; -- tapana chastisement of body, curbing one's material desires, asceticism PvA 98. -- thāma physical strength J iii.114; -- daratha bodily distress J v.397; vi.295; -- daḥa bodily vigour Vin ii.76, 313; -- dukkha bodily pain (+ceto°) M iii.288; -- duccharita misconduct by the body, evil deeds done through the instrumentality of the body (cp. °kamma) D iii.52, 96, 111, 214; A i.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; -- dutṭhulla unchastity Th 1, 114; -- dvāra the channel or outlet of bodily senses J i.276; iv.14; VvA 73; DhA iv.85; Bdhd 69; -- dhātu the "element" of body, i. e. the faculty of touch, sensibility Dhs 613; Kvu 12; -- pakopa blameworthy conduct, misbehaviour (+vacī°, mano°) Dh 231=DhA 330; -- pacālaka (nt.) shaking or swaying the body, "swaggering" Vin ii.213; -- paṭibaddha 1. adj. (of the breath), dependent on, or connected with the body S iv.293; attached or bound to the body J iii.377; v.254; 2. m. an article of dress worn on the body Vin iii.123, iv.214; -- payoga the instrumentality or use of the body DA i.72=DhsA 98; -- pariyantika limited by the body, said of vedanā, sensation S v.320=A ii.198; -- parihārika tending or protecting the body D i.71=A ii.209=Pug 58; Vism 65 (cīvara); DA i.207; -- pasāda clearness of the sense of touch or sense in general DhsA 306; Bdhd 62, 66, 74; cp. Dhs. trsl. p. 173n, 198n; -- passaddhi serenity or quietude of the senses S iv.125 (cp. iv.351 and above); v.66, 104; Dhs 40, 277, 320; DhsA 130; Bdhd 16, 19, 29; -- pāgabbhiya "body -- forwardness" immodesty, lasciviousness, gener. said of women J ii.32; v.449; -- pāgabbhiniya same J i.288; -- pāguññatā good condition of the mental faculties, fitness of sense, opp. kāyagelañña, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; -- phandita (nt.) bodily activity J iii.25; -- baddha fastened to the body, appl. to robes DA i.207; -- bandhana a girdle or waistband Vin i.46, 51; ii.118, 135, 177, 213, 266; M i.237; -- bala physical strength PvA 30; -- bhāvanā meditation or training with regard to action D iii.219; M i.237; cp. Miln 85; -- macchera "body -- selfishness," pampering the body Th 1, 1033; -- mudutā pliability of sense="kammaññatā Dhs 44, 277, 324; Bdhd 16, 20, 157; -- muni a sage with regard to action It 56; -- moneyya the true wisdom regarding the use of the body as an instrument of action It 56; 67; D iii.220; A i.273; Nd2 514; -- ratha the "carriagelike" body J vi.253; -- lahutā buoyancy of sense = °muduta, same loci; -- vanka crookedness of action A i.112; -- vikāra change of position of the

body J iii.354; -- vijambhana alertness DhA iv.113; -- viññatti intimation by body, i. e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dhs 585, 636, 654, 844; DhsA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; -- viññāṇa consciousness by means of touch, sensory consciousness D iii.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; °dhātu element of touch -- consciousness Dhs 560; Vbh 88; Kvu 12; -- viññeyya to be perceived by the sense of touch (+phoṭṭhabba, see above) D i.245; ii.281; iii.234; M i.85, 144; Dhs 589, 967, 1095; Vbh 14; Kvu 210; Miln 270; -- vipphandana throbbing of the body, bodily suffusion, appld to °vinnatti Bdhd 69, 70; DhsA 323; -- viveka seclusion of the body, hermitism J i.289; DhsA 165; -- vūpakāsa= °viveka D iii.285 (+citta° "singleness" of heart); -- veyyāvacca menial duties J i.12; °kara a servant J ii.334; -- veyyāvattika same J vi.418; Sn p. 104; DhA i.27; °kamma id. J v.317 (=veyyāvacca) DhsA 160; -- saṃsagga bodily contact, sexual intercourse Vin iii.121, 190; J vi.566; -- sakkhin he who has realized and gained the final truth concerning the body (cp. °anupassin) D iii.105, 254; M i.478=Pug 14, 29; M ii.113; iii.45; A i.74; 118; iv.10, 451; v.23; Ps ii.52, 62; Nett 190; Kvu 58; Vism 93, 387. -- sankhāra the material aggregate, substratum of body Vin iii.71; S ii.40; iii.125; iv.293; A i.122; ii.158, 231; Ps i.184, 186; Vism 530. -- sangaha control of body (+citta°) Nett 91; -- sañcetanā (-- hetu) ground (for the rise of), material, i. e. impure thoughts A ii.157; Vism 530 (+vacī°, mano°). -- samācāra (good) conduct as regards one's actions D ii.279 (+vacī°) M i.272 sq.; ii.113; iii.45; S v.354; A iii.186 sq. -- sampīlana crushing the body (of dukkha) Nett 29; -- samphassa the sense of touch (see āyatana) D iii.243; S v.351; Dhs 585, 616, 651, 684; °ja arisen through touch or sensibility D iii.244; Dhs 445, 558; -- sucārīta good conduct in action, as one of the three °kammāni (vacī°, mano°) D iii.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; -- suci purity of body, i. e. of action (+vacī°, ceto°) A i.273; It 55; -- soceyya purification of body (+vacī°, mano°) D iii.219; A i.271; v 264, 266; It 55.

Kāyika

Kāyika (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the body (experienced by the senses), or resulting from the body, i. e. done by the body (=acted as opposed to spoken or thought). sukhaṃ physical happiness (opp. cetasika°) S v.209; A i.81; dukkhaṃ D ii.306; M i.302 (opp. cetasikaṃ); kāyikaṃ (sc. dhammaṃ) sikkhati to teach the conduct of body (opp. vācasikaṃ) Vin ii.248. In comb. with vācasika also at S i.190; Pug 21; Vism 18 (of anācāra); PvA 119 (of saṃyama, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements Nd2 219=SnA 86. 2. -- ° (of devas) belonging to the company of -- : ° D i.220; gandhabba° PvA 119.

Kāyūra & Kāyura

Kāyūra & Kāyura [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'ālankāra Pv; bhuja° Vv) or neck (gīvāya pīlandhana J iii.437); a bracelet or necklace Vin ii.106; J iii.437; iv.92; Pv iii.93; Vv 362. -- 2. adj. as sakāyura raṭṭha having the insignia "regis" J v.289=486.

Kāyūrin

Kāyūrin (adj.) [fr. last] wearing bracelets Pv iii.91.

Kār

Kār -- secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

Kāra

Kāra [fr. kār -- , cp. Vedic kāra song of praise, which is, however, derived fr. kṛ=kir to praise; also Vedic °kāra in brāhma°, fr. kr] 1. abs. (a) deed, service, act of mercy or worship, homage: kāra -- paṇṇaka J vi.24 (vegetable as oblation); appako pi kato kāro devūpapattiṃ āvahati "even a small gift of mercy brings about

rebirth among the gods" PvA 6. -- kāraka one who performs a religious duty D i.61 (=DA i.170). (b) doing, manner, way: yena kārena akattha tena k° pavattamānaṃ phalaṃ "as you have done so will be the fruit" PvA 45. -- 2. (-- °) (a) the production or application of, i. e. the state or quality of . . . : attā° one's own state =ahaṇṇ kāra, individuality; parā° the personality of others A iii.337; citti° reflection, thought PvA 26; see e. g. andha° darkness, sak° homage, etc. -- balakkārena forcibly PvA 68. -- (b) as ttg. the item, i. e. particle, letter, sound or word, e. g. ma -- kāra the letter m PvA 52; ca -- kāra the particle ca PvA 15; sa -- kāra the sound sa SnA 23. -- (c) (adj. -- n.) [cp. kara] one who does, handles or deals with: ayakāra iron -- smith Miln 331.

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Kāraka

Kāraka (usually -- °) the doer (of): Vin ii.221 (capu -- capu°); sāsana° he who does according to (my) advice Sn 445; Bdhd 85 sq.; -- f. kārikā: veyyāvacca° a servant PvA 65 (text reads °tā); as n. the performance of (-- °), service: dukkara -- kārikā the performance of evil deeds S i.103; Th 2, 413 (=ThA 267). -- agga -- kārikā first test, sample Vin iii.80.

Kāraṇa

Kāraṇa (nt.) [in meaning 1 represented in later Sk. by kāraṇā f., in meaning 2= Sk. kāraṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause]. 1. -- (a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M iii.181; see kamma 11 3.A b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Heracles or the labours of Hades. kāraṇaṇ kāraṇpeti "he makes somebody perform the task." Pass, kāraṇaṇ or kāraṇā karīyati. Thus as a set of five tasks or purgatory obligations under the name of pañcavidha -- bandhana "the group of five" (not, as Warren trsl. p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, Miln trsl. i.254, and others with wrong derivation from kṛṇāti). At DhA iii.70 these punishments are comprehended under the term dasa -- dukkhakāraṇāni (the ten punishments in misery); the meaning "punishment" also at J iv.87 (tantarajjukaṇ k°ṇ katvā), whereas at J vi.416 k. is directly paraphrased by "maraṇa," as much as "killing." Often spelt karaṇa, q. v.; the spelling kāraṇā (as f.) at Miln 185 seems to be a later spelling for kāraṇaṇ. See karaṇa for further reference. -- Kiṇ kāraṇaṇ ajja kāressati "what task will he impose on me to -- day?" A v.324; as pañcavidhabandhana K° A i.141, PvA 251, Nd2 304iii. -- As adj. °kāraṇa in dāruṇa° "being obliged to go through the dreadful trial" PvA 221. -- (b) duty obligation, in kāraṇ' ākāraṇā (pl.) duties great and small DhA i.385. Cp. also kāraṇaṇ karoti to try M i.444. -- (c) a trick (i. e. a duty imposed by a higher authority through training) J ii.325 (ānaṇja°); Miln 201 (ākāsa -- gamana°). 2. -- (a) acting, action as (material) cause: k° -- bhūta being the cause of . . . PvA 15; -- (b) (intellectual) cause, reason Miln 150; DhA i.389; esp. as -- °: arodana° the reason for not crying PvA 63; asocana° same, ibid. 62; āgamana° the reason for coming (here) ibid. 81, 106. =pariyatti, DhA. 36.=attha, SA on i.215, SnA. i.238 -- instr. kāraṇena by necessity, needs PvA 195; tena k° therefore ibid. 40 -- abl. kāraṇā by means of, through, by (=hetu or nissāya) PvA 27; imasmā k° therefore PvA 40; kāraṇatṭhā (expl. as attha -- kāraṇā Nd2) for the purpose of some object or advantage Sn 75; opp. nikkāraṇā from unselfishness ibid. -- sakāraṇa (adj.) with good reason (of vacana) PvA 109.

Kāraṇika

Kāraṇika [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu° S ii.257 however used simply in the sense of making: arrow -- maker, fletcher. Perhaps the reading should be °kāraṇa.

Kāraṇḍava

Kāraṇḍava¹ [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A iv.169 (chaff); samaṇa° ibid. -- In passage kāraṇḍavaṇ niddhamatha, kasambuṇ apakassatha A iv.172=Sn 281=Miln 414 trsl'd by Rh. Davids Miln trsl. ii.363 "get rid of filth, put aside rubbish from you," expl. SnA 311 by kacavara (q. v.). Rh. D's note³ loc. cit. is to be modified according to the parallel passages just given.

Kāraṇḍava

Kāraṇḍava² [cp. Sk. kāraṇḍava] a sort of duck Vv 358 (expl'd as also by Halāyudha 2, 99 by kādamba, black goose).

Kārā

Kārā (f.) [cp. Sk. kārā] confinement, captivity, jail, in °bhedaka cora a thief who has broken out of jail Vin i.75.

Kārāpaka

Kārāpaka [fr. kārāpeti] a schemer, inventor J vi.333.

Kārāpaṇa

Kārāpaṇa see kāreti.

Kārāpita

Kārāpita [pp. of kārāpeti, Caus. of karoti] made to do J vi.374.

Kārikā

Kārikā see kāraka

Kāritā

Kāritā = kārikā (performance); see pāripūri°.

Kārin

Kārin (-- °) (adj.) doing: yathāvādī tathākārī "as he says so he does" D iii.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khaṇḍa°, chidda°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

Kāriya

Kāriya (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. akāriya to be undone, (not) to be made good It 18.

Kāruṇṇa

Kāruṇṇa (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S ii.199; A iii.189; Vism 300; PvA 75; Sdhp 509.

Kāruṇātā

Kāruṇātā (f.) compassionateness S i.138.

Kāruṇika

Kāruṇika (adj.) [fr. karuṇa] compassionate, merciful Pv ii.113; PvA 16; Bdhd 49; often with mahā°: of great mercy Sdhp 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

Kāreti

Kāreti (Causative of karoti), to construct, to build, etc.; pp. kārita; der. -- kārapāṇa the construction of (vihāra°) DhA i.416. For details see karoti iv.; see also kārapaka & kārapita.

Kāla

Kāla (and Kāḷa) -- Preliminary. 1. dark (syn. kaṇha, which cp. for meaning and applications), black, blueblack, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. -- There are two etymologies suggestible, both of which may have been blended since IndoAryan times: (a) kāla=Sk. kāla, blue -- black, kālī black cloud from *qāl (with which conn. *qel in kalanka, spot, kalusa dirty, kammāsa speckled, Gr. kelaino/s, Mhg. hilwe mist)=Lat. cālidus spot, Gr. khli/s spot, and khla/s dark cloud; cp. Lat. cālīgo mist, fog, darkness. -- (b) see below, under note. -- Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning=Goth. maúrgins twilight, Sk. marka eclipse, darkness; and also gloaming=gleaming=twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). -- Note. The definition of colour -- expressions is extremely difficult. To a primitive colour -- sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for dark which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāla and kaṇha as well, as e. g. by *skei in Sk. chāyā=Gr. skia/ shadow as against Ags. hāēven "blue" (E. heaven) and Ohg. skīnan, E. to shine and sky. The psychological value of a colour depends on its light -- reflecting (or light-absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (=sukāḷa) may readily be called "brilliant." In the same way kāla, combined with other colour -- words of black connotation does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. śyāma (dark -- grey) and śyāva (brown) under kāsāya. That the notion of the speckled or variegated colour

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belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kammāsa), and is also shown by the second etymology of kāla=Sk. śāra, mottled, speckled=Lat. caeruleus, black -- blue and perhaps caelum "the blue" (cp. heaven)=Gr. khru/los the blue ice -- bird. (On k > s cp. kaṇṇa > śṛṇṇa, kilamati > śramati, kilissati > ślis°, etc.) The usual spelling of kāla as kāḷa indicates a connection of the ḷ with the r of śāra. -- The definition of kāḷa as jhām' angārasadisa is conventional and is used both by Bdgh. and Dhpāla: DhsA 317 and PvA 90. 1. Kāḷa, dark, black, etc., in enumn of colours Vv 221 (see VvA 111). na kāḷo samaṇo Gotamo, na pi sāmo: mangura -- cchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M i.246; similarly as kāḷī vā sāmā vā manguracchavī vā of a kalyāṇī, a beautiful woman at D I.193= M. ii.40; kāḷa -- sāmā at Vin iv.120 is to be taken as dark -- grey. -- Of the dark half of the month: see °pakkha, or as the new moon: āgame kāḷe "on the

next new moon day" Vin i.176. -- of Petas: Pv ii.41 (kāḷī f.); PvA 561 (°rūpa); of the dog of Yama (°sunakha) PvA 151. -- In other connn: kāḷavaṇṇa -- bhūmi darkbrown (i. e. fertile) soil Vin i.48=ii.209. -- añjana black collyrium Vini .203; -- ānusāri black, (polished?) Anusāri ("a kind of dark, fragrant sandal wood" Vin. Texts ii.51) Vin i.203; S iii.156= v.44= A v.22; -- ayasa black (dark) iron (to distinguish it from bronze, Rh. D., Miln trsl. ii.364; cp. blacksmith > silversmith) Miln 414, 415; -- kañjaka a kind of Asuras, Titans D iii.7; J v.187; PvA 272; -- kaṇṇī "black -- cared," as an unlucky quality. Cp. iii.611; J i.239; iv.189; v.134, 211; vi.347; DhA i.307; ii.26; the vision of the "black -- eared" is a bad omen, which spoils the luck of a hunter, e. g. at DhA iii.31 (referring here to the sight of a bhikkhu); as "witch" PvA 272; DhA iii.38, 181; as k -- k. sakuṇa, a bird of ill omen J ii.153; -- kaṇṇika= prec.; -- kabara spotted, freckled J vi.540; -- kesa (adj.) with glossy or shiny hair, by itself (kāḷa -- kesa) rare, e. g. at J vi.578; usually in cpd. susukāḷa -- kesa "having an over -- abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash -- Saga, which attributes to the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāḷa in this connection is to be interpreted just as kaṇha (q. v.) in similar combinations (e. g. as Kṛṣṇa Hṛṣīkesa or Kesavā). On this feature of the Sun -- god and various expressions of it see ample material in Palmer, The Samson Saga pp. 33 -- 46. -- The double application of su° does not offer any difficulty, sukāḷa is felt as a simplex in the same way as euphokamo/s or duh° in combns like sudubbala PvA 149, sudullabha VvA 20. Bdhgh. already interprets the cpd. in this way (DA i.284= sutṭhu -- k°, añjana -- vaṇṇa k° va hutvā; cp. kaṇh -- añjana J v.155). Cp. also siniddha -- nīla -- mudu -- kuñcita -- keso J i.89, and sukaṇhakaṇha J v.202. -- susukāḷakesa of others than the Buddha: M ii.66. Modern editors and lexicographers see in susu° the Sk. śīśu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kāḷakeso at M i.82=A ii.22=J ii.57; M i.163=A i.68=S i.9, 117; also in Childers' (relying on Burnouf), or even susū k° at S iv.111; the only passages showing the right reading susu -- k° are D i.115, M i.463. Konow under susu J.P.T.S. 1909, 212 has both. -- kokila the black (brown) cuckoo VvA 57; -- jallika (kāḷī° for kāḷa°) having black drops or specks (of dirt) A i.253; -- daṇḍa a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Śat. Br. xi. 6, 1, 7 and 13); -- pakkha the dark side, i. e. moonless fortnight of the month A ii.18; -- °cātuddasī the 14th day of the dark fortnight PvA 55; -- °ratti a moonless night VvA 167; (opp. dosina r.) -- meyya a sort of bird J vi.539; -- loṇa black (dark) salt Vin i.202 (Bdhgh. pakati -- loṇa, natural salt); -- loha "black metal," iron ore Miln 267; -- valli a kind of creeper Vism 36, 183. -- sīha a special kind of lion J iv.208. -- sutta a black thread or wire, a carpenter's measuring line J ii.405; Miln 413; also N. of a Purgatory (nivaya) J v.266. See Morris J.P.T.S. 1884, 76 -- 78; -- hatthin "black elephant," an instrument of torture in Avīci Sdhp 195. 2. Kāla time, etc. (a) Morning: kāle early Pv ii.941 (=pāto PvA 128), kālassa in the morning (gen. of time), early VvA 256. Cp. paccūsa -- kāle at dawn DhA iii.242. Opposed to evening or night in kālena in the morning Pv i.63 (opp. sāyaṇ). Kāle juṇhe by day and by night Nd2 631. -- (b) time in general: gacchante gacchante kāle in course of time DhA i.319; evaṇ gacchante kāle as time went on PvA 54, 75, 127, etc. -- kālaṇ for a time Vin i.176 (spelt kālaṇ); kañci kālaṇ some time yet VvA 288; ettakaṇ kālaṇ for a long time PvA 102. -- kālena kālaṇ (1) from time to time PvA 151; VvA 255, 276; -- (2) continuously, constantly A iv. 45; Pug 11 (+samayena samayaṇ); D i.74 (: but expld at DA i.218 by kāle kāle in the sense of "every fortnight or every ten days"). kāle in (all) time, always (cp. ai)ei/ Sn 73 (expl. in Nd2 by niccakāle under sadā; but at SnA 128 by phāsu -- kālena "in good time"); -- kāle kāle from time to time, or repeatedly VvA 352. See also cira°, sabba°. -- (c) Time in special, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. kairi/s and w(=ra; or (3) time of death, death. <-> (1) Mealtime: PvA 25; VvA 6; esp. in phrase kālo bho Gotamo, niṭṭhitaṇ bhattaṇ "it is time, Gotama, the meal is ready" D i.119=226; Sn p. 111; and in kālaṇ āroceti or ārocāpeti he announces the time (for dinner) D i.109, 226; Sn p. 111; PvA 22, 141; VvA 173. -- date: kālato from the date or day of . . . , e. g. diṭṭha° paṭṭhāya "from the day that she first saw her" VvA 206; gihi° paṭṭhāya "from the day of being a layman" PvA 13. (2) proper time, right time: also season, as in utu° favourable time (of the year) Vin i.299; ii.173; kālaṇ jānāti "he knows the proper time" A iv.114; as cattāro kālā, four opportunities A ii.140; yassa kālaṇ maññasi for what you think it is time (to go), i. e. goodbye D i.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future. -- kāla° (adj.) in (due) time, timely Vism 229 (°maraṇa timely death). -- Opp. akāla (it is the) wrong time or inopportune D i.205; akāla -- cārin going (begging) at the improper time Sn 386. akālamegha a cloud arising unexpectedly (at the wrong time) Miln 144. -- kāle at the proper time, with vikāle (opp.) Vin i.199, 200; J ii.133; Sn 386. akāle in the wrong season VvA 288. kālena in proper time, at the right moment A

ii.140; Sn 326, 387 (=yutta kālena SnA 374); Pv i.53 (=ṭhitakālena PvA 26); Pug 50; It 42; KhA 144 (=khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236), the "last hour," cp. h)mar, illa dies. So in the meaning of death appld not only to this earthly existence, but to all others (peta°, deva°, etc.) as well, in phrase kālaṇ karoti "he does his time=he has fulfilled his time" Vin iii.80; Sn 343, DhA i.70; and frequently elsewhere; cp. -- kata, -- kiriyā. -- As death in kālaṇ kankhati to await the appointed time S i.187; Sn 516 (cp. kankhati) and in dern kālika. -- Other examples for this use of kāla see under bhatta°, yañña°, vappa°. -- antara interval, period: kālantarena in a little while PvA 13; na kālantare at once PvA 19; -- kata (adj.) dead Sn 586, 590; in combn petā kālakatā "the Petas who have fulfilled their (earthly) time Sn 807; Pv i.57; i.121. Also as kālankata Pv ii.79; Vv 809; Vism 296.

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-- kiriyā death (often combd with maraṇa) M ii.108; A i.22, 77, 261 (as bhaddikā, cp. A iii.293); iv.320; Sn 694; Pv i.1012 (of a Petī who has come to the end of her existence); DhA ii.36; iv.77. -- gata="kata PvA 29, 40. -- ññū knowing the proper time for . . . (c. dat. or loc.) Sn 325; described at A iv.113 sq.; as one of the five qualities of a rājā cakkavattī (viz. atthaññū, dhamma°, matta°, k°, parisa°) A iii.148; one of the seven qual. of a sappurisa, a good man (=prec.+atta°, puggala°) D iii.252, 283; as quality of the Tathāgata D iii.134=Nd2 276; Pug 50. -- ññutā n. abstr. to prec. A ii.101; -- (p)pavedana announcement of death (-- time) Th 1, 563=J i.118=Vism 389=DhA i.248. -- bhojana in a° eating at the improper time S v.470; -- vādin speaking at the proper time, in formula kāla° bhūta° attha° dhamma° vinaya° under sīla No. 7: D i.4; iii.175; DA i.76; A ii.22, 209; Pug 58; -- vipassin considering the right moment, taking the opportunity It 41. -- sataṇ (°sahassaṇ, etc.) a hundred (thousand, etc.) times Vism 243.

Kālika

Kālika (adj.) [fr. kāla 2] belonging to time, in time, as sabba -- kālika always in time, cp. Gr. w(rai_os Vv 392; with time, i. e. gradual, slowly, delayed S i.117=Nd2 645; usually neg. akālika 1. not delayed, immediate, in this world, comb. with sandiṭṭhika S ii.58; S i.117= iv.41=339=v.343; -- 2. subject to time, i. e. temporal, vanishing PvA 87; -- 3. unusual, out of season Miln 114 (cp. akāla). -- See also tāva -- kālika.

Kālīya

Kālīya a kind of (shiny) sandal wood; so to be read for tālīsa at Vin i.203 (see note on p. 381).

Kālusiya

Kālusiya (and Kālussiya) (nt.) [der. fr. kalusa, stained, dirty see cognates under kammāsa and kāla] darkness, obscurity DA i.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30.

Kāḷa

Kāḷa see kāla 1.

Kāḷaka

Kāḷaka (adj.) [fr. kāḷa] black, stained; in enumeration of colours at Dhs 617 (of rūpa) with nīla, pītaka, lohita, odāta, k°, mañjetṭha; of a robe A ii.241; f. kālikā VvA 103; -- (nt.) a black spot, a stain, also a black grain in the rice, in apagata° without a speck or stain (of a clean robe) D i.110=A iv.186=210=213; vicita° (of rice) "with the black grains removed" D i.105; A iv.231; Miln 16; vigata° (same) A iii.49. -- A black spot (of hair) J v.197 (= kaṇha -- r -- iva). -- Fig. of character DhA iv.172.

Kāḷārika

Kāḷārika see kaḷārika.

Kāveyya

Kāveyya (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvya] 1. poetry, the making of poems, poetry as business. one of the forbidden occupations D i.11 (= DA i.95 kabba -- karaṇa) -- 2. poetry, song, poem (of suttanta) A i.72=iii.107. -- matta intoxicated with poetry, musing, dreaming S i.110, 196.

Kāsa

Kāsa1 [cp. Sk. kāśa] a kind of reed, Saccharum spontaneum S iii.137.

Kāsa

Kāsa2 [cp. Sk. kāsa] cough; in list of diseases under ābādhā A v.110=Nd2 3041.

Kāsāya

Kāsāya and Kāsāva (adj.) [Sk. kāṣāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown=Pāli sāma, with kā=kad, a kind of, thus meaning a kind of brown, i. e. yellow. See further under sāma and cp. kāla] 1. Kāsāya as attr. of vatthāni, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni °acchādetvā agārasmā anagāriyaṃ pabbajitvā, describing the taking up of the "homeless state" D i.60, 61, 63, 115; M ii.67; A i.107; ii.208; iv.118, 274, 280; Pug 57; Nd2 172. °vattha (adj.) with yellow robes Sn 64; cp. Onivattā J iii.179 (dressed in yellow, of the executioner: see Fick, Soziale Gliederung p. 104 & cp. kāsāya -- nivāsana J iii.41; kāsāviya J iv.447); PvA 20; °vāsin dressed in yellow Sn 487. -- 2. Kāsāva (vattha) the yellow robe (never in above formula) Vin i.287; S iv.190=v.53=301; Dh 9, 10=Th 1, 969, 970=J ii.198 =v.50; Miln 11. °kaṇṭhā (pl.) the "yellow necks" those whose necks are dressed in yellow Dh 307 (= DhA iii.480)=It 43; °pajjota glittering with yellow robes Vbh 247; Miln 19.

Kāsāvaka

Kāsāvaka [fr. kāsāva] a yellow robe DhA ii.86.

Kāsāviya

Kāsāviya [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya -- vattha) J iv.447 (=cora -- ghātaka C.).

Kāsika

Kāsika (adj.) [cp. Sk. kāsika & in a diff. sense addha -- kāsika] belonging to the Kāsī country, or to Benares; in °uttama (scil. vattha) an upper garment made of Benares cloth Pv i.108; J vi.49 (where to be read kāsik' uttama for kāsī -- kuttama). °vattha Benares muslin A i.248; iii.50; Pug 34; Miln 2; DhA i.417; Vism 115.

Kāsu

Kāsu [cp. Sk. karṣū, fr. kṛṣ] a hole; only in cpd. angāra- kāsu a cinderhole, a fire -- pit, usually understood as a pit of glowing cinders J i.232. Mostly found in similes, e. g. S iv.56, 188; Sn 396; Sdhp. 208; and in kāmā angārakās' ūpamā metaphor A iv.224=v.175; see also kāma.

Ki°

Ki° 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases of ko (kaḥ), as gen. kissa. loc. kismiṇ & kiṇhi. <-> 2. in nt. kiṇ what? (cp. Gr. ti/, Lat. quid; ending -- m besides -- d in kad, as Lat. quom, tum besides quod, id). -- 3. in primary derivations, as kittaka, kīva (=Sk. kiyant) which stands in same relation to *quī as Lat. quantus to *quō; and in secondary derivations from kiṇ, as kiñci, kiñcakkha, kīdisa, etc.

Kiṇ

Kiṇ [nt. of rel. pron. ka] 1. as nt. subst. what? sotānaṇ kiṇ nivāraṇaṇ what is the obstruction? Sn 1032; kiṇ tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idaṇ this is what, that is why, therefore, PvA 11; often with su in dubitative question: kiṇ sū' dha vittaṇ purisassa seṭṭhaṇ what, then, is the best treasure of man in this world? Sn 181; or with nu: kiṇ nu kho what is it then (in series evañ nu kho, na nu kho, kathaṇ nu kho) Nd2 186. -- Gen. kissa of what? Pv i.91; ii.940 (=kīdisassa) and in kissa hetu on the ground of what i. e. why? Sn 1131; Pv ii.81 (=kiṇ nimittaṇ). -- Instr. kena by what or how is it that: kena ssu nivuto loko Sn 1032. -- Acc. kiṇ: kiṇ kāhasi what will you do? Sn 428; kiṇ āgamma kiṇ ārabba on what grounds & for what reason? D i.13, 14, etc.; kiṇ nissita to what purpose Sn 1043. -- Loc., kismiṇ in what or what about: kismiṇ vivādo "what is the quarrel about?" D i.237; or kimhi, e. g. kimhi sikkhamāno in what instructed? D ii.241 (corresponds to ettha=in this). The ṇ of kiṇ in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha=kiṇ ha KhA 78, kissa= kiṇ assa Sn 1032; kīdisa (q. v.)=kiṇ disa; kiñci (see below)=kiṇ cid; kiṇ va a little: see kittaka. -- 2. as interr. particle, introducing a question=Lat. nonne, Gr. a)/n: kiṇ idāni pi dinne te labheyyuṇ? "Will they receive that which is given now?" PvA 22. So as disjunctive particle in comb. with udāhu (whether -- or): kiṇ -- udāhu what (about this) . . . or is it (otherwise), is it so . . . or is it not so? (cp. po/teron -- h)/, Lat. utrum -- an): kim imasmiṇ attabhāve pitaraṇ pucchasi udāhu atīte? "do you enquire about your father in this existence, or in a past one?" PvA 38; kiṇ nakkhattaṇ kīlissasi udāhu bhatiṇ karissasi? "Will you take a holiday or will you work?" VvA 63. -- Very often modified and intensified by other exhortative particles: kiṇ aññatra (with abl.) unless (by), except for Sn 206 (see aññatra) kin nu kho why, but why, why in the world? D ii.131; J ii.159; DhA

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ii.91. As kimo in kimo nu why then? J iii.373; v.479 (=kim eva); kimu Sdhp 137; kim pana=nonne: kim pana bhante addasa? "Have you not seen?" D ii.132; kim pana tvaṇ maññasi what then do you think=do you not think then, that? . . . J i.171; kim anga how much more or less, i. e. far more, or far less Miln 274 as kim anga pana why then? M iii.181; Miln 23; Vism 233; kin ti how then? D ii.74; kin ti te suttaṇ have you not heard? D i.104; kintikaro= kathankaro q. v.; kiñca (cp. kiñcāpi under kiñci)= num -- que, nonne; is it not that, rather J i.135 (expld in c. by garahatte ca anuggahatthe nipāto). -- kiñci in comb. with yaṇ or yad: whatever; in other combn positive: some, neg.: na kiñci nothing; yad atthi kiñci whatever there is of . . . Sn 231; n'atthi kiñci there is nothing: see under atthi and kiñcana; kiñci n'atthi loka there is nothing in this world . . . Sn 1122. <-> kiñcāpi whatever, however much: kiñcāpi te tattha yatā caranti "however much they endeavour in this" Sn 1080; J i.147; It 114; KhA 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) kiñcāpi hi . . . pana although . . . yet DhA i.391; kiñcāpi with pot. . . . atha kho although -- yet; it may be that -- but S i.72. -- 3. In composition (° --) often implying doubt, uncertainty ("what is it, that is so & so?"), or expressing strangeness (: doubtful likeness), e. g. kinnara a kind of man (but not sure about it), a half -- man; kimpakka odd -- looking or doubtful (poisonous) fruit; kimpurisa a strange man (doubtful whether man or beast); cp. kiṇsuka. -- akkhāyin preaching what? in conn. with kiṇ vādin saying what? i. e. holding what views? A i.62; -- atthaṇ for what purpose J i.279. -- atthiya to what purpose J iv.239; Miln 19; VvA 230; to any purpose, of any use S v.171; -- abhiñña having what name? J vi.126. -- kara doing whatever (his duty), a servant, in k° -- patissāvin an obedient servant D i.60 (cp. expln at DA i.168) A iii.37; iv.265 sq.; ThA 252; -- karaṇīya business, occupation A iii.113, 116, 258; v.24, 90, 338; -- kāraṇā (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; -- kusalagavesin striving after that which is good M i.163=240; -- jacca of what caste? Sn p. 80; -- nāma of what name? Miln 15, 17; DhA iii.397 (both konāma and kiṇnāma). -- pakka strange or unknown (doubtful) fruit, in °rukkha a tree with odd fruit (i. e. poisonous fruit, cp. Rām. ii.66, 6; Kern, Toev. s. v. takes it to be Strychnos nux vomica) J i.368. -- purisa 1. a wild man of the woods J iv.254; vi.272, 497. -- 2. =kinnara (q. v.) A i.77; J v.42, 416. f. kimpurisi J v.215, 216. -- phala=°pakka, in °rukkha a tree with unknown (poisonous) fruit J i.271. -- rukkha

what kind of tree J v.203. -- vādin holding what view? A i.62; -- samācāra (a) of what conduct, in comb. with; -- sīla of what character Sn 324 (=SnA 331).

Kiṇṣuka

Kiṇṣuka [kiṇ+su+ka] N. of a tree (creeper), lit. "what- ever -- like," or "what do you call it," i. e. strange tree (see kiṇ su & kiṇ 3), pop. name for the *Butea frondosa* S iv.193 (parable of the k.); J ii.265 (°opama -- jātaḥ); v.405; vi.536. Perhaps v. l. at SnA 284. -- puppha the (red) flower of the k. tree Vism 252. -- vaṇṇa of the colour of the k. (flower) J i.73 (angārā ashes).

Kikita

Kikita (?) dense, thick (?) SS at S iv.289 (for kuṭṭhita), said of the heat.

Kikī

Kikī [onomat. to sound -- root kr (see note on gala), cp. Sk. kṛka -- vāku cock, after the cry of the bird] 1. (m.) the blue jay (J ii.350 k. sakuṇo). -- 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (aṇḍaṇ anurakkhamānā); J iii.375 (rakkhati); cp. SnA 317 (kikī sakuṇikā aṇḍassa upari seti).

Kinkaṇika

Kinkaṇika (m. nt.) [=kinkīṇika] a small bell J iv.362; VvA 12.

Kinkīṇika

Kinkīṇika (m. nt.) [onomat. formation fr. sound part. kiṇi, see note on gala] a small bell J iv.259, 413; (suvāṇṇa°); Vv 781 (=kinkīṇi VvA 303); Vin iii.42 (kinkīṇikā saddo). -- jāla a net or fringe of tinkling bells D ii.183; J i.32; DhA i.274.

Kicca

Kicca (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do DhA i.15. Defd as kātabban ti kiccaṇ, kiṇcid eva karaṇīyan ti KhA 218; kattabaṇ karaṇīyaṇ DhA iii.452. -- 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. -- adj. (-- °) one who is under an obligation, etc., or to whom an obligation, etc., is due A ii.67; Dh 276, 293; J iii.26; DhA i.5. -- kattabbak° -- karaṇa "the performance of incumbent duties" PvA 30; idaṇ me kiccaṇ akāsi "he has done me this service" PvA 29. -- In special sense of the duties to the dead: ahaṇ tava pitu °ṇ karomi "I will do the last duty to your father" PvA 274. -- a° that which is not (his) duty A ii.67; Dh 292, 293. -- (b) (as philos. term) function; rasa (essence) is either kicca r° -- or sampatti r, function or property. Cpd. 13, 213, n. 1.; Vism 162 (parivyatta° quite conspicuous f.), 264 (abbhañjana° f. of lucubrating), 338, 493 (indriyāṇaṇ kiccaṇ), 547 (tad -- ārammaṇa°, bhavanga°, cuti°, etc.); kiccavasena by way of f. Abhdh. -- sangaha v.8, cp. Dhs. trsl. 132 (with ref. to DhsA 264); kiccato Vism 581. -- appa° having few or no duties Sn 144 (cp. KhA 241. -- āramika° duties of the Ārāma J i.38. -- udaka° water -- performance, ablution D ii.15. -- kata° one who has performed his duties or mission, i. e. an Arahant Sn 1105; Vv 531 (cp. VvA 231. -- bahu° having many obligations, being very busy A iii.116 sq. -- bhatta° meal DA i.45 sq.; PvA 76; freq. in formula kata° (see kata), cp. kat -- annakicca Dāvs i.59. -- mata° funeral rites PvA 274. -- sarīra° the duties of the body, i. e. funeral rites PvA 74). <-> Note. In compn with kud° kicca appears as kuk -- kucca (q. v.). -- ākiccā pl. (kicca+kicca, see Trenckner, Notes J.P.T.S. 1908, 127; cp. ṭhānāṭhāna, bhavābhava maggāmagga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kiccākiccesu "they shall serve me in all duties" Dh 74 (DhA ii.78=khuddakamahantesu karaṇīyesu "in small and great duties"); °esu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; °esu ussukā

endeavouring to do all duties Sn 298 (but expld at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca+ akicca cp. akicca); -- âdhikaraṇa settlement of the agenda at formal meetings of a chapter Vin ii.89= iii.164; iii.168; v.101 sq.; 150 sq.; See Vin Texts iii.45; -- kara doing one's duty S i.91; Sn 676; -- karaṇīyāni pl.=kiccākicca, various duties A iv.87; -- kārin=kiccakara A iii.443.

Kiccayatā

Kiccayatā (f.) [abstr. fr. last] duty Vin ii.89 (k° karaṇī- yatā); Miln 42.

Kiccha

Kiccha [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kicchā vatāyaṇ idha vutti yaṇ jano passati kibbisakārī (miserable is the life of one who does wrong) Sn 676=parihīnattha, in poverty PvA 220 (kicco= kiccho). -- (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭilābho, DhA 235=dullabho). -- 2. (nt.) distress, misery, pain, suffering: kicchaṇ āpanno loko D ii.30; S ii.5; 'ṇ vā so nigacchati "he gets into difficulties (i. e. becomes poor)" J v.330 (=dukkhaṇ nigacchati); Vism 314; DhA i.80. -- Oblique cases used adverbially: instr. kicchena with difficulty J i.147, 191 (paṭijaggita); v.331 (id.) abl. kicchā id. J v.330. -- akiccha (° --) without

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difficulty, easily, in phrase akiccha -- lābhin taking or sharing willingly (+kasira -- lābhin) M i.33, 354=S ii.278 =A ii.23, 36; A iii.31, 114. -- patta fallen into misery Pv iii.54 (=PvA 199 dukkhappatta) -- vuttin living in misery, poor Pv ii.914 (=dukkhajāvita).

Kicchati

Kicchati [v. denom. fr. kiccha, cp. Sk. kṛcchrāyate] to be troubled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.); usually with kilamati: k° kāyo kilamati Th 1, 1073. Used in a play of words with vicikicchati by Bdgh at DhsA 354 as "ārammaṇaṇ nicchetuṇ asakkonto kicchati kilamati" and at Bdhd. 25 (on vicikicchā) as sabhāvaṇ vicinanto etāya kicchati kilamati.

Kiñcana

Kiñcana (adj. -- nt.) [kiṇ+cana, equal to kiṇ+ci, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. <-> Def. as the 3 impurities of character (rāga, dosa, moha) at D iii.217; M i.298; S iv.297; Vbh 368; Nd2 206b (adding māna, diṭṭhi, kilesa, duccharita); as obstruction (palibujjhana), consisting in rāga, etc. at DhA iii.258 (on Dh 200). Khīṇa -- saṅsāro na c'atthi kiñcanaṇ "he has destroyed saṅsāra and there is no obstruction (for him)" Th 1, 306. n'āhaṇ kassaci kiñcanaṇ tasmiṇ na ca mama katthaci kiñcanaṇ n'atthi "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A ii.177.<-> akiñcana (adj.) having nothing Miln 220. -- In special sense "being without a moral stain," def. at Nd2 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arahant: "yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaṇ akiñcanaṇ anādānaṇ tam ahaṇ brūmi brāhmaṇaṇ" Dh 421=Sn 645, cf. Th i. 537; kāme akiñcano "not attached to kāma" as Ep. of a khīṇāsava A v.232 sq.=253 sq. Often combd with anādāna: Dh 421; Sn 620, 645, 1094. -- Akiñcano kāmabhava asatto "having nothing and not attached to the world of rebirths" Vin i.36; Sn 176, 1059; -- akiñcanaṇ nānupatanti dukkhā "ill does not befall him who has nothing" S i.23. -- sakiñcana (adj.) full of worldly attachment Sn 620=DA 246.

Kiñcikkha

Kiñcikkha (nt.) [E. Müller P. Gr. p. 35 expls kiñcid+ka] a trifle, a small thing: yaṇ vā taṇ vā appamattakaṇ Sn 121; 131; PugA 210 (iii.4). āmisa -- kiñcikkha -- hetu "for the sake of a little gain" A i.128=Pug 29; at Pv ii.83 as āmisa -- kiñci -- hetu (but all vv. ll. B. have °kiñcakkha°) "for some food" (expld at PvA 107: kiñci āmisaṇ patthento); -- katā kiñcikkhabāvanā at S iv.118 is evidently corrupt (v. l. °bhādhana for bādhana?). -- kamyatā in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kismiñcid eva icchāya).

Kiñjakkha

Kiñjakkha (m. nt.) [cp. Sk. kiñjalka & remarks at Aufrecht Halāyudha p. 186] a filament, esp. of the lotus S iii.130; J i.60, 183; v.39; Vv 221; -- vāri° Pv ii.120 (=kesara PvA 77) in combn with kesara VvA 12, 111, 175.

Kiṭaka

Kiṭaka [doubtful] only at Pv i.92.4, of clothes which are changed into missā kiṭakā, which is expl. at PvA 44 by kiṭakasadisāni lohapaṭṭasadisāni bhavanti "they become like (hot) copper plates."

Kiṭika

Kiṭika at Vin ii.153 of ālinda, a verandah, said to be saṇ- saraṇa° ugghāṭana° (a movable screen or a curtain that can be drawn aside) Vin Texts iii.174, 176.

Kiṭṭha

Kiṭṭha [cp. Sk. kṛṣṭa kṛṣ] growing corn, the crop on the ground, a cornfield A iii.393 (in simile), cp. S iv.195. -- āda eating corn A iii.393. -- ārakka the guardian of the cornfield S iv.196. -- sambādha "when the corn is thick," in °samaye near harvest -- time M i.115 (in simile); J i.143 (sassa -- samaye+), 338.

Kiṇakiṇāyati

Kiṇakiṇāyati [=kinkīṇāyati, denom. fr. kinkīṇi, small bell] to tinkle; also spelt kiṇikiṇāyati J iii.315. See also kilikilāyati and cp. Sk. kiṭikīṭāyati to grind (one's teeth) & Prk. kiḍikiḍiya (chattering) Weber, Bhagavatī p. 289; also BSk. kaṭakaṭāyati Tal. Vist. 251. See taṭataṭāyati & note on gala.

Kiṇāti

Kiṇāti [krī Vedic kriṇāti] to buy Vism 318; pot. kiṇe J v.375; ger. kiṇitvā M i.384; J i.92, 94; inf. kiṇituṇ J iii.282.

Kiṇi

Kiṇi (indecl.) a part., expressing the sound of a small bell: "tink" DhA i.339 (v. l. kiri; see also kili and note on gala).

Kiṇṇa

Kiṇṇa1 [cp. Sk. kiṇva] ferment, yeast; Vin ii.116; VvA 73.

Kiṇṇa

Kiṇṇa2 [pp. of kirati] strewn, scattered, covered; only in compn with prefix: ā°, o°, ud°, upa°, pari°, saṇ°; see also appa°.

Kiṇha

Kiṇha (adj.) [see kaṇha; DA i.254 kiṇhā ti kaṇhā, kālakā ti attho] black; in the stock phrase muṇḍakā samaṇakā ibbhā k° bandhupādāpaccā D i.90=116; S iv.117; M i.334; ii.177; in a moral sense=bad, wicked, with nālam -- ariyā dhammā D i.163.

Kita

Kita [pp. of kṛ, with i for a, cp. kirāṇa for karaṇa. The Dhṭp. expld by nivāsane] 1. adorned: mālā° adorned with garlands Vin iii.249. -- 2. soiled, only in cpds. kaṇṇa° said of a wall, also of the ground at Vin i.48=ii.209; and paṇsu°, soiled with dust Vin ii.121, 174.

Kitava & kitavā

Kitava & kitavā [=kaṭavā? cp. kaṭa] one who plays false; a cheat; adj. deceitful S i.24; J v.116; 117 (a°); -- kitavā at Dh 252 (=DhA iii.375) in combn with saṭha also at J vi.228, where the connection with kaṭa is evident: kaṭaṇ Aḷāto gaṇhāti kiṭavā sikkhito yathā= like one who is skilled in having the kaṭa, the lucky die. Expld at DhA iii.375 as taken from fowling: kitavāya attabhāvaṇ paṭicchādeti "he hides himself by means of a pretence" (behind sham branches).

Kittaka

Kittaka (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka (MVastu i.50); see Trenckner, Notes p. 134] how much? how great? nt. as adv.: to what extent? pl.: how many? Vin i.297; k°ṇ antovassaṇ avasiṭṭhaṇ "how much of the rainy season is left?" VvA 66; kittakā pana vo bhante parivāra -- bhikkhū? "How many bhikkhus are in your retinue?" J i.32. -- As indef.: a little; kittakaṇ jīvissāmi, J v.505; kittakaṇ addhānaṇ a short time VvA 117 (=kiṇva ciraṇ).

Kittana

Kittana (nt.) [f. kitteti] praise PvA 31, 107.

Kittāvatā

Kittāvatā (adv.) to what extent? how far? in what respect? K° nu kho mahāpurisa hoti "in what respect is a man a great man?" Nd2 502 B; k° nu kho paññavā ti vuccati? M i.292.

Kitti & Kittī

Kitti & Kittī f. [Vedic kīrti, *qer: cp. Gr. karkai/rw, Ohg. hruod, hruom=Ger. ruhm; *qār: cp. Sk. kāru poet; Gr. kh_ruc herald, Lat. carmen hymn of praise. -- The explns of Dhṭp (579) & Dhṭm (812) are saṇsadda & saṇsaddane] fame, renown, glory, honour, yaso ca kittī ca S i.25; kittiṇ ca sukhaṇ ca S i.187; yaso kitti sukhaṇ ca A ii.32 yaso kitti ca "fame and renown" Sn 817 (=Nd1 147, where appl. to the religious perfection attained by a samaṇa); Sn 185 (in the same sense); VvA 68 (bāhira° -- bhāva becoming known outside); yaso kitti Sdhṭp 234. -- sadda the sound of fame, praise, renown (thutighosa DA i.146) esp. appld to the Buddha, whose fame is heralded before him: Bhagavantaṇ Gotamaṇ evaṇ

kalyāṇo k° -- saddo abbhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D i.49, 87, 115, 116, 236; S iv.323, 374; v.352; A i.57, 180; iii.30, 39, 58, 253, 267; iv.80; etc. The same with reference to others: Miln 284. Appld to the good reputation of a man (of a kalyāṇamitta) at Pug 37; the opposite is pāpako kittisaddo, bad reputation: A i.126; iii.269; Pug 36; -- vaṇṇa praise, in °hara receiving or deserving praise D iii.191; cp. °bhatā Nd1 147.

Kittika

Kittika (adj.) [fr. kitti] famous VvA 200.

Kittita

Kittita (pp. of kitteti) told Bdhd 124; su° well told Sn 1057.

Kittima

Kittima (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of kata i.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, -- f. kittimā at J iii.70; vi.508 is according to Kern, Toev. s. v. a misspelling for tittima.

Kitteti

Kitteti [v. den. fr. kitti] 1. to praise, extol PvA 124, 162; -- 2. to proclaim, announce, relate, tell; ppr. kittento praising PvA 159. -- fut. kittayissati in sense of aor. Vv 345 (=katheti VvA 151). -- kittayissāmi I shall relate Sn 1053, 1132. grd: kittaniya to be praised PvA 9. -- aor. akittayi Sn 875, 921. -- pp. kittita.

Kinnara

Kinnara [kiṇ+nara, lit. what -- man, see kiṇ 3] a little bird with a head like a man's J iv.106, 254, 438, v.47, 456; Mil 267. Canda kinnara Np. J i.91, vi.283, vi.74. <-> f. kinnarā Np. of a queen J v. 437 sq., and kinnarī Th 2, 381 (cp. ThA 255), J ii.121 (matta -- kinnarī viya), 230; iv.432 sq. Cp. kimpurisa.

Kinnāma

Kinnāma see under kiṇ.

Kipillikā

Kipillikā (f.) & Kipillaka (nt.) [Cp. Sk. pipīlikā, see Trenckner, Notes, p. 108] an ant Sn 602 (kuntha°); DhA i.360; J iv.142 (kuntha°); v.39 (tamba° -- °āni); Miln 272. -- kipillaka J i.487 (v. l. BB. for pillaka); iv.375 (tamba° -- puṭa); DhA iv.134 (v. l. SS. for T. pillaka). -- Cp. kuntha & pipīlikā.

Kibbisa

Kibbisa (nt.) [Ved. kilbiṣa, according to Grassmann to *kil as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa classed with aparādha at Mvyntp. 245 No. 903] wrongdoing, demerit, fault, usually with °ṇ karoti to do wrong Sn 246; Sdhp, 204; J iii.135 or °ṇ pasavati A v.75; Vin ii.198. -- kata° (adj.) having done wrong in akata -- kalyāṇo, etc. A ii.174 and ≈(see kalyāṇa and kata ii.1 a); M i.39; Pv iv.77; PvA 59. -- kārakala=next J iii.14; -- kārin, doing wrong Sn 665 sq.; PvA 58.

Kibbisaka

Kibbisaka=kibbisa Sdhp 290.

Kimi

Kimi m. [Vedic kṛmi] a worm, vermin: setā kimī kaṇha- sīsā A iii.241; Miln 272; DA i.199; -- As animal of death and putrefaction M i.507; J i.146; Sn 201; esp. with ref. to the punishment of Petas: Pv i.31; Th 2, 439; PvA 192; Sdhp 603. As glow -- worm M ii.34; 41 (with khajjopanaka); sāḷaka° a very minute insect Miln 312. In similes: Th 1, 1175 (kimī va mīlhasallitto); Vism 500, 598. In cpd. kimi -- kula the worm kind (genus worm) Miln 100; Vism 235; °gaṇa crowd of worms Vism 314.

Kimina

Kimina (adj.) [from kimi] covered with worms J v.270.

Kira

Kira (& Kila) [Vedic kila] adv. 1. emphatic: really, truly, surely. (Gr. dh/) -- 2. presumptive (with pres. or fut.): I should think one would expect. -- 3. narrative (with aor.): now, then, you know (Gr. de\, Lat. at, G. aber). <-> kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed. It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard": kirasaddo anussavane: "kira refers to a report by hearsay" PvA 103; kira -- saddo anussav'atthe J i.158; VvA 322 are conventional and one -- sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J i.158 & ii.430 (kirā ti anussavatthe nipāto). -- 1. mahantaṇ kira Bārāṇasirajjaṇ "the kingdom of B. is truly great" J i.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghaṇ kira me puttḥaṇ Sn 356. -- na kira surely not Sn 840; J i.158. -- 2. esā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) DhA i.399; petā hi kira jānanti "the petas, I should say, will know" Pv ii.710; evaṇ kira Uttare? "I suppose this is so, Uttarā" VvA 69. evaṇ kira saggaṇ gamissatha "thus you will surely go to Heaven" Vv 828; "I hear" DhA i.392. -- 3. attē kira with aor. once upon a time . . . PvA 46, etc.; so kira pubbe . . . akāsi, at one time, you know, he had made . . . J i.125; sā kira dāsī adāsi now the maid gave her . . . PvA 46; cp. J i.195, etc.

Kiraṇa

Kiraṇa (nt.) 1. [fr. kṛ, karoti to do] an occupation, place of work, workshop J iv.223. Cp. kita & kittima. <-> 2. [fr. kṛ, kirati to scatter, cp. pp. kiṇṇa] scattering, effusion (of sun rays), effulgence VvA 169, 199.

Kirati

Kirati [kīr] to scatter, strew; not found in simples, only in cpds. apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp., kiṇṇa2.

Kirāta

Kirāta (& kirāṭa) [prob. dial.] a man of a tribe of jungle- men, classed with dwarfs among the attendants of a chief DA i.148. See on the Kirāta as a mountain tribe Zimmer, Altindisches Leben p. 34. Cp. also apakiritūna & okirati2, okiraṇa. -- A secondary meaning of kirāṭa is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika).

Kirāsa

Kirāsa (adj.) [a by -- form of kirāṭa] false, fraudulent J iv.223 (=kerāṭika).

Kiriyati

Kiriyati [Pass. of kirati or karoti] to be affected or moved Vism. 318.

Kiriya, Kiriya & Kriyā

Kiriya, Kiriya & Kriyā [abstr. fr. karoti] 1. (n.) -- (a) (-- °) action, performance, deed; the doing=fulfilment; cp. °karaṇa, anta°, making an end of, putting a stop to (dukkhassa) S iii.149; iv.93; Sn 454, 725; -- kāla° "fulfilment of one's time" i. e. death S iii.122; Pv i.1012; Sn 694; Pug 17; kusala° performance of good actions S i.101; v.456; dāna° the bestowing of gifts PvA 123; pāpa° commission of sin Pug 19=23; puñña° the performance of good works S i.87=89=A iii.48; a° PvA 54 mangala° celebration of a festival PvA 86; massu -- kiriya the dressing of the beard J iii.314 (cp. m -- karaṇa and kappanā); sacchi° realization, see s. v. -- akiriya the non -- performance of, omission, abstaining from (a° akaraṇa=veramaṇī) J iii.530; Vbh 285. <-> (b) an act in a special sense=promise, vow, dedication, intention, pledge: PvA 18; justice: Miln 171; kiriyaṇ bhindati to break one's vow Miln 206. -- (c) philosophically: action ineffective as to result, non -- causative, an action which ends in itself (Mrs. Rh. D. in Dhs. trsl. xciii.), inoperative (see Cpd. 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriya= Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaṇ, n'atthi kiriyaṇ n'atthi viriyan ti= there is no karma, no after -- effect and no vigour in this world A i.286 (different at D i.53); n'atthi kiriya it does not matter M i.405. -- 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākata

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dhammā Vbh 106, 182=302=Dhs 566 and 989 (manodhātu kiriya neva kusala nākusala na ca kammavipākā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268=281; DhsA 388. -- (b) indecisive, in akiriyaṇ vyākaroṭi to give an indecisive answer, to reply evasively D i.53 and ~ -- pada (ttg.) the verb (i. e. that which supplies the action) VvA 315; -- vāda (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually combd with kammavāda (q. v.) also °vādin: D i.115 (of Gotama) A i.62; Vin i.71; a° <-> denying the difference between merit & demerit A iv.174=Vin i.234; 242, Vin iii.2; A iv.180 sq.; S iii.73. (+natthikavāda); -- vādin adj. to prec. A i.62; -- hetu being a cause of discrimination Dhs 1424 sq.

Kiriyatā

Kiriyatā (f.) [abstr. fr. last] the performance of (-- °), state of, etc. See sakkacca°, sacchi°, sātacca°.

Kirīṭṭin

Kirīṭṭin (adj.) enveloped, adorned Pv iii.91 (=veṭṭitasīsa).

Kila

Kila see kili (the sound click).

Kilañjā

Kilañjā (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbaṇ kilañjā -- kaṇḍūvanaṇ viya hutvā . . . J ii.249; "his music was like the scraping of a mat"; suvaṇṇa -- kilañjā a gilt mat J iv.212. As a fascine, used in making a road: DhA i.442. as a screen (combd with chatta, fan) PvA 127; as faggots: J i.158; Miln 287; as a crate or basket, used by distillers: M i.228= 374 (sonḍikā -- kilañjā) (cp. the trsln under sonḍa in J.P.T.S. 1909); to which is likened the hood of a snake: S i.106 (snake=māra).

Kilanta

Kilanta [pp. of kilamati] tired, exhausted, weary, either with °kāya tired in body PvA 43; VvA 65 (indicating the falling asleep); or °citta tired in mind D i.20= iii.32 (paduṭṭhacitta+, of the waning of the gods); or both °kāya -- citta Pv iii.23; opp. akilanta -- kāya -- citta alert, vigorous; with sound body and mind.

Kilama

Kilama [spelt klama, fr. klam] fatigue J v.397 (=kilanta- bhāva).

Kilamati

Kilamati [Sk. klamati, a variation of śramati sri from sri to lean, cp. kilanta, as "sleepy," and Lat. clīnāre, clemens. To k > ś cp. kaṇṇa > śṛṅga, kilissati > śliṣyati, etc. The Dhṭp (222) & Dhṭm (316) paraphrase kilam by gilāne.] 1. to go short of, to be in want of (instr.) DhA ii.79; na piṇḍakena kilamati does not go short of food Vin ii.15, 87; iv.23 sq. -- 2. to weary, to be wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommoded) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari°. -- pp. kilanta.

Kilamatha

Kilamatha [fr. klam, in formation cp. samatha] tiredness, fatigue, exhaustion M i.168; A ii.199; S i.136; as kāya°, citta° S v.128; as daratha° A iii.238; PvA 23; as niddā° A ii.48, 50.

Kilamita

Kilamita [pp. of kilameti] worn out, tired, fatigued Pvii.83.

Kilameti

Kilameti [denom. fr. kilama] to be tired or fatigued J i.115; ppr. kilamayanto D i.52. -- pp. kilamita.

Kilāsa

Kilāsa [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enumd under the var. diseases (ābādhā) together with kuṭṭha gaṇḍa k° sosa Vin ii.271; A v.110; Nd2 3041.

Kilāsika & °iya

Kilāsika & °iya (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same combn as kilāsa, Vin i.93; Kvu 31 (°iya).

Kilāsu

Kilāsu [fr. sram, cp. kilamatha. E Müller P. Gr. 38= glānu, glā, cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin iii.8; a° untiring in (c. dat. or acc.) S i.47; v.162; J i.109; Miln 382.

Kili

Kili (sometimes kila) [onomat. fr. sound -- root k&lcircle;] 1. in- decl. the sound "click," of the noise of a trap when shutting J i.243; ii.363, 397 (as "kilī"). -- Also repeated "kilikilī ti" click, click J i.70. -- 2. as n. f. tinkling, clicking, ticking (cp. kiṇi), in kilīṇ karoti to tinkle J v.203.

Kilikilāyati

Kilikilāyati [denom. fr. kili with reduplication] to tinkle J v.206; (freq. fr. kili or den. fr. kilikilā; cp. kilakilā "shouting for joy" AvŚ i.48 and in cpd. hāhākārakilakilā "shouting hā -- hā and hail -- hail" ibid. i.67 MVastu iii.312 and Divy 459). See also kiṇakiṇāyati. Note. -- Kil is one of the variations of the sound -- imitating qel, which otherwise appears as qal, qul in Gr. kel -- ados, L. cal -- are, Ohg. hell -- an (cp. Sk. krandati?) also Gr. kla/zw, L. clango, Goth. hlahjan ("laugh") and in Sk kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululī, ulūka (owl), Gr. o)lolu/zw, L. ululare. See also the cognate qer under kitti.

Kilijjati

Kilijjati [med -- pass. of kilid=Sk. klid, to be wet. prob.= śliṣ to stick to, and confounded with svid, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. kilinna. -- The Dhtm (199), however, expls k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between klid & kliś in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin i.205 (vaṇo kilijjittha festered); Sn 671 (gloss for kilissati, expld at SnA 481 by pūti hoti). -- pp. kilinna. See also ukkiledeti (to clean out a stain, to "disinfect").

Kiliṭṭha

Kiliṭṭha [pp of kilissati] 1. soiled, stained, impure; of gatta, limbs J i.129; of cīvāra, cloak Bdhd 92; of vattha, clothes DhA ii.261; of pāvāra -- puppha, mango blossom KhA 58=Vism 258. -- 2. unclean, lustful (morally) bad, in °kamma dirty pursuit, i. e. cohabitation J iv.190; PvA 195 (of a gaṇikā); together with kuthita Miln 250.

Kilinna

Kilinna [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin iii.37; J i.61 (lālā°), 164 (kheḷa°); DA i.284 (assu°); VvA 67 (seda°). -- 2. The other meaning of kilid (to get inflamed) is to be found in kilinna -- sarīra (adj.) with an inflamed body (i. e. suffering from a skin -- disease), which is Bdgh's expln of okilini: see under okiraṇa.

Kilissati

Kilissati [Sk. kliśyati=kliś or śliṣ to adhere, cp. P. kheḷa and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. lei/mac snail; Ags. slīm slime. Another, specifically Pali, meaning is that of going bad, being vexed, with ref. to a heated state. This lies at the bottom of the Dhṭp. (445) & Dhtm. (686) expln by upatāpe.] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilissanti, for kilissanti); Ps i.130. Kilsseyya Dh 158 (expld as nindaṇ labhati) to do wrong. Cp. pari°.

Kilissana

Kilissana (nt.) getting dirty, staining J i.8.

Kilesa

Kilesa (and klesa) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Piṭakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions. 1. Kilesa as obstacle (see °āvaraṇa, ° -- sampayutta, ° -- vippayutta, °pahāna) Ps i.33; Sdhp 455; bhikkhu

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bhinnakilesa "one whose passions are broken up" Vbh 246, PvA 51; upasanta kilesa "one whose passions are calmed" PvA 230; no ce pi jātu puriso kilese vāto yathā abbhaghaṇaṇ vihāne Sn 348; pariyodapeyya attānaṇ citta-kleshehi paṇḍito S v.24=A v.232, 253=Dh 88. 2. Occurs in such combinations as kilesā ca khandhā ca abhisankhārā ca Nd2 487; kilesa+khandha: Ps i.69<-> 72; ii.36, 140; cp. Vbh 44, 68; kilesa+saṅsāra PvA 7; kammaṇ kilesā hetu saṅsārassa Nett 113, cp. 191. <-> 3. kilesa also occurs in a series explanatory of taṇhā, in the stereotype combn of t., diṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Nd2 s. v. taṇhā v.). -- 4. In the same function it stands with rāga, viz. rāga dosa moha kilesa, i. e. sensuality, bewilderment and lust (see Nd2 s. v. rāga ii.), cp. Dhs 982, 1006. <-> The grouping as dasa kilesa -- vatthūni is: lobha dosa moha māna diṭṭhi vicikicchā thīnaṇ uddhaccaṇ ahirikaṇ anottappaṇ Dhs 1548=Vbh 341; Vism 683; mentioned at Ps i.130. -- These with the exception of the last two, are also grouped as aṭṭha k° -- vatthūni at Vbh 385. -- As three kilesas (past, present and future) at Ps ii.217. -- 5. The giving up of kilesa is one of the four essentials of perfection: the recognition of evil, the removal of its source (which is kilesa), the meditation on the Path, and the realization of the extinction of evil (see Nd2 s. v. dukkha ii.). Kilesa in this connection interchanges with samudaya, as denoting the origin of evil; cp. samudayo kilesā Nett 191. -- āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; °āvaraṇatā id. A iii.436; -- kkhaya the destruction of lust Bdhd 81; -- paripanthā danger of lust J vi.57; -- pahāna the giving up of worldly lust Vin iii.92 sq., iv.25; Bdhd 129, 131; -- puñja the heap of lusts; consisting of ten qualities, viz. the four āhārā (etc. four of each:), vipallāsā, upādānāni, yogā, gandhā, āsavā, oghā, sallā, viññāṇaṭṭhitiyo, agatigamanāni. Nett 113, 114; 116 sq. -- bhūmi the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya°, pariyuṭṭhāna°, saṅyojana°, upādāna°; -- māra death which is the consequence of sinful desire DhA i.317 (in expl. of Māra); -- vatthūni (pl.) the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism 20. -- vinaya the discipline of lust Nett 22; -- vippayutta free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; -- sampayutta connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18=30=44=56, 68, 80, 96, 120, 323.

Kileseti

Kileseti [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kilesenti Sdhp. 364.

Kiloma

Kiloma [=next?] at J iii.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maṅsakaṇḍa as simile for kiloma -- vācā).

Kilomaka

Kilomaka [=Sk. kloman, the right lung, cp. Greek pleu/mwn, Lat. pulmo] the pleura M i.185 = Kh iii, Nett 77=Vbh 193; J iv.292; Miln 26. Discussed in detail at Vism 257, 357.

Kisa

Kisa (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395=Th 1, 243; esp. as Ep. of petas: Pv ii.113; Sn 426, 585; Sdhp 101; Miln 303. For phrase kisa -- dhamani -- santhata see the latter.

Kisaka

Kisaka=kisa Vin i.36=J i.83; f. kisikā Th 2, 27.

Kissati

Kissati [den. fr. kisa] 1. to get thin, to become exhausted, to waste, weary, worry J vi.495 (pret. mā kisittha= C. mā kisā bhava). -- 2. [Pass. of kassati, kṛṣ] see pari°

Kissava

Kissava in neg. akissava at S i.149 is doubtful in origin and meaning. The trsltn gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a°, although this latter does not quite agree with the sense required?

Kīṭa

Kīṭa (nt.) [cp. Sk. kīṭa] a general term for insect DhA i.187; usually in combn with paṭanga, beetle (moth?) M iii.168 (with puḷava); Sn 602; J vi.208; Miln 272 (°vaṇṇa); PvA 67; Vism 115. kīṭa at J v.373 means a kind of shield (= cātipāla ? c.), the reading should prob. be khetā.

Kīṭaka

Kīṭaka (nt.) one or all kinds of insects Vin i.188.

Kīṭa

Kīṭa [pp. of kiṇāti] bought J i.224 (°dāsa a bought slave) ii.185.

Kīḍisa

Kīḍisa (interr. adj.) [cp. Sk. kīḍṛś=kiṇ dṛśa] what like? of what kind? which? (cp. tāḍisa) Sn 836, 1089 (=kiṇ saṇṭhita Nd2; Pv ii.63; PvA 50, 51; VvA 76). -- As Np. S iv.193. -- See also Kīṛisa.

Kīra

Kīra [cp. Sk. kīra] a parrot Abhp 640 (cp. cirīṭi).

Kīṛisa

Kīṛisa=kīḍisa Th 2, 385 (cp. ThA 256).

Kīla

Kīla=a pin, a stake, see Khīla.

Kīḷati

Kīḷati [Sk. krīḍati] to play, sport, enjoy or amuse oneself Vin iv.112 (udake k. sport in the water); Pv ii.121 (=indriyāni paricarāmi PvA 77) D ii.196; J v.38; Th 2, 147; PvA 16, 67, 77, 189; -- c. acc. to celebrate: nakkhattaṇ J i.50; VvA 63; PvA 73; ThA 137; chaṇaṇ DhA iii.100. -- pp. kīḷita. Caus. II. kīḷāpeti to make play, to train J ii.267 (sappaṇ to train or tame a snake).

Kīḷanaka

Kīḷanaka [fr. kīḷati] a plaything, a toy Th 2, 384 (with ref. to the moon).

Kīḷanā

Kīḷanā (f.) [fr. same] playing, sport, amusement Nett 18; PvA 67; DhA iii.461 (nakkhatta° celebration).

Kīḷā

Kīḷā f. [fr. krīḍ, cp. Sk. krīḍā] play, sport, enjoyment; udakakīḷaṇ kīḷantī enjoying herself on the water PvA 189. -- uyyāna° amusement in the park DhA i.220; iv. 3; nakkhatta -- kīḷaṇ kīḷati to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāla -- kīḷā sport in the sāla woods J v.38; kīḷādhippāyena in play, for fun PvA 215; -- Cp. kīḷikā. -- goḷa a ball to play with Vism 254. -- goḷaka id. Vism 256 (cp. KhA 53); ThA 255; -- pasuta bent on play J i.58; -- bhaṇḍaka (nt.) toy Miln 229 (= kīḷāpanaka M i.266); -- maṇḍala play -- circle, children's games, playground J vi.332; DhA iii.146; -- sāla playhouse J vi.332.

Kīḷāpanaka

Kīḷāpanaka 1. (nt.) a plaything, toy M i.266, 384; a list given at A v.203. -- 2. (adj.) one who makes play J iv.308 (sappa° a snake -- trainer, cp. sappañ kīḷāpeti J ii.267).

Kīḷikā

Kīḷikā (f.) play, sport, amusement; always -- °, like kumāra° D ii.196; uyyāna° (sport in the garden) J iii.275; iv.23, 390; udaka° ThA 186.

Kīḷita

Kīḷita [pp. of kīḷati] played or having played, playing, sporting; celebrated (of a festival) A iv.55 (hasitalapita°); PvA 76 (sādhū°). -- (nt.) amusement, sport, celebration M i.229 (kīḷita -- jātaṇ kīḷati). Cp. sahapañsu°; see also keḷi & khiḍḍā.

Kīvant & Kīva

Kīvant & Kīva (interr. adj. and adv.) [Sk. kiyant and kīvant; formed fr. interr. stem ki] how great? how much? how many? and in later language how? (cp. rel. yāva). As indef.: Kīvanto tattha bheravā "however great the terrors" Sn 959. -- Kīva kaṭuka how painful? PvA 226; k° -- ciraṇ how long? Pj and Sn 1004; k° -- dīghaṇ same Sn p. 126; k° dūre how far? Miln 16; DhA i.386; k° -- mahantaṇ how big? DhA i.29; VvA 325; k° bahuṇ how much? DhA iv.193.

Kīvatika

Kīvatika (interr. adj.) [fr. last] of number: how much? how many? Kīvatikā bhikkhū how many Bhikkhus? Vin i.117.

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Ku

Ku (kud -- and kum --) 3rd stem of interrog. pron. ka (on form and meaning cp. kad;=Lat.* quu in (qu)ubi, like katara < (qu)uter; cp. also Vedic kū how? Sk. kutra, kutah, kuha, kva) where? when? whither? whence? As adv. in cpds. in disparaging sense of "what of"? i. e. nothing of, bad, wrong, little, e. g. kum -- magga wrong path; kuk -- kucca=kud -- kicca doing wrong, troubling about little=worry. -- kuṇ at PvA 57 (in expl. of kuṇjara) is interpreted as paṭhavi. 1. Kuto where from? whence? Dh 62; k°bhayaṇ whence i. e. why fear? Dh 212 sq.; Sn 270, 862; Pv ii.69; how? J vi.330; with nu whence or why then? Sn 1049 (=kacci ssu Nd2 s. v.). kut -- ettha=kuto ettha J. i.53. -- na kuto from nowhere Sn 35, 919; a -- kuto id. in akutobhaya "with nothing to fear from anywhere" i. e. with no reason for fear S i.192; Th 1, 510; Th 11, 333; Sn 561 (modāmi akutobhaya); Pv ii.121 (id.); kuto -- ja arisen from where? Sn 270; -- °nidāna having its foundation or origin in what? Sn 270, 864 sq. 2. Kudā at what time, when? (cp. kadā) Pug 27; indef. kudācanaṇ: at any time, na k° never Sn 221 (expl. by soḷasim pi kalaṇ SnA 277); Dh 5, 210; Bdhd 125; gamanena na pattabbo lokass' anto k° "by walking, the end of the world can never be reached" S i.62. 3. Kuva, kva, where? Sn 970 (kuaṇ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n'atthi upamā kvaci "of whom (i. e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expld by Nd2 like kuhiñci. kuvaṇ at D iii.183. 4. Kutha (kudha) where? J v.485 (=kuhiṇ). 5. Kuhiṇ (=kuhaṇ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pv ii.81; tvaṇ ettakaṇ divasaṇ k° gatā where have you been all these days? PvA 6; 13; 42; indef. kuhiñci, anywhere, with na k°: nowhere, or: not in anything, in: n'atthi taṇhā k° loke "he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048=kimhici; Dh 180.

Kukutthaka

Kukutthaka (v. l. BB. kukkuṭṭhaka) a kind of bird J vi.539. Kern (Toev. s. v.) takes it to be Sk. kukkuṭaka, phasianus gallus.

Kukku

Kukku [cp. Sk. kiṣku?] a measure of length S v.445= A iv.404, and in kukkukata Vin i.255=v.172 (cp. however Vin. Texts i.154, on Bdgh's note=temporary).

Kukkuka

Kukkuka [fr. kukku] "of the kukku -- measure," to be measured by a kukku. Of a stone -- pillar, 16 k's high S v.445 A iv.404. -- akukkuka -- jāta of enormous height (of a tree) M i.233=S iii.141 (text: akukkajāta) =iv.167; A ii.200 (text: akukkuccakajāta). Kern (Toev. s. v. kukka) takes it to mean "grown crooked," a° the opposite.

Kukkucca

Kukkucca [kud -- kicca] 1. bad doing, misconduct, bad character. Def. kucchitaṇ kataṇ kukataṇ tassa bhāvo kukkuccaṇ Vism 470 & Bdhd 24; -- Various explanations in Nd2 on Sn 1106=Dhs 1160, in its literal sense it is bad behaviour with hands and feet (hattha -- pada°) J i.119=DA i.42 (in combn with ukkāṣita & khipitasadda); hattha° alone J ii.142. -- 2. remorse, scruple, worry. In this sense often with vipphaṭṭissāra; and in conn. w. uddhacca it is the fourth of the five nīvaraṇas (q. v.) Vin i.49; iv.70; D i.246; S i.99; M i.437; A i.134=Sn 1106; A i.282; Sn 925; Nd2 379; DhA iii.483; iv.88; Sdhp 459; Bdhd 96. -- na kiñci k°ṇ na koci vipphaṭṭissāreti "has nobody any remorse?" S iii.120=iv.46. The dispelling of scrupulousness is one of the duties and virtues of a muni: k°ṇ vinodetuṇ A v.72; k. pahāya D i.71=A ii.210=Pug 59; chinnakukkucca (adj.) free from remorse M i.108; khīṇāsava k° -- vūpasanta S i.167=Sn 82. -- akukkucca (adj.) free from worry, having no remorse Sn 850. Kukkuccaṇ kurute (c. gen.) to be scrupulous about J i.377; kariṇsu DhA iv.88; cp. kukkuccaṇ āpajjati (expl. by sankati) J iii.66.

Kukkuccaka

Kukkuccaka (adj.) conscientious (too) scrupulous, "faith- ful in little" J i.376; VvA 319.

Kukkuccāyati

Kukkuccāyati [denom. fr. kukkucca] to feel remorse, to worry A i.85; Pug 26. Der. are kukkuccāyanā and °āyitatta=kukkucca in def. at Dhs 1160=Nd2 s. v.

Kukkucciya

Kukkucciya=kukkucca Sn 972.

Kukkuṭa

Kukkuṭa (Sk. kurkuṭa & kukkuṭa; onomatopoetic=Lat. cucurio, Ger. kikeriki) a cock Miln 363; J iv.58; VvA 163; f. kukkuṭī a hen DhA i.48; ThA 255; in simile M i.104=357=A iv.125 sq., 176 sq. (cp. °potako). - - aṇḍa (kukkuṭ°) a hen's egg Vism 261. -- patta the wing of a cock A iv.47. -- potaka a chicken, in simile M i.104=357=A iv.126=176. -- yuddha a cock fight D i.6; -- lakkhaṇa divining by means of a cock D i.9; -- sampātika a shower of hot ashes (cock as symbol of fire) A i.159=D iii.75, cp. Divy 316 and see Morris, J.P.T.S. 1885, 38; -- sūkarā (pl.) cocks and pigs D i.5= A ii.209=Pug 58; D i.141; A ii.42 sq.; It 36.

Kukkura

Kukkura [Sk. kurkura, or is it ku -- krura? Cp. kurūra) a dog. usually of a fierce character, a hound A iii.389; v.271; J i.175 sq.; 189; Pv iii.79; Sdhp 90. In similes: S iv.198; M i.364; A iv.377. -- f. kukkurinī Miln 67. -- vatika (adj.) imitating a dog, cynic M i.387 (+dukkara kāra; also as k° -- vata, °sīla, °citta, °ākappa); D iii.6, 7; Nett 99 (+govatika; -- sangha a pack of hounds A iii.75.

Kukkuḷa

Kukkuḷa [taken as variant of kukkuṭa by Morris, J.P.T.S. 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu i.6; iii.369, 455. The classical Sk. form is kukūla] hot ashes, embers S iii.177; J ii.134; Kvu 208, cf. trans. 127; with ref. to Purgatory S i.209; J v.143 (°nāma Niraya); Sdhp 194; Pgdp 24. - - vassa a shower of hot ashes J i.73; iv.389 (v. l.).

Kukkusa

Kukkusa 1. the red powder of rice husks Vin ii.280 (see Bdgh ii.328: kukkusaṇ mattikaṇ=kuṇḍakaṇ c'eva mattikaṇ ca). -- 2. (adj.) variegated, spotted J vi.539 (=kaḷakabara 540; v. l. B. ukkusa).

Kunkuma

Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

Kunkumin

Kunkumin (adj.) fidgety J v.435.

Kunkumiya

Kunkumiya (nt.) noise, tumult J v.437 (=kolāhala).

Kucchi

Kucchi (f.) [Sk. kuṣṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; aṇṇava° the interior of the ocean i.119, 227; J v.416; jāla° the hollow of the net J i.210. As womb frequent, e. g. mātu° J i.149; DA i.224; PvA 19, 63, 111, 195; as pregnant womb containing gabbha J i.50; ii.2; vi.482; DhA ii.261. -- dāha enteric fever DhA i.182; -- parihārika sustaining, feeding the belly D i.71=Pug 58; -- roga abdominal trouble J i.243; -- vikāra disturbance of the bowels Vin i.301; -- vitthambhana steadying the action of the bowels (digestion) Dhs 646=740=875.

Kucchita

Kucchita [Sk. kutsita, pp. of kutsāy] contemptible, vile, bad, only in Coms VvA 215; in def. of kāya KhA 38; in def. of kusala DhsA 39; VvA 169; in def. of kukkuccha Vism 470; in def. of paṇsu -- kūla Vism 60.

Kucchimant

Kucchimant (adj.) [fr. kucchi] pregnant J v.181.

Kujati

Kujati [or kujjati? see kujja] in kujantā dīnalocanā Sdhp 166: to be bent, crooked, humpbacked?

Kujana

Kujana (adj.) [fr. kujati] only neg. a° not going crooked, in ratho akujano nāma S i.33.

Kujja

Kujja (adj.) [Sk. kubja, humpbacked; √qub, Lat. cubare, Gr. kufo/s, Mhg. hogger, humpback] lit. "bent," as nt. kujjaṇ in ajjhena -- kujjaṇ Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūṭa?). Cp. kujati & khujja, see also ava°, uk°, nik°, paṭi°, pali°.

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Kujjhati

Kujjhati [cp. Vedic krunhyate, fr. krudh] to be angry with (dat.) A i.283=Pug 32, 48; Vism 306; mā kujjhittha kujjhatāṇ, "don't be angry" S i.240; mā kujjhi J iii.22; na kujjheyya Dh. 224; ger. kujjhitvā PvA 117, grd. kujjhitabba Pv iv.1.11

Kujjhana

Kujjhana (adj.) [fr. kujjhati] angry=kodhana VvA 71; Pug A 215 (°bhāva). Kujjhanā (f.) anger, irritation, together with kujjhitattāṇ in defn of kodha Dhs 1060= Pug 18, 22.

Kujjhāpana

Kujjhāpana (nt.) [Caus. formation fr. kujjhati] being angry at DhA iv.182.

Kuñca

Kuñca (nt.) [kruñc, cp. Sk. krośati, Pali koñca, Lat. crocio, cornix, corvus; Gr. krw/cw, kraugh/; all of crowing noise; from sound -- root k&rcircle; see note on gala] a crowing or trumpeting noise (in compounds only). -- kāra cackling (of a hen) ThA 255; -- nāda trumpeting (of an elephant) J iii.114.

Kuñcikā

Kuñcikā (f.) a key, Bdhgh on C. V. v.29, 2 (Vin ii.319) cp. tāla Vin ii.148; Vism 251 (°kosaka a case for a key); DA i.200, 207, 252; DhA ii.143.

Kuñcita

Kuñcita (adj.) [pp. of kuñc or kruñc; cp. Sk. kruñcati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, crooked J i.89 (°kesa with wavy hair); v.202 (°agga: kaññesu lambanti ca kuñcitaggā: expld on p. 204 by sīhakuṇḍale sandhāya vadati, evidently taking kuñcita as a sort of earring); of Petas, Sdhp 102.

Kuñja

Kuñja (m.) a hollow, a glen, dell, used by Dhpāla in expln of kuñjara at VvA 35 (kuñjaro ti kuñje giritale ramati) and PvA 57 (kuṇ pathaviṇ jīrayati kuñjo suvāraṇ aticarati kuñjaro ti). -- nadī° a river glen DA i.209.

Kuñjara

Kuñjara (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hasti. The Sk. of the epics & fables uses both h° and k°] an elephant Vin ii.195; M i.229, 375; S i.157; Dh 322, 324, 327; J v.336; Vv 51; Pv i.113; DhA iv.4; ThA 252; Miln 245. -- deva° chief of the gods, Ep. of Sakka Vv 477; J v.158. -- vara a state elephant VvA 181. -- sālā an elephant's stable DhA iv.203.

Kuṭa

Kuṭa a pitcher Vv 509; J i.120; DhA ii.19, 261; iii.18. Kuṭa is to be read at J i.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). Note. Kuṭa at DhsA 263 stands for kūṭa3 sledge -- hammer.

Kuṭaka

Kuṭaka a cheat Pgdp 12; read kūṭaka. So also in gāma kuṭaka S ii.258.

Kuṭaja

Kuṭaja a kind of root (Wrightia antidysenterica or Neri- cum antidysentericum), used as a medicine Vin i.201 (cp. Vin. Texts ii.45).

Kuṭati

Kuṭati see paṭi° and cp. kūṭa1, koṭṭeti & in diff. sense kuṭṭa1.

Kuṭava

Kuṭava (v. l. S. kū°; B. kulāvaka) a nest J iii.74; v. l. at DhA ii.23 (for kuṭikā).

Kuṭikā

Kuṭikā (f.) from kuṭi [B. Sk. kuṭikā Av.Ś. ii.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin iii.35, 41, 42 =VvA 10; PvA 42, 81; DhA ii.23. Cp. also tiṇa°, dāru°, arañña°

a hut in the woods S i.61; iii.116; iv.380. Often fig. for body (see kāya). Th 1, 1. -- As adj. -- °, e. g. aṭṭhakuṭiko gāmo a village of 8 huts Dh i.313.

Kuṭimbika

Kuṭimbika (also kuṭumbika) a man of property, a land- lord, the head of a family, J i.68, 126, 169, 225; ii.423; PvA 31, 38, 73, 82. Kutumbiya -- putta Np. Vism 48.

Kuṭiḷa

Kuṭiḷa (adj.) bent, crooked (cp. kuj and kuc, Morris J.P.T.S. 1893, 15) J iii.112 (=jimha); Miln 297 (°sankuṭiḷa), 418 (of an arrow); nt. a bend, a crook Miln 351. -- a° straight Vv 167 (-- magga). -- bhāva crookedness of character Vism 466; PvA 51; VvA 84. -- a° uprightness Bdhd 20.

Kuṭiḷatā

Kuṭiḷatā (f.) [fr. kuṭiḷa] crookedness, falseness, in a°, up- rightness of character Dhs 50, 51; DhA i.173.

Kuṭī

Kuṭī (kuṭī°) (f.) any single -- roomed abode, a hut, cabin, cot, shed Vin iii.144 (on vehāsa -- kuṭī see vehāsa & Vin iv.46); Sn 18, 19; Pv ii.28; VvA 188, 256 (cīvara°, a cloak as tent). See also kappiya°, gandha°, paṇṇa°, vacca°. -- kāra the making of a hut, in °sikkhāpada, a rule regarding the method of building a hut J ii.282; iii.78. 351; -- dūsaka (a) destroying a hut or nest DhA ii. 23; -- purisa a "hut man," a peasant Miln 147.

Kuṭukuṇcaka

Kuṭukuṇcaka see kaṭukaṇcuka.

Kuṭumba

Kuṭumba (nt.) family property & estates J i.122, 225; rāja° (and °kuṭumbaka) the king's property J i.369, 439. -- kuṭumbaj saṇṭhapeti to set up an establishment J i.225; ii.423; iii.376.

Kuṭumbika

Kuṭumbika see kuṭimbika.

Kuṭṭa

Kuṭṭa1 [cp. koṭṭeti, kuṭ to crush, which is expld by Dhṭp (90, 555) & Dhṭm (115, 781) together with koṭṭ by chedana; it is there taken together with kuṭ of kūṭa1, which is expld as koṭiḷa] powder. Sāsapa° mustard powder Vin i.205; ii.151 (at the latter passage to be read for °kuḍḍa, cp. Vin Texts iii.171), 205.

Kuṭṭa

Kuṭṭa2 [of doubtful origin & form, cp. var. BSk. forms koṭṭa -- rājā, koṭa° & koḍḍa°, e. g. MVastu i.231] only found in cpds. °dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa -- rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S iii.156 (v. l. kuḍḍa°); =v.44 (v. l. kujja°); cp. kuḍḍa° J v.102 sq., where expl. pāpa -- rājā, with vv. ll. kuṭa and kūṭa. See also khujja and khuddaka -- rājā.

Kuṭṭha

Kuṭṭha1 (nt.) (cp. kus; Sk. kuṣṭhā f.) leprosy J v.69, 72, 89; vi.196, 383; Vism 35 (+gaṇḍa); DA i.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. On var. kinds of leprosy see J v.69, iv.196.

Kuṭṭha

Kuṭṭha2 a kind of fragrant plant (*Costus speciosus*) or spice J vi.537.

Kuṭṭhita

Kuṭṭhita hot, sweltering (of uṇha) S iv.289 (v. l. kikitā); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkuṭṭhita.

Kuṭṭhin

Kuṭṭhin a leper M i.506 (in simile); Th 1, 1054; J v.413; vi.196; Ud 49; DhA iii.255.

Kuṭṭhikā

Kuṭṭhikā the pericarp or envelope of a seed (phala°) VvA 344 (=sipāṭikā).

Kuṭhārī

Kuṭhārī (f.) [cp. Sk. kuṭhāra, axe=Lat. culter, knife from *(s)qer, to cut, in Lat. caro, etc]. An axe, a hatchet Vin iii.144; S iv.160, 167; M i.233=S iii.141; A. i.141; ii.201; iv.171; J i.431; DhA iii.59; PvA 277. Purisassa hi jātassa kuṭhārī jāyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S i.149=Sn 657=A v.174.

Kuḍḍamalaka

Kuḍḍamalaka [for kusuma°] an opening bud A iv.117, 119.

Kuḍḍa

Kuḍḍa [to kṣud to grind, cp. cuṇṇa] a wall built of wattle and daub, in °nagaraka "a little wattle and daub town" D ii.146, 169 (cp. Rh.D. on this in Buddh. Suttas p. 99). Three such kinds of simply -- built walls are mentioned at Vin iv.266, viz. iṭṭhakā° of tiles, silā°

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of stone, dāru° of wood. The expln of kuḍḍa at Vism 394 is "geha -- bhittiya etam adhivacanaṇ." Kuḍḍa -- rājā see under kuṭṭa). Also in tirokuḍḍaṇ outside the wall M i.34=ii.18; A iv.55; Vism 394, and tirokuḍḍesu Kh viii1=Pv i.51. -- parakuḍḍaṇ nissāya J ii.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaṇ. B. kuṭṭaṇ and kuṭṭaṇ. (kuḍḍa --) pāda the lower part of a lath and plaster wall Vin ii.152. Note. Kuḍḍa at Vin ii.151 is to be read kuṭṭa.

Kuḍḍamūla

Kuḍḍa -- mūla a sort of root Vin iii.15.

Kuḍḍaka

Kuḍḍaka in eka° and dvi° having single or double walls J i.92.

Kuṇa

Kuṇa (adj.) [cp. kuṇi lame from *qer, to bend=Gr. kullo/s crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv ii.926 (v. l. kuṇḍa; cp. PvA 123. kuṇita paṭikuṇita an -- ujubhūta); DhA iii.71 (kāṇa° blind and lame).

Kuṇapa

Kuṇapa [der. fr. kuṇa? cp. Sk. kuṇapa] a corpse, carcase, Vin iii.68=M i.73=A iv.377 (ahi°, kukkura°, manussa° pūti°); A iv.198 sq.; Sn 205; J i.61, 146; PvA 15. Kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M i.120; J i.5; also Vin iii.68≈. -- The abovementioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, mahiṇsa°, manussa°, ahi°, kukkura°. Cp. kaḷebara. -- gandha smell of a rotting corpse SnA 286; PvA 32.

Kuṇalin

Kuṇalin in kuṇalīkata and kuṇalīmukha contracted, contracted Pv ii.9 26.28. (Hardy, but Minayeff and Hardy's S.S. Kuṇḍalī°), expld PvA 123 by mukhavikārena vikuṇitaṇ (or vikucitaṇ SS.) saṇṇitaṇ (better: sankucitaṇ) (cp. Sk. kuc or kuñc to shrink).

Kuṇāla

Kuṇāla N. of a bird (the Indian cuckoo) J v.214 sq. (kuṇāla -- jātaḥ). Kuṇāla -- daha "cuckoo -- lake," N. of one of the seven great lakes in the Himavanta Vism 416.

Kuṇālaka

Kuṇālaka [fr. kuṇāla] the cuckoo J v.406 (=kokila).

Kuṇi

Kuṇi (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A iv.19 either of one or both arms (hands) J i.353 (expl. kuṇṭhahattha)= DhA i.376; Pug 51 (kāṇa, kuṇi, khañja); see khañja.

Kuṇita

Kuṇita (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita?). Cp. paṭi°.

Kuṇṭha

Kuṇṭha [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA i.311 (°kuddāla); Pug A i.34 (of asi, opp. tikkhina); °tiṇa a kind of grass Vism 353. -- 2. a cripple J ii.117.

Kuṇṭhita

Kuṇṭhita [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv ii.38 and kuṇḍita S i.197, both in phrase paṇsu°, according to Hardy, PvA p. 302 to be corrected to guṇṭhita covered with dust (see guṇṭheti).

The v. l. at both places is °kuṭṭhita. Also found as paṇsukuṇṭhita at J vi.559 (=°makkhita C; v. l. B B. kuṇḍita).

Kuṇḍa

Kuṇḍa (a) bent, crooked DA i.296 (°daṇḍaka); PvA 181.

Kuṇḍaka

Kuṇḍaka the red powder of rice husks (cp. kukkusa) Vin ii.151; 280; J ii.289 (text has kuṇḍadaka)=DhA iii.325 (ibid. as ācāma°). Also used as toilet powder: DhA ii.261 (kuṇḍakena sarīraṇ makkhetvā). -- sakuṇḍaka (-- bhata) (a meal) with husk powder -- cake J v.383. -- angārapūva pancake of rice powder DhA iii.324; -- kucchi in °sindhavapotaka "the rice -- (cake --) belly colt" J ii.288; -- khādaka (a) eating rice -- powder J ii.288; (cp. DhA iii.325); -- dhūma, lit. smoke of red rice powder, Ep. of the blood J iii.542; -- pūva cake of husk -- powder J i.422 sq.; -- muṭṭhi a handful of rice -- powder VvA 5; DhA i.425; -- yāgu husk -- powder gruel J ii.288.

Kuṇḍala

Kuṇḍala [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A i.254= iii.16; J iv.358 (su° with beautiful earrings); DhA i.25. Frequent as maṇi°, a jewelled earring Vin ii.156; S i.77; M i.366; Pv ii.950; sīha° or sīhamukha° an earring with a jewel called "lion's mouth" J v.205 (=kuñcita), 438. In sāgara° it means the ocean belt Miln 220=J iii.32 (where expl. as sāgaramajjhe dīpavasena ṭhitattā tassa kuṇḍalabhūtaṇ). Cp. also rajju° a rope as belt VvA 212. -- kuṇḍalavatta turning, twisting round D ii.18 (of the hair of a Mahāpurisa).

Kuṇḍalin

Kuṇḍalin1 (adj.) [fr. kuṇḍala] wearing earrings S iv.343; J v.136; vi.478. su° Vv 731. Cp. Maṭṭha° Np. DhA i.25; Pv ii.5.

Kuṇḍalin

Kuṇḍalin2 in kuṇḍalī -- kata contorted Pv ii.927. See kuṇalin and cp. Morris, J.P.T.S. 1893, 14.

Kuṇḍi

Kuṇḍi (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍi- paddhana giving a pailful of milk J vi.504 (Kern, Toev. s. v. compares phrase Sk. kāṇsy'ōpadohana & proposes reading kuṇḍ' opadohana. See also kaṇsupadhāraṇa).

Kuṇḍika

Kuṇḍika [cp. kuṇḍa] bending, in ahi -- kuṇḍika (?) a snake charmer (lit. bender) J iv.308 (v. l. S. guṇṭhika) see ahi; and catu -- kuṇḍika bent as regards his four limbs, i. e. walking on all fours M i.79; Pv iii.24 (expl. at PvA 181).

Kuṇḍikā

Kuṇḍikā (f.) a water -- pot J i.8, 9, ii.73 (=kamaṇḍalu), 317; v.390; DhA i.92 (cp. kuṭa).

Kutuka

Kutuka (adj.) eager, in sakutuka eagerness Dāvs iv.41.

Kutumbaka

Kutumbaka (-- puppha) N. of a flower J i.60.

Kutūhala

Kutūhala (m. nt.) tumult, excitement; Dāvs v.22; DhA iii.194 (v. l. kot°). a° (adj.) unperturbed, not shamming J i.387 (expl. by avikiṇṇa -- vaco of straight speech). See also kotūhala. -- mangala a festivity, ceremony, Nd2 in expl. of anekarūpena Sn 1079, 1082; -- sālā a hall for recreation, a common room D i.179=S iv.398=M ii.2, cp. Divy 143.

Kuto

Kuto see under ku°.

Kutta

Kutta (nt.) [Der. fr. kattā=Sk. kṛtṛ as kṛtṛa=P. kutta, cp. Sk. kṛtrima artificial=P. kuttima, in caus. -- pass. sense=kappita of klp)] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D iii.28. -- 2. behaviour, i. e. charming behaviour, coquetry J ii.329, combd with līlā (graceful carriage) J i.296, 433; and with vilāsa (charming behaviour) J ii.127; iv.219, 472; itthi° and purisa° A iv.57=Dhs 633 (expl. at DhsA 321 by kiriya). -- As adj. in kuttavāla, well arranged, plaited tails D i.105 (expld at DA i.274 as kappita -- vāla; cp. kappita).

Kuttaka

Kuttaka [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA i.87=as used for dancing -- women), together with kaṭṭhissa and koseyya in list of forbidden articles of bedding D i.7=A i.181=Vin i.192=ii.163. -- 2. adj. "made up," pretending, in samaṇa -- k° a sham ascetic Vin iii.68 -- 71.

Kuttama

Kuttama in kāsi -- kuttama J vi.49 should be read as kāsik'-uttama.

Kutti

Kutti (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin ii.108 (sara°: accuracy in sound, harmony); J iii.314 (massu° beard -- dressing, expld by

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massu -- kiriya. Here corresponding to Sk *klpti!); iv.352 (hattha°, elephant trappings, cp. kappanā); v.215 (=karaṇa, cp. Sk. kalpa).

Kutthaka

Kutthaka S i.66 should be replaced by v. l. koṭṭhuka.

Kutha

Kutha see under ku°.

Kuthati

Kuthati [Sk. kvathati cp. kaṭhati, kaṭhita, kuṭṭhita, ukkaṭṭhita & upakūḷita²] to cook, to boil: kuthanto (ppr) boiling (putrid, foul? So Kern, Toev, s. v.) J vi.105 (of Vetaraṇī, cp. kuṭṭhita). -- pp. kuthita.

Kuthana

Kuthana (nt.) [fr. kvath=kuth] digestion Vism 345.

Kuthita

Kuthita [pp. of kuthati] 1. boiled, cooked Th 2, 504; KhA 62; Vism 259=KhA 58. Cp. vikkuthita. <-> 2. digested Vism 345. -- 3. fig. tormented, distressed (perhaps: rotten, foul, cp. kilijjati=pūti hoti) Miln 250 (+kiliṭṭha). -- Cp. Vin. Texts ii.57 on Bdgh's note to MV vi.14, 5.

Kudaṇḍaka

Kudaṇḍaka a thronḡ J iii.204.

Kudassu

Kudassu (kud -- assu) interj. to be sure, surely (c. fut.) A i.107; Nett 87; SnA 103.

Kudā

Kudā see under ku°.

Kudāra

Kudāra (ku -- dāra) a bad wife Pv iv.147.

Kudārikā

Kudārikā at Pv iv.147 & PvA 240 is spelling for kuṭhārikā.

Kuḍiṭṭhi

Kuḍiṭṭhi (f.) [ku+ḍiṭṭhi] wrong belief Sdhp 86.

Kuddāla

Kuddāla a spade or a hoe (kanda -- mūla -- phalagahaṇ' - atthaṇ DA i.269) Vin iii.144; J v.45; DhA iv.218. Often in combn kuddāla -- piṭaka "hoe and basket" D i.101; S ii.88; v.53; A i.204; ii.199; J i.225, 336.

Kuddālaka

Kuddālaka=prec. DhA i.266.

Kuddha

Kuddha (adj.) [pp. of kujjhati] angry A iv.96 (and akkuddha iv.93); Pv i.77; J ii.352, 353; vi.517; DhA ii.44. Nom. pl. kuddhāse It 2=7.

Kudrūsa

Kudrūsa a kind of grain Miln 267; also as kudrūsaka Vin iv.264; D iii.71; Nd2 314; DA i.78; DhsA 331.

Kunta

Kunta [cp. Sk. kunta lance?] a kind of bird, otherwise called adāsa J iv. 466.

Kuntanī

Kuntanī (f.) a curlew (koñca), used as homing bird J iii.134.

Kuntha

Kuntha, only in combn kuntha -- kipillaka (or °ikā) a sort of ant J i.439; iv.142; Sn 602 (°ika); Vism 408; KhA 189. Cp. kimi.

Kunda

Kunda (nt.) the jasmine Dāvs v.28.

Kunnadī

Kunnadī (f.) (kuṇ -- nadī) a small river, a rivulet S i.109; ii.32, 118; A iv.100; J iii.221; Vism 231, 416; DA i.58.

Kupatha

Kupatha (kuṇ+patha) wrong path (cp. kummagga) Miln 390.

Kupita

Kupita (adj.) [pp. of kuppati] -- 1. shaken, disturbed Th 2, 504 (by fire=ThA 292); J iii.344 (°indriya). <-> 2. offended, angry D iii.238=M i.101=A iv.460= v.18; M. i.27; A iii.196 sq.; Pv i.67. Often combd with anattamana "angry and displeased" Vin ii.189; D i.3, 90 (=DA i.255 kuddha). -- As nt. kupitaṇ disturbance, in paccanta° a disturbance on the borderland J iii.497; Miln 314; PvA 20.

Kuppa

Kuppa (adj.) [ger. of kuppati] shaking, unsteady, movable; A iii.128 (°dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin ii.71 (also a°). nt. kuppaṇ anger Vin ii.133 (karis<-> sāmi I shall pretend to be angry). -- akuppa (adj.) and akuppaṇ (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa -- dhammo Pug 11 (see akuppa). Akuppaṇ as freedom from anger at Vin ii.251.

Kuppati

Kuppati [Sk. kupyate, *qup to be agitated, to shake= Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry. <-> aor. kuppi, pp. kupita, ger. kuppa, caus. kopeti A iii.101; Sn. 826, 854; Pug 11, 12, 30. Of the wind Miln 135; of childbirth udaravāto kuppi (or kupita) J ii.393, 433; paccanto kuppi the border land was disturbed J iv.446 (cp. kupita).

Kuppila

Kuppila [?] a kind of flower J vi.218 (C: mantālaka- makula).

Kubbati

Kubbati2 etc. see karoti ii.

Kubbanaka

Kubbanaka [fr. kuṇ -- vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd2 by rittavanaka appabhakkha appodaka).

Kubbara

Kubbara the pole of a carriage A iv.191, 193; VvA 269, 271, 275. ratha° S i.109, Vv 642 (=vedikā VvA). Der. (vividha --) kubbaratā VvA 276.

Kumati

Kumati wrong thought, wrong view (cp. kuditṭhi) Bdhd 137.

Kumāra

Kumāra [Vedic kumāra] a young boy, son Sn 685 sq. (kuhiṇ kumāro aham api dātṭhukāmo: w. ref. to the child Gotama); Pv iii.52; PvA 39, 41 (=māṇava); daharo kumāro M ii.24, 44. -- a son of (-- °) rāja° PvA 163; khattiya°, brāhmaṇa° Bdhd 84; deva° J iii.392 yakkha° Bdhd 84. -- kīlā the amusement of a boy J i.137; -- pañha questions suitable for a boy Kh iii.; -- lakṣhaṇa divination by means of a young male child (+kumāri°) D i.9.

Kumāraka

Kumāraka 1. m. a young boy, a youngster, kumārakā vā kumāriyo boys and girls S iii.190. 2. nt. °ṇ a childish thing A iii.114. -- f. °ikā a young girl, a virgin J i.290, 411; ii.180; iv.219 (thulla°); vi.64; DhA iii.171. -- vāda speech like a young boy's; S ii.219.

Kumārī

Kumārī (f.) a young girl Vin ii.10; v.129 (thulla°); A iii.76; J iii.395 (daharī k°); Pug 66 (itthī vā k° vā). -- pañha obtaining oracular answers from a girl supposed to be possessed by a spirit D i.11 (cp. DA i.97).

Kumina

Kumina (nt.) a fish net Vin iii.63; Th 1, 297; J ii.238; ThA 243.

Kumuda

Kumuda (nt.) 1. the white lotus Dh 285; Vv 354 (=VvA 161); J v.37 (seta°); Vism 174; DA i.139. -- 2. a high numeral, in vīsati kumudā nirayā A v.173=Sn p. 126. -- naḷa a lotus -- stalk J i.223; -- patta (-- vaṇṇa) (having the colour of) white lotus petals J i.58 (Ep. of sindhavā, steeds); -- bhaṇḍikā a kind of corn Miln 292; -- vaṇṇa (adj.) of the colour of white lotus (sindhavā) PvA 74, -- vana a mass of white lotuses J v.37.

Kumbha

Kumbha [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA i.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A i.130, 131=Pug 32; A v.337; S ii.83; Miln 414. As uda° waterpot Dh 121; J i.20; Pv i.129. -- 2. one of the frontal globes of an elephant Vin ii.195 (hatthissa); VvA 182 (°ālankārā ornaments for these). -- ūpama resembling a jar, of kāya Dh 40 (=DhA i.317); of var. kinds of puggalā A ii.104=Pug 45. -- kāra 1. a potter; enumerated with other occupations and trades at D i.51=Miln 331. Vin iv.7. In similes, generally referring to his skill D i.78=M ii.18; Vism 142, 376; Sn 577; DhA i.39 (°sālā). rāja° the

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king's potter J i.121. -- 2. a bird (Phasianus gallus? Hardy) VvA 163. -- Cpds.: °antevāsin the potter's apprentice D i.78=M ii.18; -- °nivesana the dwelling of a potter Vin i.342, 344; S iii.119; °pāka the potter's oven S ii.83; A iv.102; ° -- putta son of a potter (cp. Dial. i.100), a potter Vin iii.41 sq.; -- kārikā a large earthen vessel (used as a hut to live in, Bdgh) Vin ii.143, cp. Vin. Texts iii.156; -- tṭhānakathā gossip at the well D i.8=D iii.36=A v.128= S v.419, expld. at DA i.90 by udaka -- tṭhānakathā, with variant udakatittha -- kathā ti pi vuccati kumbha -- dāsikathā vā; -- thūṇa a sort of drum D i.6 (expl. at DA i.84: caturassara -- ammaṇakatāḷaṇ kumbhasaddan ti pi eke); D iii.183; J v.506 (pāṇissaraṇ+). -- °ika one who plays that kind of drum Vin iv.285=302; -- tthenaka of cora, a thief, "who steals by means of a pot" (i. e. lights his candle under a pot (?) Bdgh on Vin ii.256, cp. Vin. Texts iii.325 "robber burglars") only in simile Vin ii.256=S ii.264=A iv.278; -- dāsī a slave girl who brings the water from the well D i.168; Miln 331; DhA i.401 (udakatitthato k° viya ānītā). -- dūhana milking into the pitchers, giving a pail of milk (of gāvo, cows) Sn 309. Cp. kuṇḍi. -- bhāramatta as much as a pot can hold J v.46; -- matta of the size of a pot, in kumbhamattarahassangā mahodarā yakkhā, expln. of kumbhaṇḍā J iii.147.

Kumbhaṇḍa

Kumbhaṇḍa 1. m. a class of fairies or genii grouped with Yakkhas, Rakkhasas and Asuras S ii.258 (k° puriso vehāsaṇ gacchanto); J i.204; iii.147 (with def.); Miln 267; DhA i.280; Pgdp 60. -- 2. nt. a kind of gourd J i.411 (lābu°); v.37; (elāluka -- lābuka°); DA i.73= DhA i.309 (placed on the back of a horse, as symbol of instability); the same as f. kumbhaṇḍī Vism 183 (lābu+).

Kumbhī

Kumbhī (f.) a large round pot (often combd with kaḷopī, Vin i.49, 52, 286; ii.142, 210; Th 2, 283. loha° a copper (also as lohamaya k° Sn 670), in °pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Cp. nidhi°. -- mukha the rim of a pot (always with kaḷopi -- mukha) D i.166 and≈(see kaḷopī); Vism 328.

Kumbhīla

Kumbhīla (kuṇ+bhīra?) a crocodile (of the Ganges) J i.216, 278; DhA i.201; iii.362. -- bhaya the fear of the crocodile, in enumeration of several objects causing fear, at M i.459 sq.=A ii.123 sq.; Miln 196=Nd2 on bhaya. -- Th 2, 502; -- rājā the king of the crocodiles J ii.159.

Kumbhīlaka

Kumbhīlaka [fr. kumbhīla] a kind of bird ("little croco- dile") J iv.347.

Kumma

Kumma [Vedic kūrma] a tortoise S iv.177 (+kacchapa); M i.143; J v.489; Miln 363, 408 (here as land -- tortoise: cittaka -- dhara°).

Kummagga

Kummagga (and kumagga) [kuṇ+magga] a wrong path (lit. and fig.) Miln 390 (+kupatha); fig. (=micchāpatha) Dhs 381, 1003; Pug 22. Kummaggaṇ paṭipajjati to lose one's way, to go astray. lit. Pv iv.35; PvA 44 (v. l. SS.); fig. Sn 736; It 117; Th 2, 245.

Kummāsa

Kummāsa [Vedic kulmāsa] junket, usually with odana, boiled rice. In formula of kāya (cātummahābhūtika etc., see kāya) D i.76=M ii.17 and ≈; in enum. of material food (kabalīnkārāhāra) Dhs 646, 740, 875. <-> Vin iii.15; J i.228; Vv 146 (=VvA 62 yava°); VvA 98 (odana°). In combn with pūva (cake) DhA i.367; PvA 244.

Kummiga

Kummiga (kuṇ+miga) a small or insignificant animal Miln 346.

Kuyyaka

Kuyyaka a kind of flower J i.60 (°puppha).

Kuraṇḍaka

Kuraṇḍaka [cp. Sk. kuraṇṭaka blossom of a species of Amaranth] a shrub and its flower Vism 183 (see also kuravaka & koraṇḍaka). °leṇa Npl. Vism 38.

Kurara

Kurara an osprey J iv.295, 397 (=ukkusa); v.416; vi.539 (=seta°).

Kuravaka

Kuravaka [=Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a tree, in ratta° J i.39 (=bimbijāla the red Amaranth tree).

Kurunga

Kurunga [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in -- miga the antelope deer J i.173 (k° -- jāṭaka); ii.153 (do.).

Kuruṭṭharū

Kuruṭṭharū (v. l. kururū) a badly festering sore D ii.242.

Kurundī

Kurundī N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. Vin. Texts i.258; ii.14).

Kuruvindaka

Kuruvindaka vermillion in cuṇṇa, a bath -- powder made from k. J iii.282; and °suttī a string of beads covered with this powder Vin ii.106 (cp. Bdhgh Vin ii.315; Vin. Texts iii.67).

Kurūra

Kurūra (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. kre/as (raw) flesh, Sk. kraviḥ; Ohg. hrō, E. raw] bloody, raw, cruel, in °kammanta following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A iii.383= Pug 56 (expld. Pug A 233 by dāruṇa°, also at PvA 181).

Kurūrin

Kurūrin=kurūra Pv iii.23.

Kula

Kula (nt.; but poetic pl. kulā Pv ii.943 [Idg. *q̥uel (revolve); see under kaṇṭha, cakka and carati] 1. clan, a high social grade, "good family," cp. Gr. (doric) fua/, Goth. kuni. A collection of cognates and agnates, in sense of Ohg. sippa, clan; "house" in sense of line or descent (cp. House of Bourbon, Homeric gene/h). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. nātikulaṇ & upatṭhāka -- kulaṇ. -- 1. A ii.249 (on welfare and ill -- luck of clans); Sn 144; 711; It 109 sq. (sābrahmakāni, etc.); Dh 193. -- brāhmaṇa° a Brahmanic family A v.249; J iv.411, etc.; vāṇija° the household of a trader J iii.82; kassaka° id. of a farmer J ii.109; purāṇasetṭhi° of a banker J vi.364; upatṭhāka° (Sāriputtassa) a family who devoted themselves to the service of S. Vin i.83; sindhava° VvA 280. -- uccākula of high descent Pv iii.116, opp. nīca° of mean birth Sn 411 (cp. °kulīno); viz. caṇḍālakula, nesāda°, veṇa°, etc. M ii.152=A i.107=ii.85=iii.385=Pug 51; sadisa° a descent of equal standing PvA 82; kula -- rūpa -- sampanna endowed with "race" and beauty PvA 3, 280. -- 2. household, in the sense of house; kulāni people DhA i.388; parakulesu among other people Dh 73; parakule do. VvA 66; kule kule appaṭibaddhacitto not in love with a particular family Sn 65; cp. kule gaṇe āvāse (asatto or similar terms) Nd2 on taṇhā iv. -- devakula temple J ii.411; rāja° the king's household. palace J i.290; iii.277; vi.368; kulāni bahutthikāni (= bahuittthikāni, bahukittthī° A iv.278) appapurisāni "communities in which there are many women but few men" Vin ii.256=S ii.264=A iv.278; nāti -- kula (my) home Vv 3710 (: pitugehaṇ sandhāya VvA 171). -- angāra "the charcoal of the family" i. e. one who brings a family to ruin, said of a squanderer S iv.324 (text kulangāroti: but vv. ll. show ti as superfluous); printed kulanguro (for kul -- ankuro? v. l. kulangāro) kulapacchimako (should it be kulapacchijjako? cp. vv. ll. at J iv.69) dhanavināsako J vi.380. Also in kulapacchimako kulagaro pāpadhammo J iv.69. Both these refer to an avajāta putta. Cp. also kulassa angārabhūta DhA iii.350; Sn A 192 (of a dujjāto putto), and kulagandhana; -- itthi a wife of good descent,

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together with kuladhītā, °kumārī, °suṇhā, °dāsī at Vin ii.10; A iii.76; Vism 18. -- ūpaka (also read as °upaka, °ūpaga; °upaga; for ūpaga, see Trenckner, P.M. 62, n. 16; cp. kulopaka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulūpako hoti bahukāni kulāni upasankamati, e. g. Vin iii.131, 135; iv.20. -- Vin i.192, 208; iii.84, 237; v.132; S ii.200 sq.; A iii.136, 258 sq.; Pv iii.85; Vism 28; DA i.142 (rāja°); PvA 266. f. kulūpikā (bhikkhunī) Vin ii.268; iv.66; -- gandhana at It 64 and kule gandhina at J iv.34 occur in the same sense and context as kulangāra in J. -- passages on avajāta -- putta. The It -- MSS. either explain k -- gandhana by

kulacchedaka or have vv. ll. kuladhāṣṣana and kusajantuno. Should it be read as kulāṅāraka? Cp. gandhina; -- geha clanhouse, i. e. father's house DhA i.49. -- tanti in kulatantikūlapaveṇi -- rakkhako anujāto putto "one who keeps up the line & tradition of the family" J vi.380; -- dattika (and °dattiya) given by the family or clan J iii.221 (°sāmika); iv.146 (where DhA i.346 reads °santaka), 189 (°kambala); vi.348 (pati). -- dāsī a female slave in a respectable family Vin ii.10; VvA 196; -- dūsaka one who brings a family into bad repute Sn 89; DhA ii.109; -- dvāra the door of a family Sn 288; -- dhītā the daughter of a respectable family Vin ii.10; DhA iii.172; VvA 6; PvA 112; -- pasāda the favour received by a family, °ka one who enjoys this favour A i.25, cp. SnA 165, opp. of kuladūsaka; -- putta a clansman, a (young) man of good family, fils de famille, cp. Low Ger. haussohn; a gentleman, man of good birth. As 2nd characteristic of a Brahmin (with sujāto as 1st) in formula at D i.93, 94~; Vin i.15, 43, 185, 288, 350; M i.85~(in kāmānaṇ ādīnava passage), 192, 210, 463; A ii.249; J i.82; vi.71; It 89; VvA 128; PvA 12, 29; -- macchariya selfishness concerning one's family, touchiness about his clan D iii.234 (in list of 5 kinds of selfishness); also to be read at Dhs 1122 for kusala°; -- vaṇsa lineage, progeny M ii.181; A iii.43; iv.61; DA i.256; expressions for the keeping up of the lineage or its neglect are: °thapana D iii.189; PvA 5; nassati or nāseti J iv.69; VvA 149; upacchindati PvA 31, 82; -- santaka belonging to one's family, property of the clan J i.52; DhA i.346 (where J iv.146 reads °dattika).

Kulanka

Kulanka -- pādaka "buttresses of timber" (Vin. Texts iii.174) Vin ii.152 (cp. Bdhgh. p. 321 and also Morris, J.P.T.S. 1884, 78).

Kulattha

Kulattha a kind of vetch M i.245 (°yūsa): Miln 267; Vism 256 (°yūsa).

Kulala

Kulala a vulture, hawk, falcon, either in combn with kāka or gijjha, or both. Kāka+k° Vin iv.40; Sn 675 (=SnA 250); gijjha+k° PvA 198; gijjhā kākā k° Vin iii.106; kākā k° gijjhā M i.58; cp. gijjho kanko kulalo M i.364, 429.

Kulāla

Kulāla a potter; only in -- cakka a potter's wheel J i.63; -- bhājana a potter's vessel DhA i.316; PvA 274.

Kulāva

Kulāva 1. waste (?) Vin ii.292: na kulāvaṇ gamenti "don't let anything go to waste." Reading doubtful. -- 2. a cert. bird J vi.538.

Kulāvaka

Kulāvaka (nt.) a nest D i.91 (=DA i.257 nivāsaṭṭhanaṇ); S i.8; S i.224=J i.203 (a brood of birds=supaṇṇapotakā); J iii.74 (v. l. BB), 431; vi.344; DhA ii.22.

Kulika

Kulika (adj.) [fr. kula] belonging to a family, in agga° coming from a very good family PvA 199.

Kuḷika

Kuḷika (?) in kata° -- kalāpaka a bundle of beads? Bdhgh Vin ii.315 (C.V. v.1, 3) in expln of kuruvindaka --utti.

Kulinka

Kulinka a bird J iii.541 (=sakuṇika 542). Cp. kulunka.

Kulin

Kulin=kulika, in akulino rājāno ignoble kings Anvs. introd. (see J.P.T.S. 1886 p. 355, where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 1024).

Kulīna

Kulīna=prec. in abhijāta -- kula -- kulīna descendant of a recognized clan Miln 359 (of a king); uccā° of noble birth, in uccākulīnatā descent from a high family S i.87; M iii.37; VvA 32; nīca° of mean birth Sn 462.

Kulīra

Kulīra a crab, in kulīra -- pādaka "a crab -- footer," i. e. a (sort of) bedstead Vin ii.149; iv.40 (kulira), cp. Bdhgh on latter passage at Vin iv.357 (kuḷira° and kuḷiya°): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (Vin. Texts iii.164).

Kulīraka

Kulīraka a crab J vi.539 (=kakkataka 540).

Kulunka

Kulunka a cert. small bird J iii.478. Cp. kulinka.

Kulla

Kulla1 a raft (of basket -- work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. kaulo/s, Ohg. hol, E. hollow) Vin i.230; D ii.89 (kullaṇ bandhati); M i.134 (kullūpama dhamma).

Kulla

Kulla2 (adj.) [fr. kula, Sk. kaula & kaulya, *kulya] be- longing to the family J iv.34 (°vatta family custom).

Kullaka

Kullaka crate, basket work, a kind of raft, a little basket J vi.64. -- vihāra (adj.) the state of being like one who has found a raft (?) Vin ii.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and Vin. Texts iii.404: an easy life). More correct is Kern's expln (Toev. s. v.) which puts kullaka in this combn=kulla2 (Sk. kauyla), thus meaning well -- bred, of good family, gentlemanly. -- saṇṭhāna consisting of stalks bound together, like a raft J ii.406 -- 408 (not correct Morris, J.P.T.S. 1884, 78). Cp. Kern, Toev. i.154.

Kuva

Kuva(ṇ) see ku -- .

Kuvalaya

Kuvalaya the (blue) water -- lily, lotus, usually combd with kamala, q. v. Vv 354; DA i.50; VvA 161, 181; PvA 23, 77.

Kuvilāra

Kuvilāra=koviḷāra J v.69 (v. l. B. ko°).

Kusa

Kusa 1. the kusa grass (*Poa cynosuroides*) DhA iii.484: tikhiṇadhāraṇ tiṇaṇ antamaso tālapaṇṇam pi; Dh 311; J i.190 (=tiṇa); iv.140. -- 2. a blade of grass used as a mark or a lot: pātite kuse "when the lot has been cast" Vin i.299; kusaṇ sankāmetvā "having passed the lot on" Vin iii.58. -- agga the point of a blade of grass PvA 254=DA i.164; Sdhp 349; kusaggena bhuñjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); -- kaṇṭhaka=prec. Pv iii.228; -- cīra a garment of grass Vin i.305=D i.167 =A i.240, 295=ii.206=Pug 55; -- pāta the casting of a kusa lot Vin i.285; -- mutṭhi a handful of grass A v.234= 249.

Kusaka

Kusaka=prec. Vv 355 (=VvA 162).

Kusala

Kusala (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M i.226; Dh 44; J i.222. Esp. appl. in moral sense (=puñña), whereas akusala is practically equivalent to pāpa. ekam pi ce pāṇaṇ aduṭṭhacitto mettāyati kusalo tena hoti It 21; sappañño paṇḍito kusalo naro Sn 591, cp. 523; Pv i.33 (=nipuṇa). With kamma=a meritorious action, in kammaṇ katvā kusalaṇ D iii.157; Vv iii.27; Pv i.1011 see cpds. -- ācāra -- k° good in conduct Dh 376; parappavāda° skilled in disputation Dpvs iv.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S iii.108; samāpatti°, etc. A v.156 sq.; sālitaka -- payoge k° skilled in the art of throwing

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potsherds PvA 282. -- In derivation k. is expld by Dhpaḷa & Bdgh by kucchita and salana, viz. kucchita -- salanādi atthena kusalaṇ VvA 169; kucchite pāpadhamme salayanti calayanti kappenti viddhaṇṣenti ti kusalā DhsA 39; where four alternative derivations are given (cp. Mrs. Rh. D., Dhs. trsl. p. lxxxii). -- 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpaṇ kataṇ kammaṇ kusalena pithīyati, so imaṇ lokaṇ pabhāseti "he makes this world shine, who covers an evil deed with a good one" M ii.104=Dh 173=Th 1, 872; sukhañ ca k. pucchi (fitness) Sn 981; Vv 301 (=ārogyaṇ); D i.24; J vi.367; Pv i.13 (=puñña); PvA 75; Miln 25. -- In special sense as ten kusalāni equivalent to the dasasīlaṇ (cp. sīla) M i.47; A v.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase -- kusala -- dhammā Sn 1039, 1078, expld. in extenso Nd2 s. v. See also cpd. °dhamma. -- Kusalaṇ karoti to do what is good and righteous, i. e. kāyena, vācāya, manasā It 78; cp. Dh 53; sabba -- pāpassa akaraṇaṇ kusalassa upasampadā sacittapariyodapanāṇ etaṇ Buddhānusāsanaṇ D ii.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusalaṇ bhāveti to pursue righteousness (together with akusalaṇ pajahati to give up wrong habits) A i.58; iv.109 sq.; It 9. -- akusala adj.: improper, wrong, bad; nt.: demerit, evil deed D i.37, 163; bālo+akusalo Sn 879, 887;=pāpa PvA 60, cp. pāpapasuto akatakusalo ib. 6. kusalaṇ & akusalaṇ are discussed in detail (with ref. to rūpāvacara° fivefold, to arūpāvacara° & lokuttara° fourfold, to kāmāvacara° eight & twelvefold) at Vism 452 -- 454. -- kusalākusala

good and bad M i.489; S v.91; Miln 25; Nett 161, 192; Dhs 1124 sq. -- *sukusala* (dhammāṇaṇ) highly skilled D i.180 (cp. M. ii.31). -- *anuesin* striving after righteousness Sn 965; cp. *kinkusalānuesin* D ii.151 and *kinkusalagavesin* M i.163 sq.; -- *abhisanda* overflow of merit (+puñña°) A ii.54 sq.; iii.51; 337; -- *kamma* meritorious action, right conduct A i.104; 292 sq.; Ps i.85; ii.72 sq.; PvA 9, 26; -- *cittā* (pl.) good thoughts Vbh 169 -- 173, 184, 285 sq., 294 sq.; -- *cetanā* right volition Vbh 135; -- *dhammā* (pl.) (all) points of righteousness, good qualities of character S ii.206; M i.98; A iv.11 sq.; v.90 sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps i.101, 132; ii.15, 230; VvA 74, 127; -- *pakkha* "the side of virtue," all that belongs to good character M iii.77 (and a°) with adj. °*pakkhika* S v.91; -- *macchariya* Dhs 1122 is to be corrected to *kula*° instead of *kusala*° (meanness as regards family) cp. Nd2 on *veviccha*; -- *mūla* the basis or root of goodness or merit; there are three: *alobha*, *adosa*, *amoha* M i.47, 489=A i.203=Nett 183; D iii.214; Dhs 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. °*paccaya* Vbh 169; °*ropanā* Nett 50; -- *vitakka* good reasoning, of which there are three: *nekkhamma*°, *avyāpāda*°, *avihiṇṣā*° D iii.215; It 82; Nett 126; -- *vipāka* being a fruit of good *kamma* Dhs 454; Vism 454 (twofold, viz. *ahetuka* & *sahetuka*). -- *vedanā* good, pure feeling Vbh 3 sq.; cp. °*saññā* and °*sankhārā* Vbh 6 sq.; Nett 126 (three °*saññā*, same as under °*vitakkā*); -- *sīla* good, proper conduct of life M ii.25 sq.; adj. °*sīlin* D i.115 (=DA i.286).

Kusalatā

Kusalatā [fem. abstr. fr. *kusala*] (only -- °) skill, cleverness, accomplishment; good quality. -- *lakkhaṇa*° skill in interpreting special signs VvA 138; *aparicita*° neglect in acquiring good qualities PvA 67. For foll. cp. Mrs. Rh. D. Dhs. trsl. pp. 345 -- 348; *āpatti*° skill as to what is an offence; *samāpatti*° in the Attainments; *dhātu*° in the Elements; *manasikāra*° proficiency in attention; *āyatana*° skill in the spheres; *paṭiccasamuppāda*° skill in conditioned Genesis; *thāna*° and *aṭṭhāna*° skill in affirming (negating) causal conjuncture: all at D iii.212 and Dhs 1329 -- 1338; cp. A i.84, 94.

Kusi

Kusi (nt.) one of the four cross seams of the robe of a bhikkhu Vin i.287; ii.177; and *aḍḍha*° intermediate cross seam ibid. See Bdgh's note in Vin. Texts ii.208.

Kusīta

Kusīta (adj.) [Sk. *kuśīda*; cp. *kosajja*] indolent, inert, inactive. Expl. by *kāma* -- *vitakkādīhi vitakkehi vītināmanakapuggalo* DhA ii.260; by *nibbiriyo* DhA iii.410; by *alaso* PvA 175, Often combd with *hīnaviriya*, devoid of zeal; It 27, 116; Dh 7, 112, 280; Miln 300, 396. Also equivalent to *alasa* Dh 112; combd with *dussīla* Miln 300, 396; with *duppañña* D iii.252=282; A ii.227, 230; iii.7, 183, 433. -- In other connections: M i.43, 471; A iii.7 sq., 127; v.95, 146, 153, 329 sq.; S ii.29, 159, 206; It 71, 102; J iv.131 (*nibbiriya*+); Vism 132; DhA i.69. The eight *kuśītavatthūni*, occasions of indolence, are enumerated at A iv.332; D iii.255; Vbh 385. -- *akusīta* alert, mindful, careful Sn 68 (+*alīnacitto*); Nd2 s. v.; Sdhp 391.

Kusītātā

Kusītātā (f.) [abstr. fr. *kuśīta*] in a° alertness, brightness, keenness VvA 138.

Kusuma

Kusuma (nt.) any flower J iii.394 (°*dāma*); v.37; PvA 157 (=puppha); VvA 42; Dpvs i.4; Sdhp 246, 595; Dāvs v.51 (°*agghika*), fig. *vimutti*° the flower of emancipation Th 1, 100; Miln 399.

Kusumita

Kusumita (adj.) in flower, blooming VvA 160, 162.

Kusumbha

Kusumbha (nt.) the safflower, *Carthamus tinctorius*, used for dying red J v.211 (°rattavattha); vi.264 (do); Khus iv.2.

Kussubbha

Kussubbha and kussobbha (nt.) [Sk. kuśvabhra] a small pond, usually combd with kunnadī and appld in similes: S ii.32=A i.243=v.114; S ii.118; v.47, 63, 395; A ii.140; iv.100; Sn 720; PvA 29; DA i.58.

Kuha

Kuha (adj.) [Sk. kuha; *qeudh to conceal, cp. Gr. keu/dw; Ags h̥ydan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A ii.26=Th 1, 959= It 113. -- akuha honest, upright M i.386; Sn 957; Miln 352.

Kuhaka

Kuhaka [der. fr. prec.] deceitful, cheating; a cheat, a fraud, combd with lapaka D i.8; A iii.111. -- A v.159 sq.; Sn 984, 987; J i.375 (°tāpasa); DhA iv.152 (°brāhmaṇa); iv.153 (°cora); Miln 310, 357; PvA 13; DA i.91.

Kuhanā

Kuhanā (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, hypocrisy, usually in combn kuhana -- lapana "deceit and talking -- over"=deceitful talk D i.8; A iii.430; DA i.92; Miln 383; Nd2 on avajja. -- M i.465=It 28, 29; S iv.118; A v.159 sq.; Vism 23; Vbh 352; Sdhp 375. -- 2. menacing SnA 582. -- Opp. akuhaka Sn 852. -- Var. commentator's derivations are kuhāyanā (fr. kuhanā) and kuhitattaṇ (fr. kuheti), to be found at Vism 26. -- vatthūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd2 on nikkuha, mentioned also at Vism 24; DA i.91 & SnA 107.

Kuhara

Kuhara (nt.) (der. fr. kuha) a hole, a cavity; lit. a hiding- place Dāvs i.62.

Kuhiṇ

Kuhiṇ see under ku°.

Kuhilikā

Kuhilikā (pl.) kuhali flowers Attanugaluvaṇsa 216.

Kuhīyati

Kuhīyati only in pahaṇsīyati+k° "he exults and rejoices" at Miln 325 (cp. Miln trsl. ii.220, where printed kuhūyati).

Kuheti

Kuheti [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J vi.212.

Kūjati

Kūjati [kuj, expld with guj at Dhṭp 78 by "avyatte sadde"] to sing (of birds; cp. vikūjati) J ii.439; iv.296; Dāvs v.51. -- pp. kūjita see abhi°, upa°.

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Kūṭa

Kūṭa1 (nt.) [Dhṭp 472 & Dhṭm 526 expl. kuṭ of kūṭa1 by koṭille (koṭīlye), cp. Sk. kūṭa trap, cp. Gr. paleu/w to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J i.143 (kūṭapāsādi); iv.416 (expln paṭicchannapāsa). As deceit, cheating in formula tulā° kaṇsa° māna° "cheating with weight, coin and measure" (DA i.78=vañcana) D i.5=iii.176=S v.473=M i.180=A ii.209; v.205=Pug 58. māna° PvA 278. -- As adj. false, deceitful, cheating, see cpds. -- Note. kūṭe J i.145 ought to be read kuṭe (antokuṭe padīpo viya, cp. ghata). -- aṭṭa a false suit, in °kāra a false suitor J ii.2; DhA i.353; -- jaṭila a fraudulent ascetic J i.375; DhA i.40; -- māna false measure PvA 191; -- vāñija a false -- trader Pv iii.42; PvA 191; -- vinicchayikatā a lie (false discrimination) PvA 210. -- vedin liar, calumniator J iv.177.

Kūṭa

Kūṭa2 (m. nt.) [Vedic kūṭa horn, bone of the forehead, prominence, point, *qele to jut forth, be prominent; cp. Lat. celsus, collis, columen; Gr. kolwno/s kolofw/n; Ags. holm, E. hill] -- (a) prominence, top (cp. koṭi), in abbha° ridge of the cloud Vv i.1 (=sikhara); aṇsa° shoulder, clavicle, VvA 121, 123 pabbata° mountain peak Vin ii.193; J i.73. Cp. koṭa. -- (b) the top of a house, roof, pinnacle A i.261; Vv 784 (=kaṇṇikā VvA 304); gaha° Dh 154; PvA 55. Cp. also kūṭāgāra. -- (c) a heap, an accumulation, in sankāra° dust -- heap M ii.7; PvA 144. -- (d) the topmost point, in phrase desanāya kūṭaṇ gahetvā or desanā kūṭaṇ gaṇhanto "leading up to the climax of the instruction" J i.275, 393, 401; v.151; vi.478; VvA 243. Cp. arahattena kūṭaṇ gaṇhanto J i.114; arahattaphalena k. gaṇhiṇ ThA 99. -- anga the shoulder Vv 158 (=VvA 123). -- āgāra (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin i.268; S ii.103=v.218; iii.156; iv.186; v.43, 75, 228; A i.101, 261; iii.10, 364; iv.231; v.21; Pv iii.17; 221; Vv 82 (=ratanamayakaṇṇikāya bandhaketuvento VvA 50); VvA 6 (upari°, with upper storey) v. l. kuṭṭhāgāra; PvA 282 (°dhaja with a flag on the summit); DhA iv.186. In cpds.: -- °matta as big as an upper chamber J i.273; Miln 67; -- °sālā a pavilion (see description of Maṇḍalamāla at DA i.43) Vin iii.15, 68, 87; iv.75; D i.150; S ii.103=v.218; iv.186. -- (n) gama going towards the point (of the roof), converging to the summit S ii.263=iii.156=v.43; -- ṭṭha standing erect, straight, immovable, in phrase vañjha k° esikaṭṭhāyin D i.14=56= S iii.211=M i.517 (expl. DA i.105 by pabbatakūṭaṇ viya ṭṭita); -- poṇa at Vism 268 is to be read °goṇa: see kūṭa4.

Kūṭa

Kūṭa3 (nt.) [*qolā to beat; cp. Lat. clava; Gr. kla/w, ko/los, and also Sk. khaḍga; Lat. clades, procello; Gr. kladaro/s. The expln of kuṭ3 at Dhṭp 557 & Dhṭm 783 is "āko ṭane"] a hammer, usually as aya° an iron sledge hammer J i.108; or ayo° PvA 284; ayomaya° Sn 669; kammāra° Vism 254.

Kūṭa

Kūṭa4 (adj.) [Sk. kūṭa, not horned; *(s)qer to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk. kṛdhu maimed. The expln of kuṭ as "chede," or "chedane" (cutting) at Dhṭp 90, 555; Dhṭm 115, 526, 781 may refer to this kūṭa. See also kuṭṭa] without horns, i. e. harmless, of goṇa a draught bullock Vin iv.5=J i.192 (in play of words with kūṭa deceitful J. trsl. misses the point & translates "rascal"). These maimed oxen (cows & calves) are represented as practically useless & sluggish in similes at Vism 268, 269: kūṭa -- goṇa -- (so read for °poṇa) -- yutta -- ratha a cart to which such a bullock is harnessed (uppathaṇ dhāvati runs the wrong way); kūṭa -- dhenuyā khīraṇ pivivā kūṭa -- vaccho, etc., such a calf lies still at the post. -- Kūṭa --

danta as Np. should prob. belong here, thus meaning "ox -- tooth" (derisively) (D i.127; Vism 208), with which may be compared danta -- kūṭa (see under danta).

Kūṭeyya

Kūṭeyya (nt.) [der. fr. *kūṭya of kūṭa1, cp. in formation sāṭheyya] fraud, deceit, in combn with sāṭheyya & vankeyya M i.340; A v.167.

Kūpa

Kūpa (m.) [Vedic kūpa, orig. curvature viz. (a) interior= cavity, cp. Lat. cupa, Gr. ku/pellon cup; also Gr. ku/mbh, Sk. kumbha; -- (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: akkhi° the socket of the eye M i.80, 245; DhsA 306; gūtha° a cesspool D ii.324; Sn 279; Pv ii.316; Pug 36; miḷha° a pit for evacuations Pgdp 23, 24; loma° the root of the hair, a pore of the skin DA i.57; Vism 262, 360; also in na loma -- kūpamattaṇ pi not even a hairroot J i.31; iii.55; vacca°=gūtha° Vin ii.141, 222. As a tank or a well: J vi.213; VvA 305. -- 2. the mast of a boat J iii.126; Miln 363, 378. See next. -- khaṇa one who digs a pit J vi.213. -- tala the floor of a pit Vism 362.

Kūpaka

Kūpaka=kūpa 1. Vism 361 (akkhi°), 362 (nadītīra°), 449 (id.); =kūpa. 2. J ii.112; iv.17.

Kūla

Kūla (nt.) [Dhtp 271: kūla āvaraṇe] a slope, a bank, an embankment. Usually of rivers: S i.143=J iii.361; A i.162; Sn 977; J i.227; Miln 36: uḍapāna° the facing of a well Vin ii.122; vaccakūpassa k° the sides of a cesspool Vin ii.141. See also paṇsu°, & cp. uk°, upa°, paṭi°.

Kūra

Kūra (nt.) in sukkha° boiled rice (?) Vin iv.86; DhA ii.171.

Keka

Keka [?] N. of a tree J v.405. Kern, Toev. s. v. suggests misreading for koka Phoenix sylvestris.

Keṭubha

Keṭubha [deriv. unknown] expld by Buddhaghosa DA i. 247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so Trenckner, J.P.T.S. 1908, 116). In short, the ritual; the kalpa as it is called as one of the vedangas. Only in a stock list of the subject a learned Brahmin is supposed to have mastered D i.88; A i.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ ii.19; Divy 619.

Keṭubhin

Keṭubhin [deriv. unknown] MA 152 (on M i 32) has "trained deceivers (sikkhitā kerātikā); very deceitful, false all through"; iii.6=A iii.199.

Ketaka

Ketaka [etym. uncertain] N. of a flower J iv.482.

Ketana

Ketana sign etc., see saṇṇ°.

Ketu

Ketu [Vedic ketu, *(s)qait, clear; cp. Lat. caelum (= *caid- lom), Ohg heitar, heit; Goth. haidus; E. -- hood, orig. appearance, form, like] -- 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of ketu. -- 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. dhamma -- k° having the Doctrine as his banner A i.109=iii.149; dhūma -- k° having smoke as its splendour, of fire, J iv.26; VvA 161 in expln of dhūmasikha. -- kamyatā desire for prominence, self -- advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd2 505; Nd1 on Sn 829 (= uṇṇama); - mālā "garland of rays" VvA 323.

Ketuṇ

Ketuṇ see kayati.

Ketuvant

Ketuvant (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

Kedāra

Kedāra (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: kedāre pāyetvā karissāma "we shall till the fields after watering them" J i.215; as square -- shaped (i. e. marked out as an allotment) Vin i.391 (caturassa°; Bdhgh on MV viii.12, 1); J iii.255 (catukkaṇṇa°); surrounded by a trench, denoting the boundary (-- mariyādā) DhA

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iii.6. -- J iv.167; v.35; PvA 7 (=khetta). The spelling is sometimes ketāra (J iii.255 v. 1.) see Trenckner, J.P.T.S. 1908, 112. Note. The prefix ke -- suggests an obsolete noun of the meaning "water," as also in kebuka, ke -- vaṭṭa; perhaps Sk. kṣvid, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedara= ked+dr, bursting forth of water=inundation; kebuka =kedvu(d)ka (udaka); kevaṭṭa=ked+vṛ, moving on the water, fisherman; (cp. AvŚ Index Kaivarta: name of an officer on board a trading vessel). -- koṭi top or corner -- point of a field Vism 180.

Kebuka

Kebuka [on ke -- see note to prec.] water J vi.38 (=42: k. vuccati udakaṇ). As nadī a river at J iii.91, where Seruma at similar passage p. 189.

Keyūra

Keyūra (nt.) a bracelet, bangle DhA ii.220 (v. l. kāyura).

Keyūrin

Keyūrin (adj.) wearing a bracelet PvA 211 (=kāyūrin).

Keyya

Keyya (ger. of kayati) for sale J vi.180 (=vikkiṇitabba).

Kerāṭika

Kerāṭika (adj.) [fr. kirāṭa] deceitful, false, hypocritic J i.461 (expld by biḷāra); iv.220; iv.223 (=kirāsa); MA 152; DhA iii.389 (=saṭha). -- a° honest, frank J v.117 (=akitava, ajūtakara).

Kerāṭiya

Kerāṭiya=prec. J iii.260 (°lakkhaṇa); MA 152.

Kelisā

Kelisā at Th 1, 1010 is to be corrected into keḷiyo (see keḷi2).

Keḷanā

Keḷanā (f.) [fr. kilissati? or is it kheḷana?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351=DA i.286 (+paṭikeḷanā). In this passage it is given as a rather doubtful expln of cāpalla, which would connect it with kṣvel to jump, or khel to swing, oscillate, waver, cp. expln Dhṭp 278 kela khela=calane. Another passage is Nd2 585, where it is combd with parikeḷanā and acts as syn. of vibhūsanā.

Keḷāyati

Keḷāyati [Denom. fr. kīḷ in meaning "to amuse oneself with," i. e. take a pride in. Always combd with mamāyati. BSk. same meaning (to be fond of): śāliksetrāṇi k. gopāyati Divy 631. Morris. J.P.T.S. 1893, 16 puts it (wrongly?) to kel to quiver: see also keḷanā] to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M i.260 (allīyati keḷāyati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. l. S. iii.190 & M i.552); S iii.190 (id.); Miln 73. -- pp. keḷāyita.

Keḷāyana

Keḷāyana (nt.) [fr. keḷāyati, cp. kelanā & keḷi] playfulness, unsettledness Vism 134 (opp. majjhata), 317.

Keḷāyita

Keḷāyita [pp. of keḷāyati] desired, fondled, made much of J iv.198 (expld with the ster. phrase keḷāyati mamāyati pattheti piheti icchatī ti attho).

Keḷāsa

Keḷāsa (cp. Sk. kailāsa) N. of a mountain Bdhd 138.

Keḷi

Keḷi1 (f.) [fr. krīḍ to play, sport: see kīḷati] 1. play, amusement, sport PvA 265 (=khiḍḍā); parihāsa° merry play, fun J i.116. -- 2. playing at dice, gambling, in °maṇḍala "circle of the game," draught -- board; °ṇ bhindati to break the board, i. e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, Stupa of Bharhut, plate 45) J i.379.

Keḷi

Keli² (f.) [either fr. kil as in kilijjati & kilissati, or fr. kel, as given under keḷanā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerāṭika & kilissati), or "unsettledness, wavering." -- keli -- sīla of unsettled character, unreliable, deceitful PvA 241. °sīlaka id. J ii.447. -- pañca citta -- keliyo=pañca nīvaraṇāni (kāmacchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelisā to keliyo!). -- citta -- keliṇ kīḷantā bahuṇ pāpakammaṇ katvā enjoying themselves (wrongly) to their heart's content J iii.43. Cp. kāmesu a -- ni -- kīḷitāvin unstained by desires S i.9, 117.

Kevaṭṭa

Kevaṭṭa [on ke -- see kedāra] fisherman D i.45 (in simile of dakkho k°) A iii.31=342, cp. iv.91; Ud 24 sq.; J i.210; DhA ii.132; iv.41; PvA 178 (°gāma, in which to be reborn, is punishment, fishermen being considered outcast); cp. J vi.399 N. of a brahmin minister, also D i.411 N. of Kevaḍḍha (?). -- dvāra N. of one of the gates of Benares, and a village near by Vv 197; VvA 97.

Kevala

Kevala (adj. -- adv.) [cp. Lat. caelebs=*caivilo -- b° to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, alone; whole, complete; adv. altogether or only -- 1. °ṇ (adv.) (a) only=just: k. tvaṇ amhākaṇ vacanaṇ karoḥi "do all we tell you" PvA 4; -- only=but, with this difference: VvA 203, 249; -- k. . . . vippalapati he only talks PvA 93; <-> and yet: "sakkā nu kiñci adatvā k. sagge nibbattituṇ?" "is it possible not to give anything, and yet go to heaven? kevalaṇ mano -- pasāda -- mattena only by purity of mind DhA i.33; kevalaṇ vacchake balava -- piyacittatāya simply by the strong love towards the baby calf Vism 313; (b) alone: k. araṇṇaṇ gamissāmi VvA 260; -- exclusive Miln 247. -- na k. . . . atha kho not only . . . but also VvA 227. -- 2. whole, entire Sn p. 108; Cp. i.1019; Pv ii.63 (=sakala PvA 95); Vism 528 (=asammissa, sakala); Pv ii.63 (=sakala PvA 95). <-> k.>akevala entire>deficient M i.326. °ṇ entirely, thoroughly, all round: k° obhāseti VvA 282. -- kappa a whole kappa Sn pp. 18, 45, 125; KhA 115; VvA 124, 255. -- paripuṇṇa fulfilled in its entirety (sakala DA i.177) of the Doctrine; expld also at Nett 10.

Kevalin

Kevalin (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with mahesi and uttamapurisa. Defn sabbagūṇa -- paripuṇṇa sabba -- yoga -- viṣaṇyutta Sn A 153. -- ye suvimuttā te kevalino ye kevalino vaṭṭaṇ tesaṇ natthi paññāpanāya S iii.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished . . ."; kevalīnaṇ mahesiṇ khīṇ' āsavaṇ Sn 82=S i.167; -- k. vusitavā uttamapuriso Nd2 on tiṇṇa=A v.16. -- with gen.: brahmacariyassa k. "perfected in morality" A ii.23. -- As Ep. of "brāhmaṇa" Sn 519=Nd2 s. v.; of dhammacakka A ii.9; see also Sn 490, 595. -- akevalin not accomplished, not perfected Sn 878, 891.

Kesa

Kesa [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of the head, Ags. heord=E. hair] the hair of the head S i.115 (haṭa -- haṭa -- k°, with dishevelled hair); A i.138 (palita -- kesa with grey hair; also at J i.59); Sn 456 (nivutta°), 608; Th 1, 169; J i.59, 138; iii.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin ii.107 sq.; 133 (cp. kesa -- massu); -- dark (glossy) hair is a distinction of beauty: susukāḷa -- keso (of Gotama) D i.115; cp. kaṇha and kalyāṇa; PvA 26. -- The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi paṭicchanna "covered only with my hair" Pv i.102. -- kesesu gahetvā to take by the hair (in Niraya) D i.234; -- kesaṇ oropeti to have one's hair cut Vin ii.133. -- oropaṇa (-- satthaka) (a) hair -- cutting (knife), i. e. a razor DhA i.431; -- ohāraka one who cuts the hair, a barber Vism 413. -- kambala a hair blanket (according to Bdhgh human hair) D i.167=A i.240, 295=ii.206= Vin i.305= M i.78=Pug 55; A i.286. -- kambalin wearing a hair blanket (of Ajita) D i.55. -- kalāpā (pl.) (atimanohara°) beautiful tresses PvA 46; -- kalyāṇa beauty of hair DhA i.387; -- kārika hairdresser Vv 175; -- dhātu the hair -- relic (of the Buddha) J i.81; -- nivāsin covered only with hair of Petas (: keseh' eva

paṭicchādita -- kopīnā) Pv iii.16. °massu hair and beard; kappita -- k° -- m° (adj.) with h. and b. dressed D i.104; A iv.94; J vi.268. Esp. freq. in form kesa -- massuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇ pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the life of a Wanderer D i.60, 115; iii.60, 64, 76; A i.107; iii.386; It 75; Pug 57; similarly A ii.207=Pug 56. -- sobha the splendour or beauty of the hair PvA 46. -- hattha a tuft of hair PvA 157; VvA 167.

Kesayati

Kesayati see kisa.

Kesara

Kesara1 a mane, in -- sīha a maned lion J ii.244; SnA 127.

Kesara

Kesara2 [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiṇṇakkha PvA 77; VvA 12; 111; -- sa -- kesarehi padumapattehi lotusleaves with their hairs VvA 32; nicula -- k° fibres of the Nicula tree VvA 134. -- bhāra a sort of fan (cp. vāladhi and cāmara) VvA 278.

Kesarin

Kesarin [fr. kesara1] having a mane, of a lion, also name of a battle -- array (°saṅgāmo) Dpvs i.7; cp. AvŚ i.56.

Kesava

Kesava [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv ii.62.

Kesika

Kesika (adj.) [fr. kesa] hairy, of mangoes Miln 334.

Ko

Ko see ka.

Koka

Koka1 [not=Sk. koka, cuckoo] a wolf J vi.525; Nd1 13= Nd2 420; Miln 267=J v.416. °vighāsa remainder of a wolf's meal Vin iii.58.

Koka

Koka2 [cp. Sk. koka] N. of a tree, Phoenix sylvestris: see keka.

Kokanada

Kokanada (nt.) [cp. Sk. kokanada] the (red) lotus A iii.239=J i.116.

Kokāsika

Kokāsika the red lotus in °jāta "like the red lotus," said of the flower of the Pāricchattaka tree A iv.118.

Kokila

Kokila [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. ko/kkuc, Lat. cuculus, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: kāḷa° and phussa° black and speckled k. <-> As citra° at J v.416. -- Vv 111, 588; VvA 132, 163.

Koca

Koca [fr. kuc] see saṇ°.

Koci

Koci see ka.

Koccha

Koccha1 (nt.) some kind of seat or settee, made of bark, grass or rushes Vin ii.149; iv.40 (where the foll. def. is given: kocchaṇ nāma vāka -- mayaṇ vā usīra -- mayaṇ vā muñjamayaṇ vā babbaja -- mayaṇ vā anto saṇvethetvā baddhaṇ hoti. Cp. Vin. Texts i.34; iii.165); J v.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

Koccha

Koccha2 (nt.) a comb (for hair -- dressing) Vin ii.107; Vv 8446 (=VvA 349); Th 2, 254, 411 (=ThA 267). -- kāra a comb -- maker Miln 331 (not in corresp. list of vocations at D i.51).

Koja

Koja mail armour J iv.296 (=kavaca).

Kojava

Kojava a rug or cover with long hair, a fleecy counterpane Vin i.281; DhA i.177; iii.297 (pāvāra°); Dāvs v.36. Often in expln of goṇaka (q. v.) as dīgha -- lomaka mahākojava DA i.86; PvA 157.

Koñca

Koñca1 [cp. Sk. krauñca & kruñc] the heron, often in combn with mayūra (peacock): Th 1, 1113; Vv 111, 358; J v.304; vi.272; or with haṇsa Pv ii.123. -- Expld as sārasa VvA 57; jiṇṇa° an old heron Dh 155.

Koñca

Koñca2=abbr. of koñca -- nāda, trumpeting, in koñcaṇ karoti to trumpet (of elephants) Vin iii.109; J vi.497. -- nāda the trumpeting of an elephant ("the heron's cry") [not with Morris, J.P.T.S. 1887, 163 sq. to kruñc. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of krośa, fr. krus to crow, and

kuñja=kuñjara, elephant (q. v.). Partly suggested at Divy 251; see also expln at VvA 35, where this connection is quite evident.] J i.50; Miln 76 (in etymol. play with koñca); VvA 35. -- rāva=prec. DhA iv.70. -- vādikā a kind of bird J vi.538.

Koṭa

Koṭa [fr. kūṭa2] belonging to a peak, in cpd. °pabbata "peak -- mountain," Npl. Vism 127 (write as K°), 292.

Koṭacikā

Koṭacikā pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin iv.7 (Bdhgh. koṭacikā ti itthinimittañ . . . hīno nāma akkoso).

Koṭi

Koṭi (f.) [cp. Sk. koṭi & kūṭa2] the end -- (a) of space: the extreme part, top, summit, point (cp. anta to which it is opposed at J vi.371): dhanu -- koṭiṇ nissāya "through the (curved) end of my bow," i. e. by means of hunting J ii.200; aṭṭhi -- koṭi the tip of the bone J iii.26; cāpa° a bow VvA 261; vema° the part of a loom that is moved DhA iii.175; khetta° the top (end) of the field SnA 150; cankamana° the far end of the cloister J iv.30; PvA 79. -- (b) of time: a division of time, with reference either to the past or the future, in pubba° the past (cp. pubbanta), also as purima°; and pacchima° the future (cp. aparanta). These expressions are used only of saṅsāra: saṅsārassa purimā koṭi na paññāyati "the first end, i. e. the beginning of S. is not known" Nd2 664; DhsA 11; of pacchimā koṭi ibid. -- anamatagg' āyaṇ saṅsāro, pubba° na paññāyati S's end and beginning are unthinkable, its starting -- point is not known (to beings obstructed by ignorance) S ii.178=iii.149= Nd2 664=Kvu 29=PvA 166; cp. Bdhd 118 (p.k. na ñāyati). -- koṭiyaṇ ṭhito bhāvo "my existence in the past" J i.167. -- (c) of number: the "end" of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. Kirfel, Kosmographie. p. 336). It follows on sataṣaḥassāni Nd2 664, and is often increased by sata° or saḥassa°, esp. in records of wealth (dhana) Sn 677; J i.227, 230, 345=DhA i.367 (asīti° -- vibhavo); J i.478; PvA 3, 96; cp. also koṭisaṭā arahanto Miln 6, 18. -- kahāpaṇa -- koṭi -- santhārena "for the price (lit. by the spreading out) of 10 million kahāpaṇas" Vin ii.159= J i.94 (ref. to the buying of Jetavana by Anāthapiṇḍika). -- gata "gone to the end," having reached the end, i. e. perfection, nibbāna. Nd2 436; -- ppatta=prec. Nd2 436; as "extreme" J i.67. -- simbalī N. of a tree (in Avīci) Sdhp 194.

Koṭika

Koṭika (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as eka°, dvi°, ti°, catu°, or teeth with one, two, etc., points Vism 251. -- 2. having an end or climax SA on pariyanta (see KS. p. 320); āpāna° lasting till the end of life Miln 397: Vism 10. <-> 3. referring to (both) ends (of saṅsāra), in ubhato° pañhā questions regarding past & future M i.393 sq.

Koṭin

Koṭin (adj.) [fr. koṭi] aiming for an end or goal J vi.254 (cp. ākoṭana2).

Koṭilla

Koṭilla (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As koṭilya at Dhṭp 472.

Koṭumbara

Koṭumbara (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J vi.47 (coming from the kingdom of k.), 500 (spelt kodumb°). -- °ka k. -- stuffs Miln 2.

Koṭṭa

Koṭṭa (?) breaking, asi -- k° note on Vin iv.363 (for asikoṭṭha Vin iv.171?); °aṭṭhi at Vism 254 read koṭṭh°.

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Koṭṭana

Koṭṭana [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J i.475; °pacan' ādi pounding and cooking, etc. DhA ii.261. -- 2. hammering or cutting (?) in dāru° J ii.18; vi.86 (maṇsa°, here "beating," T. spells ṭṭh). Cp. adhikuṭṭanā.

Koṭṭita

Koṭṭita (pp. of kotteti) beaten down, made even Vism 254, 255.

Koṭṭima

Koṭṭima a floor of pounded stones, or is it cloth? Dāvs iv.47.

Koṭṭeti

Koṭṭeti [cp. Sk. kuṭ & kuṭṭa]. Expld one -- sidedly by Dhṭp (91 & 556) as "chedane" which is found only in 3 and adhikuṭṭanā. The meaning "beat" is attributed by Dhṭp (557) & Dhṭm (783) to root kuṭ3 (see kūṭa3) by expla "akoṭane." Cp. also kūṭa4; ākoṭeti & paṭikoṭeti] -- 1. to beat, smash, crush, pound J i.478; vi.366 (spelt ṭṭh); DhA i.25 (suvannaṇ) 165. -- 2. to make even (the ground or floor) Vin ii.291 (in making floors); J vi.332. -- 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA i.70 (pharasunā). -- pp. koṭṭita. -- Caus. koṭṭāpeti to cause to beat, to massage Vin ii.266; J iv.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

Koṭṭha

Koṭṭha1 (m. nt.) [Sk. koṣṭha abdomen, any cavity for holding food, cp. kuṣṭa groin, and also Gr. ku/tos cavity, ku/sdos pudendum muliebre, ku/stis bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabbha for both meanings) as -- 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. -- 2. a closet, a monk's cell, a storeroom, M i.332; Th 2, 283 (?)=ThA, 219; J ii.168. <-> 3. a sheath, in asi° Vin iv.171. -- aṭṭhi a stomach bone or bone of the abdomen Vism 254, 255. -- abbhantara the intestinal canal Miln 67; -- âgāra (nt.) storehouse, granary, treasury: in conn. with kosa (q. v.) in formula paripuṇṇa -- kosa -- koṭṭhâgāra (adj.) D i.134, expld at DA i.295 as threefold, viz. dhana° dhañña° vattha°, treasury, granary, warehouse; PvA 126, 133; -- âgārika a storehouse -- keeper, one who hoards up wealth Vin i.209; DhA i.101; -- āsa [=koṭṭha + aṇsa] share, division, part; °koṭṭhāsa (adj.) divided into, consisting of. K. is a prose word only and in all Com. passages is used to explain bhāga: J i.254; 266; vi.368; Miln 324; DhA iv.; 108 (=pada), 154; PvA 58, 111, 205 (kāma°=kāmaguṇā); VvA 62; anekena k° -- ena infinitely PvA 221.

Koṭṭha

Koṭṭha2 a bird J vi.539 (woodpecker?).

Koṭṭha

Koṭṭha3 [cp. Sk. kuṭṭha] N. of a plant, Costus speciosus (?) J v.420.

Koṭṭhaka

Koṭṭhaka1 (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store -- room for various things, a chamber, treasury, granary Vin ii.153, 210; for the purpose of keeping water in it Vin ii.121=142; 220; treasury J i.230; ii.168; -- store -- room J ii.246; koṭṭhake pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin i.291.; -- udaka -- k a bath -- room, bath cabinet Vin i.205 (cp. Bdhgh's expln at Vin. Texts ii.57); so also nahāna -- k° and piṭṭhi -- k°, bath -- room behind a hermitage J iii.71; DhA ii.19; a gateway, Vin ii.77; usually in cpd. dvāra -- k° "door cavity," i. e. room over the gate: gharañ satta -- dvāra -- koṭṭhakapaṭimaṇḍitaṇ "a mansion adorned with seven gateways" J i.227=230, 290; VvA 322. dvāra -- koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with bahi: bahi -- dvāra koṭṭhakā nikkhāmetvā "leading him out in front of the gateway" A iv.206; °e thiṭa or nisinna standing or sitting in front of the gateway S i.77; M i.161, 382; A iii.30. -- bala -- k. a line of infantry J i.179. -- koṭṭhaka -- kamma or the occupation connected with a storehouse (or bathroom?) is mentioned as an example of a low occupation at Vin iv.6; Kern, Toev. s. v. "someone who sweeps away dirt."

Koṭṭhaka

Koṭṭhaka2 [cp. Sk. koyaṣṭika] the paddy -- bird, as rukkhā° J iii.25; ii.163 (v. l. tt).

Koṭṭhu

Koṭṭhu see kotthu.

Koṭṭheti

Koṭṭheti at J ii.424 the v. l. khobheti (nāvaṇ) should be substituted. See also koṭṭeti.

Koṇa

Koṇa [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin ii.137; catu°=catu -- kaṇṇa PvA 52; -- °racchā crossroads PvA 24. -- 2. a plectrum for a musical instrument Miln 53.

Koṇṭa

Koṇṭa (v. l. B. koṇḍa) (?) a man of dirty habits J ii.209. 210, 212.

Koṇṭha

Koṇṭha a cripple J ii.118.

Koṇḍa

Koṇḍa -- damaka (?) [cp. kuṇḍa] J iv.389; also as v. l. B at J ii.209.

Koṇḍañña

Koṇḍañña a well -- known gotta J ii.360.

Kotūhala

Kotūhala (nt.) [on formation cp. kolāhala; see also kutūhala] excitement, tumult, festival, fair Dāvs ii.80; esp. in °mangalaṇ paccāgacchati he visits the fair or show of . . . M i.265; A. iii.439; °mangalika celebrating

feasts, festive A iii.206; J i.373; Miln 94 (cp. Miln trsl. i.143n: the native commentator refers it to erroneous views and discipline called kotūhala and mangalika) -- (b) adj.: kotūhala excited, eager for, desirous of Miln 4; DhA i.330. -- sadda shout of excitement Miln 301.

Kotthalī

Kotthalī (koṭṭhalī?) a sack (?) Vin iii.189=iv.269.

Kotthu

Kotthu [koṭṭhu J only: cp. Sk. kroṣṭu, of kruś] a jackal D iii.25, 26; M i.334; Nd1 149 (spelt koṭṭhu); J vi.537 (°sunā: expld by sigāla -- sunakhā, katthu -- soṇā ti pi pāṭho). kotthuka (and koṭṭhuka)=prec. S i.66 (where text has kutthaka) J ii.108; Miln 23.

Kodaṇḍa

Kodaṇḍa (nt.) [cp. Sk. kodaṇḍa] a cross -- bow M i.429 (opp. to cāpa); Miln 351 (dhanu and k°). °ka same J iv.433 (expld by dhanu).

Kodumbara

Kodumbara see koṭumbara.

Kodha

Kodha [Vedic krodha fr. krudh, cp. kujjhati] anger. Nearest synonyms are āghāta (Dhs. 1060=Nd2 576, both expositions also of dosa), upanāha (always in chain rāga, dosa, moha, kodha, upanāha) and dhūma (cp. qumo/s, Mhg. toūm=anger). As pair k. and upanāha A i.91, 95; in sequence kodha upanāha makkha paḷāsa, etc. Nd2 rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upanāha M i.36; A i.299=iv.148; cp. A iv.456=v.209; v.39, 49 sq., 310, 361. As equivalent of āghāta Dhs 1060=Nd2 576, cp. Pug 18. In other combn: with mada and thambha Sn 245; kadariya Sn 362; pesuniya Sn 928; mosavajja Sn 866, 868 (cp. S i.169). Other passages, e. g. A i.283; S i.240; Sn 537, (lobha°); Pv ii.37; Dh i.52 (anattā -- janano kodho); PvA 55, 222. -- kodha is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a well-balanced mind. -- mā vo kodho ajjhabhavi "let not anger get the better of you" S i.240; māno hi te brāhmaṇa khāribhāro kodho dhūmo bhasmani mosavajjaṇ, etc. "anger is the smoke (smouldering) in the ashes" S i.169=Nd2 576. -- kodhaṇ chetvā cutting off anger S i.41=47=161=237; kodhaṇ jahe vippajaheyya mānaṇ "give up anger, renounce conceit" J i.23 25=Dh 221; kodhaṇ pajahanti vipassino: "the wise give up anger" It 2=7; panuṇṇa -- kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaṇ conquer anger by meekness Dh 223=J ii.4=VvA 69. Yo ye uppatitaṇ kodhaṇ rathaṇ bhantaṇ va dhāraye tam ahaṇ sārathiṇ brūmi -- "He who restrains

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rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. -- akkodha freedom from anger, meekness, conciliation M i.44; S i.240 (with avihiṇsā tenderness, kindness); A i.95; Dh 223=J ii.4=VvA 69. -- ātimāna anger and conceit Sn 968. -- upāyāsa companionship or association with anger, the state of being pervaded with anger (opp. akkodh°) M i.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhupāyāsassa adhivacanaṇ M i.144; "sa -- ummī" It 114; "sobbho papāto" S iii.109; -- garu "having respect for" i. e. pursuing anger (opp. saddhammagaru) A ii.46 sq., 84; -- paññāṇa (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); -- bhakkha feeding on, i. e. fostering anger, Ep. of a Yakkha S i.238; -- vinaya the discipline or control of anger A i.91; v.165, 167 (combd. with upanāha vinaya).

Kodhana

Kodhana (adj.) [fr. kodha] having anger, angry, uncon- trolled]; usually in combn with upanāhin, e. g. Vin ii.89; D iii.45, 246; A v.156, cp. Sn 116; S ii.206; Pug 18. -- k° kōdhābhibhūta A iv.94 sq.; k° kōdhavinayassa na vaṇṇavādī A v.165. -- Used of caṇḍa PvA 83. -- Cp. S iv.240; M i.42 sq., 95 sq.; PvA 82. <-> akkodhana friendly, well -- disposed, loving D iii.159; S ii.207; iv.243; M i.42 sq., 95 sq.; Sn 19, 624, 850, 941; Vv 155; VvA 69.

Konta

Konta a pennant, standard (cp. kunta) J vi.454; DA i.244; SnA 317.

Kontimant

Kontimant at J vi.454 is expld by camma -- kāra, thus "worker in leather (-- shields or armour)," with der. fr. konta ("sathitāya kontāya likhattā . . ."), but reading and meaning are uncertain.

Kopa

Kopa [fr. kup] ill -- temper, anger, grudge Vin ii.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M i.27; almost exclusively in phrase kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroti (pātvakāsi) "he shows forth ill -- temper, malice and mistrust" (of a "codita" bhikkhu) D iii.159; S iv.305; M i.96 sq., 250, 442; A i.124, 187; ii.203; iii.181 sq.; iv.168, 193; J i.301; Sn p. 92. <-> akopa (adj.) friendly, without hatred, composed Sn 499. -- antara (adj.) one who is under the power of ill-temper S i.24.

Kopaneyya

Kopaneyya (adj.) [fr. kopa] apt to arouse anger J vi.257.

Kopīna

Kopīna (nt.) [cp. Sk. kaupīna] a loin -- cloth J v.404; Pv ii.323; PvA 172; Sdhp 106. -- niddaṇsanin "one who removes the loin -- cloth," i. e. shameless, impure D iii.183.

Kopeti

Kopeti [caus. of kuppati] to set into agitation, to shake, to disturb: rājadhamme akopetvā not disturbing the royal rules PvA 161; J ii.366=DhA iv.88; kammaṇ kopetuṇ Vin iv.153 to find fault with a lawful decision; kāyangaṇ na kopeti not to move a limb of the body: see kāya. Cp. paṭi°, pari°, vi°, saṇ°.

Komala

Komala see kamala; Mhbv 29.

Komāra

Komāra [fr. kumāra] (adj.) juvenile, belonging to a youth or maiden: f. komārī a virgin A iv.210. -- pati husband of a girl -- wife J ii.120. -- brahmacariyā (°ṇ carati) to practise the vow of chastity or virginity A iii.224; ThA 99. -- bhacca Np. "master of the k° -- science," i. e. of the medical treatment of infants (see note on Vin i.269 at Vin. Texts ii.174). As such it is the cognomen of Jīvaka D i.47 (as Komārabhacca DA i.132); Vin i.71; J i.116; cp. Sdhp 351.

Komāraka

Komāraka (and °ika)=prec. A i.261; J ii.180 (dhamma virginity); of a young tree S iv.160. -- f. °ikā J iii.266.

Komudī

Komudī (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] moonlight; the full -- moon day in the month Kattika, usually in phrase komudī catumāsini Vin i.155, 176, sq.; D i.47 (expld at DA i.139 as: tadā kira kumudāni supupphitāni honti) or in phrase komudiyā puṇṇamāya DhA iii.461.

Koraka

Koraka (m. nt.) [cp. Sk. koraka] 1. a bud J ii.265. - 2. a sheath J iii.282.

Korakita

Korakita (adj.) [fr. koraka] full of buds VvA 288.

Korajika

Korajika (adj.) [fr. ku+raj or rañj, cp. rāga] affected, excitable, infatuated Nd1 226=Nd2 342 (v. 1. kocaraka)=Vism 26 (v. 1. korañjika).

Koraṇḍaka

Koraṇḍaka [=kuraṇḍaka] a shrub and its flower J v.473 (°dāma, so read for karaṇḍaka), vi.536; as Npl. in Koraṇḍaka -- vihāra Vism 91.

Korabya

Korabya [Sk. kauravya] Np. as cognomen: the descendant of Kuru J ii.371 (of Dhanañjaya).

Koriyā

Koriyā (f.) a hen v. 1. (ti vā pālī) at Th 2, 381 for turiyā. See also ThA 255 (=kuñcakāarakukkuṭī).

Kola

Kola (m. nt.) [Halāyudha ii.71 gives kola in meaning of "hog," corrupted fr. kroḍa] the jujube fruit M i.80; A iii.49 (sampanna -- kolakaṇ sūkaramaṇsa "pork with jujube"); J iii.22 (=badara); vi.578. -- mattiyo (pl.) of the size of a j. fruit, always comb. w. kolaṭṭhi -- mattiyo, of boils A v.170=Sn p. 125, cp. S i.150; -- rukkhā the j. tree SnA 356; DA i.262; -- sampāka cooked with (the juice of) jujube Vv 435 (=VvA 186).

Kolankola

Kolankola [der. fr. kula] going from kula to kula (clan to clan) in saṅsāra: A i.233=Pug 16; S v.205; Nett 189, cp. A iv.381; A v.120.

Kolañña

Kolañña (adj.) [fr. kula] born of (good) family (cp. ku- laja); as -- °, belonging to the family of . . . D i.89; DA i.252; Miln 256. -- khīṇa -- kolañña (adj.) one who has come down in the world Vin i.86.

Kolaṭṭhi

Kolaṭṭhi the kernel of the jujube, only in cpd. °mattiyo (pl.) S i.150=A v.170= Sn p. 125 (with kolamattiyo), and °mattā Th 2, 498=ThA 289; DhA i.319.

Kolaputti

Kolaputti at A i.38 is composition form of kulaputta, and is to be combined with the foll. -- vaṇṇa -- pokkharatā, i. e. light colour as becoming a man of good family. Kern, Toev. s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolapuccha heron. A similar passage at Nd1 80=Nd2 505 reads kolaputtikena vā vaṇṇapokkharatāya vā, thus taking kolaputtikaṇ as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read °puttikaṇ.

Kolamba

Kolamba (and koḷamba VvA) a pot or vessel in general. In Vin always together with ghaṭa, pitcher: Vin i.208, 213, 225, 286; J i.33; DA i.58; VvA 36.

Kolāhala

Kolāhala (nt.) (cp. also halāhala) shouting, uproar, excite- ment about (-- °), tumult, foreboding, warning about something, hailing. There are 5 kolāhalāni enumd at KhA 120 sq. viz. kappa° (the announcement of the end of the world, cp. Vism 415 sq.), cakkavatti° (of a worldking), buddha° (of a Buddha), mangala° (that a Buddha will pronounce the "eu)agge/lion"), moneyya° (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (mahā --)halāhalāni given at J i.48 as kappa -- halāhala, buddha° and cakkavatti°, eka -- kolāhalaṇ one uproar J iv.404; vi.586; DhA ii.96. See also Vin ii.165, 275, 280; J v.437; DhA i.190; PvA 4; VvA 132.

Koliya

Koliya (adj.) [fr. kola] of the fruit of the jujube tree J iii.22, but wrongly expld as kula -- dattika ph.=given by a man of (good) family.

Kolīniyā

Kolīniyā (f.) well -- bred, of good family J ii.348 (BB koley- yaka).

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Koleyyaka

Koleyyaka (adj.) of good breed, noble, appld to dogs J i.175; iv.437. Cp. kolīniyā, and Divy 165: kolikagadrabha a donkey of good breed.

Koḷāpa

Koḷāpa (and kolāpa) (adj.) 1. dry, sapless; always appld to wood, freq. in similes S iv.161, 185; M i.242; iii.95; J iii.495; Miln 151; DhA ii.51; iv.166. -- 2. hollow tree Nd2 40; SnA 355 (where Weber, Ind. Streifen v.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).

Koḷikā

Koḷikā (or kolika?) (f.) adj.=kolaka, appl. to boils, in pīlikoḷikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā pīlikā vuccati).

Kovida

Kovida (adj.) [ku+vid.] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasaccāni, closely related to medhāvin and paṇḍita. S i.146, 194, 196 (ceto -- pariyāya°); A ii.46; M i.1, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jātimaraṇa°), 653 (kammavipāka°); Pv i.1112; Vv 159 (=VvA 73), 6330 (=VvA 269); Miln 344; Sdhp 350. -- akovida ignorant of true wisdom (dhammassa) S i.162; Sn 763; S iv.287=Nd2 on attānudiṭṭhi.

Koṭṭhāra

Koṭṭhāra [cp. Sk. kovidāra] Bauhinia variegata; a tree in the devaloka (pāricchattaka koṭṭhāra: k -- blossom, called p. VvA 174) A iv.117 sq.; Sn 44; J iv.29; Vv 381; DhA i.270. -- puppha the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

Kosa

Kosa1 (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. Goth. hūs, E. house; related also kukṣi=P. kucchi] any cavity or enclosure containing anything, viz. 1. a store -- room or storehouse, treasury or granary A iv.95 (rāja°); Sn 525; J iv.409 (=wealth, stores); J vi.81 (aḍḍhakosa only half a house) in cpd. -- ° koṭṭhāgāra, expld at DA i.295 as koso vuccati bhaṇḍāgāraṇ. Four kinds are mentioned: hatthī°, assā°, rathā°, ratṭhaṇ°. <-> 2. a sheath, in khura° Vism 251, paṇṇa° KhA 46. <-> 3. a vessel or bowl for food: see kosaka. -- 4. a cocoon, see -- °kāra; -- 5. the membranous cover of the male sexual organ, the praeputium J v.197. The Com. expls by sarīra -- saṅkhāta k°. See cpd. kosohita. <-> Cp. also koṣī. -- āraḁkha the keeper of the king's treasury (or granary) A iii.57; -- ohita ensheathed, in phrase kosohita vatthaguyha "having the pudendum in a bag." Only in the brahmin cosmogonic myth of the superman (mahā -- purisa) D iii.143, 161. Applied as to this item, to the Buddha D i.106 (in the Cy DA i.275, correct the misprint kesa into kosa) D ii.17; Sn 1022 pp. 106, 107; Miln 167. For the myth see Dial iii.132 -- 136. -- kāra the "cocoon -- maker," i. e. the silk -- worm, Vin iii.224; Vism 251. -- koṭṭhāgāra "treasury and granary" usually in phrase paripuṇṇa -- k -- k (adj.) "with stores of treasures and other wealth" Vin i.342; D i.134; S i.89; Miln 2; & passim.

Kosa

Kosa2 at VvA 349 is marked by Hardy, Index and trsl'd by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

Kosaka

Kosaka [fr. kosa] 1. a sheath for a needle J iii.282; - 2. a bowl, container, or vessel for food J i.349 (v. 1. kesaka); M ii.6, 7, (-- °āhāra adj. living on a bowl -- full of food; also aḍḍha°) Vism 263. -- 3. case for a key (kuṇḁikā°) Vism 251.

Kosajja

Kosajja (nt.) [From kusīta] idleness, sloth, indolence; expld at Vbh 369. -- Vin ii.2; S v.277 -- 280; A i.11, 16; ii.218; iii.375, 421; v.146 sq.; 159 sq.; A iv.195= Dh 241; Miln 351; Vism 132; Nett 127; DhA iii.347; iv.85; DhsA 146; SnA 21.

Kosamattha

Kosamattha=ka+samattha "who is able," i. e. able, fit DA i.27.

Kosalla

Kosalla (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D iii.220, Vbh 325 & Vism 439 sq., viz. āya°, apāya° and upāya°; at Dhs 16=20=292 = 555=Nd2 ad paññā it is classed between paṇḍicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā°), 241 sq. (uggaha° & manasikāra°), 248 (bojjhanga°); PvA 63, 99 (upāya°).

Kosātakī

Kosātakī (f.) [cp. Sk. kośātakī] a kind of creeper Vv 474; Vism 256, 260, 359; VvA 200; -- bīja the seed of the k. A i.32=v.212.

Kosika

Kosika=kosiya, an owl J v.120.

Kosiya

Kosiya an owl J ii.353, cp. Np. Kosiyāyana J i.496. Biḷāra Kosika (and °kosiya) J iv.69.

Kosī

Kosī (f.) a sheath D i.77=M ii.17.

Koseyya

Koseyya [der. fr. kosa, cp. Sk. kauśeya silk -- cloth and P. kosa -- kāraṇa] silk; silken material Vin i.58=Miln 267; Vin i.192, 281; ii.163, 169; D i.7, cp. A i.181 (see DA i.87); A iv.394; Pv ii.117; J i.43; vi.47. -- pāvāra a silk garment Vin i.281; -- vattha a silk garment DhA i.395.

Kohaṇṇa

Kohaṇṇa (nt.) [fr. kuhana] hypocrisy, deceit J ii.72; iii.268; iv.304; DhA i.141.

Kvaṇ

Kvaṇ (indecl.) is together with kuṇ registered as a part. of sound ("sadde") at Dhṭp 118 & Dhṭm 173.

Kh. Kha

Kha syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "khaṇ saddo pana tucche; tucchaṇ hi ākāsaṇ khaṇ ti vuccati" Vism 494. -- In meaning "space, sky" in cpd. khaga "sky -- goer" (cp. viha -- ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

Khagga

Khagga [Sk. khaḍga; perhaps to Lat. clades and gladius; cp. also kūṭa³] 1. a sword (often with dhanu, bow) at D i.7 (Dh i.89=asi) as one of the forbidden articles of ornament (cp. BSk. khaḍga -- maṇi Divy 147, one of the royal insignia); -- khaggaṇ bhandati to gird on one's sword PvA 154, khaggaṇ sannayhati id. DhA iii.75; °gāhaka a sword -- bearer Miln 114; °tala sword -- blade Mhvs 25, 90. -- 2. a rhinoceros J v.406 (=gavaja), 416; vi.277 (°miga), 538. In cpd. °visāṇā (cp. BSk. khaḍgaviṣāṇa Divy 294=Sn 36) the horn of a rh. (: khagga -- visāṇaṇ nāma khagga -- miga -- singaṇ SnA 65) Sn 35 sq. (N. of Sutta); Nd2 217 (khagga -- visāṇa -- kappa "like the horn of the rh." Ep. of a Paccakabuddha, (cp. Divy 294, 582), also at Vism 234.

Khacita

Khacita [pp. of khac as root expld at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14, 277; maṇi -- muttādi khacitā ghaṇṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta -- khacita) Vin iii.287 (Sam. Pās.). Suvaṇṇa -- khacita -- gajak' attharaṇā "elephants' trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J i.41; of a canopy embroidered with golden stars J i.57.

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Khajja

Khajja (adj. -- nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. -- bhojja solid and other food, divided into 4 kinds, viz. asita, pīta, khāyita, sāyita Pv i.52 (=PvA 25) J i.58; Miln 2. -- bhājaka a distributor of food (an office falling to the lot of a senior bhikkhu) Vin ii.176 (=v.204); iv. 38, 155.

Khajjaka

Khajjaka (adj.) [fr. last] eatable, i. e. solid food (as °bhoj- janāni opposed to yāgu PvA 23); (nt.) J i.186 (of 18 kinds, opp. yāgu); i.235 (id.); Miln 294. -- °bhājaka= prec.

Khajjati

Khajjati (=khādiyati, Pass. of khādati; Dhtm 93 bhak- khaṇa) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin ii.113; suṇakhehi Pv iii.78; puḷavehi J iii.177; cp. Pv iv.52 (cut in two) -- 2. to be itchy, to be irritated by itch (cp. E. "itch"=Intens. of "eat") J v.198 (kh° kanduvāyati); Pv ii.39 (kacchuyā kh°) -- 3. to be devoured (fig.), to be consumed, to be a victim of: kāmataṇhāhi M. i.504; rūpena S iii.87, 88 (khajjanīya -- pariyāya, quoted Vism 479). <-> ppr. khajjamāna Pv ii.15 (consumed by hunger & thirst).

Khajjara

Khajjara caterpillar Pgdp 48.

Khajjopanaka

Khajjopanaka [cp. Sk. khadyota] the fire -- fly M ii.34=41; J ii.415; vi.330, 441; DhA iii.178; also khajjūpanaka Vism 412 (in simile). See Trenckner J.P.T.S. 1908, 59 & 79.

Khañja

Khañja (adj.) [cp. Sk. khañja, Dhtp 81: khañja gati- vekalye] lame (either on one foot or both: PugA 227) Vin ii.90=A i.107=ii.85=Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 (+kāṇa); DhA i.376 (+kuṇi).

Khañjati

Khañjati [fr. khañja] to be lame Pv iii.228.

Khañjana

Khañjana (nt.) hobbling, walking lame PvA 185.

Khaṭakhata

Khaṭakhata (khāt -- kata, making khāt; cp. kakkāreti) the noise of hawking or clearing one's throat: -- sadda Vin i.188; DhA iii.330; cp. khakkhata (v. l. khaṭkhata) Divy 518=utkāśanaśabda.

Khaṭopikā

Khaṭopikā (f.) [perhaps connected with Sk khaṭvā? uncertain] couch, bedstead M i.450, 451 (vv. ll. ka°, khajj°).

Khaṇa

Khaṇa1 (m.) [Derivation unknown. It has been suggested that khaṇa and the Sk. kshaṇa are derived from īkshaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. (1) a (short), moment, wink of time; in phrase khaṇen' eva "in no time" PvA 38.117; Sdhp 584 (etc.). Sdhp 584; khaṇo ve mā upaccagā "let not the slightest time be wasted" Sn 333=Dh 315; cf. Th. ii.5 (cp. khaṇātīta); n' atthi so kh° vā layo vā muhutto vā yaṇ (nadi) āramati "there is no moment, no inkling, no particle of time that the river stops flowing" A iv.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jīvita°), 473; (khaṇa -- vasena uppād'<-> ādi -- khaṇa -- ttaya, viz. uppāda, ṭhiti, bhanga, cp. p. 431); J iv.128; aṭṭha -- kkhāṇa -- vinimmutto kh° paramadullabho: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. -- 2. moment as coincidence of two events: "at the same moment," esp. in phrase taṇ khaṇaṇ yeva "all at once," simultaneously, with which syn. thānaso J i.167, 253; iii.276, PvA 19; PvA 27, 35; tasmīṇ khaṇe J ii.154; PvA 67; Sdhp 17. <-> 3. the moment as something expected or appointed (cp. kairo/s), therefore the right moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahantship, presence on earth of a Buddha, etc., in cpds.: cuti -- kkhāṇo Bdhd 106; paṭisandhi° Ps ii.72 sq.; Bdhd 59, 77, 78; uppatti° Vbh 411 sq.; sotāpattimagga° Ps ii.3; phala° Ps i.26, Bdhd 80; nikanti° Ps ii.72 sq.; upacāra° Bdhd 94; citta° id. 38, 95. -- khaṇe khaṇe from time to time Dh 239 (= okāse okāse DhA iii.340, but cp. Comp. 161, n. 5), Buddhuppāda°, Th ii.A, 12. akkhaṇa see sep. Also akkhaṇavedhin. -- akkhaṇe at the wrong time, inopportune Pv iv.140 (=akāle). On kh. laya, muhutta cp. Points of Contr. 296, n. 5. -- ātīta having missed the opportunity Sn 333=Dh 315 (=DhA iii.489); -- ññū knowing, realizing the opportunity Sn 325 (cp. SnA 333). -- paccuppanna arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh°, santati°, addhā°). -- paritta small as a moment Vism 238.

Khaṇa

Khaṇa2 [fr. khaṇ] digging J ii.296. Cp. atikhāṇa.

Khaṇati

Khaṇati [fr. khan or khaṇ; Dhṭp 179: anadāraṇe] 1. to dig (? better "destroy"; cp. Kern Toev. s. v.), dig out, uproot Dh 247, 337; Sn p. 101; J ii.295; iv.371, 373; Sdhp 394. Also khaṇati & cp. abhikkhaṇati, palikkhaṇati. -- 2. [= Sk. kṣanati] to destroy Vin ii.26 (attānaṇ); M i.132 (id.). -- pp. khata & khāta (cp. palikkhata).

Khaṇana

Khaṇana (nt.) [fr. khaṇ] digging Miln 351 (pokkharāṇi°).

Khaṇika

Khaṇika (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with itara, e. g. J i.393; iii.83; PvA 60. -- Vism 626 (khaṇikato from the standpoint of the momentary). Khaṇikā pīti "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, pharaṇā (see pīti) Vism 143, DhsA 115. -- citta temporary or momentary thought Vism 289. -- maraṇa sudden death Vism 229. -- vassa momentary, i. e. sudden rain (-- shower) J vi.486.

Khaṇikatta

Khaṇikatta (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

Khaṇḍa

Khaṇḍa [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expld at Dhṭp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. <-> 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin ii.122; coḷa° a bit of cloth PvA 70; pilotika° bits of rags PvA 171; pūva° a bit of cake J iii.276; -- akhaṇḍa unbroken, entire, whole, in -- kārin (sikkhāya) fulfilling or practising the whole of (the commandments) Pv iv.343 and °sīla observing fully the sīla -- precepts Vv 113; cp. Vism 51 & Bdhd 89. -- ākhaṇḍa (redupl. -- iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. -- ākhaṇḍika piece by piece, consisting of nothing but bits, in kh °ṇ chindati to break up into fragments A i.204 (of māluvālatā); ii.199 (of thūṇā); S ii.88 (of rukkhā); cp. Vin iii.43 (dārūni °ṇ chedāpetvā); J v.231 (°ṇ katvā). -- danta having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A i.138 and ≈; J i.59, 79 (id.). -- phulla [Bdhgh on Vin ii.160; khaṇḍa =bhinn'okāso, phulla=phalit' okāso.] broken and shattered portions; °ṇ paṭisankharoti to repair dilapidations Vin ii.160 (=navakammaṇ karoti) 286; iii.287; A iii.263; cp. same expression at Divy 22. a° unbroken and unimpaired fig. of sīla, the rule of conduct in its entirety, with nothing detracted Vv 8316=Pv iv.176 (cp. akhaṇḍasīla)=DhA i.32.

Khaṇḍati

Khaṇḍati to break, DhA iv.14; pp. khaṇḍita broken, PvA 158 (-- kaṇṇo= chinnakaṇṇo).

Khaṇḍikā

Khaṇḍikā (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu° Vv 3326 (=ucchu -- yaṭṭhi DhA iii.315).

Khaṇḍicca

Khaṇḍicca (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh° pālicca, etc., as signs of old age (see above) M i.49=D ii.305; A iii.196; Dhs 644=736=869; DhA iii.123; in similar connection Vism 449.

Khaṇḍeti

Khaṇḍeti [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaṇ °etvā J iii.188.

Khata

Khata1 [pp. of khanati] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in

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combn with upahata D i.86 (=DA i.237); khatañ upahatañ attānañ pariharati "he keeps himself uprooted and half -- dead" i. e. he continues to lead a life of false ideas A i.105=ii.4; opp. akkhatañ anupahatañ, etc. A i.89.

Khata

Khata2 [pp. of kṣan, to wound] hurt, wounded; pādo kh° hoti sakalikāya "he grazed his foot" S i.27=Miln 134, 179. -- akkhata unmolested, unhurt Vv 8452 (= anupadduta VvA 351). See also parikkhata.

Khataka

Khataka [fr. khata2] damage, injury VvA 206, khatakañ dāsiyā deti "she did harm to the servant, she struck the s." Or is it khalikañ? (cp. khaleti); the passage is corrupt.

Khatta

Khatta (nt.) [Sk. kṣātra, to kṣi, cp. Gr. kta/omai, kth_ma, possession] rule, power, possession; only in cpds.: -- dhamma the law of ruling, political science J v.490 (is it khattu°= khattā°?) -- vijjā polity D i.9, condemned as a practice of heretics. Bdgh at DA i.93 explains it as nīti -- sattha, political science (=°dhamma), See Rh. D. Dialogues i.18. -- vijjavādin a person who inculcates Macchiavellian tricks J v.228 (paraphrased: mātapitaro pi māretvā attano va attho kāmatabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J v.240; -- vijjācariya one who practises kh -- °vijjā ibid.; -- vīda (so read for °vidha)=°vijja (adj.) a tricky person, ibid. (v. l. °vijja, better). Cp. Sk. kṣātra -- vidya.

Khattar

Khattar [Sk. kṣattṛ fr. kṣātra] attendant, companion, charioteer, the king's minister and adviser (Lat. satellites "satellite" has been compared for etym.) D i.112 (=DA i.280, kh° vuccati pucchita -- pucchita -- pañhañ vyākaraṇa -- samattho mahāmatto: "kh° is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with katheti, to speak, respond=kattā; gādhañ k° A ii.107=Pug 43 v. l. for kattā (cp. Pug A 225).

Khattiya

Khattiya [der. fr. khatta=kṣātra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J iii.441. A shortened form is khatya J vi.397. -- f. khattiyā A iii.226 -- 229, khattī D. i.193, and khattiyī. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in Dialogues i.97 -- 107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. Khattiyō seṭṭho jane tasmiṇ D i.199=ii.97=M i.358=S i.153, ii.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M ii.150 -- 157; iii.169; A ii.86; S i.71, 93; Vin iv.6 -- 10. On the religious side of the question D iii.82; 93; M i.149, 177; ii.84; S i.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S i.15. All kings and chieftains were khattiyas D i.69, 136; iii.44, 46, 61; A i.106; iii.299; iv.259. Khattiyas are called rājāno Dhṛp 294, quoted Netṭi 165. -- ābhiseka the inauguration of a king A i.107, 108 (of the crown -- prince) =A ii.87; -- kaññā a maid of khattiya birth J i.60; iii.394; -- kula a khattiya clan, a princely house, Vin ii.161 (w. ref. to Gotama's descent); iii.80; -- parisā the assembly of the khattiyas; as

one of the four parisās (kh°, brāhmaṇa°, gahapati°, samaṇa) at Vin i.227; A ii.133; as the first one of the eight (1 -- 4 as above, Cātummahārājika°, Tāvatiṇsa°, Māra°, Brahma°) at M i.72 =D iii.260; -- mahāsāla "the wealthy khattiya" (see above ii.1) D iii.258, etc.; -- māyā "the magic of the noble" DhA i.166; -- vaṇṣa aristocratic descent DA i.267; -- sukhumāla a tender, youthful prince (of the Tathāgata: buddha°, kh°) DhA i.5.

Khattiya

Khattiya (f.) a female khattiya, in series brāhmaṇī kh° vessī suddī caṇḍālī nesādī veṇī rathakārī pukkusī A iii.229; similarly M ii.33, 40.

°Khattuṇ

°Khattuṇ [Sk. °kṛtvah, cp. °kad] in compn with numerals "times": dvikkhattuṇ, tikkhattuṇ, etc.; twice, three times, etc.

Khadira

Khadira [Sk. khadira; Gr. ki/ssaros, ivy; Lat. hederā, ivy] the tree Acacia catechu, in cpds. -- angārā (pl.) embers of (burnt) acacia -- wood J i.232; PvA 152; -- ghaṭikā a piece of a. -- wood J iv.88; -- tthambha a post of a. -- wood DhA iii.206; -- patta a bowl made of a. -- wood J v.389; -- vana a forest of acacias J ii.162; -- sūla an impaling stake of a. -- wood J iv.29.

Khanati

Khanati see khaṇati.

Khanittī

Khanittī (f.) [to khan, cp. Sk. khanitra] a spade or hoe Vin i.270; J vi.520= V.89 (+ankusa).

Khantar

Khantar [n. agent of khanti] possessed of meekness or gentleness; docile, manageable. Said of an elephant A ii.116=iii.161 sq.

Khanti & Khantī

Khanti & Khantī f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at Dhs 1341: khantī khamanāṭā adhivāsanāṭā acaṇḍikkaṇ anasuro po attamanāṭā cittassa. Most frequent combinations: with mettā (love) (see below); -- titikkhā (forbearance): khantī paramaṇ tapo titikkhā nibbānaṇ paramaṇ vadanti Buddhā Dh 184=D ii.49=Vism 295; khantiyā bhiyyo na vijjati, S i.226; cp. DhA iii.237: titikkhā -- sankhātā khantī; -- avihīṇsā (tolerance): kh°, avihīṇsā, mettatā, anudayatā, S v.169; -- akodhana (forbearing, gentle) VvA 71; -- soraccaṇ (docility, tractableness) D iii.213= A i.94; also with maddava (gentleness) and s. as quality of a well -- bred horse A iii.248, cp. A ii.113 and khantā; -- sovaccassatā (kind speech) Sn 266 (cp. KhA 148). See also cpds. -- Khantī is one of the ten paramitās J i.22, 23; cp. A iii.254, 255. -- In other connections: khantiyā upasamena upeta S i.30; ativissuto Sdhp 473; anulomikāya kh°iyā samannāgata (being of gentle and forbearing disposition) A iii.437, 441; Ps ii.236 sq.; Vbh 340. See also A iii.372; Sn 189, 292, 897, 944. <-> In scholastic language frequent in combination diṭṭhi khanti ruci, in def. of idha (Vbh 245), tattha (Nd2), diṭṭhi (Nd2), cp. Nd2 151 and Vbh 325 sq. -- akkhanti intolerance Vin iv.241 (=kopa); Vbh 360 (in def as opp. of khanti Dhs 1341. q. v. above), 378. -- bala (nt.) the force of forbearance; (adj.) one whose strength is patience: . . . aduṭṭho yo titikkhati khantībalaṇ balānīkaṇ tam ahaṇ brūmi brāhmaṇaṇ Dh 399=Sn 623; -- DhA iv.164; Ps ii.171, 176; -- mettā forbearing love, in phrase kh° -- mettānuddayasampanna (adj.)

one whose character is compassion and loving forbearance J i.151, 262; PvA 66 (+yuttakāra); VvA 71 (in expln of akodhana); -- suñña (nt.) the void of khanti Ps ii.183; -- soracca (nt.) gentleness and forbearance S i.100, 222; A ii.68; J iii.487; DhA i.56; °e niviṭṭha "established in forbearance and meekness" A iii.46=D iii.61.

Khantika

Khantika (adj.) [fr. prec.] acquiescing in -- , of such and such a belief, in añña° belonging to another faith, combd with aññadiṭṭhika and aññarucika D i.187; M i.487.

Khandati

Khandati [skand] to jump, only in cpd. pakkhandati; given as root khand at Dhtn 196 with meaning "pakkhandana."

Khandha

Khandha [Sk. skandha] -- I. Crude meaning: bulk, massiveness (gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i. e. its back S i.95; vāraṇassa J iii.392; hatthi -- khandha -- vara -- gata on the back of the state elephant J i.325; PvA 75. Also with ref. to an elephant (hatthināga) sañjāta° "to whom has grown bulk=a large back" Sn 53, expl. SnA 103 by sasaṇṇhitakkhandho "well endowed with bulk." <-> (b) of a person: the shoulder or back: nāgalaṇ

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khandhe karitvā S i.115 appl. to Māra; Vism 100; DhA iv.168 (ohita° -- bhāra the load lifted off his shoulder). <-> -- (c) of a tree: the trunk. rukkhassa PvA 114, also as rukkha° J i.324; tāla° the stem of a palm PvA 56; nigrodhassa khandhaja (see cpds.) S i.207=Sn 272; mūlaṇ atikkamma kh° ṇ saraṇaṇ pariyesitabbaṇ "one must go beyond the root and search the trunk for sweetness" S iv.94. -- (d) as t.t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. -- B. More general as denoting bulk (-- °); e. g. aggi° a great mass of fire M ii.34, 41; J iv.139; udaka° a mass of water (i. e. ocean) A iii.336; S iv.179; J i.324; PvA 62; puñña° a great accumulation of merit A iii.336=S v.400; bhoga° a store of wealth A v.84; J i.6; maṇi° an extraordinarily large jewel (possessing magic power) J ii.102 sq. - II. Applied meaning. -- A. (-- °) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. <-> (a) dukkha° all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkhakkhandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the paṭiccasamuppāda, the chain of causal existence (q. v.) Vin i.1; S ii.95; iii.14; A i.177; v. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Nett 64; antakiriya A i.147; vyādhimaraṇatunnāṇaṇ dukkhakkhandhaṇ vyapānudi Th 2, 162. -- (b) lobha° dosa° moha° the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), S v.88 (nibbijjhati through the satta bojjaṅgā). -- (c) vayo° a division of age, part of age, as threefold: purima°, majjhima°, pacchima° Nd2 in def. of sadā. -- (d) sīla (etc.) kh° the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sīla° the group dealing with the practice of morality; (2) samādhi° that dealing with the development of concentration; (3) paññā° that dealing with the development of true wisdom. They are also known under the terms of sīla -- sampadā, citta°, paññā° D i.172 sq.; see sīla. -- D i.206; Nett 64 sq.; 126. tīhi dhammehi samannāgato "possessed of the three qualities," viz. sīla -- kkhandhesu, etc. It 51; cp. A i.291; v.326. tīhi khandhehi . . . aṭṭhaṅgiko maggo sangahito M i.301; silakkhandhaṇ, etc. paripūreti "to fulfil the sīla -- group" A i.125; ii.20, iii.15 sq. These 3 are completed to a set of 5 by (4) vimutti° the group dealing with the attainment of emancipation and (5) vimutti -- ñāṇa -- dassana° the group dealing with the realization of the achievement of emancipation. As 1 -- 4 only at D iii.229 (misprint puñña for paññā); cp. A i.125. As 5 at S i.99=A i.162; S v.162; A iii.134, 271; v.16 (all loc.=S i.99); It 107, 108; Nd2 under sīla. B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as khandhā (pl.) the

elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as *rāsi*, heap, e. g. Asl. 141; Vibh A 1 f.; cf. B. Psy. 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: *rūpa°* (material qualities), *vedanā* (feeling), *saññā* (perception), *sankhārā* (coefficients of consciousness), *viññāṇa* (consciousness). For further ref. see *rūpa*; cp. also Mrs. Rh. D. Dhs trsl. pp. 40 -- 56. They are enumerated in a different order at S i.112, viz. *rūpaṇ* *vedayitaṇ* *saññaṇ* *viññāṇaṇ* *yaṇ* *ca* *sankhataṇ* *n' eso* 'ham *asmi*. Detailed discussions as to their nature see e. g. S iii.101 (=Vbh 1 -- 61); S iii.47; iii.86. As being comprised in each of the *dhātus*, viz. *kāma° rūpa° arūpa* -- *dhātu* Vbh 404 sq. (a) As factors of existence (cp. *bhava*). Their rôle as such is illustrated by the famous simile: "yathā hi angasambhārā hoti saddo ratho iti evaṇ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co -- existence of its various parts, that the word 'chariot' is used, just so it is that when the *skandhas* are there, we talk of a 'being'" (Rh. D.) (cp. Hardy, Man. Buddh. p. 425) S i.135=Miln 28. Their connotation "khandha" is discussed at S iii.101 =M iii.16: "kittāvatā nu kho khandhāṇaṇ khandhādhivacanaṇ? rūpaṇ (etc.) atītānāgatapaccuppannaṇ ajjhattaṇ vā bahiddhā vā oḷārikaṇ," etc.: i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? *cattāro mahābhūtā . . . paccayo rūpa -- khandhassa paññāpanāya*; *phasso . . . vedanā°, saññā°, sankhārā°, etc.*; *nāmarūpaṇ . . . viññāṇa°*: the material elements are the cause of *rūpa*, touch is that of *vedanā*, *saññā*, *sankhārā*, name and shape that of *viññāṇa* (S iii.101); cp. M i.138 sq., 234 sq. On the same principle rests their division in: *rūpa -- kāyo rūpakkhandho nāmakāyo cattāro arūpino khandhā* "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the *rūpakkhandha* only is *kāmadhātu* -- *pariyāpanno*: Vbh 409; the 4 *arūpino kh°* discussed at Ps ii.74, also at Vbh 230, 407 sq. (grouped with what is *apariyāpanna*) -- Being the "substantial" factors of existence, birth & death depend on the *khandhas*. They appear in every new conjuncture of individuality concerning their function in this *paṭisandhi* -- *kkhaṇe*; see Ps ii.72 -- 76. Thus the var. phases of life in transmigration are defined as -- (*jāti*) *ya* *tesaṇ* *tesaṇ* *sattānaṇ* *tamhi* *tamhi* *satta* -- *nikāye jāti* *sañjāti* *okkanti* *abhinibbatti* *khandhānaṇ* *pātubhāvo āyatanānaṇ* *paṭilābho* Nd2 on Sn 1052; cp. *jāti dvīhi* *khandhehi* *sangahitā* ti VvA 29; *khandhānaṇ* *pātubhāvo jāti* S ii.3; Nett 29; *khandhānaṇ* *nibbatti jāti* Vism 199. -- (*maraṇaṇ*) *yā* *tesaṇ* *tesaṇ* *sattānaṇ* . . . *cuti* *cavanatā* *bhedo antaradhānaṇ* *maccu maraṇaṇ* *kālakiriya* *khandhānaṇ* *bhedo kalevarassa* *nikkhepo* M i.49=Vbh 137=S ii.3, 42. -- *vivaṭṭa* -- *kkhandha* (adj.) one whose *khandhas* have revolved (passed away), i. e. dead S i.121=iii.123. -- *kh°anaṇ* *udaya* -- *vyaya* (or *udayabbaya*) the rising and passing of the kh., transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps i.54 sq. -- (b) Their relation to attachment and craving (*kāma*): *sattisūlūpamā kāma khandhānaṇ* *adhikuṭṭanaṇ* S i.128=Th 2, 58, 141 (ThA 65: *natthi tesaṇ* *adhik°?*); craving is their cause & soil: *hetupaṭicca sambhūtā* kh. S i.134; the 4 *arūpino kh.* are based on *lobha*, *dosa*, *moha* Vbh 208. -- (c) their annihilation: the kh. remain as long as the knowledge of their true character is not attained, i. e. of their cause & removal: *yaṇ* *rūpaṇ*, etc. . . . *n' etaṇ* *mama* *n' eso* 'haṇ *asmi* *na* *m' eso* *attā* *ti*; *evaṇ* *etaṇ* *yathābhūtaṇ* *sammappaññāya* *passati*; *evaṇ* *kho jānato* *passato* . . . *ahankāramamankāra* -- *mānānusayā* *na* *honti* *ti* S iii.103; -- *pañca* -- *kkhandhe* *pariññāya* S iii.83; *pañca* -- *kkhandhā* *pariññātā* *tiṭṭhanti* *chinnamūlakā* Th 2, 106. See also S i.134. -- (d) their relation to *dhātu* (the physical elements) and *āyatana* (the elements of sense -- perception) is close, since they are all dependent on sensory experience. The 5 *khandhas* are frequently mentioned with the 18 *dhātuyo* & the 12 *āyatanāni*: *kandhā* *ca* *dh°* *cha* *ca* *āyatanā* *ime* *hetuṇ* *paṭicca* *sambhūtā* *hetubhangā* *nirujjhare* S i.134; *kh°* -- *dh°* -- *āyatanāṇ* *sankhataṇ* *jātimūlaṇ* Th 2, 472; *dhmmaṇ* *adesesi* *kandh°* <-> *āyatana* -- *dhātuyo* Th 2, 43 (cp. ThA 49). Enumerated under *sabba* -- *dhmma* Ps i.101= ii.230; under *dhmma* (states) Dhs 121, as *lokuttara* -- *kkhandhā*, etc. Dhs 358, 528, 552. -- *kandhānaṇ* *kandhattho* *abhiññeyyo*, *dhātūnaṇ* *dhātuttho*, etc. Ps i.17; cp. i.132; ii.121, 157. In def. of *kāmāvacarā bhūmi* Ps i.83. In def. of *dukkha* and its recognition Nett 57. In def. of *arahanto khīṇāsava* Nd2 on *sankhātā* -- *dhmma* ("kh. *sankhātā*," etc.), on *tiṇṇa* ("kandha -- (etc.) *pariyante* *thitā*"), & *passim*. -- (e) their valuation & their bearing on the "soul" -- conception is described in the terms of *na* *mama* (*na* *tumhākaṇ*), *anattā*, *aniccaṇ* and *dukkhaṇ* (cp. *upādānakkh°* *infra* and *rūpa*) *rūpaṇ*

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(etc.) . . . *aniccaṇ*, *dukkhaṇ*, *n' eso* 'ham *asmi*, *n' eso* *me* *attā* "material qualities (etc. kh. 2 -- 5) are evanescent, bad, I am not this body, this body is not my soul" Vin i.14=S iv.382. *n' eso* 'ham *asmi* *na* *m' eso* *attā* S i.112; iii.103, 130 & *passim*; cp. *kāyo* *na* *tumhākaṇ* (*anattā* *rūpaṇ*) S ii.65; Nd2 680; and *rūpaṇ* *na*

tumhākaṇ S iii.33 M i.140=Nd2 680. -- rūpaṇ, etc. as anattā: Vin i.13; S iii.78, 132 -- 134; A i.284= ii.171; 202; cp. S iii.101; Vin i.14. -- as aniccaṇ: S iii.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202 -- 224, 227; A iv.147 (aniccānupassī dukkhānupassī); anicca dukkha roga, etc., Ps ii.238 sq.; Vbh 324. -- 2. Specified as pañc' upādāna -- kkhandhā the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpupādāna -- kkhandha, etc.) S iii.47; 86 -- 88; also Vin i.10; S iii.127 sq. Specified S iii.58 iii.100=M iii.16; S iii.114, 158 sq.; v.52, 60; A iv.458; Vism 443 sq. (in ch. xiv: Khandha -- niddesa), 611 sq. (judged aniccato, etc.). -- Mentioned as a set exemplifying the number 5: Kh iii.; Ps i.22, 122. Enumerated in var. connections S i.112; D iii.233; M i.190; A v.52; Kh iv. (expld KhA 82=A v.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). -- What is said of the khandhas alone -- see above 1 (a) -- (e) -- is equally applied to them in connection with upādāna. <-> (a) As regards their origin they are characterized as chandamūlakā "rooted in desire, or in wilful desire" S iii.100; cp. yo kho . . . pañcas' upādānakkhandhesu chandarāgo taṇ tattha upādānaṇ ti M i.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann' etaṇ upād' ānaṇ adhivacanaṇ M i.144; bhārā have pañcakkh'ā S iii.26; pañcavadhakā paccatthikā pañcann' . . . adhivacanaṇ S iv.174; pañc' upād' . . . sakkāyo vutto M i.299= S iv.259. -- (b) their contemplation leads to the recognition of their character as dukkha, anicca, anattā: na kiñci attānaṇ vā attaniyaṇ vā pañcasu upādānakkhandhesu S iii.128; rogato, etc. . . . manasikātabbā pañc' S iii.167; pañcasu upād' esu aniccānupassī "realizing the evanescence in the 5 aggregates of attachment" A v.109; same with udayavyayānupassī S iii.130; A ii.45, 90; iii.32; iv.153; and dhammānupassī M i.61. Out of which realization follows their gradual destruction: pañc' . . . khandhānaṇ samudayo atthangamo assādo, etc. S iii.31, 160 sq.; A ii.45, 90; iv.153; Nd2 under sankhārā. That they occupy a prominent position as determinants of dukkha is evident from their rôle in the exposition of dukkha as the first one of the noble truths: sankhittena pañc' upādānakkhandhā pi dukkhā "in short, the 5 kh. are associated with pain" Vin i.10=M i.48=A i.177=S v.421; Ps i.37, 39; Vbh 101 & passim; cp. katamaṇ dukkham ariyasaccaṇ? pañc' upād' ā tissa vacanīyaṇ, seyyathidaṇ . . . S iii.158= v.425; khandhādisā dukkhā Dh 202 (& expl. DhA iii.261). -- 3. Separately mentioned: khandhā as tayo arūpino kh' (ved', sañña', sankh') DhA i.22; viññāṇa - kh' (the skandha of discriminative consciousness) in Def. of manas: manindriyaṇ viññāṇaṇ viññ' -- khandho tajjā manoviññāṇadhātu Nd2 on Sn 1142=Dhs 68. -- ādhivacana having kh. as attribute (see above) S iii.101=M iii.16; -- āvāra a camp, either (1) fortified (with niveseti) or (2) not (with bandhāpeti), esp. in the latter meaning w. ref. to a halting place of a caravan (=khandhāvāra?) (1) J iv. 151; v.162; DhA i.193, 199.<-> (2) J i.101, 332; PvA 113; DhA ii.79. Said of a hermitage J v.35. -- fig. in sīla -- khandhāvāraṇ bandhitvā "to settle in the camp of good conduct" DA i.244; -- ja (adj. -- n.) sprung from the trunk (of the tree), i. e. a growth or parasite S i.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha -- jā, pārōhānam etaṇ adhivacanaṇ. -- niddesa disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. -- paṭipāṭi succession of khandhas Vism 411 sq. -- paritta protective spell as regards the khandhas (as N. of a Suttanta) Vism 414. -- bīja "trunk seed" as one kind of var. seeds, with mūla° phalū° agga° bīja° at Vin v.132, & D i.5, expld. DA i.81: nāma assatto nigrodho pilakkho udumbaro kacchako kapitthano ti evam -- ādi. -- rasa taste of the stem, one of various tastes, as mūla° khandha° taca° patta° puppha°, etc. Dhs 629=Nd2 540. -- loka the world of sensory aggregates, with dhātu -- and āyatana-loka Ps i.122. -- vibhanga division dealing with the khandhas (i. e. Vibh. 1 sq.) Miln 12. -- santāna duration of the khandhas Vism 414.

Khandhaka

Khandhaka [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhakaṇ niṭṭhitaṇ "here ends the chapter of . . ."); in cpd. °vatta, i. e. duties or observances specified in the v. khandha or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin ii.231), 188.

Khandhiman

Khandhiman (adj.) having a (big) trunk, of a tree A iii.43.

Khama

Khama (adj.) [fr. kṣam] (a) patient, forgiving. (b) en- during, bearing, hardened to (frost & heat, e. g.), fit for. -- (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpāṇaṇ, saddāṇaṇ, etc.; indulgent as regards sights, sounds, etc.) A iii.113=138; the same applied to the king's horse A iii.282. Khamā paṭipadā the way of gentleness (and opp. akkhamā), viz. akkosantaṇ na paccakosati "not to shout back at him who shouts at you" A ii.152 sq.; cp. Nett 77; classified under the four paṭipadā at D iii.229. In combn. w. vacana of meek, gentle speech, in vattā vacana° a speaker of good & meek words S i.63; ii.282; Miln 380; cp. suvaco khamo A v.24 sq., forgiving: Miln 207.<-> (b) khamo sītassa uṇhassa, etc., enduring frost & heat A iii.389=v.132; addhāna° padhāna° (fit for) A iii.30; ranga°, anuyoga°, vimajjana° M i.385. -- akkhama (adj.) impatient, intolerant, in combn dubbaca dovacassa karaṇehi dhammehi samannāgata S ii.204 sq.= A ii.147 sq. With ref. to rūpa, saddā, etc. (see also above), of an elephant A iii.156 sq. -- D iii.229; Sdhp 95.

Khamati

Khamati [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, kṣāman soil; Gr. xq̄w/n, xamai] 1. to be patient, to endure, to forgive (acc. of object and gen. of person): n' āhaṇ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S i.221, 222; aparādhaṇ kh. to forgive a fault J iii.394. khamatha forgive DhA ii.254; khamatha me pardon me Miln 13; DhA i.40. -- 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya "as may seem good to you; if you please" D i.60, 108; M i.487. sabbaṇ me na khamati "I do not approve of" M i.497 sq.; na khamati "it is not right" D ii.67. -- 3. to be fit for, to indulge in, to approve of, in nijjhānaṇ khamanti M i.133, 480; cp. dīṭṭhi -- nijjhāna -- kkhanti M i.480 & A i.189. -- ppr. med. khamamāna Vin i.281 (uppadhakkāsinaṇ kh°) fit for, allowing of, worth, cp. Bdgh. note Vin Texts i.195. -- grd. khamanīya to be allayed, becoming better (of a disease) Vin i.204; D ii.99. -- caus. khamāpeti to pacify, to ask one's pardon, to apologize (to=acc.) J i.267; PvA 123, 195; DhA i.38, 39; ii.75, 254. -- to ask permission or leave (i. e. to say good -- bye) DhA i.14.

Khamana

Khamana (nt.) long -- suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdhd 24.

Khamanatā

Khamanatā (f.) forbearance and a° intolerance, harsh- ness both as syn. of khanti & akkhanti Dhs 1342, Vbh 360.

Khamā

Khamā (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. chamā & see khamati) J iv.8 (v. l. B. chamāya).

Khamāpanā

Khamāpanā (f.) [abstr. fr. khamāpeti, Caus. of khamati] asking for pardon J iv.389.

Khambha

Khambha [Sk. khambha & sthambha] 1. prop, support, in °kata "making a prop," i. e. with his arms akimbo Vin ii.213=iv.188. -- 2. obstruction, stiffening, paralysis,

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in ūru° "stiffening of the thigh" M i.237 (through pain); J v.23 (through fear). See also chambheti & thambha.

Khambheti

Khambheti [Caus. fr. prec. -- Sk. skambh, skabhnāti] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, obstruct) -- 2. to obstruct, to put out, in pp. khambhita (=vi°) Nd2 220, where it explains khitta. <-> ger. khambhiya: see vi°.

Khaya

Khaya [Sk. kṣaya to kṣi, kṣiṇoti & kṣiṇāti; cp. Lat. situs withering, Gr. fqi/ sis, fqi/nw, fqi/w wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaṃ kh. It 103 sq., esp. in formula āsavānaṃ khayā anāsavaṃ cetovimuttiṃ upasampajja A i.107= 221=D iii.78, 108, 132=It 100 and passim. -- rāgassa, dosassa, mohassa kh. M i.5; A i.299, cp. rāga°, dosa°, moha°, A i.159; dosa° S iii.160, 191; iv.250. -- taṇhānaṃ kh. Dh 154; sankhārānaṃ kh. Dh. 383; sabbamaññitānaṃ, etc. M i.486; āyu°, puñña° Vism 502. -- yo dukkhassa pajānāti idh' eva khayaṃ attano Sn 626=Dh 402; khayaṃ virāgaṃ amataṃ pañītaṃ Sn 225. -- In exegesis of rūpassa aniccata: rūpassa khayō vayo bhedo Dhs 645=738=872. -- See also khīṇa and the foll. cpds. s. v.: āyu°, upadhi°, upādāna°, jāti°, jīvita°, taṇha°, dukkha°, puñña°, bhava°, loka°, saṃyojana, sabbadhamma°, samudda°. -- ātīta (a) gone beyond, recovered from the waning period (of chanda, the moon=the new moon) Sn 598; -- ānupassin (a) realizing the fact of decay A iv.146 sq.= v.359 (+vayānupassin); -- ñāṇa knowledge of the fact of decay M ii.38=Pug 60; in the same sense khaye ñāṇa Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; -- dhamma the law of decay A iii.54; Ps i.53, 76, 78.

Khara

Khara1 [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful D ii.127 (ābādha); J iii.26 (vedanā) Miln 26 (+sakkhara -- kaṭhala -- vālikā), PvA 152 (loma, shaggy hair; cp. Np. Khara -- loma -- yakkha Vism 208). - - *ka= khara rough, stony PvA 265 (=thaṇḍila). -- 2. (m.) a donkey, a mule, in -- putta, nickname of a horse J iii.278. -- 3. a saw J ii.230 (=kakaca C.); vi.261. -- ājina a rough skin, as garment of an ascetic Sn 249 (=kharāni ajina -- cammāni Sn A 291); Pug 56; -- gata of rough constitution Dhs 962; also as khari -- gata M i.185; Vism 349 (=pharusa). -- mukha a conch J vi.580. -- ssara of rough sound S ii.128.

Khara

Khara2 [Sk. kṣara] water J iii.282.

Kharatta

Kharatta (nt.) [fr. khara] roughness A i.54; PvA 90 (in expln of pharusa).

Khala

Khala [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd2 587; Vism 120; DA i.203 (khalāṃ sodheti). -- 2. threshing, mash, in ekamaṃsa -- khalāṃ karoti "to reduce to one mash of flesh" D i.52=M i.377 (+maṃsa -- puñja; DA i.160=maṃsa -- rāsi). -- agga the best corn for threshing DhA i.98; iv.98; -- kāla the time for threshing DhA iv.98; -- bhaṇḍ'agga the best agricultural implement for threshing DhA i.98; iv.98; -- bhaṇḍa -- kāla the time for the application of the latter DhA iv.98; -- maṇḍala a threshing -- floor Vism 123; DhA i.266 (°matta, as large as . . .).

Khalanka

Khalanka in -- pāda at J vi.3 should probably be read kalanka° (q. v.).

Khalati

Khalati [Dhtp 260: kampane; Dhtm 375: sañcalane; cp. Sk. skhalati, cp. Gr. sfa/llw to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. upa°, pa°.

Khali

Khali a paste Vin ii.321 (:Bdhgh. on C.V. vi.3, 1 for madda).

Khalika

Khalika (or khalikā f.) a dice -- board, in khalikāya kīlanti to play at dice (see illustr. in Rh. D. Buddh. India p. 77) Vin ii.10; cp. D i.6 (in enumn of various amusements; expl. at DA i.85 by jūta -- khalika pāsaka -- kīlanaṇ). See also kali.

Khalita

Khalita1 [Sk. khalati=Lat. calvus, bald; cp. khallāṭa] bald -- headed A i.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210).

Khalita

Khalita2 [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khala=soceyye] (adj. & n.) 1. faltering, stumbling, wrong -- doing, failure A i.198; Nd1 300; Th 2, 261; DhA iii.196 (of the voice; ThA 211=pakkhalita); J i.78; Miln 94, 408. -- 2. disturbed, treated badly J vi. 375. -- akhalita undisturbed Th 1, 512.

Khalu

Khalu [indecl., usually contracted to kho, q. v.] either positive: indeed, surely, truly D i.87; Sn p. 103; J iv.391 (as khaḷu); Mhvs vii.17; or negative: indeed not Vism 60 (=paṭisedhan' atthe nipāto). -- pacchābhattika (adj.)=na p°: a person who refuses food offered to him after the normal time Vin v.131=193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

Khalunka

Khalunka [adj. fr. khala in caus. sense of khaleti, to shake. In formation= khalanga>khalanka>khalunka, cp. kulūpaka for kulūpaga] only appld to a horse= shaking, a shaker, racer (esp. as java A i.287), fig. of purisa at Anguttara passages. Described as bold and hard to manage A iv.190 sq.; as a horse which cannot be trusted and is inferior to an ājānīya (a thoroughbred) A v.166. Three kinds at A i.287 sq.=iv.397 sq. In expl. of vaḷavā (mare) at J i.180= sindhavakule ajāto khalunk'asso; as vaḷavā khaḷunkā J i.184. -- Der. khalunkatā in a°, not shaking, steadiness VvA 278.

Khaleti

Khaleti [Sk. kṣālayati of kṣal?] lit. to wash (cp. pakkhā- leti), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J iv.205=382: gale gahetvā khalayātha jammaṇ "take the rascal by the throat and thrash him" (Com. khalayātha khalīkāraṇ (i. e. a "rub," kind of punishment) pāpetvā niddhamatha=give him a thrashing & throw him out. v. l. at both passages is galayātha).

Khallaka

Khallaka in baddhā upāhanāyo shoes with heel -- coverings (?) Vin i.186 (see Bdhgh. note on it Vin Texts ii.15). <-> Also as khalla -- baddhādibhedan upāhanan at PvA 127 in expln of upāhana. Kern (Toev. s. v.) sees in it a kind of stuff or material.

Khallāta

Khallāta [Sk. khalvāta, cp. khalita] bald, in -- sīsa a bald head DhA i.309. Der. khallātiya baldness, in khallātiyapetī the bald -- headed Petī PvA 46 (where spelled khalātiya) and 67.

Khallika

Khallika only at S v.421; cp. S iv.330 (Dhamma- cakka -- p -- Sutta). It is a misreading. Read with Oldenberg, Vin i.10, kāmesu kāmasukhallikānuyoga (devotion to the passions, to the pleasures of sense). See kāmasukha and allika .

Khaḷopī

Khaḷopī [and khalopi, also kalopī, q. v. Cp. Trenckner Notes, p. 60, possibly= karotī] a pot, usually with kumbhī: D i.167 (-- mukha+kumbhi -- mukha); Pug 55; Miln 107.

Khāṇu

Khāṇu [also often spelled khānu; prob.=Sk. sthāṇu, corrupted in etym. with khaṇati, cp. Trenckner, Notes 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with kaṇṭaka, thorns A i.35; iii.389; Vism 261 (°paharaṇ'aggi), 342 (°magga); SnA 334. -- jhāma° a burnt stump (as characteristic of kālaka) S iv.193. -- nikhāta° an uprooted trunk DA i.73. Khāṇu -- kondañña N. of a Thera Vism 380; DhA ii.254.

Khāṇuka

Khāṇuka=khāṇu S v.379 (avihata°); J ii.18, 154; v.45 (loha -- daṇḍa -- kh° pins & stakes of brass); Miln 187 (mūle vā khāṇuke vā . . . khalitvā stumbling over roots & stumps); Vism 381=DhA ii.254 (with ref. to the name

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of Khāṇu -- kondañña who by robbers was mistaken for a tree stump); VvA 338 (in a road=sankuka).

Khāta

Khāta (adj.) [Sk. khāta; pp. of kha] dug DA i.274 (=ukkiṇṇa), a° not dug Miln 351 (°taḷāka). Cp. atikhāta J ii.296.

Khāda

Khāda (nt.) eating, in -- kāraṇa the reason of eating . . . PvA 37.

Khādaka

Khādaka (adj.) eating (nt.) Vism 479; eating, living on (adj. -- °), an eater J iv.307; PvA 44; lohita -- maṇsa° (of Yakkhas) J i.133, 266; camma° J i.176; gūtha° (of a Peta) PvA 266.

Khādati

Khādati [Dhtp 155 "khāda bhakkhane"; cp. Sk. khā- dati, cp. Gr. knw/dwn the barbed hook of a javelin, i. e. "the biter"; Lith. kándu to bite] to chew, bite, eat, devour (=Ger. fressen); to destroy. -- Pres. Dh 240; J i.152 (sassāni); iii.26; Pv i.63 (puttāni, of a Petī); i.94. -- kaṭṭhaṇ kh° to use a toothpick J i.80, 282, <-> dante kh° to gnash the teeth J i.161. -- santakaṇ kh° to consume one's property DhsA 135. -- of beasts, e. g. Sn 201, 675. -- Pot. khādeyya J iii.26. -- Imper. khāda J i.150 (maṇsaṇ); ii.128 (khādaniyaṇ); vi.367. (pūvaṇ); PvA 39, 78. -- Part. pres. khādanto J i.61; iii.276. -- Fut. khādissati J i.221; ii.129. -- Aor. khādiṇsu PvA 20. -- Pass. ppr. khādiyamāna (cp. khajjati) PvA 69 (taṇhāya) (expl. of khajjamāna). <-> Inf. khādituṇ J i.222; ii.153; DhA iv.226. -- Ger. khāditvā J i.266, 278 (phalāni); PvA 5, 32 (devour); poetical khādiyā J v.464 (=khāditvā). -- Grd. khādītabba J iii.52, and khādaniya (q. v.). -- Pp. khādita (q. v.). Cp. pali°.

Khādana

Khādana (nt.) the act of eating (or being eaten) PvA 158. -- adj. f. khādanī the eater Dpvs 238; khādana at J ii.405 is to be read as ni° (q. v.). Cp. vi°.

Khādaniya

Khādaniya [grd. of khādati; also as khādanīya] hard or solid food, opp. to and freq. combd with bhojaniya (q. v.). So at D ii.127; J i.90, 235; iii.127; Sn. p 110; Miln 9, 11. -- Also in combn anna, pāna, kh° Sn 924; ii.49. By itself J iii.276. -- piṭṭha° pastry Vin i.248.

Khādā

Khādā (f.) food, in rāja° royal food Sn 831 (rājakhādāya puṭṭho=rājakhādanīyena rājabhojanīyena posito Nd1 171; where printed °khadāya throughout).

Khādāpana

Khādāpana [fr. khādāpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

Khādāpeti

Khādāpeti (Caus. ii. of khādati) to make eat J iii.370; vi.335.

Khādika

Khādika=khādaka, in aññamañña° S v.456.

Khādita

Khādita (adj.) [pp. med. & pass. of khādati] eaten, or having eaten, eaten up, consumed J i.223; ii.154; PvA 5. -- A twin form of khādita is khāyita, formed prob. on analogy of sāyita, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poetical form Pv i.1211 (expl. PvA 158=khādita). -- Der. khādītatta (nt.) the fact of being eaten J i.176. -- ṭṭhāna the eating place, place of feeding J v.447.

Khādin

Khādin, f. khādinī=khādaka PvA 31.

Khāyati

Khāyati [pass.=Sk. khyāyate, khyā] to seem to be, to appear like (viya) J i.279; aor. khāyiṇsu J i.61; ppr. med. khāyamāna J iv. 140; PvA 251. Cp. pakkhāyati.

Khāyita

Khāyita see khādita; cp. avakkhāyika.

Khāra

Khāra [Sk. kṣāra, pungent, saline, sharp to ksā, kṣāyati to burn, cp. Gr. chro/ s, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In combn with ūsa (salt earth) at S iii.131 (-- gandha); A i.209. -- Used as a caustic Pv iii.102; Sdhp 281. See also chārikā. -- âpatacchika a means of torturing, in enumn of var. tortures (under vividha -- kamma -- kārānā kārenti) M i.87= A i.48=ii.122=Nd2 604; J vi.17 (v. l. °ṭicch°; C. has âpatacchika, v. l. paṭicchaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpaṭicchaka; -- ôdaka an alkaline solution Vism 264, 420; DhA i.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp 194.

Khāraka

Khāraka (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A iv.117 sq.

Khārī

Khārī (f.) [and khāri --] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khārī -- load." -- kāja Vin i.33 (cp. Vin Texts i.132); J v.204. -- bhaṇḍa DhA iii.243 (:kahaṇ te kh -- bh° ko pabbajita parikkhāro); -- bhāra a shoulder -- yoke S i.169; J iii.83; -- vidha=°kāja S i.78=Ud 65; D i.101. At Ud and D passages it is read vividha, but DA i.269 makes it clear: khārī ti araṇi -- kamaṇḍalu -- sūcādayo tāpasa -- parikkhāra; vidho ti kāco, tasmā khāribharitaṇ kācam ādayā ti attho. As Kern (Toev. s. v.) points out, °vidha is a distortion of vividha, which is synonymous with kāja.

Khārika

Khārika1 [adj. to khāra] alkaline, in enumn of tastes (cp. rasa) at S iii 87; Dhs 629 and ≈.

Khārika

Khārika2 [adj. of khārī] of the khārī measure, in vīsati° kosalako tilavāho A v.173=Sn p. 126.

Khāleti

Khāleti Caus. of khalati: see khaleti & vikkhāleti.

Khāhinti

Khāhinti at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

Khiḍḍā

Khiḍḍā [Vedic krīḍā, cp. kīlāti] play, amusement, pleasure usually combd with rati, enjoyment. Var. degrees of pleasures (bāla°, etc.) mentioned at A v.203; var. kinds of amusement enumerated at Nd2 219; as expounded at D i.6 under jūta -- pamādatṭhāna. Generally divided into kāyikā & vācasikā khiḍḍā (Nd2; SnA 86). Expl. as kīlanā SnA 86, as hassādhīpāya (means of mirth) PvA 226; sahāyakādīhi keḷi PvA 265. Cp. Sn 926; Pv iv.121. -- dasaka "the decad of play," i. e. the second 10 years of man's life, fr. 11 -- 20 years of age Vism 619. -- padosika corrupted by pleasures D i.19, 20= DA i.113 (v. l. padūsika); -- rati play & enjoyment Sn 41, 59; Vv 1612, 327; Pv iv.72; Vism 619.

Khitta

Khitta [pp. of khip, to throw Dh 479; peraṇe] thrown; cast, overthrown Dh 34; rajo paṭivātaṇ kh°, dirt thrown against the wind S i.13, 164=Sn 662=Dh 125= J iii.203; ratti -- khittā sarā arrows shot in the night Dh 304=Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expld Nd2 220 by ukkhittā nuṇṇā, khambhitā); in interpret. of khetta PvA 7 said of sowing: khittaṇ vuttaṇ biṇaṇ. -- akkhitta not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmahāyugā akkhitto D i.113=Sn p. 115, etc. Cp. vi°. -- citta (a) one whose mind is thrown over, upset, unhinged, usually combd with ummattaka, out of one's mind Vin i.131, 321; ii.64, etc.; Sdhp 88. Cp. citta -- kkhepa.

Khipa

Khipa (nt.) [fr. kṣip] a throw, anything thrown over, as ajina° a cloak of antelope hide D i.167 and ≈; or thrown out, as a fishing net (=kumina) eel -- basket A i.33=287; Th 2, 357 (=ThA 243). Cp. khippa & vikkhepika.

Khipati

Khipati [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittaṇ); J i.223 (sīsaṇ). 290 (pāsake); ii.3 (dalhaṇ dalhassa: to pit force against force) -- aor. khipi S iv.2, 3 (khuracakkaṇ); PvA 87 (= atthāresi). -- ger. khipitvā J i.202. -- 1st caus. khepeti (perhaps to kṣi, see khaya) to throw in, to put

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in, to spend (of time): dīgham addhānaṇ khepetvā J i.137; Th 2, 168 (khepeti jātisaṇsāraṇ=pariyosāpeti ThA 159); DhA i.102 (dvenavuti -- kappe khepesuṇ); āyuṇ khepehi spend (the rest of) your life PvA 148; ger. khepayitvāna (saṇsāraṇ) Pv iv.332 (=khepetvā PvA 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of kṣi=to cause to waste. See also khepana. -- 2nd caus. khipāpeti to cause to be thrown J i.202; iv.139 (jalaṇ). Cp also khepa.

Khipana

Khipana (nt.) the act of throwing or the state of being thrown J i.290 (pasaka -- k°).

Khipanā

Khipanā (f.) [fr. khipati] throwing up, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

Khipita

Khipita (nt.) [pp. of khipati=that which is thrown out; acc. to Trenckner Notes p. 75 for khupita fr. kṣu to sneeze; possibly a contamination of the two] sneezing, expectoration Pv ii.23 (expl. PvA 80: mukhato nikkhantamala); DhA i.314 (°roga+kāsa, coughing). -- sadda the sound of expectorations D i.50; DhA i.250.

Khippa

Khippa (adj.): [Vedic kṣipra to kṣip] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana = lahu SnA). -- 2. a sort of fishing net or eel -- basket (cp. khīpa & Sk. kṣepaṇī) S i.74. -- nt. adv. khippaṇ quickly A ii.118=iii.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J iv.142; Pv ii.84, 92, 1221, Pug 32. -- Compar. khippatara Sn p. 126. -- ābhīñṇā quick intuition (opp. dandh°) D iii.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

Khippati

Khippati [fr. kṣip] to ill -- treat, in ppr. khippamāna Vv 8444, expld at VvA 348 by vambhento, pīlanto.

Khila

Khila (m. nt.) [cp. Sk. khila] waste or fallow land A iii.248; fig. barrenness of mind, mental obstruction. There are five ceto -- khilā enumd in detail at M i.101=A iv.460= D iii.238 (see under ceto); mentioned A v.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S v.57; also with other qualities at Nd2 9. In combn with paligha S i.27 (chetvā kh° ṇ); khilaṇ pabhindati to break up the fallowness (of one's heart) S i.193; iii.134; Sn 973.<-> akhila (adj.) not fallow, unobstructed, open -- hearted: cittaṇ susamāhitaṇ . . . akhilaṇ sabbabhūtesu Dii.261; S iv.118; in combn with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigatakhila Sn 19.

Khiḷa

Khiḷa [cp. Sk. kiṇa] hard skin, callosity J v.204 (v. l. kiṇa).

Khīṇa

Khīṇa [pp. of khīyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. ° -- often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusitaṇ brahmacariyaṇ kataṇ karaṇīyaṇ nāparaṇ itthattāya," denoting the attainment of Arahantship. (See arahant ii, formula A) Vin i. 35; D i.84, 177, 203; M ii.39; Sn p. 16; Pug 61 etc. See expln at DA i.225= SnA 138. -- khīṇaṇ mayhaṇ kammaṇ J iv.3, similarly khīṇaṇ purāṇaṇ navaṇ natthi sambhavaṇ Sn 235 (khīṇa=samucchinna KhA 194); pāpakamme khīṇe PvA 105. āsavakhīṇa one whose cravings are destroyed Sn 370, cp. 162. -- āsava (adj.) whose mind is free from the four mental obsessions, Ep. of an Arahant Vin i.183; M i. 145; ii.43; iii.30; D iii.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PvA 7 (=arahanto); cp. BSk kṣīṇāśrava Divy 542. -- The seven powers of a kh.° (khīṇāsava -- balāni) discussed at D iii.283; Ps i.35; ten powers at Ps ii.173, 176; cp. Vism 144 (where a kh. walks through the air). -- punabbhava one in whom the conditions of another existence have been destroyed (=khīṇāsava) Sn 514, 656; -- bīja one who is without the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna -- bīja KhA 194); -- maccha without fish (of a lake) Dh 155; -- vyappatha without the way of (evil) speech (vyapp°=vācāya patho; expl. SnA 204 as na pharusavāco) Sn 158; -- sota with the stream gone, i. e. without water, in macche appodake kh° Sn 777.

Khīṇatta

Khīṇatta (nt.) DA i.225 & khīṇatā (f.) DhA iv.228, the fact of being destroyed.

Khīya

Khīya [cp. khīyati²] in -- dhammaṇ āpajjati to fall into a state of mental depression Vin iv.151, 154; A iii.269; iv.374. See also remarks by Kern, Toev. s. v.

Khīyati

Khīyati [Sk. kṣīyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin iv.152; J i.290 (dhāna); Pv ii.942; 112; Ps i.94, 96; ii.31 (āsavā); Bdhd 80. -- ppr. khīyamāna Sn 434; Bdhd 19. aor. khīyi D iii.93; grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati2 [Sk. kṣāyati] and the meaning is "to become chafed or heated, to become vexed, angry; to take offence"; as evidenced by the combn with quāsi -- synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin ii.259 & passim. See ujjhāyati for further refs.

Khīyanaka

Khīyanaka (a) [der. fr. khīya] in combn with pācittiya a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin ii.94, 100; iv.38.

Khīra

Khīra (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin i.243; ii.301; M i.343 sq.=A ii.207=Pug 56; A ii.95 (in simile with dadhi, navanīta, sappi, sappi -- maṇḍa)= D i.201; DhA i.98; enumd with dadhi, etc., as one constituent of material food (kabalinkāro āhāro) at Dhs 646=740=875; -- J iv.138 (mātu kh°); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA i.98 (nirudaka kh°, milk without water). -- duddha -- khīra one who has milked Sn 18. -- ôdaka (nt.) milk -- water or milk & water lit. J ii.104, 106; fig. in simile khīrodakībhūtā for a samaggā parisā "a congregation at harmony as milk and water blend" A i.70; S iv.225=M i.207, 398=A iii.67, 104; -- odana (nt.) milk -- rice (boiled) Vv3324 (=VvA 147). -- gandha the smell of milk J vi.357. -- ghaṭa a pot of milk Miln 48; -- paka drinking milk; sucking (of a calf: vaccho mātari kh°) Dh 284 (v. l. khīra -- pāna); DhA iii.424; -- paṇṇin (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M i.429; -- matta having had his fill of milk, happy (of a babe) S i.108; -- mūla the price of milk; money with which to buy milk DhA iv.217; -- sāmin master of the milk (+dhīrasāmin) Bdhd 62.

Khīranikā

Khīranikā (f.) a milk -- giving cow S i.174.

Khīla

Khīla [Sk. kīla & khīla] a stake, post, bolt, peg Vin ii.116 (khīlaṇ nikhānitvā digging in or erecting a post); S iii.150 (kh° vā thambha vā); iv.200 (daḷha° a strong post, Ep. of satī); Mhvs 29, 49. -- ayo° an iron stake A i.141; S v.444; Nd2 304iii; Sn 28 (nikhāta, erected); SnA 479. Cp. inda°. -- tṭhāyi -- tṭhita standing like a post (of a stubborn horse) A iv.192, 194.

Khīlaka

Khīlaka (adj.) having sticks or stumps (as obstacles), in a° unobstructed J v.203 (=akāca nikkāṇṭaka 206).

Khīḷana

Khīḷana [der. fr. khīḷeti] scorn Miln 357.

Khīḷeti

Khīleti [to kī or to khīla?] to scorn, deride, only in combn hīlita khīlita garahita (pp.) Miln 229, 288; cp. khīlana.

Khu

Khu (-- °) is doubtful second part of inghāla° (q. v.).

Khuṇseti

Khuṇseti [kruś? Dhṭp 625: akkosane; cp. Müller P.G. 52

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to scold, to curse, to be angry at, to have spite against D i.90, DA i.256 (= ghaṭṭeti); Vin iv.7; SnA 357; DhA iv.38. -- pp. khuṇsita DhA ii.75.

Khujja

Khujja (adj.) [either Sk kubja, of which khujja would be the older form (cp. Walde, Lat. Etym. Wtb. s. v. cubitum), or Sk. kṣudra (?) (so Müller, P.G. p. 52). See also the variant kujja & cp. kuṭṭa2] 1. humpbacked J v.426 (+piṭhasappī); DA i.148 (in combn with vāmana & kirāta); f. DhA i.194, 226. -- 2. small, inferior, in kh° -- rājā a smaller, subordinate king Sdhp 453.

Khuṇḍali

Khuṇḍali at PvA 162 (mā kh.) is to be read ukkaṇṭhi.

Khudā

Khudā [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtm p. 30] hunger Sn 52 (+pipāsā: Nd2 s. v. kh° vuccati chātako), 966; Pv i.64 (= jighacchā) ii.15 (+taṇhā), 24; PvA 72. See khuppipāsā.

Khudda

Khudda (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaṇ samācare kiñci "he shall not pursue anything trifling" Sn 145 (=lāmaṇ KhA 243); kh° ca bālaṇ Sn 318. Opp. to strong Vv 3210 (of migā= balavasena nihīnā VvA 136). -- ānukhuddaka, in °āni sikkhāpadāni the minor observances of discipline, the lesser & minor precepts Vin ii.287=D ii. 154; Vin iv.143; A i.233; cp. Divy 465; -- āvakāsa in akhuddāvakāso dassanāya not appearing inferior, one of the attributes of a well -- bred brahmin (with brahmavaṇṇī) D i.114, 120, etc. -- desa, in °issara ruler of a small district Sdhp 348.

Khuddaka

Khuddaka=khudda; usually in cpds. In sequence khuddaka -- majjhima -- mahā Vism 100. Of smaller sections or subdivisions of canonical books Vin v.145 sq. (with ref. to the paññattis), see also below. -- catuppade kh° ca mahallake Sn 603. Khuddaka (m.) the little one, Miln 40 (mātā °assa). -- nadī=kunnadī, a small river PvA 154; -- nikāya name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka -- Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta -- Nipāta, Vimāna -- Vatthu, Peta -- Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, Buddha -- Vaṇsa, CariyāPiṭaka. The name Kh -- N. is taken from the fact that it is a collection of short books -- short, that is, as compared with the Four Nikāyas. Anvs (J.P.T.S. 1886) p. 35; Gvns (J.P.T.S. 1886) p. 57; PvA 2, etc. -- pāṭha N. of the first book in the Khuddaka Nikāya; --

mañcaka a small or low bed J i.167; -- rājā an inferior king J v.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; -- vaggulī (f.) a small singing bird DhA iii.223; -- vatthuka belonging to or having smaller sections Vin v.114.

Khuppipāsā

Khuppipāsā [cp. khudā] hunger & thirst: °āya mīyamāno M i.85. Personified as belonging to the army of Māra Sn 436=Nd2 on visenikatvā. To be tormented by hunger & thirst is the special lot of the Petas: Pv i.1110; ii.22, PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

Khubhati

Khubhati see saṇ° & khobha. The root is given at Dhṭp 206 & 435 as "khubha= sañcalane."

Khura

Khura1 [Vedic khura] the hoof of an animal Vv 6410 (of a horse=turagāṇaṇ khuranipāta, the clattering of a horse's hoof VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvŚ i.236. khura -- kāse M i.446, read (with Neumann) for khura -- kāye, "in the manner of dragging (kṛṣ) the hoofs."

Khura

Khura2 [Vedic kṣura, to kṣṇu, kṣṇoti to whet, kṣṇotra whet- stone; cp. Gr. xnau /w scrape, cu/w shave, Lat. novacula razor. The Pali Dhṭp (486) gives as meanings "chedana & vilekhana"] a razor Vin ii.134; S iv.169 (tiṇha a sharp r.) DhA ii.257. -- agga the hall of tonsure PvA 53; -- appa a kind of arrow D i.96; M i.429 (+vekaṇḍa); Vism 381. -- kosa razor -- sheath Vism 251, 255. -- cakka a wheel, sharp as a razor J iv.3; -- dhāra 1. carrying razors, said of the Vetaraṇī whose waters are like razors Sn 674 (+tiṇha<-> dhāra); J v.269; Vism 163. -- 2. the haft of a razor, or its case Sn 716 (°ūpama); Vism 500; DhA ii.257; -- nāsa having a nose like a razor J iv.139; -- pariyanta a disk as sharp as a razor, a butcher -- knife D i.52 (=DA i.160; khura -- nemi khura -- sadisa -- pariyanta), cp. °cakka; -- māla N. of an ocean, in °samudda J iv.137; - - mālī (f.)= prec. ibid.; -- muṇḍa close -- shaven Vin i.344; VvA 207. Khuramuṇḍaṇ karoti to shave closely D i.98; S iv.344= A ii.241; -- bhaṇḍa the outfit of a barber, viz. khura, khura -- silā, khura -- sipāṭikā, namataka Vin i.249; ii.134, cp. Vin. Texts iii.138; -- silā a whetstone Vin ii.134; -- sipāṭikā a powder prepared with s. gum to prevent razors from rusting Vin ii.134.

Khulukhulukaṛakaṇ

Khulukhulu -- kaṛakaṇ (nt. adv.) "so as to make the sound khulu, khulu," i.e. clattering or bumping about M ii.138. Cp. ghuru -- ghuru.

Kheṭa

Kheṭa [cp. Sk. khetaka] a shield: see kīṭa.

Khetta

Khetta (nt.) [Vedic kṣetra, to kṣi, kṣeti, kṣiti, dwelling -- place, Gr. kti/ zw, Lat. situs founded, situated, E. site; cp. also Sk. kṣema "being settled," composure. See also khattiya. Dhammapāla connects khetta with kṣip & trā in his expln at PvA 7: khittaṇ vuttaṇ bījaṇ tāyati . . . ti khettaṇ] 1. (lit.) a field, a plot of land, arable land, a site, D i.231; S i.134 (bījaṇ khetta virūhati; in simile); three kinds of fields at S iv.315, viz. agga°, majjhima°, hīna° (in simile); A i.229=239; iv.237 (do.); Sn 524; J i.153 (sāli -- yava°); Pv ii.968=DhA iii.220 (khetta bījaṇ ropitaṇ); Miln 47; PvA 62; DhA i.98. Often as a mark of wealth=possession, e. g. D iii.93 in defn of khattiya: khettaṇaṇ patī ti khattiya., In the same sense connected

with vatthu (field & farm cp. Haus und Hof), to denote objects of trade, etc. D i.5 (expld at DA i.78: khetta nāma yasmiṇ pubbaṇṇaṇ rūhati, vatthu nāma yasmiṇ aparāṇṇaṇ rūhati, "kh. is where the first crop grows and v. where the second." A similar expln at Nd1 248, where khetta is divided into sāli°, vīhi. mugga°, māsa°, yava°, godhūma°, tila°, i. e. the pubbaṇṇāni, and vatthu expld ghara°, koṭṭhaka°, pure°, pacchā°, ārāma°, vihāra° without ref. to aṇṇa.) S ii.41; Sn 769. Together with other earthly possessions as wealth (hiraṇṇa, suvaṇṇa) Sn 858; Nd2 on lepa, gahaṭṭha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. -- Kasi° a tilled field, a field ready to bear Pv i.12, cp. PvA 8; jāti° "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha -- kkhetta at Vism 414, viz. jāti°, āṇā°, visaya°. -- 2. fig. (of kamma) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See dakkhiṇeyya°, puṇṇa° (see detailed expln at Vism 220; khetta here= virūhana -- tṭhāna), brahma°. -- A i.162, 223 (kammaṇ, khettaṇ, viññāṇaṇ bījaṇ); iv.237; It 98; VvA 113.<-> akhetta barren soil A iii.384 (akhettaññu not finding a good soil); iv.418 (do.); PvA 137. Sukhetta a good soil, fertile land S i.21; PvA 137; opp. dukkhetta S v.379. -- ūpama to be likened to a (fruitful) field, Ep. of an Arahant Pv i.11; -- kammanta work in the field A iii.77; -- gata turned into a field, of puṇṇakamma "good work becoming a field of merit" PvA 136, 191; -- gopaka a field watcher J iii.52; -- ja "born on one's land," one of the 4 kinds of sons Nd1 247; Nd2 448; J i.135. -- jina one unsurpassed in the possession of a "field" Sn 523, 524; -- pāla one who guards a field J iii.54; -- mahantatā the supremeness of the field (of merit) VvA 108; -- rakkhaka the guardian of a field J ii.110; -- vatthu possession of land & goods (see above) D iii.164; S v.473=A ii.209; A v.137; Pug 58; PvA 3; -- sampatti the successful attainment of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on the three sampattis, viz. khetta°, citta°, payoga°; -- sāmika the owner of the field Miln 47; VvA 311. -- sodhana the cleaning of the field (before it is ploughed) DhA iii.284.

Kheda

Kheda (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] subject to fatigue, tired VvA 276. -- As noun "fatigue" at Vism 71.

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Khepa

Khepa [cp. khipati] (-- °) throwing, casting, Sdhp 42. Usually in citta -- kkhepa loss of mind, perplexity Dh 138. Cp. vi°, saṇ°.

Khepana

Khepana [cp. khepeti] -- ° the passing of, appld to time: āyu° VvA 311.

Khepita

Khepita [pp. of khepeti] destroyed, brought to waste, annihilated, khepitatta (nt.) the fact of being destroyed, destruction, annihilation, DhA ii.163 (kilesavaṭṭassa kh.).

Khepeti

Khepeti see khipati.

Khema

Khema [Vedic kṣema to kṣi, cp. khetta] 1. (adj.) full of peace, safe; tranquil, calm D i.73 (of a country); S i.123 (of the path leading to the ambrosial, i. e. Nibbāna) i.189=Sn 454 (of vācā nibbānapattiya); M i.227 (vivaṭaṇ amatadvāraṇ khemaṇ nibbānapattiya "opened is the door to the Immortal, leading to peace, for the

attainment of Nibbāna") A iii.354 (of nāna) It 32; Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv iv.33 (of a road=nibbhaya PvA 250); VvA 85. <-> 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of Nibbāna). In general: D i.11 (peace, opp. bhaya); Sn 896 (+avivādabhūmi); 953. - In particular of Nibbāna: S iv.371; A iv.455; Vv 5320 (amataṇ khemaṇ); Ps i.59. See also yoga. Abl. khemato, from the standpoint of the Serene S ii.109; Sn 414, 1098; Nd2 s. v. (+tāṇato, etc.). -- atta one who is at peace (+viratta) S i.112 (=khemībhūtaṇ assabhāvaṇ SA). -- anta security, in "bhūmi a peaceful country (opp, kantāra), a paradise (as Ep. of Nibbāna) D i.73; Nd2 on Satthā; Vism 303. -- tṭhāna the place of shelter, the home of tranquillity Th 2, 350 (=Nibbāna ThA 242); -- tṭhita peaceful, appeased, unmolested D i.135; -- dassin looking upon the Serene Sn 809; -- ppatta having attained tranquillity (=abhayappatta, vesārajappatta) M i.72=A ii.9.

Khemina

Khemina (adj.) one who enjoys security or peace S iii.13; Sn 145 (=abhaya KhA 244); Dh 258.

Kheḷa

Kheḷa [Sk. kṣeta, cp. kṣveḍa and śleṣma, P. silesuma. See also kilid & kilis, cp. ukkheṭita. On root khela see keḷanā; it is given by Dhṭp 279 in meaning "calana." The latter (khela) has of course nothing to do with kheḷa] phlegm, saliva, foam; usually with singhānikā mucus, sometimes in the sense of perspiration, sweat A i.34; iv.137; Sn 196 (+singh°); Kh ii.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J i.61; iv.23; vi.367; Vism 259, 343 (+singhānikā), 362; DhA iii.181; iv.20, 170; Pv ii.23 as food for Petas, cp. Av.S. i.279 (kheṭamūtropajīvinī; ii.113: kheṭavadutsrjya); PvA 80 (=niṭṭhubhana). -- kilinna wet with exudation J i.164; -- mallaka a spitting box, a cuspidor Vin i.48; ii.175, 209 sq.; -- singhānikā phlegm & mucus DhA i.50.

Kheḷāpaka

Kheḷāpaka (Vin) & kheḷāsika (DhA) an abusive term "eating phlegm" (?) [Müller, P.G. 30=kheṭātmaka] Vin ii.188, cp. Vin. Texts iii.239; °vāda the use of the term "phlegm -- eater," calling one by this name Vin ii.189; DhA 140. Cp. āpaka.? spittle -- dribbler; "wind bag."

Kho

Kho [before vowels often khv'; contr. of khalu=Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: then, now (cp. kira); in question: then, perhaps, really. Def. as adhikār' antara -- nidassan' atthe nipāto KhA 113; as avadhāraṇaṇ (affirmative particle) PvA 11, 18. -- A few of its uses are as foll.: abhabbo kho Vin i.17; pasādā kho D ii.155. After pron.: mayhaṇ kho J i.279; ete kho Vin i.10; idaṇ kho ibid.; so ca kho J i.51; yo kho M i.428; -- After a negation: na kho indeed not J ii.111; no ca khv' āssa A v.195; mā kho J i.253; -- Often combd with pana: na sakkhā kho pana "is it then not possible" J i.151; api ca kho pana J i.253; siyā kho pana D ii.154; -- Following other particles. esp. in aoristic narration: atha kho (extremely frequent); tatra kho; tāpi kho; api ca kho; evaṇ bhante ti kho; evaṇ byā kho Vin iv.134; Dh i.27, etc. -- In interr. sentences it often follows nu: kin nu kho J i.279; atthi nu kho J iii.52; kahan nu kho J i.255.

Khobha

Khobha (m.) [cp. Vedic kṣubh kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push, E. shove] shaking, shock Vism 31, 157; khobhaṇ karoti to shake VvA 35, 36, 278; khobha -- karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

Khoma

Khoma [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually combed with kappāsika Vin i.58, 96, 281; A iv.394; v.234=249 (°yuga); J vi.47, 500; Pv ii.117; DhA i.417. -- pilotikā a linen cloth Vin i.296.

G. °Ga

°Ga [fr. gam] adj., only as ending: going. See e. g. atiga, anuga, antalikkha°, ura°, pāra°, majjha°, samīpa°, hattha°. It also appears as °gu, e. g. in addha°, anta°, paṭṭha°, pāra°, veda°. -- dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv ii.78 (=duggamana -- tṭhāna PvA 102); ii.925; J ii.385.

Gagana

Gagana (nt.) the sky (with reference to sidereal motions); usually of the moon: g° majjhe puṇṇacando viya J i.149, 212; g° tale canda -- maṇḍalaṇ J iii.365; cando g° majjhe tṭhito J v.137; cando gagane viya sobhati Vism 58; g° tale candaṇ viya DhA i.372; g° tale puṇṇacanda "the full -- moon in the expanse of the heavens" VvA 3; g° talamagga the (moon's) course in the sky PvA 188; etc. Of the sun: suriyo ākāse antalikkhe gaganapathe gacchati Nd2 on Sn 1097. Unspecified: J i.57; Vism 176 (°tal -- ābhimukhaṇ).

Gaggara

Gaggara [Vedic gargara throat, whirlpool. *gǵer to sling down, to whirl, cp. Gr. ba/raqron, Lat. gurgēs, gurgulio, Ohg. querechela "kehle"] 1. roaring, only in f. gaggārī a blacksmith's bellows: kammāra°, in simile M i.243; S i.106; Vism 287. -- 2. (nt.) cackling, cawing, in haṇsa° the sound of geese J v.96 (expl. by haṇsamadthurassara). Gaggārā as N. of a lake at Vism 208. -- See note on gala.

Gaggaraka

Gaggaraka [fr. gaggara] a whirlpool, eddy J v.405; according to Kern Toev. s. v. a sort of fish (Sk. gargaraka, Pimelodus Gagara); as gaggalaka at Miln 197.

Gaggarāyati

Gaggarāyati [v. den. fr. prec.; cp. gurgulio: gurgēs, E. gargle & gurgle] to whirl, roar, bellow, of the waves of the Gangā Miln 3. -- cp. gaḷagaḷāyati.

Gaccha

Gaccha [not=Sk. kaccha, grass -- land, as Morris, J.P.T.S. 1893, 16. The passage J iii.287 stands with gaccha, v. l. kaccha for gaccha at A iv.74; g° for k° at Sn 20] a shrub, a bush, usually together with latā, creeper & rukkhā, tree, e. g. Nd2 235, id; J i.73; Miln 268; Vism 182 (described on p. 183). With dāya, wood A iv.74. puppha° a flowering shrub J i.120; khuddaka° -- vana a wood of small shrubs J v.37. -- PvA 274; VvA 301 (-- gumba, brushwood, underwood); DhA i.171 (-- pothana -- tṭhāna); iv.78 (-- mūla).

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Gacchati

Gacchati [Vedic gacchati, a desiderative (future) formation from *gǵem "I am intent upon going," i. e. I go, with the foll. bases. -- (1) Future -- present *gǵemskéti> *gaścati>Sk. gacchati=Gr. ba/skw (to bainw). In meaning cp. i, Sk. emi, Gr. ei)=mi "I shall go" & in form also Sk. pṛcchati=Lat. porsco "I want to know," Vedic icchati "to desire." -- (2) Present *gǵemjō=Sk. gamati=Gr. bai/nw, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non -- present formations as Osk. kúmbened, Sk. gata=Lat. ventus; gantu=(ad)

ventus. -- (3) *guā, which is correlated to *stā, in Pret. Sk. āgām, Gr. e)/bhn, cp. bh_ma]. These three formations are represented in Pāli as follows (1) gacch°, in pres. gacchati; imper. gaccha & gacchāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchanto, med. gacchamāna; fut (2nd) gacchissati; aor. agacchi (VvA 307; v. l. agañchi). -- (2) gam° in three variations; viz. (a) gam°, in pres. caus. gameti; fut. gamissati; aor. 3 sg. agamā (Sn 408, 976; Vv 797; Mhvs vii.9), agamāsi & gami (Pv ii.86) 1. pl. agamañhase (Pv ii.310), pl. agamuñ (Sn 290), agamaṇsu & gamaṇsu; prohib. mā gami; ger. gamya (J v.31); grd. gamanīya (KhA 223). See also der. gama, gamana, gāmika, gāmin. -- (b) gan°, in aor. agañchi (on this form see Trenckner, Notes, p. 71 sq. -- In n'agañchi J iii.190 it belongs to ā+gam); pres. -- aor. gañchisi (Sn 665); inf. gantuñ; ger. gantvā; grd. gantabba. See also der. gantar. <-> (c) ga°, in pp. gata. See also ga, gati, gatta. -- 3. gā°, in pret. agā (Pv ii.322), 3rd pl. aor. agū (=Sk. °uh), in ajjhagū, anvagū (q. v.). Meanings and Use: 1. to go, to be in motion, to move, to go on (opp. to stand still, tiṭṭhati). Freq. in combn with tiṭṭhati nisīdati seyyaṇ kappeti "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd2 s. v. gacchati. <-> evaṇ kāle gacchante, as time went on J iii.52, or evaṇ g° kāle (PvA 54, 75) or gacchante gacchante kāle DhA i.319; gacchati=paleti PvA 56; vemakoṭi gantvā pahari (whilst moving) DhA iii.176. -- 2. to go, to walk (opp. to run, dhāvati) DhA i.389. -- 3. to go away, to go out, to go forth (opp. to stay, or to come, āgacchati): agamāsi he went Pv ii.86; yo mañ icchati anvetu yo vā n' icchati gacchatu "who wants me may come, who does not may go" Sn 564; āgacchantānañ ca gacchantānañ ca pamāṇaṇ n' atthi "there was no end of all who came & went" J ii.133; gacchāma "let us go" J i.263; gaccha dāni go away now! J ii.160; gaccha re muṇḍaka Vism 343; gacchāhi go then! J i.151, 222; mā gami do not go away! J iv.2; pl. mā gamittha J i.263; gacchanto on his way J i.255, 278; agamaṇsu they went away J iv.3; gantukāma anxious to go J i.222, 292; kattha gamissasi where are you going? (opp. agacchasi) DhA iii.173; kahaṇ gacchissatha id. J ii.128; kuhiṇ gamissati where is he going? Sn 411, 412. -- 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fig. to come to know, to experience, to realize. -- (a) with acc. of direction: Rājagahaṇ gami he went to R. Pv ii.86; Devadaha -- nagaṇ gantuñ J i.52; gacchām' ahaṇ Kusināraṇ I shall go to K. D ii.128; Suvannaḥbhumīṇ gacchanti they intended to go ("were going") to S. J iii.188; migavaṇ g. to go hunting J i.149; janapadaṇ gamissāma J ii.129; paraḍāraṇ g. to approach another man's wife Dh 246. -- (b) with adverbs of direction or purpose (atthāya): santikaṇ (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma DhA iii.172; devāna santike gacche Dh 224 santikaṇ also J i.152: ii.159, etc. Kathaṇ tattha gamissāmi how shall I get there? J i.159; ii.159; tattha agamāsi he went there J ii.160. dukkhānubhavanatthāya gacchamānā "going away for the purpose of undergoing suffering" J iv.3; vohāratthāya gacchāmi I am going out (=fut.) on business J ii.133. -- Similarly (fig.) in foll. expressions (op. "to go to Heaven," etc.=to live or experience a heavenly life, op. next); Nirayaṇ gamissati J vi.368; saggaṇ lokaṇ g. J i.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd2 223 as adhigacchati phusati sacchikaroti, to experience. -- Sometimes with double acc.: Bhagavantaṇ saraṇaṇ gacchāmi "I entrust myself to Bh." Vin i.16. -- Cp. also phrases as atthangacchati to go home, to set, to disappear; antara -- gacchati to come between, to obstruct. -- 5. to go as a stronger expression for to be, i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cela va bien=it is good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of gam°, which places it on the same level with the verb "to be" (see b). -- (a) sugatiṇ gamissasi you will go to the state of well -- being, i. e. Heaven Vin ii.195; It 77; opp. duggatiṇ gacchanti Dh 317 -- 319; maggaṇ na jānanti yena gacchanti subbatā (which will fall to their share) Sn 441; gamissanti yattha gantvā na socare "they will go where one sorrows not" Sn 445; Vv 514; yaṇ ca karoti . . . tañ ca ādāya gacchati "whatever a man does that he will take with him" S i.93. -- (b) periphrastic (w. ger. of governing verb): nagaṇ pattharivā gaccheyya "would spread through the town" J i.62; pariṇāmaṇ gaccheyya "could be digested" D ii.127; sīhacammaṇ ādāya agamaṇsu "they took the lion's skin away with them" J ii.110; itthiṇ pahāya gamissati shall leave the woman alone J vi.348; sve gahetvā gamissāmi "I shall come for it tomorrow" Miln 48.

Gaja

Gaja [Sk. gaja] an elephant J iv.494; Miln 2, 346; DhsA 295 (appld to a kind of thought). -- potaka the young of an elephant PvA 152; -- rājā the king of the elephants Miln 346.

Gajaka

Gajaka=gaja, in gajakattharaṇa an elephant's cover VvA 104.

Gajjati

Gajjati [Sk. garjati, cp. gargara & jarā roaring, cp. uggaj- jati Dhṭp 76: gajja sadde] to roar, to thunder, usually of clouds. Of the earth: Dāvs v.29; of a man (using harsh speech) J i.226; ii.412 (mā gajji); Nd1 172 (=abhi°); J iv.25. -- Caus. gajjayati, ger. gajjayitvā (megho g° thanayitvā (megho g° thanayitvā pavassati) It 66.

Gajjitar

Gajjitar [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A ii.102=Pug 42.

Gaṇa

Gaṇa [Vedic gaṇa; *ger to comprise, hold, or come together, cp. Gr. a)gei/rw to collect, a)gora/ meeting, Lat. grex, flock, Sk. jarante "conveniunt" (see Wackernagel, Altind. Gr. i.193). Another form of this root is grem in Sk. grāma, Lat. gremium; see under gāma] -- 1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to sangha, the order & puggala, the individual) Vin i.58, 74, 195, 197; ii.170, 171; iv.130, 216, 226, 231, 283, 310, 316, 317; v.123, 167. -- (b) in general: a crowd, a multitude, a great many. See cpds. -- 2. as -- °: a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. -- (a) deva° J i.203; DhA iii.441; PvA 140 (°parivuta); pisāca° S i.33; tidasa° Sn 679. -- (b) amacca° suite of ministers J i.264; ariya° troupe of worthies J vi.50; naranari° crowds of men & women Miln 2; dāsi° a crowd of servants J ii.127; tāpasa° a group of ascetics J i.140 (°parivuta); bhikkhu° J i.212 (°parivuta). -- (c) dvija° J i.152; dija° Pv ii.124; sakuna°, of birds J i.207; ii.352; go°, of cows A i.229; v.347, 359; J ii.128; kākola°, of ravens Sn 675; bhamarā°, of bees J i.52; miga° of beasts J i.150. -- (d) taru° a cluster of trees PvA 154; tāra°, a host of stars A i.215; Pv ii.967; with ref. to the books of the Canon: Suttantika° & Ābhidhammika° Vism 93. -- ācariya "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase sanghī ca gaṇī ca gaṇācariyo ca, and always with ref. either to Gotama:

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D i.116; M ii.3; or to the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D i.47, 163; S i.68; iv.398; M i.198, 227, 233; ii.2; Sn p. 91; cp. DA i.143. In general: Miln 4. -- ārama (adj.) & -- āramatā in phrase gaṇārāmo gaṇarato gaṇārāmatāṇ anuyutto: a lover of the crowd A iii.422 sq.; M iii.110=Nd2 on Sn 54. -- gaṇin the leader of many, Ep. of Bhagavā Nd2 307. -- (ṇ)gaṇupāhanā (pl.) shoes with many linings Vin i.185, 187; cp. Vin. Texts ii.14. See also Bdgh. on aṭaliyo (q. v. under aṭala). -- pūraaka (adj.) one who completes the quorum (of a bhikkhus chapter) Vin i.143 sq.; -- bandhana in °ena dānaṇ datvā to give by co -- operation, to give jointly DhA ii.160; -- bhojana food prepared as a joint meal Vin ii.196; iv. 71; v.128, 135, 205; -- magga in °ena gaṇetuṇ to count by way of batches Vin i.117; -- vassika (adj.) through a great many years Sn 279; -- sanghanika (adj.) coming into contact with one another DhA i.162.

Gaṇaka

Gaṇaka [fr. gaṇ, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enumd as an occupation together with muddika at D i.51 (expl. DA i.157 by acchidda -- pāṭhaka); also with muddika and sankhāyika S iv.376; as an office at the king's court (together with amaccā as gaṇaka -- mahāmatta=a ministerial treasurer) D iii.64, and in same context D iii.148, 153, 169, 171, 177; as overseer Vin iii.43; as accountant Miln 79, 293; VvA 66.

Gaṇakī

Gaṇakī (f.)=gaṇikā Vin iii.135 -- 136, in purāṇa° a woman who was formerly a courtesan, & as adj. gaṇakī -- dhītā the daughter of a courtesan.

Gaṇanā

Gaṇanā (f.) counting, i. e. 1. counting up, arithmetic, number J i.29; Vism 278 sq.; Miln 79; VvA 194. <-> 2. counting, census, statistics; Tikap. 94; J i.35; Miln 4 (senā °ṇ kāretvā); DhA i.11, 34. -- 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin i.77=iv.129 (°ṇ sikkhati to study ar.); D i.11 (expl. DA i.95 by acchiddaka -- gaṇanā); M i.85; iii.1 (°ājīva); DA i.157. -- gaṇana -- patha (time --) reckoning, period of time Miln 20, 116.

Gaṇikā

Gaṇikā1 (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin i.231 (Ambapālī) 268, (do.); ii.277 (Aḍḍhakāsi); Ud 71; Miln 122; DhA iii.104; VvA 75 (Sirimā); PvA 195, 199. -- Customs of a gaṇikā J iv.249; v.134. -- Cp. saṇ°.

Gaṇikā

Gaṇikā2 (f.)=gaṇanā, arithmetic Miln 3.

Gaṇin

Gaṇin1 (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing combn sanghī gaṇī gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs iv.8 (mahāgaṇī), 14 (therā gaṇī); gaṇī -- bhūtā (pl.) in crowds, combd with sanghā sanghī D i.112, expld at DA i.280: pubbe nagarassa anto agaṇā bhi nikkhamitvā gaṇa -- sainpannā ti. See also paccekagaṇin.

Gaṇin

Gaṇin2 a large species of deer J v.406 (=gokaṇṇa).

Gaṇeti

Gaṇeti [denom. to gaṇa Dhṭp 574: sankhyāne] 1. to count, to reckon, to do sums Dh 19; J vi.334; Miln 79, 293; pp. gaṇita Sn 677; pass. gaṇīyati Sdhp 434; inf. (vedic) gaṇetuye Bw. iv.28; caus. gaṇāpeti M iii.1. -- 2. to regard, to take notice of, to consider, to care for J i.300; iv.267.

Gaṇṭhi

Gaṇṭhi (m.) [Vedic granthi, to grem to comprise, hold to- gether, cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J i.172; DA i.163; DhA i.321 (°jātaṇ what has be come knotty or hard); -- diṭṭhi -- gaṇṭhi the tangle of false doctrine VvA 297; anta -- gaṇṭh -- ābādha entanglement of intestines Vin i.275. -- 2. a (wooden) block Vin ii.110 (of sandal wood). -- ṭṭhāna (for gaṇṭhikaṭṭhāna?) the place of the block (i. e. of execution) J iii.538; (reads gaṇṭhi -- gaṇṭi -- ṭṭhāna); Vism 248. -- bhedaka, in °cora "the thief who breaks the block" (or rope, knot?) DhA ii.30.

Gaṇṭhikā

Gaṇṭhikā (f.) (freq. spelled gaṇḍikā, q. v.)=gaṇṭhi, viz. 1. a knot, a tie DA i.199 (catu -- pañca -- gaṇṭhik'āhata patta a bowl with 4 or 5 knots, similarly āṇi -- gaṇṭhik'<-> āhata ayopatta Vism 108; but see āṇi); DhA i.335 (°jāta= gaṇṭhijāta knotty part), 394. -- 2. a block (or is it knot?) Vin ii.136 (? +pāsaka; cp.

Vin. Texts iii.144); v.140. Esp. in phrase gaṇṭhikaṇ paṭimuñcitvā Vin i.46= ii.213, 215, trsl'd at Vin. Texts iii.286 "fasten the block on (to the robe)" but at i.155 "tie the knots." Also in dhamma -- gaṇṭhikā a block for execution J i.150 (v. l. gaṇḍikā). -- 3. N. of a plant PvA 127. -- ucchugaṇṭhikā sugar cane: see ucchu. -- kāsāva a yellow robe which was to be tied (or which had a block?) J iv.446.

Gaṇḍa

Gaṇḍa [a variation of gaṇṭha (-- i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk] -- 1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S iv.83=A iv.386, of kāma A iii.310, iv.289; Nd2 on Sn 51; also Th 2, 491 (= dukkhatā sūlaya ThA 288); S iv.64 (=ejā); Sn 51, 61 (v. l. for gaḷa); J i.293; Vism 360 (°pilakā); DhA iii.297 (gaṇḍ -- ā -- gaṇḍajāta, covered with all kinds of boils); iv.175; PvA 55. Cp. Av. S ii.1681. -- 2. a stalk, a shaft, in N. of a plant -- °tindu -- rukkhā J v.99, and in der. gaṇḍikā & gaṇḍī, cp. also Av. S ii.13312. <-> 3.=gaṇḍuppāda in cpd. gaṇḍamattikā clay mixed with earth -- worms Vin ii.151 (cp. Bdghg. gaṇḍuppādagūtha -- mattikā clay mixed with excrement of earthworms Vin. Texts iii.172). -- uppāda (lit. producing upheavals, cp. a mole) an earth -- worm, classed as a very low creature with kīṭā & puḷavā at M iii.168; J v.210 (°pāṇa); DhA iii.361 (°yoni); SnA 317.

Gaṇḍaka

Gaṇḍaka (adj.) having boils Sdhp 103.

Gaṇḍamba

Gaṇḍamba N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase gaṇḍamba -- rukkhā -- mūle yamakapāṭihāriyaṇ katvā J i.77; iv.263 sq.; DA i.57; PvA 137; Miln 349; Dāvs v.54. Also at DhA iii.207 in play of words with amba -- rukkhā.

Gaṇḍikā

Gaṇḍikā (f.) [a -- n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā] -- 1. a stalk, a shaft (cp. gaṇḍī) J i.474; DhA 319 (of the branches of trees: g° -- ākoṭana -- sadda). -- 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). -- 3. N. of a plant Vv 354 (=bandhujīvaka VvA 161). -- ādhāna the putting on of a shaft or stem, as a bolt or bar Vin ii.172; cp. Vin. Texts iii.213 and gaṇḍī; also ghaṭikā2.

Gaṇḍin

Gaṇḍin [adj. fr. gaṇḍa] -- 1. having swellings, in ure gaṇḍī (f.) with swellings on the chest, i. e. breasts J v.159, 202 (thane sandhāyāha 205). -- 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvu 31.

Gaṇḍī

Gaṇḍī (f.) [=gaṇḍikā in meaning 1; prob.=Sk. ghaṇṭā in meaning 2] -- 1. a shaft or stalk, used as a bar J i.237. -- 2. a gong DhA i.291 (gaṇḍīṇ paharati to beat the g.); ii.54, 244; gaṇḍīṇ ākoṭetvā KhA 251. Cp. AvS i.258, 264, 272; ii.87, 95 & Divy 335, 336. Also in gaṇḍisaññā "sign with the gong" J iv.306. -- 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J iii.41.

Gaṇḍusa

Gaṇḍusa [cp. Sk. gaṇḍūṣa] a mouthful J i.249 (khīra°).

Gaṇhati & Gaṇhāti

Gaṇhati & Gaṇhāti [Vedic grah (grabh), gr̥hñāti pp. gr̥hīta to grasp. *gher to hold, hold in, contain; cp. Gr. xo/rtos enclosure, Lat. hortus, co -- hors (homestead); Goth. gards (house); Ohg. gart; E. yard & garden. To this belong Vedic gr̥ha (house) in P. gaha°, gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) gaṇha- (Sk. gr̥hñā --); Pres.: ind. gaṇhāti (gaṇhāsi PvA 87), pot. gaṇheyya, imper. gaṇha (J i.159; PvA 49=handā) & gaṇhāhi (J i.279). Fut. gaṇhissati; Aor. gaṇhi. Inf. gaṇhituṇ (J iii.281). Ger. gaṇhitvā. Caus. gaṇhāpeti & gāhāpeti. -- 2. gahe -- (Sk. gr̥hī --); Fut. gaheṣṣati. Aor. aggaheṣi (Sn 847; J i.52). Inf. gaheṭuṇ (J i.190, 222). Ger. gaheṭvā & gaheṭvāna (poet.) (Sn 309; Pv ii.3). -- 3. gah -- (Sk. gr̥h --); Aor. aggaḥi. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahīta. Cp. gaha, gahaṇa, gāha. Meanings: to take, take up; take hold of; grasp, seize; assume; e. g. ovādaṇ g. to take advice J i.159; khaggaṇ to seize the sword J i.254 -- 255; gocaraṇ to take food J iii.275; jane to seize people J i.253; dhanāṇ to grasp the treasure J i.255; nagaraṇ to occupy the city J i.202; pāde gālhaṇ gaheṭvā holding her feet tight J i.255; macche to catch fish J iii.52; mantaṇ to use a charm J iii.280; rajjaṇ to seize the kingdom J i.263; ii.102; sākhāṇ to take hold of a branch Sn 791; J i.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhiṇ g. to be born J i.149; maraṇaṇ g. to die J i.151; mūlena g. to buy J iii.126; vacanaṇ g. to obey J iii.276 (in neg.). The ger. gaheṭvā is very often simply to be translated as "with," e. g. tidaṇḍaṇ gaheṭvā caranto J ii.317; satta bhikkhū gaheṭvā agamāsi VvA 149. Caus. gaṇhāpeti to cause to be seized, to procure, to have taken: phalāni J ii.105; rājānaṇ J i.264. Cp. gāhāpeti.

Gata

Gata [pp. of gacchati in medio -- reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D i.70; opp. āgata: yassa maggaṇ na jānāsi āgatassa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi paritvā gataṇ "the bone fell down" J iii.26. Very often gata stands in the sense of a finite verb (=aor. gacchi or agamāsi): yo ca Buddhaṇ . . . saraṇaṇ gato (cp. gacchati 4) Dh 190; attano vasanaṭṭhānaṇ gato he went to his domicile J i.280; ii.160; nāvā Aggimālaṇ gatā the ship went to Aggimālā J iv.139. <-> 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. gone; atthaṇ° gone home, set; addha° done with the journey (cp. gat -- addhin); gone into: taṇhā° fallen a victim to thirst, tama° obscured, raho°, secluded, vyasana° fallen into misery; having reached: anta° arrived at the goal (in this sense often combd with patta: antagata antapatta Nd2, 436, 612), koṭi° perfected, parinibbāna° having ceased to exist. vijjā° having attained (right) knowledge; connected with, referring to, concerning: kāya° relating to the body (kāyagatā sati, e. g. Vism 111, 197, 240 sq.); diṭṭhi° being of a (wrong) view; sankhāra°, etc. -- Sometimes gata is replaced by kata and vice versa: anabhāvaṇkata>anabhāvaṇ gacchati; kālagata>kālakata (q. v.). agata not gone to, not frequented: °ṇ disaṇ (of Nibbāna) Dh 323; purisantaraṇ °ṇ mātugāmaṇ "a maid who has not been with a man" J i.290. sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugatiṇ gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin i.35; iii.1; D i.49; S i.192; A ii.147 et passim (see Sugata). -- D i.83; Sn 227 (see expl. KhA 183). duggata of miserable existence, poor, unhappy, ill-fated, gone to the realm of misery (duggatiṇ gata PvA 33, see gati) Pv i.62; ii.317; duggata -- bhāva (poverty) J vi.366; duggat -- itthi (miserable, poor) J i.290; parama -- duggatāni kulāni clans in utmost misery (poverty) PvA 176. -- Compar. duggatatara DhA i.427; ii.135. -- atta (fr. attā) self -- perfected, perfect D i.57 (expl. by koṭippatta -- citto DA i.168); cp. paramāya satiyā ca gatiyā ca dhitiyā ca samannāgata M i.82; -- addhin (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; -- kāle (in gata -- gata -- kāle) whenever he went J iii.188; -- ṭṭhāna place of existence PvA 38; =gamana in āgata -- ṭṭhānaṇ vā: coming and going (lit. state of going) J iii.188; -- yobbana (adj.) past youth, of old age A i.138; Sn 98=124.

Gataka

Gataka a messenger J i.86.

Gatatta

Gatatta 1.=Sk. gat -- ātman (see prec.). -- 2.=Sk. gatatvaṇ the fact of having gone KhA 183.

Gati

Gati (f.) [fr. gacchati; cp. Gr. ba/sis, Lat. (in --) ventio, Goth. (ga --) qumps] 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D ii.16=Sn p. 106; Sn 1001, or of a gihī arahattaṇ patto Miln 264, with ref. to the distinction of the child Gotama J i.56. -- phassāyatanāṇaṇ gati (course or direction) A ii.161; jagato gati (id.) A ii.15, 17; sakuntāṇaṇ g. the course, flight of birds Dh 92=Th 1, 92. -- Opp. āgati Pv ii.922. -- tassā gatiṇ jānāti "he knows her going away, i. e. where she has gone" PvA 6. -- 2. going away, passing on (=cuti, opp. upapatti coming into another existence); course, esp after death, destiny, as regards another (future) existence A i.112; D ii.91; M i.388 (tassa kā gati ko abhisamparāyo? what is his rebirth and what his destiny?); in combn āgati vā gati vā (=cutūpapatti), rebirth & death M i.328, 334. In defn of saṅsāra expld as gati bhavābhava cuti upapatti=one existence after the other Nd2 664; as gati upapatti paṭisandhi Nd2 on dhātu (also as puna -- gati rebirth). -- The Arahant as being beyond Saṅsāra is also beyond gati: yassa gatiṇ na jānanti devā gandhabba -- mānusa Dh 420=Sn 644; yesaṇ gati n' atthi Sn 499; and Nibbāna coincides with release from the gatis: gativippamokkhaṇ parinibbānaṇ SnA 368. -- attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esā maccharino gati "this is the fate of the selfish" Pv iii.114; sabbagatī te ijjhantu "all fate be a success to you" J v.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv i.122. <-> 3. behaviour, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migāṇaṇ pavanaṇ, ākāso pakkhīṇaṇ gati, vibhavo gati dhammāṇaṇ, nibbāṇaṇ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin v.149=SnA 346; apuññālābho ca gatī ca pāpikā Dh 310; duggati J i.28; avijjāy' eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M i.82; see also defn at Vism 237. <-> 4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) niraya purgatory, (2) tiracchānayoni the brute creation, (3) pītṭivisaṇ the ghost world, (4) manussā (m -- loka) human beings, (5) devā gods: M i.73; D iii.234; A iv.459; Nd2 550; cp. S v.474 -- 77; Vism 552. They are described in detail in the Pañcagatidīpana (ed. L. Feer, J.P.T.S. 1884, 152 sq.; trsl. by the same in Annales du Musée Guimet v. 514 - 528) under

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Naraka -- kaṇḍa, Tiracchāna°, Peta°, Manussa°, Deva°. Of these Nos. 1 -- 3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1 -- 3 as above, (4) asurā, (5) manussā, (6) devā, of which 1 -- 4 are comprised under apāyā (conditions of suffering, q. v.) or duggatiyo (see Pv iv.11, cp. PvA 103). These six also at D iii.264. -- lokassa gatiṇ pajānāti Bhagavā Sn 377 (gati=nirayādipaṇcappabhedāṇ SnA 368). The first two gatis are said to be the fate of the micchādītṭhino D i.228, dve niṭṭhā DA i.249 (q. v. for var. appl. of gati) as well as the dussīlā (A i.60), whilst the last two are the share of the sīlavanto (A. i.60). -- gata gone its course (of a legal enquiry, vinicchaya) Vin ii.85 (cp. Vin Texts iii.26); J ii.1. agati 1. no course, no access, in agati tava tattha: there you have no access S i.115. -- 2.=duggati, a wrong course. agatigamana a wrong course of life D iii.133; A i.72; ii.18 sq.; iii.274 sq.; J v.510; PvA 161. Technically the four agati -- gamanāni are: chanda° dosa° moha° bhaya° D iii.228 (see also under chanda). sugati (sometimes suggati after duggati e. g. J vi.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiṇ) & gata "gone to Heaven" Vin ii.195; D ii.202; It 77; PvA 65. In combn w. sagga loka (sugatiṇ, etc. uppajjati) D i.143; A i.97; J i.152. parammaraṇā sugati pāṭikankhā It 24; suggatiṇ gata Dh 18; sugati pāpehi kammehi sulabhā na hoti "bliss is not gained by evil" PvA 87; =sugga & dibbatṭhāna PvA 89; sugati -- parāyana sure of rebirth in a realm of bliss, ib. duggati a

miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatiṇ gata, reborn in a miserable state) or uppajjati D i.82; A i.97, 138 (+vinipātaṇ nirayaṇ); ii.123; iii.3; iv.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatiṇ, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv i.62; ii.16; 113; 317. Cp. duggata.

Gatika

Gatika (adj.) 1. going to, staying with, in bhikkhu° a person living with the bhikkhus Vin i.148. -- 2. leading to: yaṇ° what they lead to (of the 5 indriyas) S v.230. -- 3. having a certain gati, leading to one of the four kinds of rebirth: evaṇ° D i.16 (w. ref. to one of the first 3 gatis: DA i.108); niyata° whose destiny is certain (w. ref. to sugati) and aniyata° whose destiny is uncertain (w. ref. to a duggati) DhA iii.173.

Gatin

Gatin (adj.=gatika) 1. going, i. e. having a certain course: sabbā nadī vankagatī "every river flows crooked" J i.289. -- 2. having a certain gati, fated, destined, esp. in su° & dug°: samparāye suggatī going to a happy existence after death Vin ii.162=J i.219; saggaṇ sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

Gatimant

Gatimant (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M i.82.

Gatta

Gatta (nt.) [Vedic gātra] the body, pl. gattāni the limbs. - As body: Vin i.47; S i.169=183 (analla° with pure bodies; anallina° at 169, but v. l. analla°); A i.138; Sn 673 (samacchida° with bodies cut up); Pv i.112 (bhinna -- pabhinna°, id.); PvA 56 (=sarīra); 68. -- As limbs: S iv.198 (arupakkāni festering with sores); M i.506 (id.); M i.80=246; J i.61 (lālākilinna°); Sn 1001 (honti gattesu mahāpurisalakkhaṇā), 1017, 1019; Pv iii.91 (=sarīrāvayavā PvA 211); Miln 357 (arupakkāni).

Gathita

Gathita (adj.) [pp. of ganthati to tie, cp. gantha, knot; Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in combn w. paribhuñjati and w. ref. to some object of desire (bhoga, lābha, kāmagaṇe). Usually in standing phrase gathita mucchita ajjhāpanna (ajjhopenna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhāpanna: D i.245; iii.43; M i.162, 173; S ii.270; iv.332; A v.178, 181 Nd2 on nissita C. -- c. loc.: J iv.371 (gharesu); DA i.59 (kāmaguṇesu). In other connections: ādānaganthaṇ gathitaṇ visajja Sn 794 (cp. Nd1 98); yāni loke gathitāni na tesu pasuto siyā Sn 940. -- J iv.5 (=giddha); v.274 (gedhita for pagiddha); PvA 262 (gadhita as expln of giddha) -- agathita (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m°, a°) S ii.194, 269; A v.181; Miln 401 (trsl. Rh.D. ii.339: "without craving, without faintness, without sinking").

Gada

Gada speech, sentence Dh i.66, DA i.66 f.; and on D iii.135 (§ 28); gada at S ii.230 (v. l.) in phrase diṭṭhagadena sallena is to be read diddhagadena s.

Gaddula

Gaddula (and gaddūla) a leather strap S iii.150; J ii.246; iii.204; fig, in taṇhā -- gaddūla "the leash of thirst," Nd2 on jappā (taṇhā)=Dhs 1059=Vbh 361, cp. DhsA 367.

Gaddūhana

Gaddūhana (nt.) [Derivation unknown; Sk. *dadrūghna*] a small measure of space & time M iii.127; S ii.264 (°mattam pi, SA "pulling just once the cow's teat"); A iv.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. J.R.A.S. 1903, 375.

Gaddha

Gaddha [Vedic *gr̥dha*; see *gijjha*] a vulture; in *gaddha- bādhipubbo*, of the bhikkhu Ariṭṭha, who had been a vulture trainer in a former life Vin ii.25= iv.218= M i.130; see also Vin. Texts ii.377.

Gadrabha

Gadrabha [Vedic *gardabha*., Lat. *burdo*, a mule; see Walde Lat. Wtb., s. v.] an ass, donkey Vin v.129; M i.334; A i.229; J ii.109, 110; v.453; DA i.163. -- f. *gadrahbī* J ii.340. -- *bhāraka* a donkey load J ii.109; DhA i.123; -- *bhāva* the fact of being an ass J ii.110; -- *rava* (& -- *rāva*) the braying of an ass *ibid.* & Vism 415.

Gadhita

Gadhita see *gathita*.

Gantar

Gantar [n. agent of *gacchati* in the sense of a periphrastic future] "goer" in *gantā hoti* he will go, he is in the habit of going, combd w. *sotā hantā khantā*, of the king's elephant A ii.116=iii.161; v. l. for *gatā* at M ii.155.

Gantha

Gantha (in BB often misspelt *gandha*) [fr. *ganthati*] -- 1. a bond, fetter, trammel; always fig. and usually referring to and enumd as the four bodily ties, or knots (*kāya*°, see under *kāya*): S v.59=Dhs 1135; D iii.230; Nd1 98; DhA iii.276; 4 *kāyaganthā*, viz., *abhijjā*, *byāpāda*, *sīlabbataparāmasa*, *idaṇsaccābhinivesa*; thus Nd1 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd2 on *jappā* (*taṇhā*); Dh 211; Ps i.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (*gandha*); Sdhp 616. -- *chinna*° (adj.) one who has cut the ties (of bad desires, binding him to the body). Combn w. *anigha nirāsa* S i.12 (°*gandha*), 23; w. *asita anāsava* Sn 219. Cp. *pahīnamānassa na santi ganthā* S i.14. See also *ādāna*°; cp. *ganthaniya*. -- 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See *gantheti* 2). -- *dhura* the burden of the books, i. e. of studying the Scriptures, expld as one who knows by heart one, two, or all *Nikāyas*. Always combd w. *vipassanādhuraṇ*, the burden of contemplation DhA i.8; iv.37; -- *pamocana* the state of being released from, freed from the fetters of the "body" always w. ref. to *Nibbāna* S i.210; A ii.24; It 104, cp. 122; -- *pahīna* (adj.) connected with or referring to the *ganthas* Dhs 1480; opp. *vi*° Dhs 1482.

Ganthati & Gantheti

Ganthati & Gantheti [Vedic *grath*, *granth*, *grathnāti*, to **grem*, cp. Lat. *gremium*; see also *gaṇṭhi gathita*, *gantha*] 1. to tie, knot, bind, fasten together: *kathaṇ*

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mittāni ganthati "how does he bind friends" S i.214= Sn 185; *mālaṇ ganthamāna* tying a garland Vv 381 (*ganthento* VvA 173). Of medicines: to mix, to prepare J iv.361. -- pp. *ganthita* tied, bound, fettered: *catūhi*

ganthehi g° Ps i.129; -- grd. ganthaniya to be tied or tending to act as a tie (of "body"); expl. as ārammaṇa -- karaṇa -- vasena ganthehi ganthitabba DhsA 69; dhammā g° ā ("states that tend to be are liable to be ties" Buddh. Ps. p. 305; Expositor 64) Dhs 1141; 1478. In combn saññojaniya g° oghaniya (of rūpa) Dhs 584=Vbh 12; of rūpa -- kkhandha Vbh 65, of dasāyatanā ib. 77, dasindriyā ib. i.29, saccā g° and ag° (=gantha -- sampayutta & vippayuttā) ib. 117. -- 2. to put together, to compose: mante ganthetvā (v. l. gandhitvā) Sn 302, 306.

Ganthika

Ganthika (adj.) [fr. gantha 2] hard -- studying DhA i.156 (bhikkhu; cp. gantha -- dhura).

Gandha

Gandha [Vedic gandha, from ghrā ghrāti to smell, ghrāna smell, & see P. ghāna. Possibly conn. w. Lat. fragro= E. fragrant] smell, viz. -- 1. odour, smell, scent in gen. J iii.189; Dh 54 -- 56=Miln 333; Dhs 605 under ghānāyatanāni; āma° smell of raw flesh A i.280; D ii.242; Sn 241 sq; maccha° the scent of fish J iii.52; muttakarīsa° the smell of faeces and urine A iii.158; catujāti° four kinds of scent J i.265; PvA 127; dibba -- g°puppha a flower of heavenly odour J i.289. -- 2. odour, smell in particular: enumerated as mūla°, sāra°, puppha°, etc., S iii.156=v.44=A v.22; Dhs 625 (under ghandāyatanāni, sphere of odours). Specified as mālā°, sāra°, puppha° under tīṇi gandhajātāni A i.225; -- puppha° Dh 54=A i.226. -- 3. smell as olfactory sensation, belonging to the sphere (āyatanāni) of sense -- impressions and sensory objects & enum. in set of the 12 ajjhata -- bāhirāni āyatanāni (see under rūpa) with ghānena gandhaṇ ghāyitvā "sensing smell by means of the olfactory organ" D iii.102; 244=250= 269=Nd2 on rūpa; M iii.55, 267; S iv.71; Vin i.35; Defined at Vism 447. Also as gandhā ghānaviññeyya under kāmaguṇā M ii.42; D iii.234, etc. In series of 10 attributes of physical quality (-- rūpa, etc.) as characteristic of devas D iii.146; Pv ii.958; as sāra°, pheggu°, taca°, etc. (nine qualities in all) in definition of Gandhabba -- kāyikā devā S iii.250 sq. -- In the same sense & similar connections: vaṇṇa -- g° -- ras'ūpeto Dh 49; J ii.106; gandhānaṇ khamo & akkhamo (of king's elephant) A iii.158 sq.; itthi°, purisa° A i.1, 2; iii.68; in combn w. other four senses Sn 387, 759, 974. <-> 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kallaesthetics is stated in the Sīlas (D i.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with mālā (flowers, garlands): D i.5=Kh ii; D i.7 ("kathā"); Vin ii.123; Sn 401; J i.50, 291; PvA 62. The use of scented ointment (-- vilepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin i.206); and the giving of this, together with other commodities, is included in the second part of the deyyadhamma (the list of meritorious gifts to the Sangha), under Nos. 5 -- 14 (anna -- pāna -- vattha -- yānamālā -- gandhā -- vilepana -- seyy -- āvasatha -- paḍiṭṭheyya): S iii.252; Nd2 523=It 65. Out of this enumeration: g° -- m° -- v° -- Pv ii.316; chatta -- g° -- m° -- upāhanā Pv ii.49; ii.936; m° -- g° -- v° kappūra -- kaṭukapphalāni J ii.416. <-> The application of scented ointment (gandhena or ganthehi vilimpati) is customary after a bath, e. g. PvA 50 (on Pv i.106); J i.254, 265; iii.277. Var. kinds of perfumes or scented substances are given as g°dhūpa -- cuṇṇa -- kappūra (incense, powder, camphor) J i.290; vāsa -- cuṇṇa -- dhūpanādi g° KhA 37. See also cpds. -- 5. occurs as v. l. for gantha (book). duggandha a disagreeable smell Dhs 625; °ṇ vāyati to emit a nasty odour PvA 14; as adj. having a bad smell, putrid Sn 205; PvA 15 (=pūtigandha), f. -- ā: duggandhā pūti vāyasi "you emit a bad odour" Pv i.61 (=anittā°). -- sugandha an agreeable smell Dhs 625; as adj. of pleasant smell J iii.277; Sdhp. 246. -- āpaṇa a perfumery shop J i.290; °ika perfume seller Miln 344; -- āyatana an olfactory sense -- relation, belonging to the six bāhirāni āyatanāni, the objective sensations D iii.243, 290; Dhs 585, 625, 655; -- ārammaṇa bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; -- ālepa (nt.) anointing with perfumes Vin i.206; -- āsā "hunger for odours," craving for olfactory sensations Dhs 1059; -- odaka scented water J i.50; ii.106; iii.189; -- karaṇḍaka a perfume -- box S iii.131; v.351; Pug 34; -- kuṭī (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapiṇḍika in Jetavana (J i.92). Gotamassa g° J ii.416, cp. Av. Ś ii.401; DhA iv.203, 206; -- cuṇṇa scented (bath --) powder J iii.277; -- jāta (nt.) odour, perfume ("consisting of smell"). Three kinds at A i.225 (mālā°, sāra°, puppha°); enum. as candanādi DhA i.423; in defin. of gandha DA i.77; -- Dh 55; -- taṇhā thirst or craving for odours (cp. g° -- āsā) Dhs 1059=Nd2 on jappā; -- tela scented oil (for a lamp) J i.61; ii.104; DhA i.205; -- thena a perfume -- thief S i.204; -- dhātu the (sensory) element of smell Dhs 585; 625. 707 (in conn. w. °āyatana); -- pañcangulika see sep.; -- sañcetanā the olfactory sensation; together

with °saññā perception of odours D iii.244; A iv.147; v.359; -- sannidhi the storing up of scented unguents D i.6 (=DA i.82).

Gandhana

Gandhana see gandhina.

Gandhabba

Gandhabba [Vedic gandharva] 1. a musician, a singer J ii.249 sq.; iii.188; VvA 36, 137. -- 2. a Gandharva or heavenly musician, as a class (see °kāyika) belonging to the demigods who inhabit the Cātummahārājika realm D ii.212; A ii.39 (as birds); iv.200 (with asurā & nāgā), 204, 207; cp. S iii.250 sq.; also said to preside over child -- conception: M i.265 sq.; Miln 123 sq. -- kāyika belonging to the company of the G. S iii.250 sq.; PvA 119; -- mānusā (pl.) G. & men Dh 420= Sn 644; -- hatthaka "a G. -- hand," i. e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin ii.106, see Vin. Texts iii.67.

Gandhabbā

Gandhabbā (f.) music, song J ii.254; VvA 139; Miln 3; °ṇ karoti to make music J ii.249; iii.188.

Gandhāra

Gandhāra (adj.) belonging to the Gandhāra country (Kandahar) f. gandhārī in gandhārī vijjā N. of a magical charm D i.213; at J iv.498 it renders one invisible.

Gandhika

Gandhika (and °uja Pv ii.120; ii.121) -- 1. having perfume, fragrant, scentful, J i.266 (su°); Pv ii.110 (=surabhigandha); ii.121 (sogandhiya); VvA 58 (read gandhikāgandhikehi). -- 2. dealing in perfume, a perfumer Miln 262 (cp. gandhin 2).

Gandhin

Gandhin (adj.) 1. having a scent of, smelling of (-- °), i. e. candana° of sandal wood J iii.190; gūtha of° faeces Pv ii.315 (=karīsavāyinī PvA). -- 2. dealing with scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

Gandhina

Gandhina in kule antimagandhina J iv.34 (expl. by sabba- pacchimaka) and gandhana in kula -- gandhana It 64 see under kula°.

Gabbita

Gabbita (adj.) proud, arrogant J ii.340 (°bhāva=issariya); iii.264 (°sabhāva= dittasabhāva); Sum. V. on D iii.153 (=avamata).

Gabbha

Gabbha [Vedic garbha, either to *gelbh, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or *gūe bh, as in Gr. delfu/s womb, adelfo/s sharing the womb, brother, de/lfac young pig; cp. *gelt in Goth. kilpei womb.

Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or, seen from its outside, a swelling] 1. interior, cavity (loc. gabbhe in the midst of: angāra° J iii.55); an inner room, private chamber, bedroom, cell. Of a Vihāra: Vin ii.303; iii.119; iv.45; VvA 188; 220; -- J i.90

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(siri° royal chamber); iii.276; Vv 785 (=ovaraka VvA 304); DhA i.397; Miln 10, 295. See also anto°. <-> 2. the swelling of the (pregnant) womb, the womb (cp. kucchi). °ṇ upeti to be born Dh 325=Th 1, 17= Nett 34, 129; °ṇ upapajjati to be born again Dh 126; gabbhā gabbhaṇ . . . dukkaṇ nigacchanti from womb to womb (i. e. from birth to birth) Sn 278; gabbhato paṭṭhāya from the time of birth J i.290, 293. As a symbol of defilement g. is an ep. of kāma A iv.289, etc. -- 3. the contents of the womb, i. e. the embryo, foetus: dasa māse °ṇ kucchinā parihaṭṭvā having nourished the foetus in the womb for 10 months D ii 14; dibbā gabbhā D i.229; on g. as contained in kucchi, foetus in utero, see J i.50 (kucchimhi paṭiṭṭhito) 134; ii.2; iv.482; M i.265; Miln 123 (gabbhassa avakkanti); DhA i.3, 47; ii.261. -- Pv i.67; PvA 31; gabbho vuṭṭhāsi the child was delivered Vin ii.278; itthi -- gabbho & purisa° female & male child J i.51; gabbhaṇ pāṭeti to destroy the foetus Vin ii.268; apagatagabbhā (adj.) having had a miscarriage Vin ii.129; mūḷha -- gabbhā id. M ii.102 (+visatā°); paripuṇṇa -- gabbhā ready to be delivered J i.52; PvA 86; saññi° a conscious foetus D i.54=M i.518=S iii.212; sannisinna -- gabbhā having conceived Vin ii.278. -- avakkanti (gabbhe okkanti Nd2 3041) conception D iii.103, 231; Vism 499, 500 (°okkanti); this is followed by gabbhe ṭṭiti & gabbhe vuṭṭhāna, see Nd2; -- āsaya the impurities of childbirth Pv iii.53 (=°mala); -- karaṇa effecting a conception Sn 927; -- gata leaving the womb, in putte gabbhagate when the child was born PvA 112; -- dvāra the door of the bed -- chamber J i.62; -- parihaṇa =next Vism 500; -- parihaṇa "the protection of the embryo," a ceremony performed when a woman became pregnant J ii.2; DhA i.4; -- pātana the destruction of the embryo, abortion, an abortive preparation Vin iii.83 sq.; Pv i.66 (akariṇ); PvA 31 (dāpesi); DhA i.47 (°bhesajja); -- mala the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA iv.215; -- vīsa in ahañc' amhi gabbhavīso "I am 20 years, counting from my conception" Vin i.93; -- vuṭṭhāna (nt.) childbirth, delivery J i.52; DhA i.399; ii.261; -- seyyā (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyaṇ "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 5324; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.

Gabbhara

Gabbhara (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri°); Vv 635 (giri°).

Gabbhinī

Gabbhinī (adj. f.) pregnant, enceinte Vin ii.268; S iii.202; J i.151, 290; iv.37; Pv i.66; PvA 31, 82; VvA 110 (-- bhāva); in combn g° pāyamānā purisantaragatā (pregnant, lactating & having had sex. intercourse) A i.295= ii.206=M i.77, 238, 307, 342=Pug 55; with utunī anutunī (menstruating & having ceased to menstruate) A iii.226 sq.

°Gama

°Gama 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th i.1108: J i.216 (cp. gamana); aghasi° id. Vv 161 (= vehāsaṇ° VvA 78); nabhasi° going on clouds Sn 687; nibbāna° leading to N. S v.11; dūraṇ° going far, hadayaṇ° going to one's heart, q. v. -- 2. m. course, going to; in atthaṇ° going home, going to rest, etc., q. v.

Gamana

Gamana 1. (nt.) the fact or the state of going, movement, journey, walk; (-- °) striving for, the leading of, pursuit A ii.48 sq. (gamanena na pattabbo lokass' anto=one cannot walk to the end of the world); Dh 178

(saggassa going to heaven); Sn 40, 691, cp. vāraṇ°; J i.62; 216 (in expl. of vihaṅgama: (ākāse) gamanato pakkhī vihaṇ gamā ti vuccanti); 295; PvA 57. -- paṇḍita° going on messages D i.5, etc.; agati° wrong pursuit, °ṇ gacchati to pursue a wrong walk of life A ii.18; PvA 161; magga° tramping, being on the road PvA 43; saraṇa° finding shelter (in the Dhamma) PvA 49. -- 2. (adj.) (-- °) going or leading to, conducive to: nibbāna° maggo the Path leading to Nibbāna S i.186; Dh 289; duggati° magga the road to misery Th 2, 355; duggamana -- tṭhānā (pl.) inaccessible places PvA 102 (in expl. of duggā). -- antarāya an obstacle to one's departure J i.62; -- āgamana going & coming, rise and set Vv 836 (=ogamanuggamana VvA 326); DhA i.80 (°kāle); °samppanna senāsana a dwelling or lodging fit for going and coming, i. e. easily accessible A v.15; J i.85; °ṇ karoti to go to and fro VvA 139. -- kamma going away DhA ii.81. -- kāraṇa a reason for or a means to going, in °ṇ karoti to try to go J i.2; -- bhāva the state of having gone away J ii.133; -- magga (pleonastic) the way J i.202; 279; -- vanna the praise of his course or journey J i.87.

Gamanīya

Gamanīya (adj.; grd to gam) 1. as grd. to gacchati: (a place where one) ought to go; in a° not to be gone to (+tṭhāna) VvA 72. -- 2. as grd. to gameti: in bhogā pahāya gamanīyā (riches that have) to be given up (by leaving) Kh viii.8 (see expl. as KhA 223); PvA 87 (=kālikā, transient).

Gamika

Gamika (and gamiya J i.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin i.292 (° bhatta food for outgoing bh.); ii.170 (āgantuka°), 211, 265; v.196; J vi.333 (āgantuka°). See also under abhisankhāra. Cp. Av Ś i.87; Divy 50.

Gamina

Gamina (adj.) being on a "gati," only at Sn 587 in "aññe pi passe gamine yathākamm' ūpage nare."

Gameti

Gameti [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvaṇ to destroy), see under gacchati.

Gambhīra

Gambhīra (adj.) [Vedic gambhīra & gabhīra] deep, pro- found, unfathomable, well founded, hard to perceive, difficult. -- (a) lit. of lakes: Dh 83; Pv ii.119 (= agādha); Pug 46; of a road (full of swamps) J i.196. -- (b) fig. of knowledge & wisdom: dhammo g. duddaso . . . M i.487; S i.136; Tathāgato g. appameyyo duppariyogāho M i.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A i.70; g. tṭhāna w. ref. jhāna, etc. Ps ii.21; saddhamma g. Sdhp. 530; g. gūlha nipuṇa Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J vi.355; Miln 234; Bdhd. 118, 137; -- (nt.) the deep; deep ground, i. e. secure foundation Sn 173; Kh viii.1, 3 (see KhA 217). -- avabhāsa (adj.) having the appearance of depth or profundity, D ii.55; S ii.36; Pug 46 (+uttāna), cp. Pug A 226; -- pañña one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA iv.169 & see Ps ii.192 for detailed explanation; -- sita resting on depth (of soil), well -- founded A iv.237.

Gambhīratā

Gambhīratā (f.) [abstr. fr. prec.] depth DhA i.92.

Gamma

Gamma (adj.) [fr. gāma. Vedic gramya] of or belonging to the village, common, pagan (cp. Fr. villain), always combd with hīna, low & pagan Vin i.10 and ≈ (anta, standard of life); A iii.325 (dassana, view); D iii.130 (sukhallikānuyoga, hedonist) Sdhp 254. Cp. pothujjanika.

Gayha

Gayha (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt, the grip, in gayhūpaga (adj.) for being taken up, for common use SnA 283. -- (nt.) that which comes into one's grasp, movable property, acquisition of property DhA ii.29; iii.119; PvA 4. As gayhūpakaṇ at J iv.219.

Gayhaka

Gayhaka (adj.=gayha) one who is to be taken (prisoner), in °niyyamāna id. S i.143=J iii.361 (expl. as karamaragāhaṇ gahetvā niyyamāna; cp. karamara).

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Gayhati

Gayhati [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA iii.175 (°ka). -- grd. gayha.

Garahaka

Garahaka (adj.) finding fault with, rebuking; in paṭhavī° āpa°, etc., combd w. paṭhavī -- jigucchaka, etc. (disgusted w. the great elements) M i.327.

Garahaṇa

Garahaṇa (nt.) reproof VvA 16, as f. °ṇā at Vism 29.

Garahati

Garahati [Vedic garhati Dhṛp 340 nindāyaṇ] to reproach, to blame, scold, censure, find fault with: agarahiyam mā garahittha "do not blame the blameless" S i.240; D i.161 (tapaṇ to reject, disapprove of); D iii.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA 125, 126; Sdhp. 382. -- pp. garahita blameworthy Dh 30 (pamādo); Sn 313; J v.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131). -- See also gārayha & cp. vi°.

Garahā

Garahā (f.) blame, reproach D i.135 "stating an example," see DA i.296; D iii.92, 93; Sn 141; J i.10 (garahapaṭicchādanabhāva preventing all occasion for finding fault); 132 (garaha -- bhaya -- bhīta for fear of blame), 135 (garahatthe as a blame); Nett 184.

Garahin

Garahin (adj.) blaming, censuring Sn 660 (ariya°), 778 (atta°), 913 (anatta°); Miln 380 (pāpa°).

Garu

Garū [Vedic guru; Gr. baru/s, Lat. gravis & brutus, Goth. kaurus] 1. adj. (a) lit. heavy, opp. lahu light, appld to bhāra, a load S iii.26; J i.196 (= bhārika); vi.420; DhA i.48; Sdhp 494 (rūpagarubhāra the heavy load of "form"). Compar. garutara (as against Sk. garīyaṇ) PvA 191. -- (b) fig. important, to be esteemed, valued or valuable A iii.110 sq. (piya manāpa g. bhavanīya); c. gen. or -- ° bent on (often in sequence °garu, °ninna, °poṇa, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Satthugaru esteeming the Lord; Dhamma°, Sanghe g. A iii.331=iv.28 sq.; dosa° S i.24; kodha°, saddhamma° (pursuing, fostering) A ii.46 sq.=84 sq.; Sdhp 1 (sabba -- loka° worshipped by all the world); Dpvs iv.12. -- agaru (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; also agaru & agalu. -- 2. N. a venerable person, a teacher: garunaṇ dassanāya & sakāsaṇ Sn 325, 326 (v. l. garūnaṇ to be preferred, so also SnA 332, 333); garūnaṇ dārā It 36. -- garukaroti (for garuṇ k°) to esteem, respect, honour; usually in series sakkaroti g° māneti pūjeti Vin ii.162; M i.31; D i.91; A iii.76; iv.276; Nd2 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA i.256 by gāravaṇ karoti. -- garukātabba worthy of esteem PvA 9. -- garukāra (sakkāra g. mānana vandana) esteem, honour, regard Pug 19=Dhs 1121. -- See also guru. -- upanissita (adj.) depending on a teacher, one being taught Ps ii.202; -- tṭhāniya one who takes the place of a teacher A iii.21, 393; Nett 8; Vism 344. -- dhamma a rule to be observed. There are 8 chief rules enum. at Vin ii.255=A iv.276, 280; see also Vin iv.51, 315; v.136. Taken in the sense of a violation of these rules Vin i.49=ii.226; i.52, 143, 144; ii.279; -- nissaya in °ṇ gāhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin ii.303; -- saṇvasa association with a teacher Nd2 235 4°; Miln 408.

Garuka

Garuka [from garu] somewhat heavy. -- 1. lit. J i.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with lahuka, light: in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, dīgha, rassa Miln 344; DA i.177 (in expl. of dasavidha vyañjana). -- 2. fig. (a) heavy, grave, serious esp. appld to -- āpatti, breach of regulations, offence (opp. lahuka) Vin v.115, 130, 145, 153; Dh 138 (ābādha, illness); appld to kamma at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 (°ṇ parinamati). <-> (b) important, venerable, worthy of reverence Th 2, 368 (Satthu sāsana=garukātabba ThA 251); Miln 140. -- (c) -- ° "heavy on," bent on, attaching importance to: nahāna° fond of bathing Vin i.196; tadattha° engaged in (jhāna) Nd2 264; kamma° attributing importance to k. Nd2 411; saddhamma° revering the Doctrine Sdhp. 520. Nibbāna -- garuka Vism 117 (+Nādhimutta & N -- pabbhāra). -- āpatti a grievous offence, see above. As terasa g -- °ino at Miln 310.

Garutta

Garutta (nt.) the fact of being honoured or considered worthy of esteem, honourableness A v.164 sq.

Garuḷa

Garuḷa [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps ii.196=Nd2 235, 3 q.; Vism 206; VvA 9 (= supañña); DhA i.144.

Gala

Gala [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and *guel, as Gr. de/lear, cp. also Sk. girati, gilati Dhtp 262 gives as meaning of gal "adana." This root gal also occurs at Vism 410 in fanciful def. of "puggala"; the meaning here is not exactly sure (to cry, shout?)] the throat J i.216, 264, iii.26; iv.494: i.194 (a dewlap); PvA 11, 104. -- agga the top of the throat Sdhp 379; -- ajjhoaraniya able to be swallowed (of solid food) Dhs 646, 740, 875; -- ggaha taking by the throat, throttling D i.144 (+daṇḍapahāra); -- nālī the larynx DhA i.253; ii.257; -- ppamāṇa (adj.) going up to the neck J i.264 (āvāṭa); -- pariyosāṇa forming the end of the throat J iii.126; -- ppavedhaka (nt.) pain in the throat M i.371; -- mūla the bottom of the throat PvA 283. -- vāṭaka the bottom (?) of the throat (oesophagus?) Vism 185, 258. Note. -- gala with many other words containing a guttural+liquid element belongs to the onomatopoeic roots kḷ & ḡcṛ;l (kṛ & ḡcṛ;l), usually reduplicated (iterative), the main applications of which are the following: 1. The (sounding) throat in designation of swallowing, mostly with a dark (guttural) vowel: gulp, belch,

gargle, gurgle. 2. The sound produced by the throat (voice) or sound in general, particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough per se to form a sufficient means of recognition (i. e. name) of the animal which utters this sound (cuckoo, e. g.). To be divided into: A. palatal group ("light" sounds): squeak, yell, giggle, etc., applied to -- (a) Animate Nature: the cackling, crowing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koñca, Lat. gallus) -- (b) Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.). B. guttural group ("dark" sounds): groan, growl, howl, etc., appld to -- (a) Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, op. P. koñca, kuñjara; pig, boar) -- (b) Inanimate N.: the roaring, crashing, thundering noises (P. gaḷagaḷāyati, ghurughurāyati). 3. The sound as indicating motion (produced by motion): A. palatal group ("sharp" sounds, characteristic of quick motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. kerki/s spindle, bobbin. B. guttural group ("dull" sounds, characteristic of slow and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound -- element appld to swelling & fullness, as in "bulge" or Gr. sfarage/w (be full). These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. -- The formation of kḷ gḷ roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic

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family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli <-> (the categories are marked acc. to the foregoing scheme 1, 2A, 2B, 3): kal (2A): kla/zw, clango, Goth. hlahjan laugh; kār (2 A): kh_ruc, Sk. kārū (cp. P. kitti), cārmen; kel (2 A): ke/lados, calo (cp. P. kandati), Ohg. hellan; ker (2 Aa): karkai/rw, ko/rkoros=querquedula=kakkara (partridge); kol (2 B): cuculus, kokila (a); kolāhala and halāhala (b); kor (2 Ba): cornix (cp. P. kāka), corvus=crow=raven; Sk. kroṣati; P. koñca. - - gūel (1) Lat. gula, glutio, de/lear; gūer: (1) bo/ros, bibrw/skw, Lat. voro, Sk. girati, Ohg. querka; (3) ba/raqron (whirlpool) Sk. gargara: gel (1) Sk. gilati, Ohg. kela -- gal (2 A): gallus (a) gloria (b); gar (2 Ab): gh_rus, garrulus, Ohg. kara: gel (2 A): xelidw/n (a) hirrio (to whine), Ohg. gellan (b); ger: (1) gargari/zw (gargle) Sk. gharghara (gurgling). (2 Aa) ge/ranos = crane, Ger. krähen, Lat. gracillo (cackle); (2 Ba) Ohg. kerran (grunt), Sk. grṇāti (sing); (2 Ab) Sk. jarate (rustle); gur (2 Ba): gru/zw=grundio= grunt; Lat. gurgulio; Sk. ghurghura. With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. kḷ gḷ is the Pāli cerebral ṭ, ṭh, ḷ, ṇ, so that roots with these sounds have to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & gaḷa) -- kil (kiṇ) (2 Ab): kiki (cp. Sk. kṛka), kilikilāyati & kinkiṇāyati (tinkle), kili (click), kinkaṇika (bell); kur (2 B): ākurati to hawk, to be hoarse; khaṭ (1) khaṭakhata (hawking), kākacchati (snore); (2 Aa) kukkuṭa (cock); gal (1) gala (throat) uggilati (vomit); (2 Ab) galati (trickle); (2 Ba) Pk. galagajjiya (roar) & guluguliya (bellow); (2 Bb) gaḷagaḷāyati (roar); gar (2 A): gaggarā (roar & cackle, cp. Sk. gargara to 3); (2 B); gaggarāyati (roar); (3) gaggaraka (whirlpool); ghar (1) Sk. gharghara (gurgling); (2 Ab) gharati (trickle), Sk. ghargharikā (bell); (2 Bb) ghurughurāyati (grunt). -- See also kakaca, kanka, kankaṇa, cakora (cankora), cakkavaka, jagghati, ciṭṭiṭāyati, taṭataṭayati, timingala, papphāsa.

Galaka

Galaka (nt.) throat J iii.481; iv.251.

Gaḷa

Gaḷa [same as gala, see note on prec.] 1. a drop, i. e. a fall: see gaḷāgala. -- 2. a swelling, a boil (=gaṇḍa) J iv.494 (mattā gaḷā bhinnagaḷā elephants in rut, with the temple -- swellings broken; expl. p. 497 by maḍaṇ gaḷantā); Sn 61 (? v. l. gaṇḍa). -- 3. a hook, a fishhook Sn 61 (?), expl. at SnA 114 by ākaḍḍhanavasena baḷiso. gaḷāgaḷaṇ gacchati to go from drop to drop, i. e. from fall to fall, w. ref. to the gatis J v.453 (expl. by apāyaṇ gacchati).

Gaḷagaḷāyati

Gaḷagaḷāyati [=gaggarāyati, see note on gala] to roar, to crash, to thunder; deve gaḷagaḷāyate (loc. abs.) in a thunderstorm, usually as deve vassante deve g° amidst rain and heavy thunder D ii.132; S i.106; A v.114 sq. (gala°); Th 1, 189; Miln 116 (gaganāṇ ravati galag°); KhA 163 (mahāmegha). -- Gangā gaḷagalantī the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

Gaḷati

Gaḷati (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gala and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin i.204 (natthu g.); M i.336 (sīsaṇ lohitena gaḷati); J iv.497 (madaṇ); iv.3 (lohitaṇ g.); v.472 (do. v. l. paggharati); Pv iv.53 (assukāni g.). -- 2. to rain Th 1, 524 (deve gaḷantamhi in a shower of rain. Cp. gala -- gaḷāyati). -- 3. to drop down, to fall DhA ii.146 (suriyo majjhaṭṭhānato galito). -- Cp. pari°.

Gaḷayati

Gaḷayati [denom. to gaḷa in sense of gaḷati 1] to drip, to drop, in assukāni g. to shed tears Sn 691.

Gaḷita

Gaḷita rough, in a° smooth J v.203, 206 (+mudu & akak- kasa); vi.64.

Gaḷocī

Gaḷocī (f.). N. of a shrub (Cocculus cordifolius); in gaḷocilatā DhA iii.110; a creeper. Cp. pūtilatā.

Gava°

Gava° base of the N. go, a bull, cow, used in cpds. See gāv°, go. -- akkha a kind of window Mhvs 9. 15, 17; -- āghātana slaughtering of cows Vin i.182; -- āssa cows & horses Vin v.350; D i.5~; Sn 769; -- caṇḍa fierce towards cows Pug 47; -- pāna milky rice pudding J i.33; -- (°m)pati "lord of cows," a bull Sn 26, 27 (usabha).

Gavacchita

Gavacchita furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).

Gavaja

Gavaja see gavaya.

Gavaya

Gavaya (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J v.406. (°ja=khagga); Miln 149; DhsA 331.

Gavi

Gavi a tree -- like creeper, in -- pphala the fruit of a g. Sn 239 (= rukkhavalliphala SnA).

°Gavesaka

°Gavesaka (adj. fr. next) looking for, seeking J i.176 (kāraṇa°); ii.3 (aguṇa°).

Gavesati

Gavesati [gava+esati. Vedic gaveṣate. Origin. to search after cows. Dhṭp 298= maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 153; Th 1, 183; Nd2 2, 70, 427; J i.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd2 always in combn esati gavesati pariyesati.

Gavesana

Gavesana search for PvA 185.

Gavesin

Gavesin (adj.) seeking, looking for, striving after (usually -- °) D i.95 (tāṇa°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd2 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

Gassetuṇ

Gassetuṇ at DhA 324 is to be corrected into dassetuṇ.

Gaha

Gaha1 [see under gaṇhāti] a house, usually in cpds. (see below). J iii.396 (= the layman's life; Com. geha). -
- kāraṇa a house -- builder, metaph. of taṇhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA iii.128; -
- kūṭa the peak of a house, the ridge -- pole, metaph. of ignorance Dh 154 (=kaṇṇika -- maṇḍala DhA 128),
replacing thūṇirā (pillar) at Th 1, 184 in corresp. passage (= kaṇṇikā Com.); -- tṭha a householder, one who
leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin i.115 (sagahaṭṭhā parisā an assembly
in which laymen were present); S i.201; A iii.114, 116, 258; It. 112 (gharaṇ esino gahaṭṭhā) Dh 404= Sn
628; Sn 43 (gharaṇ āvasanto, see Nd2 226 for explanation), 90, 134 (paribbājaṇ gahaṭṭhaṇ vā) 398, 487;
Sdhp 375. -- °vatta a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) -- °ka belonging to a
layman; acting as a layman or in the quality of a l. A ii.35 (kinkaraṇiyāni), iii.296 (brahmacariyā); -- pati
see sep.

Gaha

Gaha2 [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, grasping, a demon, any being or object having
a hold upon man. So at S i.208 where Sānu is "seized" by an epileptic fit (see note in K.S. i.267, 268). Used
of dosa (anger) Dh 251 (exemplified at DhA iii.362 by ajagara° the grip of a boa, kumbhīla° of a crocodile,
yakkha° of a demon). sagaha having crocodiles, full of e. (of the ocean) (+sarakkhasa) It 57. Cp. gahaṇa &
saṇ°.

Gahaṇa

Gahaṇa [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in
detail). Usually -- °: nāma° -- divase on the day on which a child gets its name (lit. acquiring a name) J
i.199, 262; arahatta° DhA i.8; dussa° DhA ii.87; maccha° J iv.139; hattha° J i.294; byanjana° -- lakkhaṇa
Nett 27. gahaṇatthāya in order to get . . . J i.279; ii.352. <-> amhākaṇ g° sugahaṇaṇ we have a tight grip J
i.222, 223.

Gahaṇī

Gahaṇī (f.) the "seizer," a supposed organ of the body dealing with digestion and gestation. Sama -- vepākiniyā g° iyā samannāgata "endowed with good digestion" D ii.177=iii.166. Same phrase at Av Ś i.168, 172. Cp. Vedic graha. B. Psy. 59, 67. Gahaṇika in phrase saṅsuddha -- gahaṇika coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmin or a noble D i.113, 115, 137 (gahaṇī expl. as kucchi DA i.281); A i.163, iii.154, 223; Sn p. 115. J i.2; duṭṭha -- gahaṇika having a bad digestion Vin i.206.

Gahana

Gahana [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 187 (akanataka+); Miln 160 (gahanaṇ a° kataṇ the thicket is cleared). -- 2. nt. an impenetrable place, a thicket jungle, tangle. -- (a) 18 gahanāni at J v.46; usually appl. to grass: tiṇa° A i.153=iii.128 (+rukha°); Miln 369; adj. tiṇagahanā obstructed with grass (of viḥārā) Vin ii.138; -- S i.199 (rukhamūla°); J i.7, 158; PvA 5 (pabbata°), 43; VvA 230 (vana°). -- (b) fig. imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually combd w. diṭṭhi -- kantāra, the wilderness of d., see diṭṭhi) M i.8, 485; Pug 22; DA i.108. Of rāga°, moha°, etc., and kilesa° Nd2 630 (in expl. of Satthā; rāgagahanaṇ tāreti); DhA iv.156 (on Dh 394); VvA 96. -- manussa° M i.340. -- ṭṭhāna a lair in the jungle J i.150, 253.

Gahapati

Gahapati [gaha+pati. Vedic grhapati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dampati=dominus=despo/th; and pati in P. senāpati commander-in-chief, Sk. jāspati householder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūp -- faps, bride -- groom, hunda -- faps=senāpati. See details under pati.] the possessor of a house, the head of the household, pater familias (freq.+setṭhi). -- 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiyā & brāhmaṇā in kh° -- mahāsālā, wealthy Nobles, brahm°mahāsālā, do. Brahmins, gah° -- m° well -- to -- do gentry S i.71; Nd2 135; DhA i.388. -- kh° -- kula, br° -- kula, g° -- kula the kh°, etc. clans: Vin ii.161; J i.218. kh°, amaccā, br°, g°. D i.136. -- (b) as regards education & mode of life ranking with kh°, br°, g° and samaṇā Vin i.227; A i.66; Nd2 235, see also cpd. -- paṇḍita.<-> 2. Other applications: freq. in combn brāhmaṇagahapatikā priests & yeomen: see gahapatika. In combn w. gahapatiputta (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah° -- putto vā aññatarasmiṇ vā kule paccājāto D i.62; M i.344. gahapatī ca gahapatāniyo householders and their wives A ii.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin i.227; M i.401; A ii.57). -- As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are setṭhino (see below) & cp. setṭhi° Vin i.16, but also kassaka, farmer A i.229, 239 sq.; and dārukammika, carpenter A iii.391. Var. duties of a g. enum. at A i.229, 239. -- The wealth & comfortably -- living position of a g. is evident from an expression like kalyāṇa -- bhattiko g. a man accustomed to good food Vin ii.77=iii.160. -- f. gahapatāni Vin iii.211, 213 sq., 259 (always w. gahapati); DhA i.376; pl. gahapatāniyo see above. -- Note. The gen. sg. of gahapati is °ino (J i.92) as well as -- issa (Vin i.16; D iii.36). -- 3. Single cases of gahapatis, where g. almost assumes the function of a title are Anāthapiṇḍika g. Vin ii.158 sq.; S i.56; ii.68; A ii.65; J i.92; PvA 16; Meṇḍaka g. Vin i.240 sq.; Citta S iv.281 sq.; Nakulapitā S ii.1 sq.; Potaliya M i.359; Sandhāna D iii.36 sq.; Hālidikkāni S ii.9. -- See next. -- 'aggi the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A iv.45; see enum. under aggī at A iv.41; D iii.217; -- cīvāra the robe of a householder (i. e. a layman's robe) Vin i.280 sq.; °dhara wearing the householder's (private man's) robe (of a bhikkhu) M i.31; A iii.391 sq.; -- necayika (always with brāhmaṇa -- mahāsālā) a business man of substance D i.136; iii.16 sq.; -- paṇḍita a learned householder. Cp. above 1 (b), together w. khattiyā°, etc. M i.176, 396; w. samaṇa -- brāhmaṇa° Miln 5; -- parisā a company of gahapatis (together w. khattiyā°, etc., see above) Vin i.227; M i.72; D iii.260; -- putta a member of a g. clan D i.62, 211; M i.344; S iii.48, 112; PvA 22; -- mahāsālā a householder of private means (cp. above 1 a) usually in combn with khattiyā°, etc. D iii.258; S i.71; iv.292;

A ii.86; iv.239; -- ratana the "householder -- gem" one of the seven fairy jewels of the mythical overlord. He is a wizard treasure -- finder (see ratana) D ii.16, 176; Sn p. 106. Cp. Rh.D. Dialogues etc. ii.206.

Gahapatika

Gahapatika (adj. -- n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D i.61 (expl. as gehassa pati ekageha -- matte jetṭhaka DA i.171); Nd2 342; PvA 39. Often in combn w. khattiya & brāhmaṇa: A i.66; D iii.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa -- gahapatika Brahmins & Privates (priests & laymen, Rh.D. Buddh. S. p. 258) M i.400; A i.110; It iii.; J i.83, 152, 267; PvA 22. -- paṇṇika g° "owner of a house of leaves" as nickname of a fruiterer J iii.21; of an ascetic J iv.446.

Gahita

Gahita (and gahita Dh 311) (adj.) [pp. of gaṇhāti] seized. taken, grasped D i.16; DA i.107 (=ādinna, pavattita); J i.61; iv.2; PvA 43 (v. l. for text gaṇhita). -- nt. a grasp, grip DhA iii.175; -- gahitakaṇ karoti to accept VvA 260. -- duggahita (always °gahita) hard to grasp M i.132 sq.; A ii.147, 168; iii.178; Dh 311; J vi.307 sq.; sugahita (sic) easy to get J i.222. -- bhāva (cittassa) the state of being held (back), holding back, preventing to act (generously) DhsA 370 (in expln of aggahitattaṇ cittassa Dhs 1122 see under ā°).

Gāthaka

Gāthaka [demin. of gāthā]=gāthā, in ekaṇ me gāhi gāthakaṇ "sing to me only one little verse" J iii.507.

Gāthā

Gāthā (f.) [Vedic gāthā, on dern see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhubbaṇ or a Tuṭṭhubbaṇ, & called a catuppādā gāthā, a stanza (śloka) of four half -- lines A ii.178; J iv.395. Def. as akkhara -- padaniya -- mīta -- ganṭhita -- vacanaṇ at KhA 117. For a riddle on the word see S i.38. As a style of composition it is one of the nine Angas or divisions of the Canon (see navanga Satthu sāsana). Pl. gāthā Sn 429; J ii.160; gāthāyo Vin i.5, 349; D ii.157. gāthāya ajjhābhāsati to address with a verse Vin i.36, 38; Kh v. intr. -- gāthāhi anumodati to thank with (these) lines Vin i.222, 230, 246, 294, etc. -- gāthāyo gīyamāna uttering the lines Vin i.38. -- anantaragāthā the foll. stanza J iv.142; Sn 251; J i.280; Dh 102 (°sataṇ). -- abhigīta gained by verses S i.167=Sn 81, 480 (gāthāyo bhāsivā laddhaṇ Com. cp. Ger. "ersungen"). -- āvasāne after the stanza has been ended DhA iii.171; -- jānanaka one who knows verses Anvs. p. 35; -- dvaya (nt.) a pair of stanzas J iii.395 sq.; PvA 29, 40; -- pada a half line of a gāthā Dh 101; KhA 123; -- sukhattaṇ in order to have a well -- sounding line, metri causā, PvA 33.

Gādha

Gādha1 [Sk. gālha pp. of gāh, see gāhati] depth; a hole, a dugout A ii.107=Pug 43 (cp. PugA 225); Sdhp 394 (°ṇ khaṇati). Cp. gālha2.

Gādha

Gādha2 [Sk. gālha firm Dhṭp 167 "paṭiṭṭhāyaṇ" cp. also Sk. gādha, fordable & see gālha1] adj. passable, fordable, in a° unfathomable, deep PvA 77 (= gambhīra). nt. a

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iord, a firm stand, firm ground, a safe place: gambhīre °ṇ vindati A v.202. °ṇ esati to seek the terra firma S i.127; similarly: °ṇ labhati to gain firm footing S i.47; °ṇ ajjhagā S iv.206; °ṇ labhate J vi.440 (=paṭiṭṭhā). Cp. o°, paṭi°.

Gādhati

Gādhati [v. der. fr. gādha2] to stand fast, to be on firm ground, to have a firm footing: āpo ca pathavī ca tejo vāyo na gādhati "the four elements have no footing" D i.223=S i.15; -- Dhamma -- Vinaye gādhati "to stand fast in the Doctrine & Discipline" S iii.59 sq.

Gāma

Gāma [Vedic grāma, heap, collection, parish; *grem to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. *ger in Gr. a)geirw, a)gora/, Lat. grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. arañña: gāme vā yadi vāraññe Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāmo ca gāmupacāro ca Vin i.109, 110; iii.46). In size varying, but usually small & distinguished from nigama, a market -- town. It is the smallest in the list of settlements making up a "state" (raṭṭhaṇ). See definition & description at Vin iii.46, 200. It is the source of support for the bhikkhus, and the phrase gāmaṇ piṇḍāya carati "to visit the parish for alms" is extremely frequent. -- 1. a village as such: Vin i.46; Ārāmika°, Pilinda° Vin i.28, 29 (as Ārāṃikagāmaka & Pilinda -- gāmaka at Vin iii.249); Sakyānaṇ gāme janapade Lumbineyye Sn 683; Uruvela° Pv ii.1318; gāmo nātikālena pavisitabbo M i.469; °ṇ raṭṭhaṇ ca bhuñjati Sn 619, 711; gāme tiṇsa kulāni honti J i.199; -- Sn 386, 929, 978; J ii.153; vi.366; Dh 47, 49; Dhs 697 (suñño g.); PvA 73 (gāme amaccakula); 67 (gāmassa dvārasamīpena). -- gāmā gāmaṇ from hamlet to hamlet M ii.20; Sn 180 (with nagā nagaṇ; expl. SnA 216 as devagāmā devagāmaṇ), 192 (with purā purañ); Pv ii.1318. In the same sense gāmena gāmaṇ Nd2 177 (with nigamena n°, nagarena n°, raṭṭhena r°, janapadena j°). -- 2. grouped with nigama, a market -- town: gāmanigamo sevitaḥ or asevitaḥ A iv.365 sq., cp. v.101 (w. janapadapadeso); -- Vin iii.25, 184 (°ṇ vā nigamaṇ vā upanissāya); iv.93 (piṇḍāya pavisati); gāmassa vā nigamassa vā avidūre D i.237; M i.488; gāme vā nigame vā Pug 66. -- 3. as a geographical -- political unit in the constitution of a kingdom, enumd in two sets: (a) gāma -- nigamarājadhāniyo Vin iii.89; A iii.108; Nd2 271iii; Pv ii.1318; DhA i.90. -- (b) gāma -- nigama -- nagara -- raṭṭha -- janapada Nd2 177, 304iii (°bandhana), 305 (°kathā); with the foll. variations: g. nigama nagara M ii.33 -- 40; g. nigama janapada Sn 995; Vism 152; gāmāni nigamāni ca Sn 118 (expld by SnA 178: ettha ca saddena nagarāni ti pi vattabbaṇ). -- See also dvāra°, paccanta°, bīja°, bhūta°, mātu°. -- anta the neighbourhood of a village, its border, the village itself, in °nāyaka leading to the village A iii.189; °vihārin (=āraññaka) living near a v. M i.31, 473; A iii.391 (w. nemantanika and gahapati -- cīvara -- dhara); -- Sn 710; -- antara the (interior of the) village, only in t. t. gāmantaṇ gacchati to go into the v. Vin ii.300, & in °kappa the "village -- trip -- licence" (Vin. Texts iii.398) ib. 294, 300; cp. iv.64, 65; v.210; -- ūpacāra the outskirts of a v. Vin i.109, 110; defined at Vin iii.46, 200; -- kathā village -- talk, gossip about v. -- affairs. Included in the list of foolish talks (+nigama°, nagara°, janapada°) D i.7 (see expln at DA i.90); Sn 922. See kathā; -- kamma that which is to be done to, or in a village, in °ṇ karoti to make a place habitable J i.199; -- kūṭa "the village -- fraud," a sycophant S ii.258; J iv.177 (=kūṭavedin); -- goṇā (pl.) the village cattle J i.194; -- ghāta those who sack villages, a marauder, dacoit (of corā thieves) D i.135; S ii.188; -- ghātaka (corā) =°ghāta S iv.173; Miln 20; Vism 484; nt. village plundering J i.200. -- jana the people of the v. Miln 47; -- tṭhāna in purāṇa° a ruined village J ii.102; -- dārakā (pl.) the youngsters of the v. J iii.275; f. -- dārikā the girls of the v. PvA 67; -- dvaya, in °vāsika living in (these) two vs. PvA 77; -- dvāra the v. gates, the entrance to the v. Vin iii.52; J ii.110, 301; cp. PvA 67; -- dhamma doings with women -- folk (cp. mātuḡāma), vile conduct D i.4~(+methuna) A i.211; J ii.180 (=vasaladhamma); VvA 11; DA i.72 (= gāma -- vāsinaṇ dhamma?); -- poddava (v. l. kāmapudava) a shampooer (? Vin. Texts iii.66; Bdhgh explains: kāmapudavā ti chavi -- rāga -- maṇḍanānuyuttā nāgarikamanussā; gāmaṇ podavā ti pi pādho es' ev' attho, Vin ii.315) Vin ii.105; -- bhojaka the village headman J i.199; DhA i.69; -- majjhe in the midst of the v. J i.199; vi.332; -- vara an excellent v. S i.97; J i.138; -- vāsin the inhabitant of a v. J ii.110; v.107; DA i.72; -- saññā the thought of a v. M iii.104; -- samīpe near a v. J i.254; -- sahassa a thousand parishes (80,000 under the rule of King Bimbisāra) Vin i.179; -- sāmanta in the neighbourhood of a v., near a v. D i.101; (+mgama°) -- sīmā the boundary of the parish Vin i.110 (+nigama°); -- sūkara a village pig J iii.393.

Gāmaka

Gāmaka 1. =gāma Vin i.208; J i.199 (Macala°), 253; iv.431 (cora°); PvA 67 (Itṭhakāvātī and Dīgharājī); DhA ii.25 (dvāra°). -- 2. a villager J v.107 (= gāmaṇṇasīna). -- āvāsa an abode in a village PvA 12; VvA 291.

Gāmaṇṇika

Gāmaṇṇika=gāmaṇṇi S i.61; A iii.76 (pūga°).

Gāmaṇṇī

Gāmaṇṇī (m.) the head of a company, a chief, a village headman Vin ii.296 (Maṇicūḷaka). Title of the G.<-> Saṃyutta (Book VIII. of the Saṃyuttatana -- Vagga) S iv.305 sq.; & of the G. -- Jātaka J i.136, 137. -- S iv.306 (Talapaṭṭa naṭṭa°), 308 (yodhājīvo g.), 310 (hatthārōho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

Gāmaṇḍala

Gāmaṇḍala "the round of the ox," like the oxen driven round & round the threshing -- floor Th 1, 1143. -- Cp. gomaṇḍala (s.v. go).

Gāmika

Gāmika 1. [to gāma] a governor of a village, overseer of a parish Vin i.179; A iii.76, 78, 300 (in series w. raṭṭhika pettanika, senāpatika, pūgagamaṇṇika). -- 2. [to gam] adj. going wandering, travelling (-- °) J ii.112.

°Gāmin

°Gāmin (adj.) [from gacchati, gam] f. °inī, in composition °gāmi°. -- (a) going, walking, lit.: sīgha° walking quickly Sn 381; -- (b) leading to, making for, usually with magga or paṭipadā (gāminī), either lit. Pāṭaliputtagāmi -- magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis." as apāya° DhA iii.175, udaya° paṭipadā S v.361; nibbāna° dhamma Sn 233; amata -- gāmi -- magga S v.8; udayatthagāminī paṇṇā A v.15; dukkhanirodha° paṭipadā Vin i.10; cp. ācāya° DhA 584. 1013. Acc. °gāmināṇ; khemaṇ Amata° M i.508; brahmacariyaṇ; nibbān' ogadha° It 28, 29; dukkhūpasama° maggaṇ Sn 724= Dh 191; niraya° maggaṇ Sn 277, ThA 243. Or °gāmin; Sn 233, 381.

Gāmeyya

Gāmeyya (adj.) belonging to a village in sa° of the same v., a clansman S i.36= 60 (+sakhā).

Gāyaka

Gāyaka [fr. next] a singer PvA 3 (naṭṭaka°).

Gāyati

Gāyati [Vedic gai, gāyate] to sing, to recite, often comb w. naccati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin i.38); imper. gāhi (J iii.507); fut. gāyissati; grd. gāyitabba. Vin ii.108 (dhammaṇ), 196 (gāthaṇ); Sn 682 (g° ca vādayanti ca); J i.290 (gītaṇ); iii.507 (naccitvā gāyitvā); Vism 121 (aor. gāyi); PvA 151. Cp. gāthā, gīta, geyya.

Gāyana

Gāyana (nt.) singing VvA 315 (naccana+).

Gārayha

Gārayha (adj.) [grd. of garahati] contemptible, low Vin iii.186; iv.176 sq.; 242; v.149; M i.403; A ii.241 (kamman̐ pādaṇ gārayhaṇ mosallaṇ); Sn 141; Nett 52; SnA 192. a° not to be blamed J vi.200 (spelt aggarayha).

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Gārava

Gārava (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddhē [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭisanthāre Vin v.92=D iii.244. As 7 gāravā (the 6+samānhi) in adj. a° and sa° at A iv.84 (see below). D iii.284; Sn 265; Vism 464 (atta° & para°). Expld KhA 144 by garubhāvo; often in combn with bahumāna PvA 135 (=pūjā), sañjāta -- g° -- bahumāna (adj.) PvA 50; VvA 205. Instr. gāravena out of respect, respectfully D ii.155; J i.465. Appld to the terms of address bhante & bhaddante PvA 33, 121, & āyasmā (see cpd. °adhivacana). -- agārava (m. nt.) disrespect Vin v.92 (six: as above); J i.217; PvA 54. -- As adj. in sagārava and agārava full of reverence toward (with loc.) & disrespectful; D iii.244 (six g.); A iv.84 (seven); M i.469; combd with appatissa & sappatissa (obedient) A iii.7 sq., 14 sq., 247, 340. Also in tibba -- gārava full of keen respect (Satthu -- garu Dhamma -- garu Sanghe ca tibba -- gārava, etc.) A iii.331=iv.28 sq. -- ādhivacana a title of respect, a reverential address Nd2 466 (with ref. to Bhagavā), cp. sagārava sappatissādhivacana Nd2 130 (āyasmā).

Gāravatā

Gāravatā [Der. fr. gārava] reverence, respect, in Satthu°, Dhamma°, etc. A iii.330 sq., 423 sq.; iv.29 (ottappa°).

Gālha

Gālha (adj.) [cp. Sk. gādha] 1. [cp. gādha1] strong, tight, close; thick. In phrase pacchābāhaṇ g° bandbanaṇ bandhati to pinion the arms tightly D i.245; A ii.241; J i.264; PvA 4. Of an illness (gālhena rogātankaṇa phutṭha) A ii.174 sq.; appld to poison smeared on an arrow M i.429. -- gālhaṇ & gālhaṇ (adv.) tightly J i.265, 291. -- agālha (? prob. to be read āgālha) (of vacana, speech, combd with pharusa) strong (?) Pug 32 (expl by Com. atigālha thaddha), cp. 2. and galita. <-> 2. [cp. gādha1 deep J i.155 (°vedhin, piercing); Miln 370 (ogāhati). Cp. ajjhogālha, atigālha, ogālha, nigālhita, pagālha.

Gāvī

Gāvī (f.) [see go] gen. sg. gāviyā (Pug 56=A ii.207); nom. pl. gāviyo (SnA 323; VvA 308); gen. pl. gāvīnaṇ DhA i.396; SnA 323; VvA 308). -- A cow Vin i.193; A iv.418; J i.50; Ud 8, 49; Vism 525 (in simile); DhA ii.35; VvA 200.

Gāvuta

Gāvuta (nt.) [cp. Vedic gavyūti pasture land, district] a linear measure, a quarter of a yojana=80 usabhas, a little less than two miles, a league J i.57, 59; ii.209; Vism 118; DhA i.396.

Gāvutika

Gāvutika (adj.) reaching a gāvuta in extent DA i.284.

Gāvo

Gāvo see go.

Gāha

Gāha [fr. gaṇhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda° suriya° an eclipse (lit. the moon, etc., being seized by a demon) D i.10 (=DA i.95: Rāhu candaṇ gaṇhāti). Esp. appld to the sphere of the mind; obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in defn of diṭṭhi (wrong views) with paṭiggāha & abhinivesa Nd2 271iii (on lepa); Pug 22; Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as vipariyesa ggāha (wrong view), cp. viparīta° VvA 331 (see diṭṭhi). As doubt & error in anekaṇ sa+g° in defn of kankhā & vicikicchā Nd2 1; Vbh 168; ekaṇsa° & apanṇaka° certainty, right thought J i.97. -- gāhaṇ viṣṣajjeti to give up a preconceived idea J ii.387. -- 2. (adj.) act. holding: rasmi° holding the reins Dh 222; dabbi° holding the spoons Pv ii.953 (=gāhaka PvA 135). -- (b) med. -- pass. taken: jīvagāha taken alive, in °ṇ gaheti to take (prisoner) alive S i.84, karamaragāhaṇ gaheti same J iii.361 (see kara).

Gāhaka

Gāhaka (adj.) f. gāhikā holding (-- °) chatta° Sn 688; Dāvs ii.119; katacchu° PvA 135; cāmari° J vi.218. Cp. saṇ°.

Gāhati

Gāhati [Sk. gāhate but Dhṭp 349=viloḷana] to immerse, to penetrate, to plunge into: see gādha & gālha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

Gāhana

Gāhana (nt.) [fr. last] submersion, see avagahana, avagā- hati & avagāhana.

Gāhavant

Gāhavant in ekaṇsa -- gāhavatī nibbici kicchā "doubtless- ness consisting in certainty" VvA 85 in expld of ekaṇsika.

Gāhāpaka

Gāhāpaka [fr. gāhāpeti] one who is made to take up, a receiver Vin ii.177 (patta°).

Gāhāpeti

Gāhāpeti [caus. of gaṇhāti] to cause to take; to cause to be seized or fetched; to remove. Aor, gāhāpesi J i.53; ii.37; gāhāpayi Pv iv.142. -- Ger. gāhāpetvā J i.166; ii.127; iii.281; DhA i.62 (patta -- cīvaraṇ). With double acc. mahājanaṇ kathaṇ g° made people believe your words J ii.416; cetake kasā g. made the servants seize their whips J iii.281. Cp. gaṇhāpeti.

Gāhi

Gāhi Imper. pres. of gāyati J iii.507.

Gāhika

Gāhika (-- °)=gahin, see anta°.

Gāhin

Gāhin (adj.) (-- °) grasping, taking up, striving after, ādhāna° D iii.247; udaka° J i.5; piya° Dh 209; nimitta° anubyañjana°, etc.

Gāheti

Gāheti [v. denom. fr. gāha] to understand, to account for DA i.117.

Gingamaka

Gingamaka (v. l. BB kinkamaka) a sort of ornament J vi.590.

Gijjha

Gijjha [Vedic ṛḍhra, cp. gijjhati] 1. (m.) a vulture. Classed with kāka, crow & kulala, hawk M i.88; (kākā+), 364 (in simile, with kankā & kulatā) 429 (do.); Sn 201 (kākā+); PvA 198 (+kulalā). It occurs also in the form gaddha. -- 2. (adj.) greedy, desirous of (-- °): kāma° J i.210 (cp. giddha); cp. paṭi°. -- kūṭa "Vulture's Peak" Np. of a hill near Rājagaha Vin ii.193; DhA i.140; PvA 10 and passim. -- potaka the young of a vulture Vism 537 (in simile).

Gijjhati

Gijjhati [Sk. ṛḍhyati, to Lat. gradior?] to desire, to long for, to wish: pp. gaddha & giddha. Cp. abhi°, pali°. <-> pp. (Pass.) gijjhita Th 2, 152 (= paccāsiṅsita ThA).

Giṇjakā

Giṇjakā (f.) a brick, in °āvasatha a house of bricks, as N pl. "the Brick Hall" D i.91; Vin i.232; M i.205.

Giddha

Giddha (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S i.74 (+kāmesu mucchita); ii.227; A ii.2; iii.68; Sn 243 (rasesu), 774 (kāmesu); 809; Pv iv.62 (sukhe); PvA 3 (+rata) (=gadhita), 271 (āhāre=hungry; cp. giddhin). In series with similar terms of desire; giddha gathita (or gadhita) mucchita ajjhoppanna Nd2 369 (nissita); SnA 286. Cp. gathita. -- agiddha without greed, desireless, controlled It 92 (+vītagedha); Sn 210 (do), 845. Cp. pa°.

Giddhi

Giddhi (f.) [cp. Sk. ṛḍhyā or ṛḍhnutā] greed, usually in cpds.: °māna greed & conceit Sn 328, °lobha g. & desire M i.360, 362 (also a° and giddhilobhin); J v.343. Der. giddhikatā (f. abstr.=Sk. ṛḍhnutā) greed Vbh 351 (v. l. gedhi°).

Giddhin

Giddhin (adj. fr. prec.) greedy, usually -- ° greedy for, desirous after Pv iv.107 (āhāra°) f. giddhinī: gāvī vaccha° Vin i.193; S iv.181. Cp. also paligedhin.

Giddhimā

Giddhimā (adj. fr. giddhi) greedy, full of greed J v.464 (rasa°).

Gini

Gini (poet.) [Vedic agni; this the aphetic form, arisen in a combn like mahāgni =mahā -- gini, as against the usual assimilation agni] fire A iii.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: made > extinguished); J iv.26. <->

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Note. The occurrence of two phonetic representatives of one Vedic form (one by diaeresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abhikkhaṇa and abhiṇṇa (abhikṣṇa), silesuma & semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc.

Gimha

Gimha [Vedic grīṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). -- 2. of summer: usually in combn w. and in contrast to hemanta winter: hemanta -- gimhisu in w. & s. Dh 286 (cp. gimhika for °isu). Miln 274; Dpvs i.55; Vism 231 (°ābhitatta worn out by the heat); Sdhp 275 (°kāle). In enumn w. other seasons: vasse hemante gimhe Nd2 631 (sadā); vasanta gimhādika utū PvA 135. -- 3. of a summer month; paṭhamasmiṇ gimhe Sn 233 (see KhA 192 for expln) -- II. (pl.) gimhā the hot months, the season of summer, in °naṇ pacchime māse, in the last month of summer M i.79; S iii.141; v.50, 321; Vv 795 (=āsāḷhimāse VvA 307).

Gimhāna

Gimhāna (adj. -- n.) [orig. gen. pl. of gimhā=gimhānaṇ, fr. combn gimhāna(ṇ) māse, in a month of summer] of summer, summerly, the summer season A iv.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. Miln trsl. ii.113.

Gimhika

Gimhika (adj. fr. gimha) summerly, relating to the summer, for the summer Vin i.15; D ii.21 (+vassika & hemantika).

Girā

Girā [Vedic gir & gēr, song; grṇāti to praise, announce gūrti praise=Lat. grates "grace"; to *ger or *gēr, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D iii.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 5018 (=vācā VvA); Dhs 637, 720; DhsA 93; DA i.61 (aṭṭhangupetaṇ giraṇ), J ii.134.

Giri

Giri [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enumn of the 7 large mountains). -- agga mountain top, in giraggasamajja N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. Dial. i.8 & Vin. Texts iii.71). Vin ii.107, 150; iv.85, 267; J iii.538; DhA i.89. The BSk. version is girivaggu -- samāgama AvŚ ii.24; -- kannikā (f.) N. of a plant (Clitoria ternatea) Vism 173; DhA i.383 (v. l. kaṇṇikā cp. Sk. °karnī; -- gabbhara=°guhā Sn 416; -- guhā a mountain cleft, a rift, a gorge; always in formula pabbata kandara g°, therefore almost equivalent to kandara, a grotto or cave Vin ii.146; D i.71= M i.269, 274, 346, 440=A ii.210=Pug 59 (as giriṇ guhaṇ); A

iv.437; expl. at DA i.210: dvinnaṇ pabbatānaṇ antaraṇ ekasmiṇ yeva vā ummagga -- sadisaṇ mahā -- vivaraṇ; -- bbaja (nt.) [Etym. uncertain, according to Morris J.P.T.S. 1884, 79 to vaja "a pen," cp. Marāthī vraja "a station of cowherds," Hindi vraja "a cow -- pen"; the Vedic giribhraj° (RV. x.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to bhraj, to break=bhañj=Lat. frango]=°guhā, a mountain cave or gorge, serving as shelter & hiding place J iii.479 (trsl. by Morris loc. cit. a hill -- run, a cattle -- run on the hills); v.260 (sihassa, a lion's abode) expld as kañcanaguhā ibid. (for kandara -- guhā? cp. Kern, Toev. p. 130). S ii.185. Also N. for Rājagaha Sn 408; Dpvs v.5; in its Sk. form Girivraja, which Beal, Buddh. Records ii.149 expls as "the hill -- surrounded," cp. ib. ii.158 (=Chin. Shan -- Shing), 161; see also Cunningham, Ancient Geogr. 462. It does not occur in the Avadānas; -- rājā king of the mountains, of Mount Sineru Miln 21, 224; -- sikhara mountain top, peak VvA 4; (kañcana°, shining).

Giriyā

Giriyā (pl.) in dhamma° & brahma°, a name of certain theatrical entertainers Miln 191.

Gilati

Gilati [Vedic girati & gilati Dhṛp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gilī caraṇ antalikkhe S i.51=VvA 116; mā gilī lohagulaṇ Dh 371; -- J iii.338; Miln 106. -- pp. gilīta : gilītabaḷisa having swallowed the hook S iv.159. Cp. ud°, o°, pari°; -- Caus. gilāpeti to make swallow J iii.338.

Gilana

Gilana (nt.) [fr. gilati] devouring, swallowing Miln 101.

Gilāna

Gilāna (adj.) [Sk. glāna, glā to fade, wither, be exhausted, expld suitably by "hāsa -- kkhaya" at Dhṛp 439] sick, ill Vin i.51, 53, 61, 92, 142 sq., 176, 302 sq.; ii.165, 227 sq.; iv.88, etc.; S v.80, 81 (bālha° very ill); A i.120=Pug 27; A iii.38, 143 sq.; iv.333; v.72 sq.; J i.150; ii.395; iii.392; PvA 14; VvA 76. -- ālaya pretence of illness J vi.262. -- upaṭṭhāka (f. -- ī) one who attends to the sick Vin i.92, 121 sq.; 142 sq.; 161, 303, A i.26; iii.143 sq.; -- °bhatta food for the attendant or nurse Vin i.292 sq.; -- upaṭṭhāna tending or nursing the sick D iii.191; -- paccaya support or help for the sick PvA 144; usually with °bhesajja medicine for the sick in freq. formula of cīvaraṇaḍḍapāta° (the requisites of the bhikkhu): see cīvara; -- pucchaka one who asks (i. e. enquires after) the sick Vin iv.88=115, 118; -- bhatta food for the sick Vin i.142 sq.; 292 sq.; 303; Vism 66. -- bhesajja medicine Vin i.292 sq.; -- sālā a hall for the sick, hospital S iv.210; A iii.142; Vism 259.

Gilānaka

Gilānaka (adj.) 1. ill (=gilāna) A iii.142; -- 2. fit for an illness (bhesajja medicine) Miln 74.

Gilāyati

Gilāyati: see āgilāyati.

Giha

Giha [=gaha] only in agiha (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

Gihin

Gihin (adj. -- n.) [fr. gaha, cp. gaha & geha; Sk. gr̥hin] a householder, one who leads a domestic life, a layman (opp. pabbajita & paribbājaka). Geu. sg. gihissa (D iii.147, 167) & gihino (D iii.174); n. pl. gihī; in cpds. gihī° & gihi° (usually the latter). gihī agāraṇ ajjhāvasantā A i.49; gihī odātavaśanā (clad in white robes as distinguished fr. kasāva -- vasaṇā the yellowrobed i. e. bhikkhus) D i.211; iii.117, 124, 210; M i.340; iii.261; A i.74. -- Contrasted with pabbajitā: A i.69; D iii.147, 167, 179. gihī dhaññena dhanena vaddhati D iii.165. -- Other passages in general: S ii.120, 269; iii.11; iv.180, 300 sq.; A ii.65; 69 (kāmaḥhogī); iv.438 (do.); D iii.124 (do.); A iii.211 (sambodhiparāyano); iv.345 sq.; D iii.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA i.16 (gihīniyāma); Sdhp 376, 426; PvA 13 (gihīkālato paṭṭhāya from the time of our laymanship); DhA ii.49 (id.). -- kicca a layman's or householder's duties Pv iv.142 (=kuṭumba -- kiccāni PvA 240); -- dhamma a layman's duty A iii.41; -- parisā a congregation of laymen S i.111; M i.373; A iii.184; -- bandhanāni (pl.) a layman's fetters Sn 44 (=Nd2 228 puttā ca dāsī dāsā ca, etc.); -- byañjanāni (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (=Nd2 229); Miln 11; -- bhūta as a householder D ii.196; -- bhoga riches of a worldly man S iii.93; It 90; -- linga characteristic of a layman DhA ii.61. -- saṇsagga association with laymen A iii.116, 258; -- saṇyojana the impediments of a householder (cp. °bandhanāni) M i.483; -- sukha the welfare of a g. A i.80.

Gīta

Gīta [pp. of gāyati] 1. (pp.) sung, recited, solemnly pro- claimed, enunciated: mantapadaṇ gītaṇ pavuttaṇ D i.104 (cp. gira). -- 2. (nt.) singing, a song; grouped under vācasikā khiddā, musical pastimes at Nd2 219;

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SnA 86. Usually combd with nacca, dancing: A i.261; Vv8110 as naca gītādi J i.61; VvA 131; referring to nacca -- gīta -- vādita, dancing with singing & instrumental accompaniment D iii.183 (under samajja, kinds of festivities); Vv 324. Same with visūkadassana, pantomimic show at D i.5≈(cp. DA i.77; KhA 36). -- rava sound of song Mhvs vii.30; -- sadda id. J iv.3; Dhs 621; DhA i.15; -- ssara id. Vin ii.108; A iii.251; J iii.188.

Gītaka

Gītaka (nt.) & gītikā (f.) a little song J iii.507.

Gīvā

Gīvā (f.) [Sk. grīvā, to *gūer to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J i.74 (°ṇ pasāreti to stretch forth), 167 (pasārita°), 207, 222, 265; iii.52; VvA 27 (mayūra°), 157; DA i.296 (°āya kuṇḍa -- daṇḍaka -- bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J ii.300 (°ṇ karissāmi "I shall go for his neck"); iv.431=v.23. -- Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

Gīveyyaka

Gīveyyaka (nt.) [cp. Sk. graiveyaka] necklace, an orna- ment for the neck (orig. "something belonging to the neck," cp. necklet, bracelet, etc.) Vin i.287; A i.254 sq. (=Vism 247, where gīveyya only); 257; iii.16; J iv.395 (gīveyya only); v.297; vi.590; VvA 104.

Guggula

Guggula [?] a kind of perfume J vi.537.

Gucch°

Gucch° in jigucchati (Des. of gup=Sk. jugupsate) to detest, see s. v.

Guñjā

Guñjā (f.) a plant (*Abrus precatorius*); the redness of its berries is referred to in similes; DhA iv.133 (°vaṇṇāni akkhīni). See also jīñjuka.

Guṇa

Guṇa1 [Non -- Aryan?] 1. a string, a cord -- (a) of a robe, etc., in (kāya -- bandhanaṇ) saṇṇaṇ katvā to make tight by tying with a knot Vin i.46 (Vin. Texts: "laying the garments on top of each other," wrongly construed); ii.213 (trsln. "folding his garments"); cp. guṇaka. <-> (b) of musical instruments Vin i.182=A iii.375 (vīṇā)., -- (c) of a bow, in aguna stringless J v.433 (dhanu). <-> 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals -- fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5 -- fold craving (see kāma); ekaguṇa once, diguṇa twice Sn 714; diguṇa nivāpaṇ pacitvā cooking a double meal VvA 63; catugguṇa fourfold, of a saṅghāti D ii.128; S ii.221, cp. Rhys Davids, Dialogues ii.145. atthaguṇa (hirañña) Th. 2, 153; aneka -- bhāgena guṇena seyyo many times or infinitely better Pv iv.19; sataguṇena saḥassa° 100 and 1,000 times PvA 41; asankheyyena guṇena infinitely, inconceivably Miln 106; sataguṇaṇ saḥassaguṇaṇ Vism 126. -- 3. (a part as) quality, esp. good quality, advantage, merit J i.266; ii.112; iii.55, 82. -- lobha° Sn 663; sādhu° Sn 678; sīla° J i.213; ii.112; Buddha° J ii.111; pabbajita° J i.59. -- aggaṭā state of having the best qualities, superiority Dpos iv.1. -- aḍḍha rich in virtue Sdhp 312, 561. -- upeta in khuppiṇāsaṇi guṇūpeto as PvA 10 is to be read khuppiṇāsaṇi ābhūto peto. -- kathā "tale of virtue," praise J i.307; ii.2. -- kittana telling one's praises PvA 107, 120. -- guṇika in phrase tantakulajāta g -- g -- jāta at S iv.158, see under guḷa -- guṇthika.

Guṇa

Guṇa2 [for which often guḷa with common substitution of l for ṇ, partly due to dissimilation, as mālāguḷa > mālāguṇa; cp. Sk. guṇikā tumour: guḷa and gaḷa, veḷu: veṇu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M i.185 -- , Kh 11., cp. KhA 57 for expln. -- mālāguṇa a garland or chain (cluster) of flowers Dh 53 (but °guḷa at J i.73, 74). See guḷa3.

Guṇa

Guṇa2 [Derivation unknown. Cp. Sk. ghuna] a wood- worm J iii.431 (°pāṇaka).

Guṇaka

Guṇaka (adj.) [to guḷa1, cp. guḷika?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin ii.136, cp. Vin. Texts ii.143.

Guṇavant

Guṇavant (adj.) [to guṇa1] possessed of good qualities, virtuous Pv ii.971 (= jhān' ādiguṇa -- yutta); PvA 62 (mahā°).

Guṇi

Guṇi (f.) [of adj. guṇin, having guṇas or guḷas, i. e. strings or knots] a kind of armour J vi.449 (g. vuccate kavacaṇ C.); see Kern, Toev. p. 132.

Guṇthika

Guṇṭhika (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in ahi° a snake -- trainer (like a Laocoon). See details under ahi or J ii.267; iii.348 (text: °guṇḍika); J iv.308 (ahi -- kuṇḍika, v. l. SS guṇṭhika); iv.456 (text °guṇṭika; v. l. BB °kuṇḍika). Also in guḷā -- guṇṭhika (q. v.).

Guṇṭhima

Guṇṭhima covered over (?), see pāli°.

Guṇṭheti

Guṇṭheti [cp. Sk. guṇṭhayati Dhṭp (563) & Dhṭm (793) give both roots guṇṭh & guṇḍ as syn. of veṭh] to cover, to veil, to hide; pp. guṇṭhita in paṇsu° covered with dust Pv ii.35 (in Hardy's conjecture for kuṇṭhita, q. v.). Also in cpd. paliguṇṭhita obstructed, entangled Sn 131 (mohena) where v. l. BB kuṇṭhita. Cp. o°.

Guṇḍika

Guṇḍika see guṇṭhika.

Gutta

Gutta [Sk. gupta, pp. of gup in med. -- pass. sense, cp. gopeti). -- I. as pp. guarded, protected. -- (a) lit. nagaraṇ guttaṇ a well -- guarded city Dh 315=Th 1, 653, 1005; Devinda° protected by the Lord of gods Vv 308. -- (b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards . . . (with loc.) S iv.70 (agutta & sugutta, with danta, rakkhita); A iii.6 (atta° self -- controlled); Sn 250 (sotesu gutto+ vijitindriyo), 971 (id.+yatacārin); Dh 36 (cittaṇ). <-> II. as n. agent (=Sk. goptr, cp. kata in kāla -- kata= kālaṇ kartṛ) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. DhA iii.282: dhammojapaññāya samannāgata), cp. dhammagutta S i.222. -- indriya one whose senses are guarded; with well-guarded senses Sn 63 (+rakkhita -- mānasāno; expl. SnA: chassu indriyesu gopitindriyo); Nd2 230; Vv 5015; Pv iv.132; -- dvāra "with guarded doors" always in combn with indriyesu g -- d. having the doors of the senses guarded, practising. self -- control D i.63≈(expld DA i.182 by pihita -- dvāro), 70; S ii.218; iv.103, 112, 119 sq., 175; Sn 413 (+susaṇvuta); Pug 24. Cp. foll.; -- dvāratā (f. abstr. to prec.) in indriyesu g° self constraint, control over (the doors of) one's senses, always combd with bhojane mattaññutā (moderation in taking food) D iii.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. a° lack of sense -- control D iii.213; It 23; Dhs 1345.

Gutti

Gutti (f.) [Vedic gupti] protection, defence, guard; watchfulness. -- (a) lit. of a city A iv.106 sq. -- (b) fig. of the senses in indriyānaṇ gutti Dh 375; Pug 24 (+gopana); Dhs 1348; Sdhp 341 (agutti); Vin iv.305; A ii.72 (atta°); also in pl.: guttīsu ussuka keen in the practice of watchfulness D iii.148.

Guttika

Guttika [fr. last] a guardian, one who keeps watch over, in nagara° the town -- watchman, the chief -- constable PvA 4; Miln 345.

Gumpha

Gumpha see ogumpheti.

Gumba

Gumba [Sk. gulma, *glem to *gel, to be thick, to con- glomerate, cp. Lat. glomus (ball), globus, etc. See guḷa] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin i.345; of fish (maccha°) D i.84=M i.279=ii.22= A i.9. -- 2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana° J iv.256) S iii.6 (eḷagaḷā°); J iii.52 (nivāsa°, vasana°); VvA 301 (gaccha° underwood); J i.149, 167; ii.19; iii.55; iv.438; VvA 63, 66.

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Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). veḷu° Th 1,919. -- Acc. gumbaṇ (adv.) thickly, in masses balled together Miln 117 (of clouds). -- antara thicket VvA 233.

Gumbiya

Gumbiya (adj.) [fr. gumba] one of the troop (of soldiers) Vin i.345.

Guyha

Guyha [ger. of guh=Vedic guhya] 1. adj. to be hidden, hidden in °bhaṇḍaka the hidden part (of the body) DhA iv.197. -- 2. (nt.) that which is hidden; lit. in vattha° hidden by the dress, i. e. the pudendum D i.106; Sn 1022, etc. (see vattha), fig. a secret Miln 92; guyhaṇ pariguyhati to keep a secret A iv.31; Nd2 510.

Guru

Guru (adj. -- n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 (°dakkhiṇā a teacher's fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ūpadesa), 417.

Guḷa

Guḷa1 [Sk. guḍa and gulī ball, guṭikā pill, guṇikā tumour; to *gleu to make into a ball, to conglomerate. Cp. Sk. glauḥ ball; Gr. glouto/s; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also *gel with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, clump. A root guḷ is given by Dhṭp 576,77 in meaning of "mokkha"] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D i.54=; M iii.95; PvA 145; ayo° an iron globe Dh 308; DA i.84; loha° of copper Dh 371; sela° a rockball, i. e. a heavy stone -- ball J i.147. -- kiḷa play at ball DhA i.178; iii.455; iv.124. -- parimaṇḍala the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

Guḷa

Guḷa2 (Non -- Aryan?) sugar, molasses Vin i.210, 224 sq., 245. -- saguḷa sugared, sweet, or "with molasses" J vi.324 (saguḷāni, i. e. saguḷa -- pūve pancakes). -- āsava sugar -- juice VvA 73. -- odaka s. -- water Vin i.226. -- karaṇa a sugar factory ibid. 210. -- pūvaka sweet cake Mhvs 10. 3. -- phāṇita molasses VvA 179.

Guḷa

Guḷa3 [for guṇa2, due to distance dissimilation in maṇi- guṇa and mālāguṇa> maṇigula and mālāgula; cp. similarly in meaning and form Ohg. chliuwa>Ger. knäuel] a cluster, a chain (?), in maṇi° a cluster of jewels, always in simile with ref. to sparkling eyes "manigula -- sadisāni akkhīni" J i.149; iii.126, 184 (v. l. BB °gulika); iv.256 (v. l. id.); mālā° a cluster, a chain of flowers, a garland J i.73, 54; puppha° id. Dh. 172, 233.

Guḷā

Guḷā (f.) [to guḷa1] a swelling, pimple, pustule, blight, in cpd. guḷā -- guṇṭhika -- jāta D ii.55, which is also to be read at A ii.211 (in spite of Morris, prelim. remarks to A ii.4, whose trsln. is otherwise correct)=guḷā - - guṇṭhita covered with swellings (i. e. blight); cp. similar expression at DhA iii.297 gaṇḍāgaṇḍa (-- jāta) "having become covered all over with pustules (i. e. rash)." All readings at corresp. passages are to be corrected accordingly, viz., S ii.92 (guḷigandhika°); iv.158 (guṇaguṇika°); the reading at Dpvs xii.32, also v. l. SS at A ii.211, is as quoted above and the whole phrase runs: tantākulajātā guḷāguṇṭhikajātā "entangled like a ball of string and covered with blight."

Guḷika

Guḷika (adj.) [to guḷa3=guṇa, cp. also guṇaka] like a chain, or having a chain, (nt. & f.) a cluster, a chain in maṇi° a string of jewels, a pearl necklace J iii.184 (v. l. BB for °guḷa); iv.256; Vism 285 (+muttā -- guḷikā).

Guḷikā

Guḷikā (f.) [to guḷa1; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S v.462 (satta -- kolaṭṭhi -- mattiyo guḷikā, pl.); Th 2, 498 (kolaṭṭhimatta g° balls of the size of a jujube), cp. ThA 289.

Guhanā

Guhanā (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhanā). Also as gūhanā, q. v.

Guhā

Guhā (f.) [Vedic guhā, guh, gūhati to hide (q. v.) Dhṭp 337: saṇvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguḥā); fig. the heart (in °āsaya). According to Bdhgh. (on Vin i.58, see Vin. Texts i.174) "a hut of bricks, or in a rock, or of wood." Vin i.58, 96, 107, 239, 284; ii.146; iii.155; iv.48 (cp. sattapaṇṇi - - guhā); Sn 772, 958; J ii.418; vi.574; Vv 5016. -- āsaya hiding in the heart; or the shelter of the heart A iv.98 (maccupāso+); J v.367 (id.); Dh 37 (cittaṇ; see DhA i.304).

Gū

Gū (-- °) [fr. gam, cp. °ga] going, having gone (through), being skilled or perfected in. See addha°, anta°, chanda°, dhamma°, paṭṭha°, pāra, veda°.

Gūtha

Gūtha [Sk. gūtha; probably to Lat. bubino, see Walde, Lat. Wtb. s. v.] excrements, faeces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, Peta Vatthu 24 sq.), as a decoction of dung also used for medicinal purposes (Vin i.206 e. g.). Often combn with mutta (urine): Pv i.91; PvA 45, 78; DA i.198. -- kaṭāha an iron pot for defecation Vin iv.265. -- kalala dung & mire J iii.393; -- kīḷana playing with excrements Vism 531. -- kūpa a privy (cp. karīsa) M i.74; Sn 279; Pv ii.316; Pug 36; J vi.370; Vism 54. -- khādaka living on faeces J ii.211 (°pāṇaka) PvA 266; -- gata having turned to dung It 90; -- gandhin smelling of excrements Pv ii.315; -- ṭṭhāna a place for excrementation Th 1, 1153; -- naraka=foll. Vism 501; -- niraya the mirepurgatory VvA 226; Sdhp 194; -- pāṇa an insect living on excrement (=°khādakapāṇa) J ii.209, 212; -- bhakkha feeding on stercus M iii.168; PvA 192; DhA ii.61; -- bhānin of foul speech A i.128; Pug 29 (Kern, Toev. s. v. corrects into kūṭa°?).

Gūthaka

Gūthaka "a sort of gūtha," excretion, secretion, rheum, in akkhi° and kaṇṇa° (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).

Gūḷha & gūḷhaka

Gūḷha & gūḷhaka (adj.) [pp. of gūhati] hidden, secret Vin ii.98 (gūḷha -- ko salākagāho).

Gūhati

Gūhati [Sk. gūhati, pp. gūḍha; see guyha, guhā, etc.] to hide, to conceal. See paṭi°, pari°. -- Caus. gūhayati Sdhp 189 (gūhayaṇ ppr.). Cp. gūḷha.

Gūhana

Gūhana (nt.) hiding, concealment Sdhp 65 (laddhi° -- citta).

Gūhanā

Gūhanā (f.) [abstr. fr. gūhati]=gūhanā (q. v.) Pug. 19. Cp. pari°.

Geṇḍuka

Geṇḍuka a ball for playing. The SS spelling is in all places bheṇḍuka, which has been taken into the text by the editors of J. and DhsA. The misspelling is due to a misreading of Singhalese bh>g; cp. spelling parābhetvā for parāgetvā. -- bheṇḍukena kīḷi J iv.30; bhūmiyaṇ pahata -- bheṇḍuka (striking against the ground) J iv.30; Vism 143 (pahata -- citra°)=DhsA 116 (where wrongly pahaṭṭha -- citta -- bheṇḍuka); J v.196 (citra -- bh°); DhA iii.364.

Gedha

Gedha1 [Vedic gr̥dhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g° S i.73; Sn 152; A iii.312 sq. (gedho: pañcann' etaṇ kāmagaṇānaṇ adhivacanaṇ). gedhataṇhā S i.15 (v. l. kodha°); Sn 65, 945, 1098; Th 2, 352; Nd2 231; Dhs 1059 (under lobha), 1136; Nett 18; DhA i.366; PvA 107. -- agedhatā freedom from greed Miln 276. -- See also gedhi & paligedha.

Gedha

Gedha2 [=geha? Kern] a cave A i.154=iii.128 (the latter passage has rodha, cp. v. l. under gedhi).

Gedhi

Gedhi [Sk. gr̥dhi, cp. gedha] greed, desire, jealousy, envy: gedhiṇ karoti (c. loc.) to be desirous after M i.330. -- gedhikata in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd2 585 (v. l. rodhigatā).

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Gedhita

Gedhita [pp. of gijjhati] greedy, in gedhita -- mano greedy- minded Pv ii.82; as nt. greed, in der. gedhifatta (syn. of gedhikatā) Nd2 585.

Geyya

Geyya (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the ster. enum of the Scriptures in their ninefold division, beginning suttaṃ geyyaṃ veyyākaraṇaṃ. See under navanga.

Geruka

Geruka (nt.) & gerukā (f.) [Sk. gairika] yellow ochre (Bdhgh suvaṇṇa° cp. Sk. kañcana° & svarṇa°), red chalk used as colouring Vin i.203; ii.151; A i.210; Miln 133 (°cuṇṇa). Freq. in °parikamma a coating of red chalk, red colouring Vin ii.117, 151, 172; °parikammakata "coated with red colouring" Vin i.48; ii.218.

Gelañña

Gelañña (nt.) [n -- abstr. fr. gilāna] sickness, illness D ii.99; A i.219; iii.298; iv.333 sq.; Vism 321, 466, 478.

Geha

Geha (nt.) [Sk. geha=gr̥ha, to gr̥h, gaṇhāti; cp. gaha, gihin, ghara; see also gedha2] a dwelling, hut, house; the household J i.145, 266, 290; ii.18, 103, 110, 155 vi.367; Vism 593; PvA 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. -- Appld to a cowshed at Miln 396. -- angana the open space in front of the house VvA 6; -- jana (sg. collective) the members of the household, the servants PvA 16, 62, 93; -- jhāpana incendiarism Vism 326. -- tṭhāna a place for a dwelling DhA iii.307; -- dvāra the house door PvA 61; -- nissita (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpiccha); It 117 (vitakka); cp. °sita; -- patana the falling of the house J iii.118. -- pavesana (-- mangala) (the ceremony of) entering a new hut DhA iii.307; -- piṭṭhi the back of the house PvA 78; -- rakkhika keeping (in the) house, staying at home VvA 76 (dārakā); -- vigata (nt.) the resources of the house, worldly means, riches Th 2, 327 (=upakaraṇa ThA 234); -- sita (*śrita)=°nissita, connected with worldly life (opp. nekkhamma, renunciation). Of chandā & vitakkā (pl.) M i.123; domanassa & somanassa (grief & pleasure) S iv.232=Miln 45; Vbh 381; DhsA 194; dhammā, etc. S iv.71; Vbh 380; Nett 53.

Go

Go (m. -- f.) [Vedic go, Lat. bos, Gr. bou_s, Ohg. chuo, Ags. cū=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; see also gava° for cpds. -- Sg. nom. go (Sn 580, also in composition, cp. aja -- go -- mahisādi PvA 80=pasū); gen. gavassa (M i.429); instr. gavena, gāvena; acc. gavaṇ, gāvan; abl. gavamhā, gavā (D i.201=A ii.95=Pug 69); loc. gavamhi, gāvimhi (SnA 323), gave (Sn 310). -- Pl. nom. gāvo (D i.141; M i.225; A i.205; ii.42 sq.; Sn 20, 296, 307; J i.295); gen. gonaṇ A ii.75 (cp. Vedic gonām), gavaṇ (J iv.172, cp. gavaṇ pati), gunnaṇ (A i.229, ii.75; v.271; J i.194; iii.112; iv.223); instr. gohi (Sn 33); acc. gāvo (M i.225; A i.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. -- See also gava, gavesati, goṇa. -- kaṇṭaka the hoof of an ox, in °haṭā bhūmi, trampled by the feet of cattle Vin i.195; A i.136 (cp. Vin. Texts ii.34); -- kaṇṇa a large species of deer J v.406 (=gaṇin), 416 (khagga+); DhsA 331 (gavaya+); cp. next; -- kāṇā (f.) = gokanna D iii.38=53; -- kula (nt.) a cow pen, a station of cattle S iv.289; -- gaṇa a herd of cattle M i.220; A i.229; J ii.127; DhA i.175; VvA 311; -- ghaṇṣikā a cow -- hide (?). Vin ii.117 (cp. Vin. Texts iii.98); -- ghātaka one who kills cows, a butcher D ii.294 (in simile); M i.58, 244, 364 (°sūnā, slaughter -- house); S ii.255; iv.56; A iii.302, 380; J v.270; Vism 348 (in simile). -- cara I. Lit. A. (noun -- m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals: J i.221; iii.26; Dh 135 (daṇḍena gopālo gāvo pāceti gocaṇaṇ: with a stick the cowherd drives the cattle to pasture). Sīho gocarāya pakkamati "the lion goes forth for his huut" A ii.33= iii.121; gocarāya gacchati to go feeding, to graze Sn 39; J i.243; gocarati to go feeding, to feed J i.242.<-> (b) metaph. of persons, esp. the bhikkhu: pucchitabba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i. e. the houses in which he begs for food)" Vin ii.208; samaṇo gocarato nivatto an ascetic returned from his "grazing" Pv iv.142: Similarly at Vism 127, where a suitable g. -- gama ranks as one of the 7 desiderata for one intent on meditation. -- B. (adj.) (-- °) feeding on or in, living in; metaph. dealing with, mixing with. vana° living in the woods Pv ii.65; vārī° (in water) Sn 605; jala° (id.) J ii.158 (opp.

thala°). Vesiyā° (etc.) associating with v. Vin i.70. -- II. Applied. A. (noun -- m. or nt.) a "field" (of sense perception, etc.), sphere, object; -- ° food for, an object of (a) psychologically indriyāṇaṇ nānāgocarāṇi various spheres of sense -- perception S v.218; sense -- object (=ārammaṇaṇ) Ps i.180; ii.97; 150 sq.; DhsA 314, 315 (sampatta° physical contact with an object, gandha° smell -- contact, i. e. sensation); indriya° Sdhp 365. -- (b) ethically: ariyāṇaṇ gocare ratā "finding delight in the pasture of the good," walking in the ways of the good Dh 22; vimokkho yesaṇ gocaro "whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra - - gocara -- sampanna "pasturing in the field of good conduct" D i.63=It 118; M i.33; S v.187; It. 96; analysed as Dvandva cpd. at Vbh 246, 247, but cp. pāpācāra -- gocara Sn 280, 282. This phrase (ācāra -- gocara) is also discussed in detail at Vism 19, where 3 kinds of gocarā are distinguished, viz. upanissaya°, ārakkha°, upanibandha°. So also in contrast w. agocara, an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & agocare carati to move in a congenial or uncongenial sphere A iii.389; iv.345 sq.; D iii.58=77; S v.147; Vbh 246, 247 (expl. w. vesiyā° etc., cp. above=having bad associations). -- B. (adj.) -- °: belonging to, dependent on, falling to the share of: eta° dependent on this M i.319; sattaṣṭṭhamma°, moving in the sphere of the seven golden rules S iii.83; rūpa° to be perceived by sight J i.396; Nibbāna° belonging to N. Sdhp 467. -- °kusala (adj.) skilled in (finding proper) food; clever in right living -- ° behaving properly in, exercising properly M i.220=A v.347 (of a cowherd driving out his cattle); S iii.266 sq. (samādhi°); A iii.311 (do.) v.352 sq. (w. ref. to cattāro satipaṭṭhānā); -- °gahāṇa the taking of food, feeding J i.242; -- °gāma a village for the supply of food (for the bhikkhus) PvA 12, 42; -- °ṭṭhāna pasturage J iii.52; -- °pasuta intent on feeding J iii.26; -- °bhūmi pasturage, a common DhA iii.60; -- °visaya (the sphere of) an object of sense S v.218; Vbh 319; -- caraṇa pasturing J vi.335; -- ṭṭha (nt.) [Sk. goṣṭha to sthā to stand; cp. Lat. stabulum, stable; super -- stes; Goth. awistr] a cow -- stable, cow -- pen M i.79; J iv.223; -- pa [Sk. gopa, cp. gopati] a cowherd, herdsman Sn 18; Dh 19; J iv.364 (a robber); Vism 166 (in simile); DhA 157, f. gopī Sn 22, 32; -- paksuma (adj.) having eyelashes like a heifer D ii.18; iii.144, 167 sq.; VvA 162, 279 (=ālārapamha); -- pada a cow's footprint, a puddle A iii.188; iv.102; Miln 287; also °padaka A iii.188 v. 1.; DA i.283; -- pariṇāyaka leader of the cows, Ep. of a bull (gopitā+) M i.220, 225; -- pāla a cowherd (usually as °ka) Dh 135; -- pālaka=prec. Vin i.152, 243 sq.; M i.79, 115 sq., 220=A v.347; M i.333; S iv.181; A i.205 (-- °uposatha); Miln 18, 48; Vism 279 (in comparison); DhA iii.59; -- pitā "father (protector) of the cows"=gavaṇ pati, Ep. of a bull M i.220 (+pariṇāyaka); -- pī f. of gopa, q. v.; -- pura (nt.) [Sk. gopura] the gate of a city J vi.433; Miln 1, 67, 330; Bdhd 138; -- balivadda in °nayena; in the expression gobalivadda (black -- cattle -- bull) i. e. by an accumulation of words VvA 258; -- bhatta cows' fodder J iv.67; -- maṇḍala ox -- beat, ox -- round, Cp. iii.151 (as gā°), quoted J i.47 (cp. assa -- m°); SnA 39; also in phrase °paribbūḷha Sn 301 (expld by SnA 320 as goyūthehi parikiṇṇa); J vi.27; at M i.79 however it means the cowherds or

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peasants (see note M i.536: gopāladārakā or gāmadārakā to v. l. gāmaṇḍala) cp. gāmaṇḍala; -- maya (m. nt.) cowdung M i.79; A i.209, 295; v.234, 250, 263 sq.; Nett 23; DhA i.377. -- °pāṇaka a coprophagan, dor beetle J ii.156; -- °piṇḍa a lump of cowdung J i.242; -- °bhakkha eating cowdung D i.166~; -- māyu a jackal Pgdp 49; -- mutta (and °ka) a precious stone of light red colour VvA iii; DhsA 151; -- medaka=gomuttaka VvA 111.; -- medha a cow sacrifice, in °yañña SnA 323; -- yūtha a herd of cows SnA 322; DhA i.323; -- rakkhā (f.) cow -- keeping, tending cattle, usually combd with kasī, agriculturing M i.85; Pv i.56; J i.338; ii.128; given as a superior profession (ukkaṭṭha -- kamma) Vin iv.6. -- ravaka the bellowing of a cow M i.225; -- rasa (usually pl.) produce of the cow, enumd in set of five, viz. khīra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk, butter, ghee) Vin i.244; DhA i.158, 323, 397; VvA 147; SnA 322; -- rūpa (collect.) cattle J i.194; iv.173; Miln 396 (bull); -- lakkhaṇa fortune telling from cows D i.9~; -- vaccha (khīra° & takka°) Vism 28. -- vatika [Sk. govratin] one who lives after the mode of cows, of bovine practices M i.387; Nett 99 (cp. govata DhsA 355, and Dhs. trsl. p. 261); -- vikattana (and °vikantana; Sk. vikṛtana) a butcher's knife M i.244, 449; A iii.380 Sdhp 381 (vikatta only); -- vittaka one whose wealth is cattle J i.191; -- vinda the supt. of cowherds A iii.373; -- sappi ghee from cow's milk Vin iii.251; DhsA 320; -- sālā cow -- stable A i.188; -- singa a cow's horn Vism 254. -- sita mixed with milk VvA 179; -- sīla=govatika DhsA 355; -- sīsa (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS i.67, 68, 109); -- hanuka the jaw bone of a cow, in °ena koṭṭāpeti (koṭṭh° J) to massage with a cow's jaw bone Vin ii.266, J iv.188; v.303.

Goṭaviya

Goṭaviya (goṭavisa Text) v. l. J vi.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

Goṭhaphala

Goṭhaphala a medicinal seed [Sk. gotravṛkṣa? Kern] Vin i.201.

Goṇa

Goṇa1 [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S iv.195 sq.; J i.194; iv.67; Pv i.82; PvA 39, 40; VvA 63 (for ploughing); DA i.163; DhA iii.60. -- °sira wild ox J vi.538(=araññaṇaṇa).

Goṇa

Goṇa2=goṇaka2, in °santhata (of a pallanka), covered with a woollen rug Vv 818; Pv iii.117; (text saṇṭhita; v. l. BB goṇakatthata, cp. next).

Goṇaka

Goṇaka1 [goṇa1] a kind of ox, a wild bull J vi.538 (arañña°).

Goṇaka

Goṇaka2 [Sk. BSk. goṇika, cp. Pischel, Beitr. iii.236; also spelled gonaka] a woollen cover with long fleece (DA i.86: dīghalomako mahākojava; caturangulādhikāni kira tassa lomāni) D i.7≈; S iii.144; J v.506; Pv ii.128; Th 2, 378 (+tūlika); ThA 253 (=dīgha -- lomakāḷakojava). -- °atthata spread w. a goṇaka -- cover A i.137= iii.50=iv.394; cp. iv.94, 231 (always of a pallanka), See also goṇa2.

Goṇisādika

Goṇisādika an ox -- stall Vin i.240; cp. Vin. Texts ii.121. As gonisādi Vin iii.46.

Gotta

Gotta (nt.) [Vedic gotra, to go] ancestry, lineage. There is no word in English for gotta. It includes all those descended, or supposed to be descended, from a common ancestor. A gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick -- name. It probably means agnate rather than cognate. About a score of gotta names are known. They are all assigned to the Buddha's time. See also Rh. D. Dialogues i.27, 195 sq. -- jāti gotta lakkhana Sn 1004; gotta salakkhana Sn 1018; Ādiccā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula J ii.3; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" DhA ii.218. -- evaṇ -- gotta (adj.) belonging to such & such an ancestry M i.429; ii.20, 33; kathaṇ° of what lineage, or: what is your family name? D i.92; nānā° (pl.) of various families Pv ii.916. -- With nāma (name & lineage, or nomen et cognomen): nāmagottaṇ Vin i.93; ii.239; D i.92 (expl. at DA i.257: paññatti -- vasena nāmaṇ paveni -- vasena gottaṇ: the name for recognition, the surname for lineage); Sn 648; Vv 8445 (with nāma & nāmadheyya; expl. at VvA 348<-> 349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo Bhāradvāja, etc.). -- gottena by the ancestral name: Vin i.93; D ii.154; Sn 1019; Dh 393; gottato same J i.56. Examples: Ambaṭṭha Kaṇhāyana -- gottena D i.92; Vipassī Koṇḍañño g°; Kakusandho Kassapo g°; Bhagavā Gotamo g° D ii.3; Nāgito Kassapo g° DA i.310; Vasudevo Kaṇho g° PvA 94. -- thaddha conceived

as regards descent (+jāti° & dhana°) Sn 104; -- pañha question after one's family name Sn 456; -- paṭisārin (adj.) relying on lineage D i.99 (cp. Dialogues i.122); A v.327 sq.; -- bandhava connected by family ties (ñāti°+) Nd2 455; -- rakkhita protected by a (good) name Sn 315; VvA 72; -- vāda talk over lineage, boasting as regards descent D i.99.

Gottā

Gottā [n. ag. to gopeti=Sk. goptr] f. gottī protectress J v.329.

Gotrabhū

Gotrabhū "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjanā), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A iv.373 and v.23). Defined at Pug 12, 13 & Vism 138; amplified at Ps i.66 -- 68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of gotrabhū in medieval psychology see Aung, in Compendium, 66 -- 68. Comp. the use of upanissaya at J i.235. -- °ñāṇa, PPA 184; Vism 673. Ā° Vism 683.

Godhaka

Godhaka a kind of bird J vi.358.

Godharaṇī

Godharaṇī (f. -- adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

Godhā

Godhāl (f.) [Sk. godhā] iguana, a large kind of lizard Vin i.215 -- 16 (°mukha); D i.9≈(°lakkhaṇa, cp. DA i.94); J ii.118; iii.52; 538; DhA iii.420. As godha (m.) at J v.489. Dimin. golikā at J ii.147.

Godhā

Godhā2 (f.) string of a lute J vi.580 (cp. RV. 8, 58, 9).

Godhūma

Godhūma wheat (usually mentioned with yava, spelt) Miln 267; DA i.163; SnA 323. See dhañña.

Gopaka

Gopaka a guardian, watchman DA i.148; cp. khetta°.

Gopānā

Gopānā (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+gutti) Dhs 1347; Miln 8, 243.

Gopānasī

Gopānasī (f.) a beam supporting the framework of a roof, shaped *l; fig. of old people, bent by age (see °vanka). Vin iii.65, 81; S ii.263; iii.156; v.43, 228; M i.80; A i.261; iii.364; v.21; Vism 320; DhA ii.190; VvA 188. -- gaṇā (pl.) a collection of beams, the rafters Vv 784; -- bhogga (-- sama) bent like a rafter (nārī) J iii.395; -- vanka (gopānasī°) as crooked as a rafter (of old people, cp. BSk. gopānasī -- vakra AvŚ ii.25n5) S i.117; M i.88; A i.138.

Gopita

Gopita (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J vi.367; Miln 345; SnA 116 (°indriya= guttindriya); Sdhp 398.

Gopeti

Gopeti [Sk. gopayati, gup; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; -- pp. gopita (q. v.).

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Goppaka

Goppaka [Dem. of goppa=Sk. gulpha] the ankle Vin iv.112; A iv.102; J v.472; DhA ii.80, 214; SnA ii.230.

Gomika

Gomika [Sk. gomin] an owner of cows S i.6=Sn 33, 34.

Golikā

Golikā see godhāl.

Golomika

Golomika (adj.) [inverted diaeretic form fr. Sk. gulma=P. gumba: viz. *golmika> *golmika>golomika] like a cluster; in phrase massuṇ golomikaṇ kārāpeti "to have the beard trimmed into a ball -- or cluster -- shape" Vin ii.134. Bdhgh's expln "like a goat's beard" (cp. Vin. Texts iii.138) is based on pop. etym. go+loma+ ika "cow -- hair -- like," the discrepancy being that go does not mean goat.

Goḷaka

Goḷaka a ball ThA 255 (kīlā°).

Gh. °Gha

°Gha (adj. -- suffix to ghan) killing, destroying, see hanati. -- iṇagha at Sn 246 is v. l. SS for iṇaghāta. Cp. paṭi° & see also ghana2 & ghāta.

Ghaṇṣati

Ghaṇṣati1 [Sk. gharṣati, *ghṛṣ to *gher to rub or grind, cp. Gr. xe/rados, xerma/s, xri/w, enlarged in Lat. frendo= Ags. grindan to grind] to rub, crush, grind, S ii.238; J i.190 (=ghasituṇ? to next?) 216; vi.331. -- Caus. ghaṇṣāpeti to rub against, to allow to be rubbed or crushed Vin ii.266. Cp. upani°, pari°, & pahaṇṣati1. <-> Pass. ghaṇṣiyati (ghaṇṣiyati) to rub (intr.), to be rubbed Vin i.204; ii.112.

Ghaṇṣati

Ghaṇṣati² [=haṇṣati for Sk. haṛṣati, see haṇṣati] to be pleased, to rejoice J iv.56 (v. l. ghasati). Cp. pahaṇṣati².

Ghaṇṣana

Ghaṇṣana rubbing, in pāda -- gh °ṭ a towel for rubbing the feet Vin ii.130.

Ghaṇṣikā

Ghaṇṣikā in go°, cow -- hide (?) see go.

Ghaccā

Ghaccā (f.) [fr. hanati, han and ghan] destruction (usually -- °) D iii.67 (mūla°); J i.176 (sakuṇa°).

Ghañña

Ghañña (adj. -- n.) [fr. Sk. ghana to han, cp. ghānya & hatya] killing, destroying (-- °) see atta°.

Ghaṭa

Ghaṭa¹ [Non -- Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pāṇīya° paribhojana° vacca° at Vin i.157=352=M i.207. In the Vinaya freq. combd with kolamba, also a deep vessel: i.209, 213, 225, 286. -- As water -- pitcher: J i.52, 93 (puṇṇa°), 166; VvA 118, 207, 244 (°satena nhāto viya); PvA 66 (udaka°), 179 (pāṇīya°), 282. -- In general: S iv.196. For holding a light (in formula antoghāṭe paḍīpo viya upanissayo pajjalati) J i.235 (cp. kuṭa), PvA 38. Used as a drum J vi.277 (=kumbhathūna); as bhadda° Sdhp 319, 329. -- pamāṇa (adj.) of the size of a large pot J ii.104; PvA 55.

Ghaṭa

Ghaṭa² (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster, itthi° a crowd of women J iv.316; maccha° a swarm of fish J ii.227; vana° dense forest J ii.385; iv.56; v.502; vi.11, 519, 564; brahma° company of brahmins J vi.99.

Ghaṭaka

Ghaṭaka [Dem. of prec.] 1. a small jar (?) Vin ii.129, 130 (combd w. kataka & sammajjanī); cp. Vin. Texts iii.130. -- 2. the capital of a pillar J i.32 (cp. kumbha).

Ghaṭati

Ghaṭati [Sk. ghaṭate, to granth, cp. ganthati. The Dhṭp gives two roots ghaṭ, of which one is expld by "ghāṭane" (No. 554), the other by "īhāyaṇ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula utṭhahati gh° vāyamati M i.86; S i.267 (yamati for vāy°); Pug 51; or yuñjati gh° vāy° J iv.131. -- Sdhp 426, 450.

Ghaṭana

Ghaṭana see [Ghaṭṭana] .

Ghaṭikā

Ghaṭikā1 (f.) [to ghaṭa1] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā -- kapāla).

Ghaṭikā

Ghaṭikā2 (f.) [to ghaṭa2, orig. meaning "knot," cp. gantha & gaṇṭhi, also gaṇḍa] 1. a small stick, a piece of a branch, a twig J i.331; iv.87 (khadira°); vi.331; Th 2, 499 (=khaṇḍa ThA 290). upadhānaghaṭikā J iii.179 (belonging to the outfit of an executioner); pāsa° J ii.253 is a sort of magic stick or die (=pāsaka) <-> 2. a game of sticks ("tip -- cat" sticks Miln trsl. ii.32). D i.6≈(DA i.85: ghaṭikā ti vuccati dīgha -- daṇḍakena rassa daṇḍaka -- paharaṇa kīḷā, tip -- cat); Vin ii.10; iii.181; M i.266; A v.203; Miln 229. -- 3. a stack of twigs S ii.178, 4; (a stick used as) a bolt Vin ii.120, 208; iii.119; usually as sūci° a needle -- shaped stick Vin ii.237 (cp. Vin. Texts iii.106); S iv.290; Ud 52; J i.346. Cp. gaṇḍikādhāna.

Ghaṭita

Ghaṭita [pp. of ghaṭeti] connected, combined Vism 192.

Ghaṭī

Ghaṭī (f.) [to ghaṭa1] a jar DhA i.426. In cpds. also ghaṭī°. -- odana rice boiled in a jar DhA i.426; -- kaṭāha a water pot, or rather a bowl for gathering alms (cp. ghaṭikā1) Vin ii.115 (=ghaṭi -- kapāla Bdgh); -- kāra a potter DhA i.380; Np. of a kumbhakāra S i.35, 60; M ii.45 sq. (=°suttanta, mentioned as such at DhA iii.251); J i.43.

Ghaṭīyati

Ghaṭīyati [Pass. of ghaṭeti] 1. to be connected or con- tinued DhA i.46 (paveṇī na gh.), 174. -- 2. to be obstructed Nd2 102 (=virujjhati, paṭihaññati).

Ghaṭeti

Ghaṭeti [Denom. fr. ghaṭa2, cp. gantheti] to join, to connect, to unite J i.139; freq. in anusandhiṇ ghaṭetvā adding the connection (between one rebirth & another) J i.220, 308.

Ghaṭṭa

Ghaṭṭa see araghaṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa -- pāda -- tala SnA 582 (for ugghaṭṭha); also at Vin iv.46 in def. of vehāsa -- kuṭī (a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a -- sīsa -- ghaṭṭā "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating"?) at J i.454 (v. l. for T. ghota).

Ghaṭṭana

Ghaṭṭana (nt.) [Sk. ghaṭana, to granth, cp. gantha] 1. combining, putting together, combination, composition, J i.220; PA. 312, etc. -- 2. striking, fig. insulting (ghaṭṭana=āsajjana) VvA 55. To meaning "strike" cp. saṅghaṭṭana.

Ghaṭṭeti

Ghaṭṭeti [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit. M ii.4 (jannukena; text reads ghatteti, v. l. ghaṭeti); Sn 48 (=saṇ° Nd2 233); J i.218; Pv iv.109 (=paṭihaṇṣati PvA

271); DA i.256 (=khuṇṣeti); DhA i.251. -- (b) fig. A iii.343; Sn 847 (cp. Nd1 208); Vism 18. -- pp. ghaṭṭita Pug 30, 36; psychologically ghaṭṭayati=ruppati. B or S iii.86. -- Pass. ghaṭṭiyati (q.v.). -- Cp. āsajja and ugghāṭeti.

Ghaṇṭā

Ghaṇṭā (f.) a small bell (cp. kinkanikā) J iv.215; VvA 36, 37, 279 (khuddaka°). As ghaṇṭī at Vism 181.

Ghata

Ghata (nt.) [Vedic ghr̥ta, ghr̥ to sprinkle, moisten] clari- fied butter VvA 326; Miln 41; Sdhp 201 (-- bindu). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) ghatāsana; J i.472; v.64, 446; Pv i.85 (ghatasitta).

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Ghana

Ghana1 [Vedic ghana, cp. Gr. eu)qnh/s?] (a) (adj.) solid, compact, massive; dense, thick; in eka° of one solid mass (of sela, rock) Vin i.185=Dh 81=Th 1, 643= Miln 386; A iii.378, cp. ghanasela -- pabbata DhA i.74. -- gh. paṇsu J i.264, paṭhavī (solid ground) J i.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J i.12; °maṇsa solid, pure flesh DhA i.80; °sātaka (thick cloth) J i.292; °sañchanna (thickly covered) PvA 258; °suvannaṇakotṭima DhA iv.135; abbha° a thick cloud Sn 348 (cp. SnA 348). -- (b) (m.) the foetus at a certain stage (the last before birth & the 4th in the enum. of the foll. stages: kalala, abbuda, peṣī, gh.) S i.206; J iv.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. bru/w to swell and e/(mbruon=embryo (the gravid uterus).

Ghana

Ghana2 [Vedic ghana to hanti (ghanti, cp. ghātayati), *gūhen "strike," cp. Gr. qei/nw, fo/nos, Lat. of -- fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

Ghanika

Ghanika [to ghana1 in meaning of "cloud" (Sk.)] a class of devas (cloud -- gods?) Miln 191.

Ghamma

Ghamma [Vedic gharma=Gr. qermo/s, Lat. formus, Ohg. etc. warm; to *gūher "warm," cp. Sk. ghr̥ṇoti, hara; Gr. qe/ros, etc.] heat; hot season, summer. Either in loc. ghamme J iv.172 (=gimha -- kāle); Pv iv.53 & ghammani ("in summer" or "by the heat") S i.143= J iii.360 (sampareta overcome by heat); Sn 353; J iv.239; v.3. -- Or. in cpd. with °abhitatta (ghammābhitatta, overpowered by heat) M i.74; D ii.266; A iii.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

Ghara

Ghara1 (nt.; pl. °ā Dh 241, 302) [cp. gaha & geha] a house A ii.68; Sn 43 (gahaṭṭhā gharañ āvasantā), 337 (abl. gharā), 889 (id. gharamhā); J i.290 (id. gharato); iv.2, 364, 492 (ayo°); Pug 57; Miln 47. Combd with vatthu PvA 3, 17. -- sūcighara a needle -- case VvA 251. -- ājira house -- yard Vism 144 (where Dhs A 116 in id. passage reads gharadvāra). -- āvāsa the household life (as contrasted with the life of a mendicant) Vin ii.180 (gharāvāsathan); A ii.208; M i.179, 240, 267, 344; Sn 406 (cp. S v.350); J i.61; PvA 61; -- kapoṭa

[Sk. grhakapota] the house -- pigeon Miln 364, 403; -- golikā house or domestic lizard J ii.147. -- dāsī a female house -- slave Pv ii.321; -- dvāra a house -- door J iv.142; Dhs A 116; PvA 93; -- bandhana the bonds of the house, i. e. the establishing of marriage DhA i.4; -- mukha an opening in the house, the front of the house Nd2 177; -- mesin one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha+); J vi.575; -- sandhi a cleft or crevice in the house PvA 24; -- sūkara a tame, domestic pig DhA iv.16.

Ghara

Ghara2 [a drink (cp. gala) & garala poison] (° --); in -- °dinnak- ābādha sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin i.206 (cp. Vin. Texts ii.60); -- visa poison Pug 48; DhA ii.38; -- sappa a poisonous snake DhA ii.256.

Gharaṇī

Gharaṇī (f.) [fr. ghara1] a house -- wife Vin i.271; S i.201; Pv iii.19 (=ghara -- sāminī PvA 174); DhA iii.209.

Ghasa

Ghasa (adj. -- n.) eating, an eater; in mahagghasa a big eater A v.149 (of the crow); Dh 325; Miln 288.

Ghasati

Ghasati [Vedic grasati & *ghasti, pp. grasta, cp. Gr. gra/w to gnaw, gra/stis fodder, Lat. gramen grass] to eat J iii.210; ppr. ghasamāna Vin ii.201; Th 1, 749. -- Cp. ghasa, ghasta & ghāsa. See also jaddhu. Desid. jghacchati.

Ghasta

Ghasta [pp. of ghasati=Sk. grasta] only in vanka° having eaten or swallowed the hook (cp. grasta -- vanka) D ii.266 (v -- g° va ambujo); J vi.113.

Ghāṭa

Ghāṭa see saṇ°; ghāṭana see ghaṭati.

Ghāta

Ghāta (usually -- °) [Sk. ghāta & ghātana; to han (ghan), strike, kill; see etym. under ghana2 & hanti] killing, murdering; slaughter, destruction, robbery D i.135 (gāma°, etc. village robbery); setu° the pulling down of a bridge (fig.) Vin i.59, etc. (see setu); pantha° highway robbery, brigandage, "waylaying" J i.253. <-> Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina°); VvA 72 (pāṇa°+pāṇa -- vadha & °atipāta). Cp. next & vi°; saṇ°.

Ghātaka

Ghātaka (adj. -- °) murdering, destroying, slaughtering Vin i.89 (arahanta°), 136 (id.), 168 (id.); ii.194 (manussa°); iv.260 (tala°) J iv.366 (gāma° corā robbers infesting the village); v.397 (thī°=itthi°); Pug 56 (maccha°). -- As noun: (m.) one who slays, an executioner: go° a bull -- slaughterer M i.244, etc. (see go); cora° an executioner or hangman J iii.41; Pug 56; PvA 5. -- (nt.) brigandage, robbery, slaughtering: gāmaghātakaṇ karoti J i.200.

Ghātikā

Ghātikā (f. abstr. to ghātaka) murder J i.176 sq.

Ghātita

Ghātita (adj.) [pp. of ghātetī] killed, destroyed ThA 289; also in Der. ghātītatta (nt.) the fact of having killed J i.167. Cp. ugghātita.

Ghātin

Ghātin (adj. -- n.) killing; a murderer J i.168 (pāṇa°); vi.67 (ghātimhi= ghātaka).

Ghātimant

Ghātimant (adj.) able to strike, able to pierce (of a needle), in ghana° going through hard material easily J iii.282.

Ghātetī

Ghātetī [Denom. fr. ghāta, cp. Sk. ghātayati to han] to kill, slay, slaughter It 22 (yo na hanti na ghātetī); Dh 129, 405; J i.255; Mhvs vii.35, 36. -- aor. aghātayi J i.254; ger. ghātetvā J i.166. -- Caus. ghātāpeti to have somebody killed J iv.124. -- Cp. ghacca, ghātita, āghātetī.

Ghāna

Ghāna (nt.) [Sk. ghrāṇa to ghrā, see ghāyati. On n for ṇ cp. Trenckner, Notes, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhaṇ ghāyati: to smell an odour by means of the nose; or in ghana -- viññeyyā gandhā: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin i.34; D i.21, 245; iii.102, 244 sq.; S i.115; M i.112, 191; ii.42; Dh 360; Pug 20; Miln 270; Vism 444 sq. (with defn). -- In other connections: Pv ii.24 (ghāna -- chinna, one whose nose is cut off). -- āyatana the organ of smell D iii.243, 280; Dhs 585, 605, 608; -- indriya the sense of smell D iii.239; Dhs 585 etc. (as above); -- dhātu the element of smell Dhs. as above; -- viññāṇa perception of smell Dhs 443, 608, 628; -- samphassa contact with the sense of smell S i.115; D iii. & Dhs as above.

Ghāyati

Ghāyati1 [Sk. ghrāti & jighrati, to ghrā, cp. gandha] to smell, always with gandhaṇ; ger. ghātvā S iv.71, 74 or ghāyitvā J i.210 (jālagandhaṇ); iii.52 (macchagandhaṇ); Miln 347. Cp. sāyati & upagghāyati.

Ghāyati

Ghāyati2 [a variant of jhāyati] to be consumed, to be tormented by thirst Pv i.1110 (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire & jhāynati) Miln 397.

Ghāsa

Ghāsa [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen= grass] grass for fodder, pasturing: food J i.511 (°ṇ kurute); PvA 173 (°atthāya gacchati "go feeding"). Mostly in: -- esana search for food (=gocara) S i.141; Sn 711. -- Cp. vi°. -- chada (chāda & chādana) food & clothing, i. e. tending, fostering, good care (=posana)

(act.) or being well looked after, well provided (pass.); chada: Pug 51; chāda: J i.94; A i.107; ii.85; iii.385; chādana: D i.60; M i.360; VvA 23, 137; -- hāraka one who fetches the fodder (food) Th 1, 910.

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Ghāsana

Ghāsana (nt.)=ghāsa; in -- °tthāna pasture (=gocara) VvA 218.

Ghuṭṭha

Ghuṭṭha [Sk. ghuṣṭa, pp. ghuṣ, see ghoseti & cp. saṇ°] pro- claimed, announced; renowned J i.50 (of festival); 425 (nakkhattaṇ); ii.248 (ussava); Pv ii.82 (dūra° of wide renown, world -- famed of Bārāṇasī); DhA iii.100 (chaṇe ghuṭṭhe when the fair was opened).

Ghurughuru

Ghuru -- ghuru onomat. expression of snoring & grunting noise [gr -- gr to *gel or *ger, see note on gala] in -- passāsa (& °in) snoring & breathing heavily, panting, snorting & puffing S i.117 (of Māra); J i.160 (of sleeping bhikkhus, gh° kākacchamānā breathing loud & snoring). Cp. next.

Ghurughurāyati

Ghurughurāyati [Denom. fr. prec.] to snore J iii.538; DhA i.307. Cp. Prk. ghurughuranti varāhā (grunting hogs) & ghurukkanti vagghā (roaring tigers).

Ghoṭaka

Ghoṭaka [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J vi.452.

Ghota

Ghota is read at J i.454, probably for ghaṭṭa; meaning is "striking, stroke," combd with kasā, whip.

Ghora

Ghora (adj.) [Vedic ghora, orig. meaning, wailing, howling, lamenting, to *gher, *ger, see note on gala & cp. ghuru. A root ghur is given by Dhṛp 487 in meaning of "bhīma," i. e. horrible. -- Rel. to Goth. gaurs, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, Lat. Wtb. s. v.] terrible, frightful, awful Vin ii.147. Freq. as attr. of niraya (syn. with dāruṇa; PvA 87, 159, 206) Pv i.1012; iv.18. Of an oath (sapatha) Pv i.68; ii.1216. -- ghorassara of a terrible cry (Ep. of an ass) Miln 363, 365.

Ghosa

Ghosa [Vedic ghoṣa to ghus] 1. shout, sound, utterance Vin ii.155 ("Buddha" -- ghosa); M i.294; A i.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ghosa -- kamma). -- 2. shouting, howling, wailing (of Petas) Pv iii.34; iv.36, 338. -- pamāṇa to be measured (or judged) by one's reputation A ii.71=Pug 53; also as pamāṇika DhA iii.114 (in same context).

Ghosaka

Ghosaka (adj.) sounding, proclaiming, shouting out (-- °), in dhamma° praising the Law J ii.286; Satthu guṇa° sounding the praise of the Master DhA iii.114. As n. Name of a deva (Gh. devaputta) DhA i.173.

Ghosanā

Ghosanā (f.) fame, renown, praise, in Māra° J i.71.

Ghosavant

Ghosavant (adj.) full of sound, roaring J iii.189.

Ghosita

Ghosita 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 (=ghuṭṭha); VvA 31 (nakkhattaṇ). As Npl. Ghositārāma DhA i.53, 161, 208. -- 2. [n. ag.=ghositr, cp. ghosaka] one who proclaims, advocates, or heralds; in Np. Ghositasetṭhi DhA i.187.

Ghoseṭi

Ghoseṭi [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to ghuṣ] to proclaim, announce; cry aloud, wail, shout J ii.112; iii.52; Pv ii.937 (=uggh°); iv.63; pp. ghosita & ghuṭṭha (q. v.). -- Caus. ghosāpeti to have proclaimed J i.71.

C. Ca

Ca (indef. enclitic particle) [Vedic ca adv. to rel. pron. *quo, idg. *que=Cr. te, Lat. que, Goth. -- h. Cp. ka, ki, ku] 1. Indefinite (after demonstr. pron. in the sense of kiṇ=what about? or how is it? cp. kiṇ)=ever, whoever, what -- ever, etc. [Sk. kaśca, Gr. o(s te, Lat. quisque, Goth. hvazuh) so ca whoever (see below 3), tañ ca pan' amhākaṇ ruccati tena c' amhā attamanā M i.93; yañ ca kho . . . ceteti yañ ca pakappeti . . . whatever he thinks, whatever he intends . . . S ii.65. As a rule the Pali form corresp. to Sk. kaśca is *kascid=koci, & ci (cid) is the regular P. representative of the indefinite ca (cp. cana & api). -- 2. Copulative or disjunctive according to the general context being positive or negative. (a) copulative: and, then, now: tadā ca now then, and then (in historical exposition) J iii.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: atthaṇ anatthañ ca Dh 256; pubbāparāṇi ca Dh 352; alaṇ etehi ambhehi jambūhi panasehi ca J ii.160. -- In the same sense added to each link of the chain as ca -- ca (cp. Sk. ca -- ca, Gr. te te, Lat. que que; also mixed with constituents of similar pairs as api -- ca, cp. te -- kai): tuyhañ ca tassā ca to you and her (orig. this or whatever to you, whatever to her)=to you as well as to her J i.151. Often with the first member emphasized by eva: c' eva, as well as: hasi c' eva rodi ca he laughed as well as cried J i.167; maṇsena c' eva phalāphalena ca with flesh as well as with all kinds of fruit J iii.127; subhaddako c' eva supesalo ca J iii.82; c' eva apace padūse pi ca waste and even defile ThA 72 (Ap v.40). <-> (b) disjunctive: but (esp. after a negation): yo ca but who Th 1, 401; yadā ca but when (cp. tadā ca) J iii.128. In conditional clauses (cp. 3) combd with sace=but if, on the other hand: sace agāraṇ ajjhāvasati . . . sace ca pabbajati agārā Sn 1003. With neg, na ca=but not: mahatī vata te bondi, na ca paññā tadūpikā (but your wisdom is not in the same proportion) J ii.160. <-> 3. Conditional: if [=Vedic ced, Lat. absque] D i.186, 207; ii.36, 57 (jāti ca not va); M i.91; S iii.66 (rūpañ ca attā abhavissa); A i.58; v.87; J ii.110 (cīram pi kho khadeyya yavaṇ . . . ravamāno ca dūsayi: "he might have eaten a long time, if he had not come to harm by his cry," or "but"); iv.487; v.185, 216 (Sakko ca me varaṇ dajjā so ca labbhetha me varo: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); vi.206, 208. -- na ca (at the beginning of an interrog. phrase)= if not S i.190 (ahaṇ ca kho . . . pavāremi, na ca me Bhagavā kiñci garahati: if the Bh. will not blame me). For BSk. ca=ced see AvŚ ii.189, n. o.

Cakita

Cakita (adj.) [Sk. cakita, cak] disturbed; afraid, timid Dāvs iv.35, 46.

Cakora

Cakora [Sk. cakora to kol (kor), see note on gala] the francolin partridge (*Perdix rufa*) J v.416; Vv 358; VvA 163. See also *cankora*.

Cakka

Cakka (nt.) [Vedic *cakra*, redupl. formation fr. **quel* to turn round (cp. P. *kaṇṭha* > Lat. *collus* & see also note on *gala*)=that which is (continuously) turning, i. e. wheel, or abstr. the shape or periphery of it, i. e. circle. *Cakra*=Gr. *ku/klos*, Ags. *hveohl*, *hveol*=wheel. The unredupl. form in Sk. *carati* (versatur), Gr. *pe/lomai*, *poleu/w*, *po/los* (pole); Lat. *colo*, *incolo*; Obulg. *kolo* wheel, Oisl. *hvel*] I. Crude meaning: 1. a wheel (of a carriage) Dh 1; PvA 65 (*ratha*°); Miln 27. -- 2. a discus used as a missile weapon J i.74; Pgdp 36; cp. *khura*° a razor as an instr. of torture. -- 3. a disc, a circle: *hetṭhāpādatalesu cakkāni jātāni*, forming the 2nd characteristic mark of a Mahāpurisa D ii.17= iii.143; D iii.149. -- J ii.331; Miln 51. -- 4. an array of troops (under *tayo vyūhā*: *paduma*° *cakka*° *sakata*°) J ii.404=iv.343. -- II. Applied meaning: 1. (a wheel as component part of a carriage, or one of a duad or tetrad=) collection, set, part; succession; sphere, region, cycle Vin i.330 (cp. Vin. Texts ii.281); iii.96; *iriyāpatha*° the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA i.249;

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Sdhp 604. *sā*°, *miga*° the sphere or region of dogs & wild animals Miln 178; *cakkena* (instr.) in succession PvA iii. *cakkaṇ* *kātabbaṇ*, or *bandhitabbaṇ* freq. in Yam. and Paṭṭh, "The cycle of formulated words is to be here repeated." -- 2. (like the four wheels constituting the moving power of a carriage=) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), *catucakka* an instr. of four, a lucky tetrad, a fourwheeler of the body as expressing itself in the four kinds of deportment, *iriyāpathas* A ii.32; S i.16, 63 (*catucakkaṇ*). In this sense generalized as a happy state, consisting of "4 blessings": *paṭirūpadesa* -- *vāsa*, *sappurisūpassaya*, *atta* -- *sammāpanidhi*, *pubbe* -- *kata* -- *puññatā* A ii.32; J v.114; mentioned at Ps i.84. Cp. also Sn 554 sq.; 684. Esp. pronounced in the two phrases *dhamma* -- *cakka* (the wheel of the Doctrine, i. e. the symbol of conquering efficacy, or happiness implicated in the D.) and *brahma* -- *c*° the best wheel, the supreme instrument, the noblest quality. Both with *pavatteti* to start & keep up (like starting & guiding a carriage), to set rolling, to originate, to make universally known. *dhamma*° e. g. S i.191; A i.23, 101; ii.34, 120; iii.151; iv.313; Sn 556 sq.; 693; J iii.412; Ps ii.159 sq.; PvA 67 (see *dhamma*). *brahma*° M i.71; S ii.27; A ii.9, 24; iii.9, 417; v.33; Vbh 317 sq.; 344 (see *brahma*). Cp. *cakkavattin* (below). -- Cp. *vi*°. -- *chinna* (*udaka*) (water of a well) the wheel of which is broken Ud 83; -- *bhañjanin* one who destroys a state of welfare & good J v.112 (*patirāpadesavāsādin* *kusala* -- *cakkassa bhañjanī* C.); -- *bheda* breaking peace or concord, sowing discord Vin ii.198; iii.171; -- *yuga* a pair of wheels Vv 832; -- *ratana* the treasure of the wheel, that is of the sun (cp. Rh. D. Buddh. Suttas p. 252; Dialogues ii.197, 102) D ii.171; iii.59 sq., 75; J i.63; ii.311; DA i.249. See also *cakkavattin*; -- *vaṭṭaka* (nt.) a scoop -- wheel (a wheel revolving over a well with a string of earthen pots going down empty & coming up full, after dredger fashion) Vin ii.122; -- *vattin* (cp. *dhammacakkaṇ* *pavatteti* above) he who sets rolling the Wheel, a just & faithful king (*rājā hoti c. dhammiko dhammarājā cāturato* Sn p. 106, in corresp. pass. v. 1002 as *vijeyya pathaviṇ imaṇ adaṇḍena asatthena dhammena* -- m -- *anusāsati*). A definition is given by Bdhgh. at DA i.249. -- Three sorts of *c*. are later distinguished: a *cakkavāla* -- *c*° a universal king, or *cāturanta* -- *c*° (ruling over four great continents Sn p. 106; KhA 227), a *dīpa* -- *c*° (ruling over one), a *padesa* -- *c*° (ruling over part of one) Usually in phrase *rājā cakka vattin*: D i.88; iii.156; iv.302; v.44, 99, 342; D ii.16, 172; iii.59 sq., 75, 142 sq.; M iii.65; A i.76, 109 sq.; ii.37, 133, 245; iii.147 sq; 365; iv.89, 105; v.22; Kh viii.12 (°*sukha*); J i.51; ii.395; iv.119; Vbh 336; PvA 117; VvA 18; Sdhp 238, 453; DhA ii.135 (°*sirī*). -- °*gabbha* Vism 126: -- °*rajaṇ* *kāresi* J ii.311; -- *viddha* (nt.) a particular form of shooting J v.130; -- *samārūḷha* (adj.) having mounted the wheels, i. e. their carts (of *janapadā*) A i.178; iii.66, 104.

Cakkalaka

Cakkalaka [fr. cakka] a disc or tuft (?) Vism 255 (kaḷāra°, where KhA 50 reads in same context kaḷāra -- daṇḍa).

Cakkali

Cakkali (f.) drapery Vin ii.174.

Cakkalikā

Cakkalikā a window blind, curtain Vin ii.148.

Cakkavāka

Cakkavāka [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, see note on gala] the ruddy goose (Anas Casarca) J iii.520; iv.70 sq. (N. of J No. 451); Pv ii.123; Miln 364, 401; -- f. cakkavākī J iii.524; vi.189=501.

Cakkavāḷa

Cakkavāḷa (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J i.53, 203; vi.330; Vism 205 (its extent), 207, 367, 421; DhsA 297; DhA 11. 15; iii.498; in the trope "cakkavāḷaṇ atisambāḍhaṇ brahmaloko atinīco" (=the whole world cannot hold it) to express immensity DhA i.310; VvA 68. -- gabbha the interior of the C. sphere J iv.119; DA i.284; -- pabbata (nt.) the C. mountains, "world's end" J iii.32; vi.272; -- rajja (nt.) the whole world, strictly speaking the whole region of a sphere J ii.392.

Cakkhu

Cakkhu (nt.) [Vedic cakṣuḥ, etym. not clear, as redupl. perhaps to īks, akṣa eye, kṣaṇa moment, or as intens. to cit, cp. cinteti, & see Walde, Lat. Wtb. under inquam] the eye (nom. sg. cakkhuṇ Vin i.34; S i.115; M iii.134, etc.). -- I. The eye as organ of sense -- (a) psychologically: cakkhunā rūpaṇ disvā "seeing visible object (shape) with the eye" (Nd2 on rūpa q. v.) is the defin. of this first & most important of the senses (cp. Pv ii.61 dakkhiṇa c.=the most valuable thing): the psychology of sight is discussed at DA i.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; Dhs trsl. 173 sq.); cp. cak khunā puriso ālokati rūpagatāni Nd2 234. In any enumeration of the senses cakkhu heads the list, e. g. Vin i.34; D i.21; ii.308, 336 sq.; iii.102, 225, 244 sq.; 269; Nett 28. -- See rūpa. Also combd. with sota: M i.318; iii.264; A i.281. -- cakkhusmiṇ haññati rūpehi S iv.201; hata° A i.129. passāmi naṇ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142. -- Vin i.184; S i.32, 199; iv.123; Dh 360; J iv.137; DA i.183; Nett 191. Vism 444 sq. As adj. (-- °) seeing, having or catching sight of: eka° (dvi°) one -- eyed (two°) A i.128 sq.; āmisa° seeing an object of sensual enjoyment S ii.226; iv.159; J v.91 (= kilesalola). acakkhu blind A iii.250, 256; Ps i.129. -- (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an instr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhitta cakkhu, with down -- cast eyes Sn 63, 411, 972; Pv iv.344; & indriyesu guttadvāra; °indriya). In this connection the foll. passages may be mentioned: Vin i.34; D i.70; S iv.123; ii.244 (aniccaṇ, etc.); iii.255 (do.) iv.81, 128 (na tumhākaṇ); Ps I.132 (aniccatṭhaṇ). Numerous others see under rūpa. -- II. The eye as the most important channel of mental acquiring, as faculty of perception & apperception; insight, knowledge (cp. veda, olda to vid, to see). In connection with nāṇa (ghw_sis) it refers to the apperception of the truth (see dhamma -- cakkhu): intuition and recognition, which means perfect understanding (cp. the use of the phrase jānāti passati "to know and to see"=to understand clearly). See e. g. S ii.7 -- 11, 105; iv.233; v.179; 258; 422 sq. Most frequently as dhamma° "the eye of the truth," said of the

attainment of that right knowledge which leads to Arahantship, in phrase *virajaṃ vitamaṇaṃ dh* -- *cakkhuṃ upparijati* Vin i.16; D i.86, 110; S ii.134 sq.; iv.47; 107; v.467; A iv.186; Ps ii.150 sq.; 162; Miln 16. Similarly *pañña°*, It 52; *ariya°* M i.510. -- III. The eye as the instr. of supersensuous perception, "clear" sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed *dibba-cakkhu* & *buddha* -- *cakkhu* It 52; D ii.38 resp. They are most completely described at Nd2 235 (under *cakkhumā*), & the foll. categories of the range of application of *cakkhu* are set forth: 1. *maṇsa* -- *cakkhu*: the physical eye which is said to be exceptionally powerful & sensitive. See Kv iii.7 (trans. p. 149 ff.). Vism 428 (*maṇsa° 2 nāṇa°*). -- 2. *dibba* -- °: the deva -- eye, the eye of a seer, all-pervading, & seeing all that proceeds in hidden worlds.<-> 3. *pañña°*: the eye of wisdom; he who knows all that can be known (*jānaṃ passaṃ* recognizing & seeing, i. e. of perfect understanding; *cakkhubhūta nāṇa° dhamma° brahma°*). -- 4. *buddha°*: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man," of a being realizing the moral state of other beings and determined to help them on the Path to Right Knowledge. -- 5. *samanta°*: (a summary account of Nos. 1 -- 4, & in all Scripture -- passages a standing Ep. of Gotama Buddha, see below), the eye of all round knowledge, the eye of a Tathāgata, of a being perfected in all wisdom. -- Out of these are mentioned & discussed singly or in sets:

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(Nos. 1 -- 5): DhsA 306; SnA 351; (Nos. 1 -- 3): It 52=Kvu 251 sq. (It 52=Kvu 254); (*dibba*:) Vin i.8, 288; ii.183; iii.5; D i.82, 162; iii. 52, iii. 281; M i.213; S i.144, 196; ii.122, 213, 276; iv.240; v.266, 305; A i.165, 256, 281 sq.; iii.19, 29, 418; iv.85, 141, 178, 291; v.13, 35, 68, 200, 211, 340; J iii.346; Ps i.114; ii.175; Vbh 344; PvA 5. -- (*pañña°*:) S iv.292; v.467, A i.35; DhA iii.174, 175. -- (*buddha°*:) Vin i.6; S i.138; Ps ii.33; PvA 61. -- (*samanta°*:) S i.137=Nd2 2354; Sn 345, 378, 1063, 1069, 1090, 1133; Ps ii.31=Nd2 2355. -- *āyatana* (either *cakkh'* or *cakkhv°*) the organ or sense of sight D iii.243, 280, 290; Dhs 585, 653; -- *indriya* (*cakkhundriya*) the organ of eye, faculty of vision D i.70; iii.225, 239; A i.113; Dhs 585, 597, 661, 830, 971; Vism 7; -- *karāṇa* (always in combn w. *nāṇa* -- *karāṇa*) producing (right) insight (and knowledge) It 82 (of *kusalavittakkā*); f. ° S iv.331 (of *majjhima paṭipadā*); Ps ii.147; -- *dāda* one who gives the eye (of understanding) Th 1, 3; -- *dhātu* the element of vision Dhs 597, 703, 817. -- *patha* the range of vision; sight J i.65=DhA i.173; J i.146; iv.189, 378, 403 (=cakkhūnaṃ etaṃ nāmaṃ C.); VvA 119; -- *bhāta* (+*nāṇa°*) (adj.) one who has become the possessor of right understanding S ii.255; iv.94; A v.226 sq. -- *lola* greedy (or greedy) with the eye Nd2 177; -- *viññāṇa* consciousness by means of visual perception, visual cognition Vin i.34; D ii.308, 310; iii.243; Dhs 433, 556, 585, 589, 620; cp. Mrs. Rh. D. Buddh. Psych. Eth. p. 177; Miln trsl. i.80, 89; -- *viññeyya* (adj.) (i. e. *rūpā*) to be apperceived by the sense of sight Vin i.184; D ii.281; iii.234; Dhs 589, 967, 1095; -- *samphassa* contact with the sense of vision (usually with °ja: sprung from visual contact) (of *vedanā*, feelings) Vin i.34; D ii.308 sq.; iii.243; Ps i.5, 40, 136.

Cakkhuka

Cakkhuka (adj.) having eyes, seeing (-- °), in *dibba°* A i.23. 148 (see *cakkhu* iii.2) and a° blind D i.191; S iii.140; Nd 67.

Cakkhumant

Cakkhumant (adj.) [*cakkhu*+*mant*] having eyes, being gifted with sight; of clear sight, intuition or wisdom; possessing knowledge (cp. *samantacakkhu*) D i.76 (one who knows, i. e. a connoisseur); *cakkhumanto rūpāni dakkhinti* "those who have eyes to see shall see" (of the Buddha) D i.85, 110, etc. -- Vin i.16; S i.27; A i.116, 124; iv.106; Dh 273; It 108, 115; DA i.221; DhA iii.403; iv.85. -- Esp. as Ep. of the Buddha: the Allwise S i.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, 1128; Vv 125 (=pañcahi cakkhūhi cakkhumā Buddhō Bhagavā VvA 60, cp. *cakkhu* iii.); Vv 8127.

Cakkhula

Cakkhula (adj.) [=cakkhuka] in *visama°* squint -- eyed. squinting J i.353; vi.548.

Cakkhussa

Cakkhussa (adj.) [Vedic cakṣuṣya] pleasing to or good for the eyes (opp. a°) Vin ii.137, 148.

Cankama

Cankama [Sk. cankrama & cankramā, fr. cankamati] (a) walking up & down S iv.104. -- (b) the place where one is walking, esp. a terraced walk, cloister Vin i.15, 182; ii.220; D i.105; S i.212; A i.114; 183; iii.29; iv.87; J i.17; ii.273; v.132 (cp. kattaradaṇḍa -- passages).

Cankamati

Cankamati [Intens. of kamati, to kram=Sk. cankramīti; cp. kamati] to walk about, to walk up & down Vin i.15, 182; ii.193, 220; iv.18; S i.107, 212; PvA 105. -- Caus. cankamāpeti J iii.9.

Cankamana

Cankamana (nt.) [fr. cankamati] 1. walking up & down S ii.282; DhA i.10. -- 2. a cloister walk (=cankama) VvA 188. Usually ° -- : Vin i.139 (°sālā); J iii.85; iv.329; PvA 79 (°koṭi the far end of the cloister).

Cankamika

Cankamika (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (ṭhāna° standing & walking).

Cankora

Cankora [cp. cakora] the Greek partridge Vv 358 (cp. VvA 163); J vi.538.

Cangavāra

Cangavāra [cp. Tamil canguvaḍa a dhoney, Anglo -- Ind. ḍoni, a canoe hollowed from a log, see also doṇi] a hollow vessel, a bowl, cask M i.142; J v.186 (in similes). As °ka Miln 365 (trsl. Miln ii.278 by "straining cloth"). <-> Cp. cañcu "a box" Divy 131.

Cangoṭaka

Cangoṭaka [cp. cangavāra] a casket, a box J i.65; iv.257; v.110, 303; vi.369, 534; DhA ii.116; iii.101; VvA 33, 158; Mhvs iv.106; Anvs p. 35 Vism 173.

Caccara

Caccara (nt.) [Sk. catvara, cp. Trenckner, Notes, p. 56] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin iii.151; iv.271; Miln 1 (+catukkasinghāṭaka), 330 (do.); J i.425 (°raccha).

Caja

Caja (adj.) giving up, to be given up; in cpd. duc° hard to give up A iii.50; J v.8. Cp. cāga.

Cajati

Cajati [Sk. tyajate, tyaj=Gr. so be/w to scare away] 1. to let loose, to emit, to discharge A ii.33; J ii.342 (mutta karīsaṅ) fig. to utter (a speech) J v.362. -- 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaṅ S i.224=J i.203) Dh 290; J ii.205; iii.211; v.464; vi.570. -- pp. catta, q. v. -- grd. caji [Sk. tyajya] q. v.

Cañcala

Cañcala (adj.) [Intens. of cal=car, to move, with n instead of r in reduplication, cp. Sk. cañcūryate=carcarīti, cañcala (=carcara), Gr. gargalizw & gaggalizw to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J iv.498 (=calācala); Sdhp 317, 598.

Caṭula

Caṭula (adj.) [Sk. catura] clever, skilled Mhbv 148. See catura.

Caṇḍa

Caṇḍa (adj.) [Sk. caṇḍa] fierce, violent; quick -- tempered, uncontrolled, passionate Vin ii.194 (hatthī); D. i.90 (=māṇa -- nissita -- kopa -- yutta DA i.256); S i.176; ii.242; A ii.109=Pug 47 (sakagava°); J i.450; ii.210, 349; Vism 343, 279 (°sota, fierce current), (°hatthi); DhA iv.9 (goṇa) 104; Sdhp 41, 590, 598. -- f. caṇḍī M i.126; J ii.443; iii.259; Pv ii.34 (=kodhanā PvA 83). <-> Compar. caṇḍatara S ii.242. -- In cpds. caṇḍī°, see caṇḍikata & caṇḍitta.

Caṇḍaka

Caṇḍaka (adj.)=caṇḍa; f. caṇḍikā Pv ii.35, & caṇḍiyā J iii.259 (=kodhanā).

Caṇḍāla

Caṇḍāla1 [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nīcā kulā (low born clans) as caṇḍālā nesādā veṇā rathakārā pukkusā at A i.107=ii.85=Pug 51. As caṇḍāla -- pukkusā with the four recognized grades of society (see jāti & khattiya) at A i.162. -- Vin iv.6; M ii.152; S v.168 sq. (°vaṇsa); A iii.214, 228 (brāhmaṇa°); iv.376; J iv.303; PvA 175; Miln 200. -- f. caṇḍālī A iii.226; Pv iii.113; DhA ii.25. See also pukkusa.

Caṇḍāla

Caṇḍāla2 (nt.) a kind of amusement or trick D i.6≈(=ayo- gulakīlā play with an iron ball DA i.84).

Caṇḍikata

Caṇḍikata (adj.) [cp. caṇḍa] angry Vin iv.310.

Caṇḍikka

Caṇḍikka (nt.) [*caṇḍikya, of caṇḍika > caṇḍaka] ferocity anger, churlishness Nd2 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA ii.227. Cp. caṇḍitta.

Caṇḍitta

Caṇḍitta (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

Catukka

Catukka1 (nt.) [fr. catu=*catuka > *catukyaṇ] 1. a tetrad, a set of four, consisting of four parts: °pañcakajjhānā (pl.) the fourfold & the fivefold system of meditation DhsA 168; see cpds. -- 2. a place where four roads meet J vi.389; Miln 330 (see also below); esp. in phrase catukke catukke kasāhi tāleti (or is it "in sets of four"? See Morris, J.P.T.S. 1884, 79) J i.326; ii.123; DhA iv.52. -- 3. a square (in a village) Miln 1, 365; J ii.194; v.459; DhA 317. -- bhatta a meal for four bhikkhus Vin ii.77; iii.160; -- magga the 4 fold path Nett 113; -- yañña (usually sabba catukka°) a sacrifice consisting of (all) the four parts J iii.44, 45; PvA 280; cp. J i.335. (Or is it the "cross -- road sacrifice"?)

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Catukka

Catukka2 [origin. "consisting only of one quarter"?] empty, shallow, little Nd2 415 (°pañña, with omakapañña, lāmaka -- p°); J iv.441 (nadī=tuccha Com.).

Catuttha

Catuttha (num. ord.) [Vedic caturtha, Idg. *queturto=Gr. te/tratos, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J iii.55; vi.367; °ṇ (adv.) for the fourth time DhA iii.174. -- f. catutthī Sn 436; Vism 338. -- See also (s.v. Aḍḍha) aḍḍhuḍḍha. -- bhatta food eaten only every fourth day J v.424. -- magga "the fourth Path," of Arahantship DhA i.309; -- mana (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J v.155; extremely doubtful.

Catur

Catur, catu° in composition [Vedic catvārah (m.) cat- vāri (nt.) fr. *quetuor, *quetur=Gr. te/ttares (hom. pi/sures), Lat. quattuor, Goth. fidwōr, Ohg. fior, Ags fēower, E. four; catasras (f.) fr. *qu(e)tru, cp. tisasras. Also as adv. catur fr. *quetrus=Lat. quater & quadru°] base of numeral four; 1. As num. adj. nom. & acc. m. cattāro (Dh 109; J iii.51) and caturo (Sn 84, 188), f. catasso (Sn 1122), nt. cattāri (Sn. 227); gen. m. catunnaṇ (Sn p. 102), [f. catassannaṇ]; instr. catubbhi (Sn 229), catūhi (Sn 231) & catuhi; loc. catūsu (J i.262) & catusu. -- 2. As num. adv., catu° catur° in cpds. catuddasa (14), also through elision & reduction cuddasa PvA 55, 283, etc., cp. also cātuddasī. Catuvīsati (24) Sn 457; catusatthi (64) J i.50; ii.193; PvA 74; caturāsīti (84) usually with vassa -- saḥassāni J i.137; ii.311; Pv iv.77; DhA ii.58; PvA 9, 31, 254, etc. See also cattārīsa (40). -- (r)aṇsa (=caturassa, having four edges, four -- edged Dhs 617; PvA 189 (read °sobhitāya); -- (r)anga (consisting of) four limbs or divisions, fourfold M i.77; J i.390; ii.190, 192; vi.169 (uposatha, cp. atthanga); Dpvs i.6; Sdhp 64; -- (r)angika=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; -- (r)angin (adj.) comprising four parts, f. °inī, of an army consisting of elephants, chariots, cavalry & infantry D ii.190; J ii.102, 104; Vism 146; SnA 225, 353; DhA iv.144; cp. J vi.275; -- (r)angula (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin i.46; S ii.178; J vi.534; Th 1, 1137; Vism 124. -- (r)angulika=prec. Th 2, 498 (-- ThA, 290); -- (r)anta see catur°; -- (r)assa [catur+assa2] four -- cornered, quadrangular, regular Vin ii.310 (Bdhgh); J iv.46 (āvāṭa) 492 (sālā); v.49; Pv ii.119. Cp. caturaṇsa & next; -- (r)assara (see last) with 4 sharp sides (of a hammer; °muggara) DhA i.126; -- (r)ādhiṭṭhāna (adj.) one who has taken the four resolutions (see adhiṭṭhāna) M iii.239; -- (r)āpassena (adj.) endowed with the four apassena: lit.: reclining on four A v.29, 30; D iii.269, 270; -- ussada (catussada) full of four, endowed with 4 things, rich in four attributes J iv.309 (expld. p. 311 as having plenty of people, grain, wood & water); iv.422=461 "with four pillows" (p. 422 has caturassada for caturussada, which latter is also to be preferred to catussada, unless this is a haplology). In the same connection occurs satt -- ussada (full of people) D i.111 e. g. & Pv iv.18 (see satta). The formation "cattussada" has probably been influenced by "sattussada"; -- (k)kaṇṇa (& °ka) (a) with 4 corners Vin ii.137; J iii.255. -- (b) "between four ears," i. e. secret, of manta (counsel) J vi.391; -- (k)kama walking with four (feet), quadruped Vv 648; Pv i.113; -- kuṇḍika on all fours M i.79; A iii.188; D iii.6; Pv iii.27 (cp. PvA 181); -- koṇa four cornered, crossed, in °raccha cross road PvA 24; -- (k)khandha the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) DhsA 345; -- (g)guṇa

fourfold, quadruple D ii.135; S i.27; J i.213; VvA 186; Sdhp 240; -- cakka with four wheels S i.16=63 (said of the human body, see under cakka); -- jāta of four sorts, viz. gandha (perfume) having four ingredients ThA 72 (see next) -- jāti of four kinds J i.265, v.79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); -- jātiya (& °jātika) in °gandha prec. J iii.291; iv.377; PvA 127; Miln 354; J i.178 (°ka); -- (d)disā (pl.) the 4 quarters of the globe S i.167= Sn p. 79; D i.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin i.16, cp. acc. catuddisaṇ D ii.12; -- (d)dīpika covering the 4 continents, of megha (a cloud) DhA ii.95; -- dvāra with 4 gates, of a house D i.102 (=DA i.270); of Avīciniraya It 86; J iv.3; Pv i.1013; cp. Catudvāra Jātaka (No. 439; J iv.1 sq.); -- nahuta ninety -- four J i.25; vi.486; -- paccaya the four requisites (see paccaya) J iii.273, °santosa contentment with °DhA iv.111; -- pañṇasa fifty-four DhA i.4; -- (p)patha a fourways J iv.460; -- (p)pada [Sk. caturpād, Gr. tetra/pous, Lat. quadrupes] a quadruped Vin ii.110; S i.6; A v.21; Sn 603, 964; It 87; J i.152; iii.82; -- parivatta (cp. atṭha °adhiveva -- nāṇadassana A iv.304) fourfold circle S iii.59 sq. (pañcupādānakkhandhe). -- parisā (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; -- pala fourfold Vism 339. -- (p)pādaka (adj.) consisting of 4 padas, i. e. a sloka; f. °ikā (gāthā) a complete stanza or sloka Anvs p. 35; -- pārissuddhasīla (nt.) the four precepts of purity J iii.291; DhA iv.111; -- (b)bidha (catur+vidha) fourfold ThA, 74; -- (b)bipallāsa (catur+vipallāsa) the fourfold change (cp. Nett 85) Th+1, 1143; SnA 46; -- byūha (catur+vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; -- bhāga the 4th part, a quarter Dh 108; -- bhūmika having 4 stories or stages (of citta or dhamma) DhA i.21; iv.72; DhsA 344, 345; cp. Vism 493 (of indriya); -- madhura (nt.) sweetness (syrup) of 4 (ingredients) DA i.136; ThA 68; -- mahāpatha a crossing on a high -- road Vism 235. -- mahābhūtika consisting of the four great elements DhsA 403; -- (m)mahārājika: see cātum°; -- māsa 4 months, a season PvA 96; Dpvs i.24, 37 (cā°); see under māsa; -- sacca the four truths or facts (see ariyasacca) DhA iii.380; Miln 334; (s)sāla (nt.) [catur+sāla] a square formed by 4 houses, in phrasc catuhi gabbhehi paṭimaṇḍitaṇ catussālaṇ karetvā VvA 220; DhA iii.291; -- 'ha (catuha & catūha) 4 days; catuhena within 4 days S ii.191; catūhapañcāha 4 or 5 days Vin iv.280. -- See also cpds. with cātu°.

Catura

Catura [Deriv. uncertain. Perhaps from tvar to move, that is quickly. Sk. catura] clever, skilled, shrewd J iii.266; vi.25. -- Der. f. abstr. caturatā cleverness Vbh 351 (=cāturiya).

Caturiya

Caturiya at Vv 412 is to be read ca turiya, etc. Otherwise see cāturiya.

Catta

Catta [pp. of cajati] given up, sacrificed A ii.41; iii.50; Th 1, 209 (°vaṇṇa who has lost fame); J ii.336; iv.195; v.41 (°jīvita).

Cattatta

Cattatta (nt.) [fr. catta] the fact of giving up, abandon- ment, resignation Vbh 254 sq.; DhsA 381.

Cattārīsa

Cattārīsa (& cattālīsa) [Sk. catvāriṣat] forty S ii.85; Sn p. 87; It 99≈. Usually cattālīsa J i.58; v.433; DhA i.41; ii.9. 93. -- danta having 40 teeth (one of the characteristics of a Mahāpurisa) D ii 18; iii.144, 172.

Cattārīsaka

Cattārīsaka (adj.) having forty M iii.77.

Cadika

Cadika at Miln 197 (ūmikavankacadika) prob. for °madika.

Cana

Cana (-- °) [Vedic cana fr. rel. pron. *quo+demonstr. pron. *no, cp. anā, nānā; Gr. rh/; Lat. -- ne in quandone=P. kudācana. cana=Goth. hun, Ohg. gin, Ger. ir -- gen -- d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kiñcana anything, kudācana at any time, etc. Cp. ca & ci.

Canañ

Canañ=cana; and then, if Vin iii.121 (cp. ca 3); or should it be separated at this passage into ca nañ?

Canda

Canda [Vedic candra from *(s)quend to be light or glowing, cp. candana sandal (incense) wood, Gr. ka/hdaros cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S i.196; ii.206; M ii.104; A i.227, ii.139 sq.; iii.34; Dh 413; Sn 465, 569, 1016; J iii.52; vi.232; Pv i.127; ii.66; Vv 647 (mañi° a shiny jewel.

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or a moonlike jewel, see VvA 278, v. l. °sanda). -- puṇṇa° the full moon J i.149, 267; v.215; °mukha with a face like a full moon (of the Buddha) DhA iii.171. Canda is extremely frequent in similes & comparisens: see list in J.P.T.S. 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D ii.259; A i.215; ii.139; Nd2 308 (under Devatā). Cp. candimant. On quāsi mythol. etym. see Vism 418. -- kanta a gem Miln 118; -- (g)gāha a moon -- eclipse (lit. seizure, i. e. by Rāhu) D i.10 (cp. DA i.95); -- maṇḍala the moon's disc, the shiny disc, i. e. the moon A i.283; J i.253; iii.55; iv.378; v.123; Dhs 617; Vism 216 (in compar.); PvA 65; -- suriyā (pl.) sun & moon J iv.61.

Candaka

Candaka=canda VvA 278 (mañi°); Sdhp 92 (mayūra° the eye in a peacock's tail).

Candatta

Candatta (nt.) [abstr. fr. canda] in cpd. paripuṇṇa° state or condition of the full moon SnA 502.

Candana

Candana (m. & nt.) [Deriv. unknown. Possibly non- Aryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin i.203; A i.9, 145, 226; iii.237; Dh 54; J v.420 (tree, m.); Miln 382; DhA i.422; iv.189 (°pūjā); VvA 158 (agalu° with aloe & sandal); PvA 76. -- Kāsika° sandal from Kāsī A iii.391; iv.281; Miln 243, 348; ratta° red s. J iv.442; lohita° id. A v.22; J i.37; hari° yellow s. J i.146. -- ussada covered with sandal perfumes Th 1, 267; Pv iii.91 (= candanasārānulitto PvA 211); -- gaṇṭhi (or better gaṇḍi; see the latter) a block of sandal wood Vin ii.110; -- gandhin having a scent of sandal J iii.190; -- vilepana sandal unguent J iv.3. -- sāra choice sandal (wood or perfume) Vv 523, J i.53, 340.

Candanikā

Candanikā (f.) a pool at the entrance of a village (usually, but not necessarily dirty: see Vin ii.122 & cp. candanapanka Av.Ś i.221, see also PW sub candana2) S v.361; M i.11, 73, 448; A i.161; Th 1, 567; J v.15; Miln 220; Vism 264, 343, 359; Sdhp 132.

Candimā

Candimā (m. or f.?) [Sk. candramas m. & candrimā f., cp. pūrṇimā; a cpd. of canda+mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda+mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen=Sk. rukmān luminous, shiny] the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in "abbhā mutto va candimā" M ii.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Ps i.175. -- Otherwise only in combn with suriya, moon & sun, D i.240; ii.12; iii.85 sq., 90, 112; S ii.266; v.264 sq.; A i.227; ii.53, 130; v.59; Vv 30; J ii.213; Miln 191; Vism 153. Also in cpd. candimāpabhā the light of the moon (thus BB, whereas SS read at all passages candiyā° or candiya -- pabhā) S iii.156=v.44=It 20.

Capala

Capala (adj.) [Sk. capala cp. cāpa bow; from *qep to shake or quiver, see Walde Lat. Wtb. under caperrol] moving to & fro, wavering, trembling, unsteady, fickle S i.204; v.269; M i.470 (and a° steady); A iii.199, 355, 391; Dh 33; Pug 35; J i.295; ii.360. At J vi.548 it means one who lets the saliva flow out of his mouth (expld by paggharita -- lāla "trickle -- spit").

Capalatā

Capalatā (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; Pgdp 47, 64. At Nd2 585 as capalanā+cāpalyaṇ with gedhikatā, meaning greed, desire (cp. capala at J vi.548).

Capu

Capu (or capucapu) a sound made when smacking one's lips Vin ii.214 (capucapukāraka adj.), 221; iv.197.

Cappeti

Cappeti [Sk. carvayati Dhdp 295 gives root cabb in meaning "adana"] to chew Bdhgh on Vin ii.115. Cp. jappati.

Camati

Camati (& cameti) [cam. to sip; but given at Dhdp 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācameti).

Camara

Camara [Deriv. unknown, probably non -- Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J i.149; iii.18, 375; v.416; Miln 365. -- f. -- ī J i.20; Sdhp 621. -- In cpds. camari° J iv.256. -- 2. a kind of antelope (-- ī) J vi.537. -- vījanī (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin ii.130. This is one of the royal ensigns (see kakudhabhaṇḍa & cp. vāla -- vījanī).

Camasa

Camasa [Vedic camasa, a cup] a ladle or spoon for sacri- ficing into the sacred fire J vi.52824=5294 (unite ca with masa, cp. 5299 and n. 4: aggijuhana -- kaṭacchu -- sankhātimsaṇca [for camasaṇ ca] v. l. Bd). Cp. Kern, Toevoegselen s. v.

Camu

Camu (f.) [Both derivation and exact meaning uncertain. The Vedic camū is a peculiar vessel into wh. the Soma flows from the press. In late Pali & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J ii.22; camūpati a general Mhvs 10, 65; 23, 4; Dāvs i.3.

Campa

Campa=campaka J vi.151.

Campaka

Campaka the Champaka tree (*Michelia champaka*) having fragrant white & yellow flowers J v.420; vi.269; Miln 338; DA i.280; Vism 514 (°rukkha, in simile); DhA i.384; VvA 194.

Campā

Campā (f.) N. of a town (Bhagulpore) & a river D i.111; DA i.279; J iv.454.

Campeyya

Campeyya N. of a Nāgarāja J iv.454 (=°jātaka, No. 506); Vism 304.

Campeyyaka

Campeyyaka (adj.) belonging to Campā Vin v.114; J vi.269 (here: a Champaka -- like tree).

Camma

Camma (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorða=E. hide; also Sk. kṛtti; Ohg. scirm (shield); E. skin; from *sqer to cut, skin (cp. kaṭu)=the cut -- off hide, cp. Gr. de/rw: (de/rma] 1. skin, hide, leather Vin i.192 (sīha° vyaggha° dīpi°), 196 (elaka° aja° miga°); A iv.393 (sīha° dīpi°); PvA 157 (kadalimiga° as rug); J ii.110 (sīha°); iii.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaviṇ chindetvā cammaṇ chindati S ii.238=A iv.129; freq. in expr. like atṭhi -- cammanahāru -- matta (skin & bones) PvA 68, see under nahāru; camma -- maṇsa -- nahāru PvA 80. -- 2. a shield Vin ii.192 (asi° sword & shield); M i.86; A iii.93; J v.373; vi.580. -- aṇḍa a water -- skin J i.250; -- kāra a worker in leather, a tanner Vin iv.7; Miln 331; a harness -- maker J v.45; a waggon -- builder and general artisan J iv.174 (=rathakāra); also as -- kārin PvA 175 (=rathakārin); -- khaṇḍa an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water -- vessel (see khaṇḍa) Vin ii.122; Ps i.176; -- ghataka a water -- skin J ii.345; -- naddha (nt.) a drum Bu i.31; -- pasibbaka a sack, made of skin or leather ThA 283; J vi.431, 432 (as v. l.); -- bandha a leather strap Vin i.194; -- bhastā (f.) a sack J v.45; -- māluḥka a leather bag J vi.431, 432; -- yodhin a soldier in cuirass D i.51≈(in list of var. occupations; DA i.157: cammakaṇcukaṇ pavisitvā); A iv.107, 110; -- varatta (f.) a leather thong J ii.153; -- vāsin one who wears the skin (of a black antelope), i. e. a hermit J vi.528; -- sāṭaka an ascetic wearing clothes of skin J iii.82 (nāma paribbājaka).

Cammaka

Cammaka a skin Bu ii.52.

Caya

Caya [from cināti] piling, heaping; collection, mass Vin ii.117; DhsA 44; in building: a layer Vin ii.122, 152. As -- ° one who heaps up, a collector, hoarder M i.452 (nikkha°, khetta°, etc.). See also ā°, apa°, upa°.

Cara

Cara (n -- adj.) [from car, carati] 1. the act of going about, walking; one who walks or lives (usually -- °): oka° living in water M i.117; J vi.416; antara° S iv.173; eka° solitary Sn 166; saddhiṇ° a companion Sn 45; anatta° J v.433;

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jala° Dāvs iv.38. See also cāreti & gocara. -- Instr. carasā (adv.) walking M i.449. -- cara -- vāda "going about talk," gossip, idle talk S iii.12; v.419. -- sucara easy, duccara difficult Vin iii.26. -- 2. one who is sent on a message, a secret emissary, a spy S i.79. Also as carapurisa J ii.404; iv.343; vi.469; DhA i.193. <-> Note. -- cara -- purāya at A v.133 should be changed into v. l. SS paramparāya.

Caraka

Caraka 1.=cara2 (a messenger) J vi.369 (attha°); adj. walking through: sabbalokaṇ° J v.395. -- 2. any animal S i.106; PvA 153 (vana°).

Caraṇa

Caraṇa (nt.) [of a deer, called pañca -- hattha "having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (°tthāna). -- 2. the foot Vin iv.212; J v.431. -- 3. acting, behaviour, good conduct, freq. in combn with vijjā, e. g. A ii.163; v.327; Dh 144; Vism 202 (in detail); PvA 1, etc. <-> D iii.97, 156; Sn 410, 462, 536; Miln 24. sampannacarāṇa (adj.) accomplished in right behaviour S i.153, 166; Sn 1126; Pv ii.138. -- Cp. sañ°.

Caraṇavant

Caraṇavant (adj.) one of good conduct (=samma- caraṇa) Sn 533, 536.

Carati

Carati [Vedic carati, *quel to move, turn, turn round (cp. kaṇṭha & kula)=Lat. colo (incolor), Gr. pe/lomai, po/los (also ai)po/los goat -- herd & bouko/los cowherd=gocara); also P. cakka, q. v. A doublet of car is cal, see calati Dhṭp 243 expld car by "gati -- bhakkhanesu"] to move about, to "live and move," to behave, to be. -- Imper. act. cara (J i.152), carā (metri causa, J iii.393); <-> imper. med. carassu (Sn 696), pl. carāmase (=exhortative, Sn 32); -- ppr. caranto (J i.152; PvA 14) & caraṇ (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin i.83; Pv i.1010; PvA 160); -- pot. careyya (Sn 45, 386, 1065; Dh 142, 328) & care (Sn 35; Dh 49, 168, 329; It 120); -- fut. carissati (M i.428); -- aor. sg. 1st acariṇ (S iii.29), acārisaṇ (Pv iii.95), 3rd acari (Sn 344), acāri (Sn 354; Dh 326); cari (J ii.133). -- pl. 3rd acariṇsu (Sn 809), acārisuṇ (Sn 284); cariṇsu (Sn 289), acarūṇ (Sn 289), acāruṇ (J vi.114); -- inf. carituṇ (caritu -- kāma J ii.103); -- ger. caritvā (J i.50) & caritvāna (Sn 816); -- pp. ciṇṇa (q. v.) -- Caus. cāreti (=Denom. of cara), pp. carita. 2nd caus. carāpeti (q. v.). -- See also cara, caraṇa, cariyā, cāraka, cārikā, cārin. Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to tiṭṭhati to stand still; cp. phrase caraṇ vā yadi vā tiṭṭhaṇ nisinno udāhu sayāṇ It 117 (walking, standing, sitting, reclining; the four iriyāpathā); care tiṭṭhe acche saye It 120; tiṭṭhaṇ caraṇ nisinno vā sayāno vā Sn 151. <-> Defined as "catūhi iriyāpathehi vicarati"

(i. e. more generally applied as "behaviour," irrespective of position) DhA ii.36. Expl. constantly by series viharati iriyati vattati pāleti yapeti yāpeti Nd2 237. -- carāmi loke I move about (=I live) in the world Sn 25, 455; agiho c. I lead a homeless life Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocaraṇ gaṇhanto c. to walk about grazing (see below) J iii.275; gavesanto c. to look for J i.61. -- (b) With definition of a purpose: piṇḍāya c. to go for alms (gāmaṇ to the village) Sn 386; bhikkhāya c. id. J iii.82. -- With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. cārikaṇ to wander about, to travel: Vin i.83; S i.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada -- cārikaṇ), 160 (pabbata -- c° wandering over the mountains); or with cāraṇ: piṇḍa -- c.° carati to perform the begging -- round Sn 414; or with caritaṇ: duccaritaṇ c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanaṇ c. to beg Th 1, 123; vadhaṇ c. to kill Th 1, 138; dukkhaṇ c. to undergo pain S i.210. <-> (c) In pregnant sense: to go out for food, to graze (as gocaraṇ c. to pasture, see gocara). Appl. to cows: caranti gāvo Sn 20; J iii.479; or to the bhikkhu: Pv i.1010 (bh. caramāno= bhikkhāya c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). -- 2. Appld meaning: (a) abs. to behave, conduct oneself Sn 1080; J vi.114; Miln 25 (kāmesu micchā c. to commit immorality). -- (b) with obj. to practise, exercise, lead a life: brahmacariyaṇ c. to lead a life of purity Vin i.17; Sn 289, 566, 1128; dhammaṇ c. to walk in righteousness J i.152; sucariṇ c. to act rightly, duccaritaṇ c. to act perversely S i.94; Dh 231.

Carahi

Carahi (adv.) [Sk. tarhi; with change t > c due to analogy with °ci (°cid) in combn with interr.] then, therefore, now, esp. after interr. pron.: ko carahi jānāti who then knows? Sn 990; kathaṇ carahi jānemu how then shall we know? Sn 999; kiṇ c. A v.194. -- Vin i.36; ii.292; Sn 988; J iii.312; Miln 25; DA i.289.

Carāpeti

Carāpeti [Caus. 11. of carati] to cause to move, to make go J i.267 (bheriṇ c. to have the drum beaten); PvA 75 (do.); DhA i.398 (to circulate). As cārāpeti J v.510 (bheriṇ).

Carita

Carita [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, being like, behaving (-- °) J vi.313; Miln 92 (rāga°=ratta); Vism 105, 114 (rāga°, dosa°, moha°, etc.). -- 2. (nt.) action, behaviour, living Dh 330 (ekassa c. living alone); Ps i.124; Miln 178. See also carati 1b, 2b. Esp. freq. with su° and duc°: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. sucarita Dh 168, 231; PvA 12, 71, 120; duccarita A i.146; ii.85, 141; iii.267, 352; D iii.111. 214; Dh 169, Sn 665; Pv i.94 (°ṇ caritvā), etc. See also kāya° vaci° mano° under kāya.

Caritaka

Caritaka (nt.) conduct (=carita2) Th 1, 36.

Caritar

Caritar [n. agent to cāreti, cp. carita] walking, performing (c. acc.) M i.77.

Carima

Carima (adj.) [Vedic carama, Gr. te/los end, pa/lai a long time (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J v.120. -- acarima not later (apubba ac° simultaneously) D i.185; M iii.65; Pug. 13. -- bhava the last rebirth (in Saṅsāra, with ref. to Arahantship) ThA 260, cp. caramabhavika in Divy (freq.) & next.

Carimaka

Carimaka (adj.) last (=carima) M i.426; Nd2 569b (°viñ- nāṇassa nirodha, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

Cariya

Cariya (nt.) & cariyā (f.) [from car, carati] (mostly -- °) conduct, behaviour, state of, life of. Three cariyās at Ps i.79; six at Vism 101; eight at Ps ii.19 sq., 225 & four sets of eight in detail at Nd2 237b. Very freq. in dhamma° & brahma°, a good walk of life, proper conduct, chastity -- eka° living alone Sn 820; unchā° begging J ii.272; iii.37; bhikkhā° a life of begging Sn 700; nagga° nakedness Dh 141. -- See also carati 2b. In cpds. cariyā°. -- piṭaka the last book in the Khuddaka -- nikāya; -- manussa a spy, an outpost J iii.361 (v. l. cārika°).

Cala

Cala (adj.) [see calati] moving, quivering; unsteady, fickle, transient S iv.68 (dhammā calā c' eva vyayā ca aniccā, etc.); J ii.299; iii.381; v.345; Miln 93, 418; Sdhp 430, 494. -- acala steadfast, immovable S i.232; J i.71 (tṭhāna); Vv 514 (°tṭhāna=Ep. of Nibbāna); acalaṇ sukhaṇ (=Nibbāna) Th 2, 350; cp. niccala motionless DhA iii.38. -- ācala [intens. redupl.] moving to & fro, in constant motion, unsteady J iv.494, 498 (=cañcala); Miln 92; (cp. Divy 180, 281); -- kkaku having a quivering hump J iii.380 iv.330 (=calamānakakudha or calakakudha).

Calaka

Calaka1 (m.) a camp marshal, adjutant D i.51≈(in list of various occupations); A iv.107 sq.

Calaka

Calaka2 (nt.) [perhaps from carv to chew; but Sk. car- vana, chewing, is not found in the specific sense of

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P. calaka. Cp. ucchiṭṭha and cuṇṇa] a piece of meat thrown away after having been chewed Vin ii.115; iv.266 (=vighāsa); VvA 222 (°aṭṭhikāni meat -- remnants & bones).

Calati

Calati [Dhtp 251 kampana, to shake. Perhaps connected with car, carati] to move, stir, be agitated, tremble, be confused, waver S i.107; Sn 752; J i.303 (kilesa cali); iii.188 (macchā c.) Miln 260. -- ppr. med. calamāna J iv.331. -- Esp. freq. in expression kammaja -- vātā caliṇsu the labour -- pains began to stir J i.52; vi.485. <-> pp. calita (q. v.). -- caus. caleti to shake S i.109.

Calana

Calana (adj. & nt.) shaking, trembling, vibrating; excite- ment J iii.188; DhsA 72. -- f. calanī (quick,+langhī) a kind of antelope J vi.537.

Calita

Calita (adj.) [pp. of calati] wavering, unsteady Miln 93, 251; Vism 113; VvA 177. -- (nt.) Sn p. 146.

Cavati

Cavati [Vedic cyavate from cyu=Gr. seu/w; cp. Lat. cieo, cio, sollicitus, Gr. ki/w, kine/w, Goth. haitan=Ohg, heizan] to move, get into motion, shift, to fall away, decess, esp. to pass from one state of existence into another D i.14 (sañsaranti c° upapajjanti, cp. DA i.105); Kh viii.4 (=KhA 220: apeti vigacchati acetano pi samāno puññakkhaya -- vasena aññañ thānañ gacchati); It 99= Nd2 2352 (satte cavamāne upapajjamāne); It 77 (devo deva -- kāyā c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (=Nd2 238;) PvA 10. Caus. cāveti: inf. cāvetuñ S i.128 sq., 134 (°kāma.) -- pp. cuta (q. v.), see also cuti.

Cavana

Cavana (nt.) [from cavati] shifting, moving, passing away, only in °dhamma doomed to fall, destined to decess D i.18, 19; iii.31, 33; M i.326; It 76; J iv.484; vi.482 (°dhammatā).

Cavanatā

Cavanatā (f) state of shifting, removal S ii.3≈(cuti+); M i.49 (id.).

Cāga

Cāga [from cajati, to give up, Vedic tyaj. Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin i.10; S iii.13, 26, 158; M i.486; A i.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.): silasampanno saddho purisapuggalo sabbe maccharino loka cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A iii.34. In freq. combns e. g. sacca dama dhiti c. Sn 188=S i.215; sacca dama c. khanti Sn 189= S i.215; muttā° (adj.) liberal, munificent, S v.351=392. °paribhāvita citta "a heart bent on giving" S v.309. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see °dhana below), viz. (as 5) saddhā, sīla, suta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S i.232; A i.210; iii.80=S iv.250; M iii.99; D iii.164, 165; cp. A i.152=iii.44; (as 4: the last minus suta) S v.395; A ii.62 (sama°); (as 3) saddhā, sīla, cāga J ii.112; (as 7) ajjhesanā, tapo, sīla, sacca, cāga, sati, mati J ii.327; cp. śīla -- śruta -- tyāga Itm 311. -- PvA 30, 120; Sdhp 214, 323. See also anussati & anussarati. -- ādhiṭṭhāna the resolution of generosity, as one of the 4: paññā°, sacca°, c°, upasama° D iii.229; -- ānussati generosity A i.30; v.331; D iii.250, 280; Vism 197; -- kathā talk about munificence A iii.181; -- dhana the treasure of the good gift, as one of the 7 riches or blessings, the ariyadhanāni, viz. saddhā, sīla, hiri, ottappa, suta, c., paññā D iii.163, 251; A iv.5; VvA 113; as one of 5 (see above) A iii.53; -- sampadā (& sampanna) the blessing of (or blessed with) the virtue of munificence A i.62; ii.66; iii.53; iv.221, etc.

Cāgavant

Cāgavant (adj.) generous A iii.183; iv.217, 220; Pug 24.

Cāgin

Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma°).

Cāṭi

Cāṭi (f.) [cp. Hindī cāṭā] 1. a jar, vessel, pot J i.199; 302 (pāṇīya°); iii.277 (madhu° honey jar); DhA i.394 (tela° oil tank); VvA 76 (sālibhatta° holding a meal of rice).<-> 2. a measure of capacity J ii.404; iv.343. -- 3. a large vessel of the tank type used for living in Vin i.153. -- pañjara a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J v.372, 385; -- pāla (nt.) an earthenware shield (?) J v.373 (=kīṭa).

Cāṭu

Cātu [cp. cāru] pleasant, polite in °kammata politeness, flattery Miln 370 (cp. Sk. cātukāra); cātu -- kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

Cātur°

Cātur° (and cātu°) [see catur] consisting of four. Only in cpds. viz. -- (r)anta (adj.) "of four ends," i. e. covering or belonging to the 4 points of the compass, all -- encircling, Ep. of the earth: J ii.343 (paṭhavī); iv.309 (mahī) -- (n -- m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D i.88 (cp. DA i.249); ii.16; Sn 552. See also Sp. AvS ii.111, n. 2; -- kummāsa sour gruel with four ingredients VvA 308; -- (d)dasī (f.) [to catuddasa fourteen] the 14th day of the lunar half month A i.144. PvA 55; VvA 71, 99, 129. With pancadasī, atṭhamī & pāṭihāriyapakkha at Sn 402; Vv 155. °dasika belonging to the 14th day at Vin iv.315; -- (d)disa (adj.) belonging to, or comprising the four quarters, appld to a man of humanitarian mind Sn 42 ("showing universal love," see Nd2 239); cp. RV x.136. Esp. appld to the bhikkhu -- sangha "the universal congregation of bhikkhus" Vin i 305; ii.147; D i.145; J i.93; Pv ii.28; iii.214 (expld PvA 185 by catūhi disāhi āgata -- bhikkhu -- sangha). Cp. AvS i.266; ii.109; -- (d)dīpa of four continents: rājā Th 2, 486; cp. M Vastu i.108, 114; -- (d)dīpaka sweeping over the whole earth (of a storm) Vin i.290, cp. J iv.314 & AvS i.258; -- (b)bedā (pl.) the four Vedas Miln 3; -- māsin of 4 months; f. °inī Vin i.155; D i.47; M iii.79; DA i.139, cp. komudī; -- (m)mahāpatha the place where 4 roads cross, a crossroad D i.102, 194=243; M i.124; iii.91; cp. catu°. -- (m)mahābhūtika consisting of the 4 great elements (of kāya) D i.34, 55, 186, 195; S ii.94 sq.; Miln 379; cp. AvS ii.191 & Sk. cāturbhautika; -- (m)mahārājikā (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin i.12; iii.18; D i.215; Nd2 307 (under devā); J ii.311 (deva -- loka); -- yāma (saṇvara) fourfold restraint (see yāma) D i.57, 58 (cp. DA i.167); iii.48 sq.; S i.66; M i.377; Vism 410. Cp. Dial. i.75 n1.

Cāturiya

Cāturiya (nt.) [cp. catura+iya] skill, cleverness, shrewdness J iii.267; vi.410; ThA, 227; Vbh 551; Vism 104; Dāvs v.30.

Cāpa

Cāpa (m. nt.) [Sk. cāpa, from *qēp tremble, cp. capala wavering, quivering] a bow M i.429 (opposed to kodaṇḍa); Dh 156 (°ātikhīṇa shot from the bow, cp. DhA iii.132), 320 (abl. cāpato metri causa); J iv.272; v.400; Miln 105 (daḷha°), 352. -- koṭi the end of a bow VvA 261; nālī (f.) a bow -- case J ii.88; -- lasuṇa (nt.) a kind of garlic Vin iv.259.

Cāpalla

Cāpalla (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D i.115 (=DA i.286). Also as cāpalya M i.470; Vbh 351; Vism 106.

Cāmara

Cāmara (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 643; J vi.510; VvA 271, 276. Cpd. cāmārī -- gāhaka J vi.218 (anka) a hook holding the whisk.

Cāmikara

Cāmikara (nt.). [Deriv. unknown. Sk. cāmīkara] gold VvA 12, 13, 166.

Cāvati

Cāvati [fr. ci] to honour, only in cpd. -- apacāyati (q. v.). The Dhṭp (237) defines the root cāy by pūjā.

Cāra

Cāra [fr. car carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+vihāra); Dhs 8=85 (=vicāra); DhsA 167. Usually -- ° (n. & adj.): kāma° going at will J iv.261; pamāda° a slothful

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life J i.9; piṇḍa° alms -- begging Sn 414, 708; sabbaratti° wandering all night S i.201; samavattha° A iii.257. See also carati ib. -- vihāra doing & behaving, i. e. good conduct J ii.232; Dpvs. vi.38; cp. Miln 162 (above).

Cāraka

Cāraka (cārika) (adj.) wandering about, living, going, behaving, always -- °, like ākāsa°, niketa°, pure° (see pubbangama), vana°, -- f. cārikā journey, wandering, esp. as cārikaṇ carati to go on alms -- pilgrimage (see carati ib) Vin i.83; J i.82; ii.286; Dh 326; Miln 14, 22; °ñ pakkamati to set out wandering J i.87; Miln 16. <-> S i.199; M i.117; A iii.257; DA i.239 sq. (in detail on two cārikā); VvA 165; EnA 295 (unchā°).

Cāraṇa

Cāraṇa (adj.)=cāraka Sn 162 (saṇsuddha°).

Cāraṇika

Cāraṇika v.v. vāraṇika Th i.1129? a little play, masque, cp. Sk cāraṇa & Mrs. Rh. D. Pss of the Brethren, 419.

Cāritta

Cāritta (nt.) [From car] practice, proceeding, manner of acting, conduct J i.90, 367; ii.277 (loka°); v.285 (vanka°); Miln 133; VvA 31. -- cārittaṇ āpajjati to mix with, to call on, to have intercourse with (c. loc.) M i.470; S ii.270 (kulesu); M i.287=iii.40 (kāmesu); J iii.46 (rakkhita -- gopitesu). -- vāritta manner of acting & avoiding J iii.195, cp. Th 1. 591; Vism 10. See on their mutual relation Vism 11; -- sīla code of morality VvA 37.

Cārin

Cārin (only -- °) (adj.) walking, living, experiencing; be- having, acting, practising. (a) lit. asanga° S i.199; akāla° Sn 386; ambu° Sn 62; vihangapatha° Sdhp 241; sapadāna° M i.30; Sn 65; pariyaṇṭa° Sn 904. <-> (b) fig. anudhamma° Sn 69; āgu° A ii.240; A iii.163; dhamma° Miln 19; brahma° Sn 695; manāpa° Vv 314; yata° Sn 971; sama° Miln 19. See all s. v. & cp. caṭu.

Cāru

Cāru (adj.) [Vedic cāru & cāyu to *qe -- *qā, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J vi.481; Miln 201; Sdhp 428, 512; VvA 36 (=vaggu), sucāru S i.181; Pv ii.1212 (=sutṭhumanorama). -- dassana lovely to behold Sn 548; J vi.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaṇ=suvaṇṇadassana); vi.579; f. -- ī Pv iii.614.

Cāreti

Cāreti [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyāni c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantiṇ c. to feed meekness DA i.277; olambakaṇ cārento drooping J i.174; Pass. ppr. cāriyamāna being handed round J iv.2 (not vā°) -- pp. carita. -- Cp. vi°.

Cāla

Cāla [From calati] shaking, a shock, only in bhūmi° earth- quake.

Cālanī

Cālanī (f.) [to cālana of calaka2] a pestle, a mortar Vin i.202 (in cuṇṇa° & dussa°, cp. saṇha).

Cāleti

Cāleti [caus. of calati] to move, to shake J v.40; to scatter J i.71 (tiṇāni); to sift Vin i.202.

Cāvanā

Cāvanā (f.) moving, shifting, disappearance Vin iii.112 (thānato); Sdhp 61 (id.).

Cāveti

Cāveti [caus. of cavati] to bring to fall, move, drive away; disturb, distract A iv.343 (samādhimhā); J i.60 (inf. cāvetu -- kāma); ii.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (thānā).

Ci

Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qui (as in Gr. ti/s, Lat. quis, Goth. hvi -- leiks, see ki°, cp. ka°, ku°), = Gr. ti/(d), Lat. quid & quid(d)em, Av. ciṭ (cp. tad, yad, kad beside taṇ, yaṇ, kiṇ)] indef. interr. particle (always -- °), in koci (= Sk. kaścīd) whoever, kiñci (kincid -- eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

Cikicchati

Cikicchati [Sk. cikitsati, Desid. of cit, cinteti. Cp. vici- kicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. cikicchita KhA 188 (in expln of vicikicchita q. v.).

Cikkhati

Cikkhati (cikkhanā, etc.) [Freq. of khyā, Dhṭp 19: cikkh= vacane] to tell, to announce: see ā° & paṭisaṇ°.

Cikkhalla

Cikkhalla (nt.) [Sk. cikkaṇa & cikkala, slippery+ya] mud, mire, swamp; often with udaka°. Vin i.253; ii.120, 159, 291: iii.41; A iii.394; J i.196; Miln 286, 311, 397; PvA 102, 189, 215. -- (adj.) Vin ii.221; iv.312; Pv iv.116; Miln 286.

Cikkhallavant

Cikkhallavant (adj.) muddy PvA 225.

Cikkhassati

Cikkhassati [Desid. of kṣar=Sk. cikṣariṣati] to wish to drop, to ooze out Miln 152 (°ssanto), see Kern. Toev. ii.139 & Morris, J.P.T.S. 1884, 87.

Cingulaka

Cingulaka (& °ika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇavīra -- pupphasaṇṭhāna -- sīsa SnA 283). -- 2. a toy windmill, made of palm -- leaves, etc. (DA i.86: tālapaṇṇādīhi kataṇ vātappahārena paribbhamana -- cakkāṇ) Vin ii.10; D i.6 M i.266; A v.203; Miln 229.

Cingulāyati

Cingulāyati [Denom. fr. cingula] to twirl round, to revolve like a windmill A i.112.

Cicciṭāyati

Cicciṭāyati [onomat. cp. ciṭiciṭāyati] to hiss, fizz, sizzle (always combd with ciṭiciṭāyati) Vin i.225; S i.169; Sn p. 15; Pug 36; Miln 258 sq.

Cicciṭāyana

Cicciṭāyana (nt.) fizzing Vism 408 (°sadda).

Ciñcā

Ciñcā (f.) [Sk. ciñcā & tintiḍikā] the tamarind tree J v.38 (°vana); SnA 78.

Ciṭiciṭi

Ciṭi -- ciṭi [redupl. interj.] fizz DA i.137.

Ciṭiciṭāyati

Ciṭiciṭāyati see cicciṭāyati; Vin i.225; cp. Divy 606.

Ciṇṇa

Ciṇṇa [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J iii.541; Miln 360. -- su° well performed, accomplished S i.42=214=Sn 181; Pv iii.56. -- Cp. ā°, pari°, vi°. -- tṭhāna the place where one is wont to go J ii.159; -- mānatta one who performs the Mānatta Vin iv.242; -- vasin one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. -- vāsibhāva DhsA 167 (read vasi°).

Ciṇṇatta

Ciṇṇatta (nt.) [Der. fr. ciṇṇa] custom, habit Miln 57, 105.

Cita

Cita [pp. of cināti] heaped; lined or faced with (cp. citaka2) pokkharāṇiyo iṭṭhakāhi citā D ii.178, cp. Vin ii.123. -- antaraṇṣa "one whose shoulder -- hole is heaped up," one who has the shoulders well filled out (Ep. of a Mahāpurisa) D ii.18; iii.144, 164.

Citaka & Citakā

Citaka & Citakā (f.) [from ci, cināti to heap up]. -- 1. a heap, a pile, esp. a funeral pile; a tumulus D ii.163; cp. ii.1014. J i.255; v.488; vi.559, 576; DA i.6; DhA i.69; ii.240; VvA 234; PvA 39. -- 2. (adj.) inlaid: suvaṇṇa°, with gold J vi.218 (=°khacita).

Citi

Citi (f.) [From ci, cināti, to heap up] a heap, made of bricks J vi.204 (city -- avayata -- piṭṭhikā). See also cetiya.

Cittaka

Cittaka (nt.) [to citta1] a sectarian mark on the forehead in °dhara -- kumma a tortoise bearing this mark, a landtortoise Miln 364, 408, cp. Miln trsl. ii.352.

Citta & Citra

Citta1 & Citra (adj.) [to cetati; *(s)qait to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hador, Ohg. heitar, see also citta2] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J iv.30 (geṇḍuka); Dh 171 (rājaratha); Vv 479; Pv ii.112 (aneka°); iv.313 (pūvā= madhurā PvA 251). Citta (nt.) painting Th 1, 674. -- Sn 50 (kāma=Nd2 240 nānāvanna), 251 (gāthā); J v.196 (geṇḍuka), 241 vi.218. -- sucitta gaily coloured or dressed S i.226 (b); Dh 151 (rājaratha); Pv i.109 (vimāna).

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-- akkhara (adj.) with beautiful vowels S ii.267 (Cp. °vyañjana); -- attharaka a variegated carpet DA i.256; -- āgāra a painted house, i. e. furnished with pictures; a picture gallery Vin iv.298; -- upāhana a gaily coloured sandal D i.7≈; -- kata adorned, dressed up M ii.64= Dh 147=Th 1, 769; DhA iii.109 (=vicitta); -- katha (adj.) =next S i.199 (+bahussuta); -- kathin a brilliant speaker, a wise speaker, an orator, preacher. Freq. combd w. bahussuta (of wide knowledge, learned), e. g. paṇḍita . . . medhāvin kalyāṇapaṭibhāna S iv.375, samaṇa bahussuta c. uḷāra Vv 8426. -- A iii.58; J i.148; Miln 1, 21; -- kathika=°kathin A i.24; Th 2, 449 (+bahussuta), expld at ThA 281 by cittadhammakatha; -- kamma decoration, ornamentation, painting J iv.408; vi.333; Miln 278; Vism 306; PvA 147; DhsA 334; (m.) a painter J vi.481; -- kāra a painter, a decorator (cp. rajaka) S ii.101=iii.152; Th 2, 256; J vi.333; -- chatta at J vi.540 to be changed into °patta; -- patta (adj.) having variegated wings J vi.540, 590; -- pāṭalī (f.) N. of a plant (the "pied" trumpet -- flower) in the world of Asuras J i.202; DhA i.280; -- pekhuna having coloured wings J i.207; vi.539; -- bimba (-- mukhi) (a woman whose face is) like a painted image J v.452 (cp. cittakata); -- miga the spotted antelope J vi.538; -- rūpa (nt.) a wonder, something wonderful J vi.512; as adv. °ṇ (to citta2?) easily Vin ii.78=iii.161; iv.177, 232; -- latā the plant Rubia Munjista J vi.278; °vana the R.M. grove, one of Indra's gardens [Sk. caitraratha] J i.52, 104; ii.188; vi.590, etc.; -- vitāna a bright canopy DhA iv.14; -- vyañjana (adj.) with beautiful consonants (cp. °akkhara) S ii.267=A i.73=iii.107; -- sāṇī variegated cloth J ii.290; DhA iv.14; -- sālā a painted room or picture gallery DA i.253; -- sibbana with fine sewing; a cover of various embroidery Sn 304= J iv.395; J vi.218.

Citta

Citta2 (nt.) [Sk. citta, orig. pp. of cinteti, cit, cp. yutta> yuñjati, mutta> muñcati. On etym. from cit. see cinteti]. I. Meaning: the heart (psychologically), i. e. the centre & focus of man's emotional nature as well

as that intellectual element which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. frh/n, although on the whole it corresponds more to the Homeric qumo/s). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M i.120, 242 (cp. attanā coday' attānaṃ Dh 379 f.); cetasā cittaṃ samannesati S i.194 (cp. cetasā cittaṃ samannesati S i.194). In their general use there is no distinction to be made between the two (see § III.). -- The meaning of citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekagga); all of which emphasize the emotional & conative side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to impressions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that citta nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of citta (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. <-> On the whole subject see Mrs. Rh. D. Buddh. Psych. Eth. introd. & Bud. Psy. ch. II. II. Cases of citta (cetas), their relation & frequency (enumd for gram. purposes). -- The paradigm is (numbers denoting %, not including cpds.): Nom. cittaṃ; Gen. (Dat.) cetaso (44) & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & cittamhi (2). -- Nom. cittaṃ (see below). Gen. cittassa only (of older passages) in c° upakkilesa S iii.232; v.92; A i.207; c° damatho Dh 35 & c° vasena M i.214; iii.156. Instr. cittena only in S i. viz. cittena nīyati loko p. 39; upakkilīṭṭha° p. 179; asallīnena c° p. 159. Loc. citte only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakammam pi v. hoti A i.162; cittamhi only S i.129 & cittasmiṃ only S i.132. -- Plural only in Nom. cittāni in one phrase: āsavehi cittāni (vi) mucchiṃsu "they purified their hearts from intoxications" Vin i.35; S iii.132; iv.20; Sn p. 149; besides this in scholastic works=thoughts, e. g. Vbh 403 (satta cittāni). III. Citta & cetas in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of citta, whereas most of them show no distinction. There are cpds. having both citta° & ceto° in identical meanings (see e. g. citta -- samādhī & ceto°), others show a preference for either one or the other, as ceto is preferred in ceto -- khila & ceto -- vimutti (but: vimutta -- citta), whereas citta is restricted to combn w. upakkilesa, etc. The foll. sentences will illustrate this. Vīvaṭṭena cetasā sappabhāsaṃ cittaṃ bhāveti "with open heart he contemplates a radiant thought" S v.263=D iii.223=A iv.86; cetasā cittaṃ samannesati vippamuttaṃ "with his heart he scrutinizes their pure mind" S i.194; vigatābhijjhena cetasā is followed by abhijjāya cittaṃ parisodheti D iii.49; anupārambhacitto bhabbo cetaso vikkhepaṃ pahātuṃ A v.149; cetaso vūpasamo foll. by vūpasanta -- citto A i.4; samāhite citte foll. by ceto -- samādhī D i.13~; cittaṃ paduṭṭhaṃ foll. by ceto -- padosa A i.8; cp. It. 12, 13; cetaso tato cittaṃ nivāraye "a desire of his heart he shall exclude from this" S iv.195. IV. Citta in its relation to other terms referring to mental processes. 1. citta≈hadaya, the heart as incorporating man's personality: hadayaṃ phaleyya, cittavikkhepaṃ pāpuṇeyya (break his heart, upset his reason) S i.126; cittaṃ te khipissāmi hadayan te phālessāmi id. S i.207, 214; Sn p. 32; kāmarāgena cittaṃ me pariḍayhati S i.188>nibbāpehi me hadaya -- pariḷāhaṃ Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343=aparīḍayhamāna -- citto SnA 347; cittaṃ adhiṭṭhahati to set one's heart on, to wish DhA i.327. 2. c. as mental status, contrasted to (a) physical status: citta>kāya, e. g. kilanta° weary in body & mind D i.20=iii.32; ātura° S iii.2 -- 5; nikaṭṭha° A ii.137; ṭhita° steadfast in body & soul (cp. ṭhitatta) S v.74; °passaddhi quiet of body & soul S v.66. The Commentators distinguish those six pairs of the sankhārakkhandha, or the cetāsikas: citta -- kāya -- passaddhi, -- lahutā, etc. as quiet, buoyancy, etc., of (a) the viññāṇakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāma -- kāya (DhsA 150 on Dhs. 62: Compendium of Phil. 96, n. 3); passaddha° D iii.241, 288. -- (b) intellectual status: citta>manas & viññāṇa (mind>thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yaṃ ca vuccati cittaṃ ti vā mano ti vā viññāṇaṃ ti vā: (a) ayaṃ attā nicco dhuvo, etc., D i.21; (b) tat' assutavā puthujjano n' ālaṃ nibbindituṃ, etc. S ii.94; (g) taṃ rattiyā ca divasassa ca añña -- d -- eva uppajjati aññaṃ nirujjhati S ii.95, cf. ThA. I on 125. -- Under ādesanā -- pāṭihāriya (thought reading): evam pi te mano ittham pi te mano iti pi te cittaṃ (thus is your thought & thus your mind, i. e. habit of thinking) D i.213 =iii.103; A i.170. -- niccaṃ idaṃ c. niccaṃ idaṃ mano S i.53; cittena niyyati loko "by thoughts the world is led" S i.39=A ii.177 (cp. KS 55); apatiṭṭhita -- citto ādīna -- manaso avyāpaṇnacetaso S v.74; vyāpanna -- citto paduṭṭha -- manasankappo S iii.93; paduṭṭha -- citto=paduṭṭha -- manaso PvA 34, 43.

3. c. as emotional habitus: (a) active=intention, contrasted or compared with: (a) will, c. as one of the four samādhis, viz. chanda, viriya, c., vīmaṇsā D iii.77; S v.268; Vbh 288. -- (b) action, c. as the source of kamma: citte vyāpanne kāyakammam pi vyāpanṇaṇ hoti "when the intention is evil, the deed is evil as well" A i.262; cittaṇ appamāṇaṇ . . . yaṇ kiñci pamāṇakataṇ kammaṇ, etc. A v.299. -- Esp. in contrast to kāya & vācā, in triad kāyena vācāya cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S ii.231, 271=iv.112. Similarly taṇ vācaṇ appahāya (cittaṇ°, dīṭṭhiṇ°) S iv.319=D iii.13, 15; & under the constituents of the dakkhiṇeyyasampatti as khetta -- sampatti, citta°, payoga° (the recipient of the gift, the good -- will, the means) VvA 30, 32. -- (b) passive=mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D iii.219; S iv.111; A iii.106; cp. M i.237; Nett 91; classed with kāya vedanā dhammā under the (4) satipaṭṭhānas D ii.95, 100, 299 sq.; S v.114, etc. (see kāya cpds.). As part of the sīlakkhandha (with sīla ethics, paññā understanding) in adhisīla, etc. Vin v.181; Ps ii.243; Vbh 325; cp. tisso sampadā, scil. sīla, citta, dīṭṭhi (see sīla & cp. cetanā, cetasika) A i.269. -- citta & paññā are frequently grouped together, e. g. S i.13 = 165; D iii.269; Th i.125 sq. As feeling citta is contrasted with intellection in the group saññā c. dīṭṭhi A ii.52; Ps ii.80; Vbh 376. 4. Definitions of citta (direct or implied): cittaṇ ti viññāṇaṇ bhūmikavattu -- ārammaṇa -- kiriyaḍi -- cittatāya pan'etaṇ cittaṇ ti vuttaṇ DhA i.228; cittaṇ ti mano mānaṇaṇ KhA 153; cittaṇ manoviññāṇaṇ ti cittassa etaṇ vevacanaṇ Nett 54. yaṇ cittaṇ mano mānaṇaṇ hadayaṇ paṇḍaraṇ, etc. Dhs 6=111 (same for def. of manindriya, under § 17; see Buddh. Psych.). As rūpāvacara citta at Vism 376. V. Citta in its range of semantical applications: (1) heart, will, intention, etc. (see I.). (a) heart as general status of sensory -- emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādahaṇsu cittaṇ attano ujukaṇ akaṇsu, sārathī va nettāni gahetvā indriyāni rakkhanti paṇḍitā S i.26; ujugato -- citto ariyasāvako A iii.285; ṭhita c. S i.159≈; A iii.377=iv.404 (+ānejjappatta); c. na kampati Sn 268; na vikampate S iv.71; opp. capalaṇ c. Dh 33; khitta° a heart unbalanced A ii.52 (+visaññin); opp.: avikkhitta° A v.149; PvA 26; c. rakkhitaṇ mahato atthāya saṇvattati a guarded heart turns to great profit A i.7; similarly: c. dantaṇ, guttaṇ, saṇvutaṇ ibid. -- cittaṇ rakkhetha medhāvī cittaṇ guttaṇ sukhāvahaṇ Dh 36; cakkhundriyaṇ asaṇvutassa viharato cittaṇ vyāsiṇcati . . . rūpesu S iv.78; ye cittaṇ saññamesanti mokkhanti Mārabandhanā "from the fetters of Māra those are released who control their heart" Dh 37; pāpā cittaṇ nivāraye Dh 116; bhikkhuno c. kulesu na sajjati, gayhati, bajjhati S ii.198 (cp. Schiller: "Nicht an die Güter hänge dein Herz"). (b) Contact with kāma & rāga: a lustful, worldly, craving heart. -- (a) kāma: kāma mathenti cittaṇ Sn 50; S iv.210; kāmarāgena ḍayhāmi S i.188; kāme nāpekkhate cittaṇ Sn 435; mā te kāmaguṇe bhamassu cittaṇ Dh 371; manussakehi kāmehi cittaṇ vuṭṭhapetvā S v.409; na ulāresu kāmaguṇesu bhogāya cittaṇ namati A iv.392; S i.92; kāmasavā pi cittaṇ vimuccati A ii.211, etc.; kāmesu c. na pakkhandati na ppassīdati na santiṭṭhati (my h. does not leap, sit or stand in cravings) D iii.239; kāmesu tibbasārāgo vyāpannacitto S iii.93; kāmāmise laggacitto (divide thus!) PvA 107. -- (b) rāga: rāgo cittaṇ anuddhaṇseti (defilement harasses his heart) S i.185; ii.231=271; A ii.126; iii.393; rāga -- pariyuṭṭhitaṇ c. hoti A iii.285; sārattacitto S iv.73; viratta° S iv.74; Sn 235; PvA 168. <-> (g) various: patibaddha -- c. (fettered in the bonds of °) A iv.60; Sn 37, 65; PvA 46, 151, etc. -- pariyādinna° (grasping, greedy), usually combd w. lābhena abhibhūta: S ii.226, 228; iv.125; A iv.160; D iii.249. -- upakkiliṭṭha° (etc.) (defiled) S i.179; iii.151, 232 sq.; v.92 (kāmacchando cittassa upakkilesa); A i.207; v.93 sq. -- otiṇṇa° fallen in love A iii.67; SnA 322. (c) A heart, composed, concentrated, settled, selfcontrolled, mastered, constrained. -- (a) c. pasīdati (pasanna -- °c) (a heart full of grace, settled in faith) S i.98; A i.207; iii.248; Sn 434; pasanna°: A iv.209, 213; Sn 316, 403, 690, cp. c. pakkhandati pasīdati S iii.133; A iii.245; also vipasanna°: S v.144; Sn 506; cp. vipasannena cetasā Pv i.1010. -- (b) c. santiṭṭhati in set s. sannisīdati, ekodihoti, samādhīyati (cp. cetaso ekodibhāva) S ii.273; iv.263; A ii.94, 157. -- (g) c. samādhīyati (samāhita -- °c, cp. ceto -- samadhi quiescence) D i.13=iii.30, 108; S i.120, 129, 188; iv.78=351; A i.164; ii.211; iii.17, 280; iv.177; Vbh 227; Vism 376, etc. -- (d) supatiṭṭhita -- °c° always in formula catūsu satipaṭṭhānesu -- s -- °c°: S iii.93; v.154; 301; D iii.101; A v.195. -- (e) susaṇṭhita c. S v.74. -- vasībhūta c. S i.132; A i.165. -- danta c. Dh 35. -- (d) "with purpose of heart," a heart set on, striving after, endeavouring, etc. -- (a) cittaṇ namati (inclines his h. on, with dat: appossukkatāya S i.137); nekkhamma -- ninna S iii.233; viveka° D iii.283; A iv.233; v.175. -- (b) cittaṇ padahati (pa+dhā: pro -- ti/qhti) in phrase chandaṇ janeti vāyamati viriyaṇ ārabbhati c° ṇ paggaṇhāti padahati D iii.221; A ii.15=iv.462; S v.269; Nd2 97; Nett 18. In the same sense pa -- ni -- dahati (in paṇidhi, paṇihita bent down on) (cp. ceto -- paṇidhi) S i.133 (tattha) iv.309 (dup°); v.157; Dh 42=Ud 39; Dh 43 (sammā°). (e) An evil heart ("out of heart proceed evil

thoughts" Mk. 7, 21) -- (a) paduṭṭha -- c° (cp. ceto -- padosa) D i.20= iii.32; A i.8 (opp. pasanna -- c°); iv.92; It 12, 13; Pv A 33, 43, etc. -- (b) vyāpanna -- c°: citte vyāpanne kāyakammam pi vyāpannaṃ hoti A i.262. Opp. a°: S iv.322; A ii.220. -- (g) samoha -- c° (+sarāga, etc.) D i.79; ii.299; iii.281; Vism 410, & passim. (f) "blessed are the pure in heart," a pure, clean, purified (cp. Ger. geläutert), emancipated, free, detached heart. (a) mutta -- c°, vimutta -- c°, etc. (cp. cetaso vimokkho, ceto -- vimutti, muttena cetasā), āsavehi cittāni mucchiṃsu S iii.132, etc.; vi° Sn p. 149. -- vimutta: S i.28 (+subhāvita), 29, 46=52; iii.45 (+viratta), 90; iv.236 (rāgā); Sn 23 (+sudanta); Nd2 587. -- suvimutta: S i.126, 141, 233; iv.164; A iii.245; v.29; Sn 975 (+satimā). -- (b) cittaṃ parisodheti M i.347; A ii.211; S iv.104. -- (g) alīna c. (unstained) S i.159; A v.149; Sn 68; 717; Nd2 97 (cp. cetaso līnatta). (g) good -- will, a loving thought, kindness, tenderheartedness, love ("love the Lord with all your heart"). -- (a) metta -- c° usually in phrase mettacittaṃ bhāveti "to nourish the heart with loving thought," to produce good -- will D i.167; S ii.264; A i.10; v.81; Sn 507 (cp. mettā -- saḥagatena cetasā). -- (b) bhāvita -- c° "keep thy heart with all diligence" (Prov. 4, 23) S i.188 (+susamāhita); iv.294; v.369 (saddhā -- paribhāvita); A i.6 (+bahulīkata, etc.); Sn 134 (=S i.188); Dh 89=S v.29; PvA 139. (h) a heart calmed, allayed, passionless (santa° upasanta°) D iii.49; S i.141; Sn 746. (i) a wieldy heart, a heart ready & prepared for truth, an open & receptive mind: kalla°, mudu°, udagga°, pasanna° A iv.186; kalla° PvA 38 (sanctified); lahu° S i.201; udagga° Sn 689, 1028; S i.190 (+mudita); mudu° PvA 54. (k) Various phrases. Abbhuta -- cittajātā "while wonder filled their hearts" S i.178; evaṇcitto "in this state of mind" S ii.199; Sn 985; cittaṃ me Gotamo jānāti (G. knows my heart) S i.178; theyya -- citto intending to steal Vin iii.58; āradha -- citto of determined mind M i.414; S ii.21, cp. 107; Sn p. 102; aññācittaṃ upatthāpeti S ii.267; nānā° of varying mind J i.295; nihīnacitto low -- minded PvA 107; nikaṭṭha° A ii.137; āhata° A iv.460=v.18; supahata° S i.238 (cp. Miln 26); visankhāragata° Dh 154; sampanna° Sn 164; vibbhanta° S i.61=A i.70=ii.30=iii.391.

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(2) thought: mā pāpakaṃ akusalaṃ cittaṃ cinteyyātha (do not think any evil thought) S v.418; na cittamattam pi (not even one thought) PvA 3; mama cittaṃ bhaveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425. -- ādhipati the influence of thought (adj. °pateyya) Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our "thought" in its specialized sense, Compendium of Phil. 177, n. 2. -- ānuparivattin consecutive to thought Dhs 671, 772, 1522; -- ānupassanā the critique of heart, adj. °ānupassin D ii.299; iii.221, 281; M i.59 & passim (cp. kāy°); -- āvila disturbance of mind Nd2 576 (°karaṇa); -- ujjukatā rectitude of mind Dhs 51, 277, etc.; -- uppāda the rise of a thought, i. e. intention, desire as theyya °ṇ uppādesi he had the intention to steal (a thought of theft) Vin iii.56; -- M i.43; iii.45; J ii.374; -- ekaggatā "one -- pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA iii.425; ThA 75; cp. ekagga -- citto A iii.175; -- kali a witch of a heart, a witch -- like heart Th 1, 356; -- kallatā readiness of heart, preparedness of mind VvA 330; -- kilesa stain of h. Dh 88 (DhA ii.162=pañca nīvaraṇā); -- kelisā pastime of the mind Th 1, 1010; -- kkhepa derangement of the mind, madness Vin v.189=193 (ummāda+); A iii.219 (ummāda+); DhA iii.70 (=ummāda); PvA 39; Dh 138; cp. °vikkhepa; -- cetasika belonging to heart & thought, i. e. mental state, thought, mind D i.213; Dhs 1022 (-- dhammā, Mrs. Rh. D.: emotional, perceptual & synthetic states as well as those of intellect applied to sense -- impressions), 1282; Ps i.84; Miln 87; Vism 61, 84, 129, 337; -- dubbhaka a rogue of a heart, a rogue -- like heart Th 1, 214; -- pakopana shaking or upsetting the mind It 84 (dosa); -- pamaddin crushing the h. Th 2, 357 (=ThA 243; v. l. pamāthin & pamādin); -- pariyāya the ways (i. e. behaviour) of the h. A v.160 (cp. ceto -- paricca); -- passaddhi calm of h., serenity of mind (cp. kāya°) S v.66; Dhs 62; -- bhāvanā cultivation of the h. M iii.149; -- mala stain of h. PvA 17; -- mudutā plasticity of mind (or thought) Dhs 62, 277, 325; -- rucita after the heart's liking J i.207; -- rūpaṃ according to intention, as much as expected Vin i.222; ii.78; iii.161; iv.177, 232; -- lahutā buoyancy of thought Dhs 62, 323, 1283; Vism 465; -- vikkhepa (cp. °kkhepa) madness S i.126 (+ummāda); Nett 27; Vism 34; -- vippayutta disconnected with thought Dhs 1192, 1515; -- visaṇṣaṭṭha detached fr. thought Dhs 1194, 1517; -- vūpasama allayment of one's h. S i.46; -- sankilesa (adj.) with impure heart (opp. c. -- vodāna) S iii.151; -- saññatti conviction Miln 256; -- santāpa "heart -- burn," sorrow PvA 18 (=soka); -- samādhi (cp. ceto -- samādhi) concentration of mind, collectedness of thought, self -- possession S iv.350; v.269; Vbh 218; -- samodhāna adjustment, calming of thoughts ThA 45; -- sampīlana (adj.) h.-> crushing (cp. °pamaddin & °pakopana) Nett 29 (domanassa). -- sahabhū arising together with thought Dhs 670, 769, 1520. -- hetuka (adj.) caused by thought Dhs 667, 767.

Citta

Citta2 [cp. Sk. caitra, the first month of the year: March- April, orig. N. of the star Spica (in Virgo); see E. Plunket, *Ancient Calendars*, etc., pp. 134 sq., 171 sq.] N. of the month Chaitra PvA 135. Cp. Citra -- māsa KhA 192.

Cittaka() & Citraka()

Cittaka(a) & Citraka(b) 1. (adj.)(a) coloured J iv.464. - 2. (m.)(b) the spotted antelope J vi.538. -- 3. (nt.) a (coloured) mark (on the forehead) Miln 408 (°dharakumma). -- f. cittakā a counterpane of many colours (DA i.86 cittikā: vāna [read nāna°] citra -- uṇṇā -- may' attharaṇaṇ) Vin i.192; ii.163, 169; D i.7; A i.181≈.

Cittaka

Cittaka2: see acittaka.

Cittatara

Cittatara, compar. of citta1, more various, more varied. S iii.151 sq. -- a punning passage, thus: by the procedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

Cittatā

Cittatā. [f. abstr. to citta1] SA on S iii. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

Cittatā

Cittatā [f. abstr. to citta2] "being of such a heart or mind," state of mind, character S iii.152; iv.142 (vimutta°); v.158 (id.); A v.145 sq. (upārambha°); Vbh 372 (id.); Vbh 359 (amudu°); PvA 13 (visuddhi°, noble character); paṭibaddha° (in love with) PvA 145, 147, 270. In S iii.152 l cittitā q. v.

Cittatta

Cittatta (n.) = cittatā S v.158.

Citti

Citti (f.) [fr. cit, cp. citta, cintā, cinteti, formation like mutti>muc, sitti>sic] "giving thought or heart" only in combn w. kar: cittikaroti to honour, to esteem. Ger. cittikatvā M iii.24; A iii.172; Pv ii.955 (cittiṇ k.= pūjetvā PvA 135); Dpvs i.2; -- acittikatvā M iii.22; A iv.392. -- pp. cittikata thought (much) of Vin iv.6 (& a°); Vbh 2.

Cittikāra

Cittikāra [see citti] respect, consideration VvA 178 (garu°), 242; PvA 26; Vbh 371 (a°); Vism 123 (cittī°), 188.

Cittita

Cittita [pp. of citteti, Denom. fr. citta1] painted, variegated, varied, coloured or resplendent with (-- °) S iii.152 (sic l. for cittatā) So SA, which, on p. 151, reads citten' eva cittitaṇ for cintitaṇ. Th 1, 736; 2, 390 (su°); Vv 367; 402.

Citra

Citra=citta3, the month Chaitra, KhA 192 (°māsa).

Cināti

Cināti [Sk. cinoti & cayati, ci, to which also kāya, q. v. See also caya, cita] to heap up, to collect, to accumulate. Inf. cinituṇ Vin ii.152; pp. cita (q. v.). Pass. cīyati J v.7. Caus. cināpeti to construct, to build J vi.204; Miln 81. -- Note cināti at J ii.302 (to weave) is to be corr. to vināti (see Kern, Toev. s. v.). -- Cp. ā°, pa°, vi°. -- Note. cināti also occurs as cinati in pa°.

Cintaka

Cintaka (adj.) [cp. cintin] one who thinks out or invents, in akkhara° the grammarian PvA 120, nīti° the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

Cintana

Cintana (nt.)=cintā Th 1, 695; Miln 233.

Cintanaka

Cintanaka (adj.) thoughtful, considerate J i.222.

Cintā

Cintā [to cit, cinteti] "the act of thinking" (cp. citti), thought S i.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. -- loka° thinking over the world, philosophy S v.447; A ii.80. -- kavi "thought -- poetry," i. e. original poetry (see kavi) A ii.230; -- maṇi the jewel of thought, the true philosopher's stone VvA 32; N. of a science J iii.504; -- maya consisting of pure thought, metaphysical D iii.219; J iv.270; Vbh 324; Nett 8, 50, 60 (°mayin, of paññā); Vism 439 (id.).

Cintita

Cintita [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S i.137 (dhammo asuddho samalehi c.); iii.151 (caraṇaṇ nāma cittaṇ citten' eva c.); Pv ii.613 (mantaṇ brahma°, expl. PvA 97 by kathitaṇ). -- (b) (nt.) a thought, intention, in duc° & su° (bad & good) A i.102; ThA 76; -- matta as much a, a thought, loc. cintita -- matte (yeva) at the mere thoughts just as he thought it DhA i.326 (=cintita kkhāṇe in the moment of thinking it, p. 329).

Cintin

Cintin [adj. to cintā] only -- °: thinking of, having one's thoughts on A i.102 (duccintita° & su°); Sn 174 (ajjhatta°; v. l. B. °saññin) 388; J iii.306=iv.453 = v.176=v.478; Miln 92.

Cinteti & ceteti

Cinteti & ceteti [Sk. cetati to appear, perceive, & cinta- yati to think, cit (see citta2) in two forms: (a) Act, base with nasal infix cint (cp. muñc, yuñj, siñc, etc.); (b) Med. base (denom.) with guṇa cet (cp. moc, yoj, sec, etc., & the analogous formations of chid, chind, ched under chindati) to *(s)qait: see citta1, with which further cp.

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caksu, cikita, ciketi, cikitsati, & in meaning passati (he sees=he knows), Gr. oi=vidi, E. view=thought, Ger. anschauung] -- Forms: (a) cint: pres. cinteti. pot. cinteyya; ppr. cinto & cintayanto (Sn 834); -- aor. cintesi, 3rd pl. cintesuṇ (J i.149), acintayūṇ (Sn 258); -- ger. cintetvā (J i.279) & cintiya (Mhvs vii.17, 32); -- grd. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, cintin. -- (b) cet: pres. ceteti & cetayati (S i.121), pot. cetaye (Pv ii.97= cinteyya PvA 116); ppr. cetayāna (J v.339); fut. cetessati (Vin iii.19); -- aor. acetayi (Pv i.66=cetesi PvA 34); -- ger cecca (Vin iii.112; iv.290); also cicca: see sañ°. -- grd. cetabba (for *cetetabba only at J iv.157, v. l. ceteyya, expl. by cintetabba); -- pp. cetayita (q. v.). Cp. also cetanā. Note. The relation in the use of the two forms is that cet is the older & less understood form, since it is usually expld by cint, whereas cint is never expld by cet & therefore appears to be the more frequent & familiar form. Meaning: (a) (intr.) to think, to reflect, to be of opinion, Grouped with (phuṭṭho) vedeti, ceteti, sañjānāti he has the feeling, the awareness (of the feeling), the consciousness S iv.68. Its seat is freq. mentioned with manasā (in the heart), viz. manasā diṭṭhigatāni cintayanto Sn 834; na pāpaṇ manasā pi cetaye Pv ii.97; J i.279; PvA 13 (he thought it over), ib. (evaṇ c. you think so); Sdhp 289 (disaṇ c. id.) Mhvs vii.18, 32; Miln 233 (cintayati), 406 (cintayitabba). -- Prohibitive: mā cintayi don't think about it, don't worry, don't be afraid, never mind J i.50, 292, 424; iii.289; vi.176; pl. mā cintayittha J i.457; iv.414; vi.344; Vism 426; DhA i.12; iii.196; also mā cintesi J iii.535. -- (b) (with acc.) to ponder, think over, imagine, think out, design, scheme, intend, plan. In this sense grouped with (ceteti) pakappeti anuseti to intend, to start to perform, to carry out S ii.65. maraṇaṇ ākankhati cetayati (ponders over) S i.121; acinteyyāni na cintetabbāni A ii.80; cetabba -- rūpa (a fit object of thought, a good thought) J i.157 (= cintetabba); loka -- cintaṇ c. S v.447; ajjhatarūpe, etc. ceteti Vin iii.113; mangalāni acintayūṇ Sn 258; diṭṭhigatāni cintayanto Sn 834; kiṇ cintesi J i.221; sokavinayan' -- upāyaṇ c. to devise a means of dispelling the grief PvA 39. -- Esp. with pāpaṇ & pāpakaṇ to intend evil, to have ill -- will against (c. dat.): mā pāpakaṇ akusalaṇ cittaṇ cinteyyātha S v.418; na p. cetaye manasā pi Pv ii.97 (=cinteyya, piheyya PvA 116); p. na cintetabba PvA 114; tassā p. acetayi Pv i.66 (=cetesi PvA 34); kiṇ amhākaṇ cintesi what do you intend against us? J i.211. -- (c) (with dat.) (restricted to ceteti) to set one's heart on, to think upon, strive after, desire: āgatipunabbhavāya c. to desire a future rebirth S iv.201; vimokkhāya c. to strive after emancipation S iii.121; attavyābadhāya c. M iii.23=A i.157=S iv.339; pabbajjāya c. It 75; rakkhāya me tvaṇ vihito . . . udāhu me cetayase vadhāya J iii.146 -- acinteyya that which must not or cannot be thought A ii.80 (cattāri °āni four reflections to be avoided); VvA 323 (a. buddhānubhāva unimaginable majesty of a B.).

Cipiṭa

Cipiṭa (adj.) [pp. to cip (?) see next: cp. Sk. cipiṭa grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J vi.185 for vippita.

Cippiyamāna

Cippiyamāna [ppr. Pass. of cip, see cipiṭa] crushed flat (Rh. D.; cp. also Kern Toev.) Miln 261.

Cimilikā

Cimilikā (f.) see cilimikā Vin ii.150; iv.40; Cp. Vin. Texts iii.167; J.P.T.S. 1885, 39.

Cira

Cira (adj.) [Vedic. cira, perhaps to *queje to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usually in cpds. & as adv. Either ciraṇ (acc.) for a long time Sn 678, 730, 1029; Dh 248; Kh vii.5; J ii.110; iv.3; Pv ii.333 or cirena (instr.) after a long time Vin iv.86; DhsA 239; or cirāya (dat.) for long Dh 342. cirassa (gen.) see cirassaṇ. -- ciratarāṇ (compar.) for a (comparatively) long time, rather long A iii.58; Pv ii.87. cir -- â -- ciraṇ continually Vin iv.261; J v.233. -- acira not long (ago) lately, newly: °arahattappatta S i.196; °pabbajita S i.185; °parinibbute Bhagavati shortly after the death of the Bhagavant D i.204, etc.; Sn p. 59. -- kālaṇ (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; -- t̥thitika perpetual, lasting long A iv.339 (opp. pariāpajjati); Vv 801; Pug 32, 33; Vism 37, 175; DA i.3. -- dikkhita (not °dakkhita) having long since been initiated S i.226=J v.138 (=cirapabbajita); -- nivāsin dwelling (there) for a long time S ii.227; -- paṭika [cp. Sk. ciraṇ prati] long since, adj. constr. in conformity w. the subject Vin i.33; D ii.270= S iii.120; -- pabbajita having long since become a wanderer A iii.114; Sn p. 92; DA i.143; -- ppavāsin (adj.) long absent Dh 219 (=cirappavuttha DhA iii.293). -- rattāṇ (adv.) for a long time Sn 665, 670; J iv.371; and -- rattāya id. J ii.340; Pv i.94.

Cirassaṇ

Cirassaṇ (adv.) [origin. gen. of cira=cirasya] at last Vin ii.195; D i.179; S i.142; J ii.439; iii.315; iv.446 (read cirassa passāmi); v.328; Th 1, 868; ThA 217; PvA 60. -- na cirass' eva shortly after D iii.11; J iv.2; DhA iii.176; PvA 32. -- sucirass' eva after a very long while S i.193.

Cirāyati

Cirāyati [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to delay, DhA i.16; VvA 64, 208; cp. ciraṇ karoti id. J ii.443.

Cirīṭa

Cirīṭa [Sk. ciri, cp. kīra] a parrot J v.202 (in compn cirīṭi°).

Cilimikā

Cilimikā (f.) [Der. fr. cīra] as cimilikā at Vin ii.150; iv.40 a kind of cloth or carpeting, made from palmleaves, bark, etc. Also at PvA 144 (doubtful reading).

Cillaka

Cillaka [kilaka or khilaka, q. v.] a peg, post, pillar, in dāruka° Th 2, 390 (cp. ThA 257). Not with Kern (Toev.) "a wooden puppet," as der. fr. citta.1

Cīnaka

Cīnaka (m. nt.) a kind of bean Sn 239 (=aṭavi -- pabbata- padesu āropita -- jāta -- cīna -- mugga SnA 283); J v.405.

Cīnapit̥ṭha

Cīnapit̥ṭha (nt.) red lead DA i.40; DhsA 14.

Cīyati

Cīyati [Pass. of cināti] to be gathered, to be heaped up Sn 428 (cīyate pahūtaṇ puññaṇ). See also ā°.

Cīra

Cīra (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D i.167 (kusa°, vāka°, phalaka°); Vin iii.34; A i.295; Pug 55. -- a bark dress Vin i.305; J vi.500 (cp. cīraka). -- 2. a strip (orig. of bark), in suvaṇṇa° -- khacita gold -- brocaded VvA 280 (see also next). Cp. ocīraka (under odīraka).

Cīraka

Cīraka [cp. cīra] 1. bark (see cpds.) -- 2. a strip, in suvaṇṇa° gold brocade (dress) J v.197. -- vāsika (nt.) bark -- dress (a punishment) M i.87=A i.48=Miln 197.

Cīriya

Cīriya (adj.) [fr. cīra] like or of bark, in cpd. dāru° (as Np.) "wood -- barker" DhA ii.35.

Cīrilikā

Cīrilikā (f.) [cp. Sk. cīrī & jhillikā a cricket, cīrilli a sort of large fish] a cricket A iii.397 (v. l. cīrikā). Cp. on word -- formation pipīlikā & Mod. Gr. tsi/tsikos cricket.

Cīvara

Cīvara (nt.) [*Sk. cīvara, prob.=cīra, appld orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 4 standard requisites of a wandering bhikkhu, vir. c°, piṇḍapāta alms-bowl, senāsana lodging, a place to sleep at, gilānapaccaya -- bhesajja -- parikkhāra medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin iii.89, 99, 211; iv.154 sq.; D i.61; M ii.102; A i.49; Nd2 s. v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In starting on his begging round the bhikkhu goes patta -- cīvaraṇ ādāya, The 3 robes are sanghāṭī, uttarāsaṅga, antaravāsaka, given thus, e.g. at Vin i.289. that is literally 'taking his bowl & robe.' But this is an elliptical idiom meaning 'putting on his outer robe and taking his bowl.' A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply

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an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at Dialogues ii.145. -- Vin iii.11; D ii.85; Sn p. 21; PvA 10, 13 & passim. The sewing of the robe was a festival for the laity (see under kaṭhina). There are 6 kinds of cloth mentioned for its manufacture, viz. khoma, kappāsika, koseyya, kambala, sāṇa, bhanga Vin. i.58=96=281 (cp. °dussa). Two kinds of robes are distinguished: one of the gahapatika (layman) a white one, and the other that of the bhikkhu, the c. proper, called paṇsukūlaṇ c. "the dust -- heap robe" Vin v.117 (cp. gahapati). -- On cīvara in general & also on special ordinances concerning its making, wearing & handling see Vin i.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306=ii.267 (of var. colours); ii.115 sq. (sibbati to sew the c.); iii.45, 58 (theft of a c.), 195 -- 223, 254 -- 266; iv.59 -- 62, 120 -- 123, 173, 279 sq., 283 (six kinds). -- A iii.108 (cīvare kalyāṇakāma); v.100, 206; Vism 62; It 103; PvA 185. -- Sīse cīvaraṇ karoti to drape the outer robe over the head Vin ii.207, 217; °ṇ khandhe karoti to drape it over the back Vin ii.208, 217; °ṇ nikkhipati to lay it down or put it away Vin i.47 sq.; ii.152, 224; iii.198, 203, 263; °ṇ saṅharati to fold it up Vin i.46. -- Var. expressions referring to the use of the robe: atireka° an extra robe Vin iii.195; acceka° id. Vin iii.260 sq.; kāla° (& akāla°) a robe given at (and outside) the specified time Vin iii.202 sq.; iv.284, 287; gahapati° a layman's r. Vin iii.169, 171; ti° the three robes, viz. sanghāṭī, uttarāsaṅga, antaravāsaka Vin i.288, 289; iii.11, 195, 198 sq.; v.142; adj. tecīvarika wearing 3 rs. Vin v.193; dubbala° (as adj.) with a worn -- out c. Vin iii.254; iv.59, 154, 286; paṇsukūla° the dust -- heap robe PvA 141; sa° -- bhatta food given with a robe Vin iv.77; lūkha° (adj.) having a coarse robe Vin i.109 (+duccola); iii.263 (id.); A i.25; vihāra° a robe to be used in the monastery Vin iii.212. -- kaṇṇa the lappet of a monk's robe DhA iii.420; VvA 76=DhA iii.106, cp. cīvarakarnaka Av.Ś

ii.184, & °ika Divy 239, 341, 350. -- kamma (nt.) robe -- making Vin ii.218; iii.60, 240; iv.118, 151; A v.328 sq.; DhA iii.342; PvA 73, 145. -- kāra (-- samaya) (the time of) sewing the robes Vin iii.256 sq. -- kāla (-- samaya) the right time for accepting robes Vin iii.261; iv.286, 287; -- dāna (-- samaya) (the time for) giving robes Vin iv.77, 99; -- dussa clothing -- material Vin iv.279, 280; -- nidāhaka putting on the c. Vin i.284; -- paṭiggāhaka the receiver of a robe Vin i.283; ii.176; v.205; A iii.274 sq.; -- paṭivisa a portion of the c. Vin i.263, 285, 301; -- palibodha an obstacle to the valid performance of the kathina ceremony arising from a set of robes being due to a particular person [a technical term of the canon law. See Vinaya Texts ii.149, 157, 169]. It is one of the two kaṭhinassa palibodhā (c. & āvāsa°) Vin i.265; v.117, cp. 178; -- paviveka (nt.) the seclusion of the robe, i. e. of a non -- Buddhist with two other pavivekāni (piṇḍapāta° & senāsana°) at A i.240; -- bhanga the distribution of robes Vin iv.284; -- bhatta robes & a meal (given to the bh.) Vin iii.265; -- bhājaka one who deals out the robes Vin i.285; ii.176; v.205; A iii.274 sq. (cp. °paṭiggāhaka); -- bhisī a robe rolled up like a pillow Vin i.287 sq.; -- rajju (f.) a rope for (hanging up) the robes; in the Vinaya always combd with °vaṇsa (see below); -- lūkha (adj.) one who is poorly dressed Pug 53; -- vaṇsa a bamboo peg for hanging up a robe (cp. °rajju) Vin i.47, 286; ii.117, 121, 152, 153, 209, 222; iii.59; J i.9; DhA iii.342; -- sankamanīya (nt.) a robe that ought to be handed over (to its legal owner) Vin iv.282; 283.

Cuṇṇa

Cuṇṇa [Sk. cūrṇa, pp. of carvati, to chew, to *sqer to cut, break up, as in Lat. caro, Sk. kṛṇāti (cp. kaṭu); cp Lit. kirwis axe, Lat. scrūpus sharp stone, scrupulus, scortum. See also calaka2 & cp. Sk. kṣunna of kṣud to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. °vicuṇṇa crushed to bits, smashed up, piecemeal J i.73; ii.120, 159, 216; iii.74. -- 2. (nt.) (a) any hard substance ground into a powder; dust, sand J i.216; VvA 65 (paṇsu°); Pv iii.33 (suvanna° gold -- dust; PvA 189=vālikā); DA i.245 (id.); DhA 12. -- (b) esp. "chunam" (Anglo -- Ind.) i. e. a plaster, of which quicklime & sand are the chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap -- powder in bathing. Often combd with mattikā clay, in distinction of which c. is for delicate use (tender skin), whereas m. for rougher purposes (see Vin i.202); cuṇṇāni bhesajjāni an application of c. Vin i.202. -- Vin i.47=52; ii.220, 224 sq.; A i.208; iii.25; J v.89. cuṇṇa -- tela -- vālaṇḍupaka Vism 142 (where Asl 115 reads cuṇṇaṇ vā telaṇ vā leḍḍūpaka). -- nahāniya° D i.74=M iii.92; PvA 46; na -- hāna° J ii.403, 404. -- gandha -- cuṇṇa aromatic (bath) powder J i.87, 290; iii.276; candana° id. Miln 13, 18. -- iṭṭhaka° plaster (which is rubbed on the head of one to be executed) PvA 4, cp. Mṛcchakaṭika X, beginning (stanza 5) "piṣṭa -- cūrṇāvākīrṇaśca puruṣo 'haṇ paśūkrtaḥ." -- cālanī a mortar for the preparation of chunam Vin i.202; -- piṇḍa a lump of ch. Vin iii.260; iv.154 sq.

Cuṇṇaka

Cuṇṇaka (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha°) D i.7; M ii.64=Th 1, 771; J v.302. -- (b) powder; cuṇṇakajātāni reduced to powder M iii.92 (aṭṭhikāni). -- f. °ikā in cuṇṇikamaṇsa mince meat J i.243.

Cuṇṇeti

Cuṇṇeti [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin ii.107 (mukhaṇ); J iv.457. -- ppr. pass cuṇṇiyamāna being ground J vi.185.

Cuta

Cuta [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin iv.216; Sn 774, 899; It 19, 99; J i.139, 205; Pug 17. -- -- accuta permanent. not under the sway of Death, Ep. of Nibbāna Dh 225. -- 2. (n.) in cpd. cutūpapāta disappearance & reappearance, transmigration, Saṅsāra (see cuti) S ii.67 (āgatigatiyā sati c° hoti); A iii.420; iv.178; DhA i.259; usually in phrase sattānaṇ cutūpapāta -- ñāṇa the discerning of the saṅsāra of beings D i.82=M i.248; D iii.111. As cutuppāta at A ii.183. Cp. jātsaṅsāra -- ñāṇa.

Cuti

Cuti (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D i.162; S ii.3=42; iii.53; M i.49; Sn 643; Dh 419; J i.19, 434; Vism 292, 460, 554; DhA iv.228.

Cudita

Cudita (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin i.173; ii.250; ii.250, 251; M i.95 sq.; A iii.196 sq. -- °ka id. Vin v.115, 158, 161, 164.

Cuddasa

Cuddasa [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J i.71; vi.8; Miln 12; DhA iii.120, 186.

Cunda

Cunda an artist who works in ivory J vi.261 (Com: dantakāra); Miln 331.

Cundakāra

Cundakāra a turner J vi.339.

Cumbaṭa

Cumbaṭa (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J i.53 (dukūla°); ii.21 (id.); VvA 73. -- (b) a wreath J iii.87. Cp. next.

Cumbaṭaka

Cumbaṭaka (nt.) cumbaṭa, viz. (a) a pillow DhA i.139; VvA 33, 165. -- (b) a wreath J iv.231 (puppha°); SnA 137; DhA i.72 (mālā°).

Cumbati

Cumbati [Sk. cumbati. Dhṭp 197 defines as "vadana- saṃyoge"] to kiss J ii.193; v.328; vi.291, 344; VvA 260. Cp. pari°.

Culla & cūḷa

Culla & cūḷa (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k= cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c° Anāthapiṇḍika=A jr. J ii.287, cp. Anglo -- Indian chota sahib the younger gentleman (Hind. chhota=culla); or Culla -- vagga, the minor section (Vin ii.) as subordinate to Mahā -- vagga (Vin i.),

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Culla -- niddesa the minor exposition (following upon Mahā -- niddesa); culla -- sīla the simple precepts of ethics (opp. mahā° the detailed sīla) D i.5, etc. Otherwise only in cpds.: -- angulī little finger DhA ii.86. -- ūpaṭṭhāka a "lesser" follower, i. e. a personal attendant (of a therā) J i.108 (cūl°); ii.325 (cull°; DhA i.135; ii.260; cūl); -- pitā an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J ii.5; iii.456 (v. l. petteyya); PvA 107; DhA i.221 (cūḷa°).

Cullāsīti

Cullāsīti [=caturāsīti] eighty -- four J vi.226 (mahākappe as duration of Saṅsāra); PvA 254 (id.). Also as cūlāsīti q. v.

Cūlikā

Cūlikā (f.) [Sk. cūlikā, cp. cūḍā]=cūḷa; kaṇṇa° the root of the ear J ii.276; Vism 249, 255; DhA iv.13 (of an elephant). °baddha S ii.182; KS ii.122. See also cūḷā.

Cūḷa

Cūḷa [Sk. cūḍa & cūlikā] 1. swelling, protuberance; root, knot, crest. As kaṇṇa -- cūḷa the root of an elephant's ear J vi.488. aḍḍha -- cūḷa a measure (see aḍḍha). See also cūlikā. -- 2. (adj.) see culla.

Cūḷaka

Cūḷaka (adj.) [fr. cūḷā] having a cūḷa or top -- knot; pañca° with five top -- knots J v.250 (of a boy).

Cūḷanikā

Cūḷanikā (f.) [Der. fr. culla, q. v.] only in phrase saḥassī cūḷanikā lokadhātu "the system of the 1,000 lesser worlds" (distinguished from the dvi -- saḥassī majjhimakā & the ti -- saḥassī mahāsahassī lokadhātu) A i.227; Nd2 235, 2b.

Cūḷā

Cūḷā (f.) [Vedic cūḍā. to cūḍa]=cūḷa, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo -- Indian chuḍā & Gujarāṭi choṭali) J i.64, 462; v.153, 249 (pañcacūḷā kumārā); DhA i.294; as mark of distinction of a king J iii.211; v.187; of a servant J vi.135. -- a cock's comb J ii.410; iii.265. -- maṇi (m.) a jewel worn in a crest or diadem, a jewelled crest J i.65; ii.122; v.441.

Cūḷāsīti

Cūḷāsīti for cullāsīti at Th 2, 51.

Ce

Ce [Vedic ced; ce=Lat. que in absque, ne -- c, etc., Goth. h in ni -- h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanasate, viharati even if he lived 100 y. from here D i.117) or Conditional (tatra ce tumhe assatha kupitā D i.3), or Potential (passe ce vipulaṇ sukhaṇ Dh 290). -- Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puññaṇ ce puriso kayirā Dh 118; brāhmaṇo ce tvaṇ brūsi Sn 457. Usually added to pronouns or pron. adverbs: ahaṇ ce va kho pana ceteyyaṇ D i.185; ettha ce te mano atthi S i.116, or combd with other particles, as noce, yañce, sace (q. v.). Freq. also in combn with other indef. interrog. or emphatic particles, as ce va kho pana if then, if now: ahaṇ ce va kho pana pañhaṇ puccheyyaṇ D i.117; ahaṇ ce va kho pana abhivādeyyaṇ D i.125; api (pi) ce even if: api ce vassasataṇ jīve mānava Sn 589.

Cecca

Cecca=cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [cet] or *cintya [cint]; only in ster. def. jānanto sañjānanto cecca abhivitaritvā Vin ii.91; iii.73, 112; iv.290.

Ceṭa

Ceṭa a servant, a boy J iii.478. See next.

Ceṭaka

Ceṭaka a servant, a slave, a (bad) fellow Vin iv.66; J ii.176=DhA iv.92 (duṭṭha° miserable fellow); iii.281; iv.82 (bhātika -- ceṭakā rascals of brothers); v.385; Miln 222.

Cetaka

Cetaka a decoy -- bird (Com. dīpaka -- tittira, exciting partridge) J iii.357.

Cetakedu

Cetakedu a kind of bird J vi.538. See also cela°.

Cetanaka

Cetanaka (adj.) [see cetanā] connected with a thought or intention J vi.304; usually in a° without a thought, unintentional J ii.375; vi.178; Vbh 419.

Cetanā

Cetanā [f. abstr. fr. cet, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (kamma: A iii.415; cp. KV. viii.9, § 38 untraced quotation; cp. A v.292). Often combd w. patthanā & pañidhi (wish & aspiration), e. g. S ii.99, 154; A i.32, 224; v 212; Nd2 112 (in def. of asucimanussā, people of ignoble action: asuciya cetanāya, patthanāya, pañidhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. -- Combd w. vedanā saññā c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S ii.3 (without citta), Ps i.183 (do.); Nett 77, 78. -- Enumd under the four blessings of vatthu, paccaya, c., guṇātireka (-- sampadā) & def. as "cetanāya somanassa -- saḥagatañña -- sampayutta -- bhāvo" at DhA iii.94. -- C. is opposed to cetasika (i. e. ceto) in its determination of the 7 items of good conduct (see sīla) which refers to actions of the body (or are wilful, called cetanākamma Nett 43, 96; otherwise distinguished as kāya -- & vacīkammantā A v.292 sq.), whereas the 3 last items (sīla 8 -- 10) refer to the behaviour of the mind (cetasikakamma Nett., mano -- kammanta A), viz. the shrinking back from covetousness, malice, & wrong views. <-> Vin iii.112; S iii.60; A ii.232 (kaṇhassa kammaṣṣa pahānāya cetanā: intention to give up wrong -- doing); VvA 72 (vadhaka -- cetanā wilful murder); maraṇacetanā intention of death DhA i.20; āhār' āsā cetanā intention consisting in desire for food Vism 537. <-> PvA 8, 30 (pariccāga° intention to give); Pug 12; Miln 94; Sdhp 52, 72. -- In scholastic lgg. often expld as cetanā sañcetanā sañcetaṭṭhā (viz. state or behaviour of volition) Dhs 5; Vbh 285. -- Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetayaṭṭi ti cetanā; abhisandahaṭṭi ti attho).

Cetayita

Cetayita [pp. of ceteti, see cinteti] intended A v.187; Miln 62.

Cetasa

Cetasa1 N. of a tree, perhaps the yellow Myrobalan J v.420.

Cetasa

Cetasa2 (adj.) [orig. the gen. of ceto used as nominative] only in -- °: sucetasa of a good mind, good -- hearted S i.4=29, 46=52; paraphrased by Buddhaghosa as *sundaracetasa*; *pāpa*° of a wicked mind, evil -- minded S i.70=98; a° without mind S i.198; *sabba*° all-hearted, with all one's mind or heart, in phrase *aṭṭhikavā manasikatvā sabbacetaso samannāharitva ohitasoto* (of one paying careful & proper attention) S i.112 sq.=189, 220; A ii.116; iii.163, 402; iv.167. The editors have often misunderstood the phrase & we freq. find vv. ll. with *sabbaṇ cetaso* & *sabbaṇ cetasā*, -- *appamāṇa*° S iv.186; *avyāpanna*° S v.74.

Cetasika

Cetasika (adj.) belonging to ceto, mental (opp. *kāyika* physical). *Kāyikaṇ sukhaṇ* > *cetasikaṇ* s. A i.81; S v. 209; *kāyikā darathā* > c. d. M iii.287, 288; c. *duk khaṇ* D ii 306; A i.157; c. *roga* J iii.337. c. *kamma* is *sīla* 8 -- 10 (see under *cetanā*) Nett 43. -- As n. combd with *citta* it is to be taken as supplementing it, viz. mind & all that belongs to it, mind and mental properties, adjuncts, co -- efficient (cp. *vitakka* -- *vicāra* & *sach* cpds. as *phalāphala*, *bhavābhava*) D i.213; see also *citta*. Occurring in the *Nikāyas* in sg. only, it came to be used in pl. and, as an ultimate category, the 52 *cetasikas*, with *citta* as bare consciousness, practically superseded in mental analysis, the 5 *khandha* -- category. See Cpd. p. 1 and pt. II. Mrs. Rh. D., *Bud. Psy.* 6, 148, 175. -- °*cetasikā dhammā* Ps i.84; Vbh 421; Dhs 3, 18, etc. (cp. Dhs. trsl. pp. 6, 148).

Cetaso

Cetaso gen. sg. of ceto, functioning as gen. to *citta* (see *citta* & *ceto*).

Cetāpana

Cetāpana (nt.) [see *cetāpeti*; cp. BSk. *cetanika*] barter Vin iii.216, see also Vin. Texts i.22 & Kacc. 322.

Cetāpeti

Cetāpeti [Caus. of **cetati* to *ci*, collect; see also Kern,

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Toev. s. v.] to get in exchange, to barter, buy Vin iii.216 (expld by *parivatteti*), 237; iv.250.

Cetiya

Cetiya (nt.) [cp. from *ci*, to heap up, cp. *citi*, *cināti*] 1. a tumulus, sepulchral monument, cairn, M i.20; Dh 188; J i.237; vi.173; SnA 194 (*dhātu* -- *gharaṇ katvā cetiyaṇ patitṭhāpesuṇ*); KhA 221; DhA iii.29 (*dhātu*°); iv. 64; VvA 142; Sdhp 428, 430. Pre -- Buddhist *cetiyas* mentioned by name are *Aggālava*° Vin ii.172; S i.185; Sn p. 59; DhA iii.170; *Ānanda*° D ii.123, 126; *Udena*° D ii.102, 118; iii.9; DhA iii.246; *Gotama* (ka)° *ibid.*; *Cāpāla*° D ii.102, 118; S v.250; Ma -- *kuṭabandhana*° D ii.160; *Bahuputta*° D ii.102, 118; iii.10; S ii.220; A iv.16; *Sattambaka*° D ii.102, 118; *Sārandada* D ii.118, 175; A iii.167; *Supatitṭha*° Vin i.35. -- *angaṇa* the open space round a *Cetiya* Miln 366; Vism 144, 188, 392; DA i.191, 197; VvA 254. -- *vandanā* *Cetiya* worship Vism 299.

Ceteti

Ceteti see *cinteti*.

Ceto

Ceto (nt.) [Sk. cetasa]=citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. <-> Only the gen. cetaso & the instr. cetasā are in use; besides these there is an adj. cetaso, der. from nom. base cetasa. Another adj. -- form is the inflected nom. ceto, occurring only in viceto S v.447 (+ummatto, out of mind). I. Ceto in its relation to similar terms: (a) with kāya & vācā: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā°, ceto°) -- muni a saint in action, speech & thought A i.273=Nd2 514. In this phrase the Nd has mano° for ceto°, which is also a v. l. at A -- passage. -- (b) with paññā (see citta iv. b) in ceto -- vimutti, paññā -- vimutti (see below iv.). -- (c) with samādhi, pīti, sukha, etc.: see °pharaṇatā below. II. Cetaso (gen.) (a) heart. c° upakkilesa (stain of h.) D iii.49, 101; S v.93. līnatta (attachment) S v.64. appasāda (unfaith) S i.179; ekodibhāva (singleness) D iii.78; S iv.236 (see 2nd jhāna); āvaraṇāni (hindrances) S 66. -- vimokkha (redemption) S i.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A i.4; S v.65. vinibandha (freedom) D iii.238= A iii.249; iv.461 sq. -- (b) mind. c° vikkhepa (disturbance) A iii.448; v.149: uttrāsa (fear) Vbh 367. abhiniropanā (application) Dhs 7. -- (c) thought. in c° parivittakko udapādi "there arose a reflection in me (gen.)" S i.139; ii.273; iii.96, 103. III. Cetasā (instr.) -- (a) heart. mettā -- sahaḡatena c. (with a h. full of love) freq. in phrase ekaṇ disaṇ pharitvā, etc. e. g. D i.186, iii.78, 223; S iv.296; A i.183; ii.129; iv.390; v.299, 344; Vbh 272. ujubhūtena (upright) S ii.279; A i.63; vivatena (open) D iii.223= S v.263; A iv.86. macchera -- maḡa -- pariyuṭṭhitena (in which has arisen the dirt of selfishness) S iv.240; A ii.58. santim pappuyya c. S i.212. taṇhādhipeyyena (standing under the sway of thirst) S iii.103. -- vipasannena (devout) S i.32=57, 100; Dh 79; Pv i.1010. muttena A iv.244. vimariyādi -- katena S iii.31. vigatābhijjhena D iii.49. pathavī -- āpo etc. -- samena A iv.375 sq. ākāsaṁmena A iii.315 sq. sabba° S ii.220. abhijjhā -- sahaḡatena A i.206. satārakkhena D iii.269; A v.30. -- migabhūtena cetasā, with the heart of a wild creature M i.450. -- acetasā without feeling, heartlessly J iv.52, 57. -- (b) mind: in two phrases, viz. (a) c. anuvittaketi anuvicāreti "to ponder & think over in one's mind" D iii.242; A i.264; iii.178; <-> (b) c. pajānāti (or manasikaroti) "to know in one's mind," in the foll. expressions: para -- sattānaṇ para -- puggalānaṇ cetasā ceto -- paricca pajānāti "he knows in his mind the ways of thought (the state of heart) of other beings" (see ceto -- paricca & °pariyāya) M ii.19; S ii.121, 213; v.265; A i.255=iii.17=280. puggalaṇ paduṭṭha -- cittaṇ evaṇ c° ceto -- paricca p. It 12, cp. 13. Arahaṇto . . . Bhagavanto c° cetoparicca viditā D iii.100. para -- cittapariyāya kusalo evaṇ c° ceto<-> paricca manasikaroti A v.160. Bhagavā [brāhmaṇassa] c° ceto -- parivittakkaṇ aññāya "perceiving in his mind the thought of [the b.]" S i.178; D iii.6; A iii.374; Miln 10. IV. Cpds. -- khila fallowness, waste of heart or mind, usually as paṇca c -- khilā, viz. arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow -- disciples, D iii.237, 278; M i.101; A iii.248=iv.460=v.17; J iii.291; Vbh 377; Vism 211. -- paṇidhi resolution, intention, aspiration Vv 4712 (=cittassa samma -- d -- eva ṭhaṇaṇ VvA 203); Miln 129; -- padosa corruption of the h., wickedness, A i.8; It 12, 13 (opp. pasāda): -- paricca "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in °ñāṇa Th 2, 71=227 (expld at ThA 76, 197 by cetopariyāñāṇa) see phrase cetasā c -- p. above (iii. b.); -- pariyāya the ways of the heart (=paricca), in para -- ceto -- pariyāya -- kusalo "an expert in the ways of others' hearts" A v.160; c. -- p -- kovido encompassing the heart of others S i.146, 194=Th 1, 1248; i.196=Th 1, 1262. Also with syncope: °pariyāñāṇa D i.79; iii.100; Vism 431; DA i.223. -- parivittakka reflecting, reasoning S i.103, 178; -- pharaṇatā the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. samādhi, pīti -- pharaṇatā, sukha°, ceto°, āloka° D iii.278; -- vasippatta mastery over one's h. A ii.6, 36, 185; iv.312; M i.377; Vism 382; Miln 82, 85; -- vimutti emancipation of h. (always w. paññā -- vimutti), which follows out of the destruction of the intoxications of the heart (āsavaṇaṇ khayā anāsava c. -- v.) Vin i.11 (akuppā); D i.156, 167, 251; iii.78, 108, 248 (muditā); S ii.265 (mettā); M i.197 (akuppā), 205, 296; iii.145 (appamāṇā, mahaggaṭā); A i.124; ii.6, 36; iii.84; Sn 725, 727=It 106; It 20 (mettā), 75, 97; Pug 27, 62; Vbh 86 (mettā) Nett 81 (virāgā); DA i.313 (=cittavimutti); -- vivaraṇa setting the h. free A iv.352; v.67. See also arahant II D. -- samatha calm of h. Th 2, 118; -- samādhi concentration of mind (=cittasamādhi DA i.104) D i.15; iii. 30; S iv.297; A ii.54; iii.51; -- samphassa contact with thought Dhs 3.

Cela

Cela (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A i.206; Pv ii.127 (kañcana° for kañcana°); iii.93 (for veḡa); dhāti° baby's napkin J iii.539. In simile of one whose clothes are on fire (āditta°+ādittasīsa) S v.440; A ii.93; iii.307; iv.320. -- acela a naked ascetic D i.161, 165≈; J v.75; vi.222. -- aṇḡaka (v. l. aṇḡuka) a loincloth M i.150; -- ukkhepa waving of garments (as sign of applause),

usually with sādhukāra J i.54; ii.253; iii.285; v.67; DhA ii.43; SnA ii.225; VvA 132, 140; -- paṭṭikā (not °paṭṭika) a bandage of cloth, a turban Vin ii.128 (Bdhgh. celasandhara); M ii.93; DhA iii.136; -- vitāna an awning J i.178; ii.289; iv.378; Mhbv 122; Vism 108.

Celaka

Celaka 1. one who is clothed; acelaka without clothes D i.166; M i.77. -- 2. a standard -- bearer [cp. Sk. ceḍaka P. ceṭa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D i.51; DA i.156; A iv. 107, 110; Miln 331.

Celakedu

Celakedu=cetakedu J vi.538.

Celāpaka

Celāpaka=celāvaka J v.418.

Celāvaka

Celāvaka [cp. Sk. chilla?] a kind of bird J vi.538 (Com. celabaka; is it celā bakā?); J v.416. See also celāpaka.

Cokkha

Cokkha (adj.) [Cp. Sk. cokṣa] clean J iii.21; °bhāva cleanliness M i.39 (= visuddhibhāva; to be read for T mokkha°? See Trenckner's note on p. 530).

Coca

Coca (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at Vinaya Texts ii.132] the cocoa -- nut or banana, or cinnamon J v.420 (°vana); -- °pāna a sweet drink of banana or cocoa -- nut milk Vin i.246.

Codaka

Codaka (adj.) [to codeti] one who rebukes; exhorting,

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reproving Vin i.173; ii 248 sq.; v.158, 159 etc.; S i.63; M i.95 sq.; D iii.236; A i.53; iii.196; iv.193 sq.; DA i.40.

Codanā

Codanā (f.) [see codeti] reproof, exhortation D i.230; iii.218; A iii.352; Vin V.158, 159; Vism 276. -- As ttg. in codan' atthe nipāto an exhortative particle J vi.211 (for ingha); VvA 237 (id.); PvA 88 v. 1. (for handa).

Codita

Codita [pp. of codeti, q. v.] urged, exhorted, incited; questioned Sn 819; J vi.256; Pv ii.966; Vv 161; PvA 152; Sdhp 309.

Codetar

Codetar [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin v.184.

Codeti

Codeti [Vedic codati & codayati, from cud] aor. acodayi (J v.112), inf. codetuṇ, grd. codetabba; Pass. cujjati & codiyati; pp. cudita & codita (q. v.): Caus. codāpeti (Vin. iii.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J vi.69 iṇaṇ codetvā; 245; Sn 120 iṇaṇ cujjamāna being pressed to pay up; PvA 3 iṇayikehi codiyamāna) D i.230; Vin i.43 (āpattiya c. to reprove for an offence), 114, 170 sq., 322 sq.; ii.2 sq., 80 sq.; iii.164, etc.; J v.112; Dh 379; PvA 39, 74.

Copana

Copana (nt.) [cup, copati to stir, rel. to kup, see kuppati] moving, stirring DhA iv.85; DhA 92, 240, 323.

Cora

Cora [cur, corayati to steal; DhTp 530=theyye] a thief, a robber Vin i.74, 75, 88, 149; S ii.100, 128=A ii.240; S ii.188 (gāmaghāta, etc.); iv.173; M ii.74=Th 1, 786; A i.48; ii.121 sq.; iv.92, 278; Sn 135, 616, 652; J i.264 (°rājā, the robber king); ii.104; iii.84; Miln 20; Vism 180 (sah' oḍḍha c.), 314 (in simile), 489 (rāja -- puris' ānubandha°, in comparison), 569 (andhakāre corassa hattha -- pasāraṇaṇ viya); DhA ii.30; PvA 3, 54, 274. -- mahā° a great robber Vin iii.89; D iii.203; A i.153; iii.128; iv.339; Miln 185. -- Often used in similes: see J.P.T.S. 1907, 87. -- āṭavi wood of robbers Vism 190; -- upaddava an attack from robbers J i.267; -- kathā talk about thieves (one of the forbidden pastimes, see kathā) D i.7=Vin i.188≈; -- ghātaka an executioner A ii.207; J iii.178; iv.447; v.303; PvA 5.

Coraka

Coraka [cp. Sk. coraka] a plant used for the preparation of perfume J vi.537.

Corikā

Corikā f. thieving, theft Vin i.208; J iii.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

Corī

Corī (f.) a female thief Vin iv.276; J ii.363; (adj.) thievish, deceitful J i.295. -- dāraka° a female kidnapper J vi.337.

Corovassikaṇ

Corovassikaṇ at Nd2 40 (p. 85) read terovassikaṇ (as S iv.185).

Cola

Cola (& coḷa) [Cp. Sk. coḍa] a piece of cloth, a rag S i.34; J iv.380; Miln 169; PvA 73; Sdhp 396. -- bhiṣi a mat spread with a piece of cloth (as a seat) Vin iv.40. <-> duccola clad in rags, badly dressed Vin i.109; iii.263.

Colaka

Colaka (& coḷaka)=cola Vin i.48, 296; ii.113, 151, 174, 208, 225; Pv ii.17; Miln 53 (bark for tinder?); DhA ii.173.

Ch. Cha & Chaḷ

Cha & Chaḷ (cha in composition effects gemination of consonant, e. g. chabbāsati=cha+vāsati, chabbanna=cha+vaṇṇa, chaḷ only before vowels in compn: chaḷaṅga, chaḷ -- abhiññā) [Vedic ṣaṣ & ṣaṭ (ṣaḍ=chaḷ), Gr. e/c, Lat. sex, Goth. sahs] the number six. Cases: nom. cha, gen. channaṇ, instr. chahi (& chambhī (?)) J iv.310, which should be chambhi & prob. chabbhi=ṣaḍbhiḥ; see also chambhī, loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) soḷasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd2 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷaṅga); there are 6 buddha -- dhammā (Nd2 466); 6 viññāṇakāyā (see upadhi); 6 senses & sense -- organs (see āyatana) -- cha dānasālā J i.282; oraṇ chahi māsehi kālakiriya bhavissati (I shall die in 6 months, i. e. not just yet, but very soon, after the "next" moon) Pv iv.335. Six bodily faults J i.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J ii.334. -- aṇsa six -- cornered Dhs 617. -- anga the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (vicitī), 6. jotisaṭṭha (thus enumd at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5); D iii.269; Vv 6316; Pv ii.613; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ -- ang' upekkhā) Vism 160. -- abhiññā the 6 branches of higher knowledge Vin ii.161; Pug 14. See abhiññā. -- āsīti eighty -- six [i. e. twice that many in all directions: psychologically 6 X 80= 6 X (4 X 2)10], of people: an immense number, millions Pv ii.137; of Petas PvA 212; of sufferings in Niraya Pv iii.106. -- āhaṇ for six days J iii.471. -- kaṇṇa heard by six ears, i. e. public (opp. catukaṇṇa) J vi.392. -- tiṇṣa(tī) thirty -- six A ii.3; It 15; Dh 339; DhA iii.211, 224 (°yojana -- parimaṇḍala); iv.48. -- danta having six tusks, in °daha N. of one of the Great Lakes of the Himavant (satta -- mahā -- sarā), lit. lake of the elephant with 6 tusks. cp. cha -- visāṇa Vism 416. -- dvārika entering through six doors (i. e. the senses) DhA iv.221 (taṇhā). -- dhātura (=dhātuya) consisting of six elements M iii.239. -- pañca (chappañca) six or five Miln 292. -- phass' āyatana having six seats of contact (i. e. the outer senses) M iii.239; Th 1, 755; PvA 52; cp. Sn 169. -- baṇṇa (=vaṇṇa) consisting of six colours (of raṇsi, rays) J v.40; DhA i.249; ii.41; iv.99. -- baggiya (=vaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, Buddha 7384). Their names are Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin ii.1, 77, and passim; J ii.387; DhA iii.330. -- bassāni (=vassāni) six years J i.85; DhA iii.195. -- bidha (=vidha) sixfold Vism 184. -- bisāṇa (=visāṇa) having six (i. e. a "major set") of tusks (of pre -- eminent elephants) J v.42 (Nāgarājā), 48 (kuṇjara), cp. chaddanta. -- bīsati (=vīsati) twenty-six DhA iv.233 (devalokā).

Chakana & Chakaṇa

Chakana & Chakaṇa (nt.) [Vedic śakṛt & śakan; Gr. ko/pros; Sk. chagana is later, see Trenckner, Notes 62 n. 16] the dung of animals Vin i.202; J iii.386 (ṇ); v.286; vi.392 (ṇ).

Chakaṇatī

Chakaṇatī (f.)=chakana Nd2 199.

Chakala

Chakala [cp. Sk. chagala, from chāga heifer] a he -- goat J vi.237; °ka ibid. & Vin iii 166. -- f. chakālī J vi.559.

Chakka

Chakka (nt.) [fr. cha] set of six Vism 242 (meda° & mutta°).

Chakkhattuṇ

Chakkhattuṇ (adv.) [Sk. ṣaṭkṛtvās] six times D ii.198; DhA iii.196.

Chaṭṭha

Chaṭṭha the sixth Sn 171, 437; DhA iii.200: SnA 364. Also as chaṭṭhama Sn 101, 103; J iii.280.

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Chaddāka

Chaddāka (adj.) throwing away, removing, in puppha° a flower -- rubbish remover (see pukkusa) Th 1, 620; Vism 194; -- f. chaddikā see kacavara°.

Chaddāna

Chaddāna (nt.) throwing away, rejecting J i.290; DhA iii.7. -- ī (f.) a shovel, dust -- pan DhA iii.7. See kacavara°.

Chaddita

Chaddita [pp. of chaddeti] thrown out, vomited; cast away, rejected, left behind S iii.143; J i.91, 478; Pv ii.23 (=ucchiṭṭhaṇ vantan ti attho PvA 80); VvA 100; PvA 78, 185.

Chaddeti

Chaddeti [Vedic chardayati & chr̥ṇati to vomit; cp. also avaskara excrements & karīsa dung. From *sqer to eliminate, separate, throw out (Gr. kri/nw, Lat. ex <-> (s)cerno), cp. Gr. skw_s, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; iv.265; M i.207; S i.169 (chatṭehi wrongly for chaddēhi)=Sn p. 15; J i.61, 254, 265, 292; v.427; Pug 33; DhA i.95 (uṇhaṇ lohitaṇ ch. to kill oneself); ii.101; iii.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. -- ger. chaddūna Th 2, 469 (=chaddetvā ThA 284); grd. chaddetabba Vin i.48; J ii.2; chaddanīya Miln 252; chaddiya (to be set aside) M i.12 sq. -- Pass. chaddīyati PvA 174. -- Caus. chaddāpeti to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin iv.265; J i.137; iv.139; vi.185, 534; Vism 182. -- pp. chaddita (q. v.). -- See also kacavara°

Chaṇa

Chaṇa a festival J i.423, 489 (surā°), 499; ii.48 (mangala°), 143, iii.287, 446, 538; iv.115 (surā°); v.212; vi.221; 399 (°bheri); DhA iii. 100 (surā°), 443 (°vesa); iv.195; VvA 173.

Chaṇaka

Chaṇaka [=akkhaṇa? Kern; cp. Sk. *ākhaṇa] the Chaṇaka plant Miln 352; cp. akkhaṇa.

Chatta

Chatta1 (nt.) [late Vedic chattra=*chad -- tra, covering to chad, see chādati] a sunshade ("parasol" would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin i.152; ii.114; D i.7≈; ii.15 (seta°, under which Gotama is seated); J i.267 (seta°); iv.16; v.383; vi.370; Sn 688, 689; Miln 355; DhA i.380 sq.; DA i.89; PvA 47. -- Esp. as seta° the royal canopy, one of the 5 insignia regis (setachatta -- pamukhaṇ pañcavidhaṇ rāja -- kakudhabhaṇḍaṇ PvA 74), see kakudhabhaṇḍa. J vi.4, 223, 389; °ṇ ussāpeti to unfold the r. canopy PvA 75; DhA i.161, 167. See also paṇṇa°. -- daṇḍa the handle of a sunshade DhA iii.212; -- nālī the tube or shaft (of reeds or bamboo) used for the making of sunshades M ii.116; -- mangala the coronation festival J iii.407; DhA iii.307; VvA 66.

Chatta

Chatta2 [cp. Sk. chātra, one who carries his master's sun- shade] a pupil, a student J ii.428.

Chattaka

Chattaka (m. nt.) 1. a sun -- shade J vi.252; Th 2, 23 (=ThA 29 as nickname of sun -- shade makers). See also paṇṇa°. -- 2. ahi° "snake's sun -- shade," N. for a mushroom: toadstool D iii.87; J ii.95; a mushroom, toadstool J ii.95.

Chattiṇṣakkhattuṇ

Chattiṇṣakkhattuṇ (adv.) thirty -- six times It 15.

Chada

Chada [cp. chādeti chad=sañvaraṇe Dhṭp 586] anything that covers, protects or hides, viz. a cover, an awning D i.7≈ (sa -- uttara° but °chadana at D ii.194); -- a veil, in phrase vivatācchada "with the veil lifted" thus spelt only at Nd2 242, 593, DhA i.106 (vivattha°, v. l. vaṭṭa°) & DA i.251 (vivatta°), otherwise °chadda; -- shelter, clothing in phrase ghāsacchada Pug 51 (see ghāsa & cp. chāda); -- a hedge J vi.60; -- a wing Th 1, i 108 (citra°).

Chadana

Chadana (nt.) [Vedic chad]=chada, viz. lit. 1. a cover, covering J i.376; v.241. -- 2. a thatch, a roof Vin ii.154 (various kinds), 195; J ii.281; DhA ii.65 (°piṭṭha); iv.104 (°assa udaka -- patana -- ṭṭhāna), 178; PvA 55. <-> 3. a leaf, foliage J i.87; Th 1, 527. -- 4. hair J v.202. -- fig. pretence, camouflage, counterfeiting Sn 89 (=paṭirūpaṇ katvā SnA 164); Dhs 1059=Vbh 361= Nd2 271ii. Dhs reads chandanaṇ & Vbh chādanaṇ. -- iṭṭhikā a tile DhA iv.203.

Chadda

Chadda (nt.) [Dhṭp 590 & Dhṭm 820 expln a root chadd by "vamane," thus evidently taking it as an equivalent of chaḍḍ]=chada, only in phrase vivattacchadda (or vivata°) D i.89; Sn 372, 378, 1003, 1147; DA i.251. Nd2 however & DA read °chada expl. by vivata -- rāgadosamoha -- chadana SnA 365.

Chaddhā

Chaddhā [Sk. ṣaṭśaḥ] sixfold Miln 2.

Chanda

Chanda [cp. Vedic and Sk. chanda, and skandh to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expld at Vism 466 as "kattu -- kāmātāy" adhivacanaṃ; by Dhṭp 587 & Dhṭm 821 as chand= icchāyaṃ. -- A. As virtue: dhammapadesu ch. striving after righteousness S i.202; tibba° ardent desire, zeal A i.229; iv.15; kusalahamma° A iii.441. Often combd with other good qualities, e. g. ch. vāyāma ussāha ussolhi A iv.320; ch. viriya citta vīmaṇsā in set of samādhis (cp. iddhipāda) D iii.77 (see below), & in cpd. °ādhipateyya. -- kusalanāṃ dhammānaṃ uppādāya chandaṃ janeti vāyamaṃ viriyaṃ ārabhati, etc., see citta v. 1 db. <-> M ii.174; A i.174 (ch. vā vāyāmo vā); iii.50 (chandasā instr.); Sn 1026 (+viriya); Vv 2412 (=kusala° VvA 116); J vi.72; DhA i.14. -- B. As vice: (a) kinds & character of ch. -- With similar expressions: (kāya --) ch. sneha anvayatā M i.500. -- ch. dosa moha bhaya D iii.182; Nd2 3372 (See also below chandāgati). Its nearest analogue in this sense is rāga (lust), e. g. ch. rāga dosa paṭigha D i.25 (cp. DA i.116); rūpesu uppajjati ch. vā rāgo S iv.195. See below °rāga. In this bad sense it is nearly the same as kāma (see kāma & kāmachanda: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in Dhs trsl. 292) & the combn kāmachanda is only an enlarged term of kāma. Kāye chanda "delight in the body" M i.500; Sn 203. bhava ch. (pleasure in existence) Th 2, 14 (cp. bhavachanda); lokasmiṃ ch. (hankering after the world) Sn 866; methunasmiṃ (sexual desire) Sn 835 (expl. by ch. vā rāgo vā pemaṇ Nd1 181). -- Ch. in this quality is one of the roots of misery: cittass' upakkilesa S iii.232 sq.; v.92; mūlaṃ dukkhassa J iv.328 sq. -- Other passages illustrating ch. are e. g. vyāpāda° & vihiṇsā° S ii.151; rūpa -- dhātuyā° S iii.10; iv.72; yaṇ aniccaṃ, etc. . . . tattha° S iii.122, 177; iv.145 sq.; asmī ti ch. S iii.130; atilīno ch. S v.277 sq., cp. also D ii.277. -- (b) the emancipation from ch. as necessary for the attainment of Arahantship. -- vigata° (free from excitement) and a° S i.111; iii.7, 107, 190; iv.387; A ii.173 sq.; D iii.238; ettha chandaṃ virājetvā Sn 171=S i.16. Kāye chandaṃ virājaye Sn 203. (a) vīta° A iv.461 sq. °ṇ vineti S i.22, 197; °ṇ vinodeti S i.186; ch. suppaṭivinīta S ii.283. na tamhi °ṇ kayirātha Dh 117. <-> 2. (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin i.121, 122. dhammikanāṃ kammānaṃ chandaṃ datvā having given (his) consent to valid proceedings Vin iv.151, 152; cp. °dāyaka ii.94. -- Note. The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd2 s. v.; DhsA 370; DhA i.14, J vi.72, VvA 77. -- āgati in °gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamanāni, viz. ch°, dosa°, moha°, bhaya° D iii.133, 228; Vbh 376 (see above); -- ādhipateyya (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṇsā°); -- ānūnīta led according to one's own desire S iv.71; Sn 781; -- āraha (adj.) fit to give one's consent Vin ii.93; v.221; -- ja sprung from desire (dukkha) S i.22; -- nānatta the

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diversity or various ways of impulse or desire S ii.143 sq.; D iii.289; Vbh 425; -- pahāna the giving up of wrong desire S v.273; -- mūlaka (adj.) having its root in excitement A iv.339; v.107; -- rāga exciting desire (cp. kāmachanda) D ii.58, 60; iii.289; S i.198; ii.283; iii. 232 sq. (cakkhusmiṃ, etc.); iv.7 sq. 164 (Bhagavato ch -- r. n' atthi), 233; A i.264 (atīte ch -- r -- tṭhānīyā dhammā); ii.71; iii.73; Nd2 413; DhA i.334; -- samādhi the (right) concentration of good effort, classed under the 4 iddhipādā with viriya°; citta° vīmaṇsā° D iii.77; S v.268; A i.39; Vbh 216 sq.; Nett 15; -- sampadā the blessing of zeal S v.30.

Chandaka

Chandaka a voluntary collection (of alms for the Sangha), usually as °ṇ saṅgharati to make a vol. coll. Vin iv.250; J i.422; ii.45, 85 (saṅgharitvā v. 1. BB; text sankaddhitvā), 196, 248; iii.288 (nava°, a new kind of donation); Cp. BSk. chandaka -- bhikṣana AvŚ vol. ii.227.

Chandatā

Chandatā (f.) [see chanda] (strong) impulse, will, desire Nd2 394; Vbh 350, 370.

Chandavantatā

Chandavantatā (f.) [abstr. to adj. chandavant, chanda+ vant]=chandatā VvA 319.

Chandasā

Chandasā (f.) [see chando] metrics, prosody Miln 3.

Chandika

Chandika (adj.) [see chanda] having zeal, endeavouring usually as a° without (right) effort, & always combd w. anādara & assaddha Pug 13; Vbh 341; PvA 54 (v. l.), 175.

Chandīkata

Chandīkata (adj.) & chandīkatā (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (chandi°) (n.) Vbh 208.

Chando

Chando (nt.) [Vedic chandas, from skandh, cp. in meaning Sk. pada; Gr. i)/ ambos] metre, metrics, prosody, esp. applied to the Vedas Vin ii.139 (chandaso buddhavacanaṃ āropeti to recite in metrical form, or acc. to Bdhgh. in the dialect of the Vedas cp. Vin. Texts iii.150); S i.38; Sn 568 (Sāvittī chandaso mukhaṃ: the best of Vedic metres). -- viciti prosody VvA 265 (enumd as one of the 6 disciplines dealing with the Vedas: see chaṅga).

Channa

Channa1 [pp. of chad, see chādeti1] 1. covered J iv. 293 (vāri°); vi.432 (padara°, ceiling); ThA 257. <-> 2. thatched (of a hut) Sn 18. -- 3. concealed, hidden, secret J ii.58; iv.58. -- nt. channaṃ a secret place Vin iv.220.

Channa

Channa2 [pp. to chad (chand), chandayati, see chādeti2] fit, suitable, proper Vin ii.124 (+paṭirūpa); iii.128; D i.91 (+paṭirūpa); S i.9; M i.360; J iii.315; v.307; vi.572; Pv ii.1215 (=yutta PvA 159).

Chapaka

Chapaka name of a low -- class tribe Vin iv.203 (=caṇḍāla Bdhgh. on Sekh. 69 at Vin iv.364), f. °ī ib.

Chappañca

Chappañca [cha+pañca] six or five Miln 292.

Chab°

Chab° see under cha.

Chamā

Chamā (f.) [from kṣam, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root cham (=kṣam) as 1. hīṇane and 2. adane] the earth; only in oblique cases, used as adv. Instr. chamā on the ground, to the ground (=ved. kṣamā) M i.387; D iii.6; J iii.232; iv.285; vi.89, 528; Vv 414 (VvA 183; bhūmiyaṃ); Th 2, 17; 112 (ThA 116: chamāyaṃ); Pv iv.53 (PvA 260: bhūmiyaṃ). -- loc. chamāyaṃ Vin i.118; A i.215; Sn 401; Vism 18; ThA 116; chamāya Vin ii.214.

Chambhati

Chambhati [see chambheti] to be frightened DhA iv.52 (+vedhati).

Chambhita

Chambhita [pp. of chambheti]. Only in der. chambhitatta (nt.) the state of being stiff, paralysis, stupefaction, consternation, always combd with other expressions of fear, viz. uttāsa S v.386; bhaya J i.345 (where spelled chambhittan); ii.336 (where wrongly expld by sarīracalanāṇ), freq. in phrase bhaya ch. lomahaṇsa (fear, stupefaction & horripilation ("gooseflesh") Vin ii.156; S i.104; 118; 219; D i.49 (expld at DA i.50 wrongly by sakala -- sarīra calanāṇ); Nd2 470; Miln 23; Vbh 367; Vism 187. -- In other connections at Nd2 1 (=Dhs 425, 1118, where thambhitatta instead of ch°); Dhs 965 (on which see Dhs trsl. 242).

Chambhin

Chambhin (adj.) [see chambheti] immovable, rigid; terri- fied, paralysed with fear S i.219; M i.19; J iv.310 (v. l. jambhī, here with ref. to one who is bound (stiff) with ropes (pāsasatehi chambhī) which is however taken by com. as instr. of cha & expld by chasu thānesu, viz. on 4 limbs, body & neck; cp. cha). -- acchambhin firm, steady, undismayed S i.220; Sn 42; J i.71. -- See chambheti & chambhita.

Chambheti

Chambheti [cp. Sk. skabhnāti & stabhnāti, skambh, and P. khambha, thambha & khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhin & chambhitatta, Cp. ūrukambha (under khambha2).

Challi

Challi [Sk. challi] bark, bast DhA ii.165; Bdhgh on MV. viii.29.

Chava

Chava [Derivation doubtful. Vedic śava] 1. a corpse Vin ii.115 (°sīsassa patta a bowl made out of a skull). See cpds. -- 2. (adj.) vile, low, miserable, wretched Vin ii.112, 188; S i.66; M i.374; A ii.57; J iv.263. -- aṭṭhika bones of a corpse, a skeleton C iii.15, 1 (?); -- ālāta a torch from a pyre S iii.93=A ii.95=It 90= J i.482; Vism 54, 299 (°ūpama). -- kuṭikā a charnelhouse, morgue, Vin i.152; -- dāhaka one who (officially) burns the dead, an "undertaker" Vin i.152; DhA i.68 (f. °ikā); Vism 230; Miln 331. -- dussa a miserable garment D i.166≈A i.240; ii.206. -- sarīra a corpse Vism 178 sq. -- sitta a water pot (see above 1) Th 1, 127.

Chavaka

Chavaka 1. a corpse J v.449. -- 2. wretched Miln 156, 200; (°caṇḍāla, see expln at J v.450).

Chavi

Chavi (f.) [*(s)qeū to cover. Vedic chavi, skuṇāti; cp. Gr. sku_lon; Lat. ob -- scurus; Ohg. skūra (Nhg. scheuer); Ags scēo>E. sky also Goth. skōhs>E. shoe] the (outer, thin) skin, tegument S ii.256; A iv.129; Sn 194; J ii.92. Distinguished from camma, the hide (under -- skin, corium) S ii.238 (see camma); also in combn ch -- cammamaṇsa Vism 235; DhA iv.56. -- kalyāṇa beauty of complexion, one of the 5 beauties (see kalyāṇa 2d) DhA i.387; -- dos' -- ābādha a skin disease, cutaneous irritation Vin i.206; -- roga skin

disease DhA iii.295; -- vaṇṇa the colour of the skin, the complexion, esp. beautiful compl., beauty Vin i.8; J iii.126; DhA iv.72; PvA 14 (vaṇṇadhātu), 70, 71 (=vaṇṇa).

Chāta

Chāta (adj.) [cp. Sk. psāta from bhas (*bhsā), Gr. yw/xw; see Walde, Lat. Wtb. under sabulum & cp. bhasman, probably Non -- Aryan] hungry J i.338; ii.301; v.69; Pv ii.113 (=bubhukkhita, khudāya abhibhūta PvA 72) ii.936 (jighacchita PvA 126); PvA 62; VvA 76; Miln 253; Mhvs vii.24. Cp. pari°. -- ajjhata with hungry insides J i.345; ii.203; v.338, 359; DhA i.125; DhA i.367 (chātak'); iii.33, 40. -- kāla time of being hungry.

Chātaka

Chātaka [fr. prec.] 1. adj. hungry J i.245, 266. -- 2. (nt.) hunger, famine J i.266; ii.124, 149, 367; vi.487; DhA i.170.

Chātata

Chātata [f. abstr. fr. chāta] hunger (lit. hungriness) DhA i.170.

Chādana

Chādana (nt.) [to chādeti] covering, clothing, often combd with ghāsa° food & clothing (q. v.) J ii.79 (vattha°); Pv i.107 (bhojana°); ii.17 (vattha°); PvA 50 (=vattha); DhA iv.7. -- As adj. J vi.354 (of the thatch of a house).

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Chādanā

Chādanā (f.) [fr. chādeti] covering, concealment Pug 19, 23. Cp. pari°.

Chādi

Chādi (f.) [chādeti1] shade J iv.351.

Chādiya

Chādiya (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J vi.354 (=gehacchādana -- tiṇa).

Chādeti

Chādeti1 [Caus. of chad, Sk. chādayati] (a) to cover, to conceal Vin ii.211 (Pass. chādīyati); Sn 1022 (mukhaṇ jivhāya ch.); Dh 252; Pv iii.43. -- (b) (of sound) to penetrate, to fill J ii.253; vi.195. -- pp. channa1 (q. v.).

Chādeti

Chādeti2 [for chandeti, cp. Sk. chandati & chadayati; to khyā?] (a) to seem good, to please, to give pleasure S ii.110; A iii.54; DhA iii.285 (bhattaṇ me na ch.). <-> (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase bhattaṇ chādeti to appreciate the meal Vin ii.138; D i.72 (=rucceyya); v.31 (chādayamāna), 33 (chādamana), 463; Th 2, 409; Pv i.118 (nacchādimhamhase), pp. channa2.

Chāpa & °ka

Chāpa & °ka [Sk. śāva] the young of an animal M i.384 (°ka); S ii.269 (bhinka°); J i.460; ii.439 (sakuṇa°); Miln 402; -- f. chāpī J vi.192 (maṇḍūka°).

Chāyā

Chāyā (f.) [Vedic chāyā, light & shade, *skei (cp. (s)qait in ketu), cp. Sk. śyāva; Gr. skia/ & skoio/s; Goth. skeinan. See note on kāla, vol. ii. p. 382] shade, shadow S i.72, 93; M ii.235; iii.164; A ii.114; Sn 1014; Dh 2; J ii.302; iv.304; v.445; Miln 90, 298; DhA i.35; PvA 12, 32, 45, 81, etc. -- Yakkhas have none; J v.34; vi.337. chāyā is frequent in similes: see J.P.T.S. 1907, 87.

Chārikā

Chārikā (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. chro/s dry, Lat. serenus dry, clear. See also khāra & bhasma.] Ashes Vin i.210; ii.220; D ii.164=Ud 93; A i.209; iv.103; J iii.447; iv.88; v.144; DhA i.256; ii.68; VvA 67; PvA 80 (chārikangāra).

Chiggaḷa

Chiggaḷa [cp. chidda] a hole, in eka° -- yuga M iii.169≈; tāḷa° key hole S iv.290; Vism 394.

Chida

Chida (always -- °) (adj.) breaking, cutting, destroying M i.386; S i.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankha°) 491, 1021, 1101 (taṇha°); VvA 82 (id.).

Chidda

Chidda [cp. Ohg. scetar. For suffix °ra, cp. rudhira, etc. Vedic chid+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S iv.316; J i.419; (fig.) faulty, defective, Vin i.290. -- 2. (nt.) a cutting, slit, hole, aperture, S i.43; J i.170 (eka°), 172, 419, 503; ii.244, 261; (kaṇṇa°); Vism 171, 172 (bhitti°), 174 (tāḷa°); SnA 248 (akkhi°); DhA iii.42; VvA 100 (bhitti°); PvA 180 (kaṇṇa°), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda -- vutti faultless conduct) Miln 94. -- āvachidda full of breaches and holes J iii.491; Vism 252; DhA i.122, 284 (cp. °vichidda); iii.151. -- kārin inconsistent A ii.187; -- vichidda= °āvachidda J i.419; v.163 (sarīraṇ chiddavichiddaṇ karoti to perforate a body).

Chiddaka

Chiddaka (adj.) having holes or meshes (of a net) D i.45.

Chiddatā

Chiddatā (f.) perforation, being perforated J i.419.

Chiddavant

Chiddavant (adj.) having faults, full of defects M i.272.

Chindati

Chindati [Vedic chid in 3 forms viz. 1. (Perf.) base chid; 2. Act. (pres.) base w. nasal infix. chind; 3. Med. (denom). base w. guṇa ched. Cp. the analagous formations of cit under cinteti. -- Idg.* sk(h)eid, Gr. sxi/zw (E. schism); Lat. scindo (E. scissors); Ohg. scīzan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan. Root chid is defined at Dhṛp 382, 406 as "dvedhākaraṇa"] to cut off, to destroy, to remove, both lit. (bandhanaṇ, pāsaṇ, pasibbakaṇ, jīvaṇ, gīvaṇ, sīsaṇ, hatthapāde, etc.) and fig. (taṇhaṇ, mohaṇ, āsavā, saṇyojanāni, vicikicchaṇ, vanathaṇ, etc.) Freq. in similes: see J.P.T.S. 1907, 88. -- Forms: (1) chid: aor. acchidā Sn 357, as acchidaṇ M ii.35, acchidda Dh 351 (cp. agamā); Pass. pres. chijjati (Sk. chidyate) Dh 284; It 70; J i.167; Th 1, 1055= Miln 395; Miln 40; aor. chijji J iii.181 (dvidhā ch. broke in two). -- fut. chijjissati J i.336; -- ger. chijjivā J i.202; iv.120; -- pp. chijjita J iii.389; see also chida, chidda, chinna. <-> (2) chind: Act. pres. chindati S i.149=A v.174= Sn 657; PvA 4, 114; VvA 123; -- imper. chinda Sn 346; J ii.153; chindatha Dh 283; -- pot. chinde Dh 370; -- ppr. chindamāna J i.70, 233. -- fut. chindissati DhA ii.258. -- aor. acchindi Vin i.88 & chindi J i.140. -- ger. chinditvā J i.222, 254, 326; ii.155. <-> inf. chindituṇ Vin i.206; PvA 253. -- grd. chindiya J ii.139 (duc°). -- Caus. chindāpeti J ii.104, 106; Vism 190 (rājāno core ch.). -- (3) ched: fut. checchati (Sk. chetsyati) M i.434; Dh 350; Miln 391. -- aor. acchecchi (Sk. acchaitṣit) S i.12; A ii.249; Sn 355=Th 1, 1275; J vi.261. acchejji (v. l. of acchecchi) is read at S iv.205, 207, 399; v.441; A iii.246, 444; It 47. -- inf. chetuṇ J iv.208; Pv iv.328, & chettuṇ Sn 28. -- ger. chetvā Sn 66, 545, 622; Dh 283, 369; J i.255; Nd2 245, & chetvāna Sn 44; Dh 346; J iii.396. -- grd. chetabba Vin ii.110, & chejja (often combd w. bhejja, torture & maiming, as punishments) Vin iii.47 (+bh°); J v.444 (id.) vi.536; Miln 83, 359. Also chejja in neg. acchejja S vi.226. -- Caus. chedeti Vin i.50, & chedāpeti ib.; J iv.154. See also cheda, chedana.

Chindanaka

Chindanaka (adj.) [fr. chindati] breaking, see pari°.

Chinna

Chinna [pp. of chindati] cut off, destroyed Vin i.71 (acchinna -- kesa with unshaven hair); M i.430; D ii.8 (°papaṇca); J i.255; ii.155; iv.138; Dh 338; Pv i.112 (v. l. for bhinna), 116; DhA iv.48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda°, etc.) e. g. Vin i.91; iii.28; Pv ii.24 (ghāna -- sīsa°); Miln 5. Cp. sañ°. As first part of cpd., chinna° very frequently is to be rendered by "without," e. g. -- āsa without hope J ii.230; PvA 22, 174; -- iriyāpatha unable to walk, i. e. a cripple Vin i.91; -- kaṇṇa without ears PvA 151; -- gantha untrammelled, unfettered Sn 219; -- pilotika with torn rags, or without rags S ii.28; PvA 171 (+bhinna°); -- bhatta without food i. e. famished, starved J i.84; v.382; DhA iii.106=VvA 76; -- saṇsaya without doubt Sn 1112; It 96, 97, 123; Nd2 244. -- sāṭaka a torn garment Vism 51.

Chinnaka

Chinnaka (adj.) [fr. chinna] cut; a° uncut (of cloth) Vin i.297.

Chinnikā

Chinnikā (f.) deceitful, fraudulent, sly, only in combn w. dhuttā (dhuttikā) & only appld to women Vin iii.128; iv.61; J ii.114; Miln 122.

Chuddha

Chuddha [Sk. kṣubdha (?) kṣubh, perhaps better ṣṭīv, pp. ṣṭyūta (see niṭṭhubhati), cp. Pischel, Prk. Gr. §§ 66, 120, & Trenckner Notes p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh 41=Th 2, 468 (spelled chuṭṭha); J v.302.

Chupati

Chupati [Dhtp 480=samphasse] to touch Vin i.191; iii.37, 121; J iv.82; vi.166; Vism 249; DhA i.166 (mā chupī). -- pp. chupita.

Chupana

Chupana (nt.) touching Vin iii.121; J vi.387.

Chupita

Chupita [pp. of chupati] touched Vin iii.37; J vi.218.

Chubhati

Chubhati given as root chubh (for kṣubh) with def. "nicchubhe" at Dhtm 550. See khobha.

Churikā

Churikā (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā> khara] a knife, a dagger, kreese Th 2, 302; J iii.370; Miln 339; cp. Miln trsln. ii.227; ThA 227; DhA iii.19.

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Churita

Churita: see vi°.

Cheka

Cheka (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin ii.96; M i.509; J i.290 (anga -- vijjāya); ii.161, 403; v.216, 366 (°pāpaka good & bad); vi.294 (id.); Miln 293.; DA i.90; VvA 36, 215; DhA i.178. -- 2. genuine Vism 437 (opp. kūṭa).

Chekatā

Chekatā (f.) [cheka+tā] skill VvA 131.

Chejja

Chejja 1. see chindati. -- 2. one of the 7 notes in the gamut VvA 139.

Cheta

Cheta an animal living in mountain cliffs, a sort of leo- pard S i.198.

Chettar

Chettar [Sk. chettṛ, n -- agent to chindati] cutter, destroyer Sn 343; J vi.226.

Cheda

Cheda [see chindati] cutting, destruction, loss Sn 367 (°bandhana); J i.419; 485; sīsa° decapitation DhA ii.204; PvA 5; aṇḍa° castration J iv.364; -- bhatta °ṇ karoti to put on short rations J i.156. pada° separation of words SnA 150. -- °gāmin (adj.) liable to break, fragile A ii.81; J v.453. -- Cp. vi°.

Chedaka

Chedaka (adj.) [fr. cheda] cutting; in aṇḍa° one who castrates J iv.366.

Chedana

Chedana (nt.) [see chindati] cutting, severing, destroying D i.5; (=DA i.80 hattha° -- ādi); iii.176; Vin ii.133; A ii.209; v.206; S iv.169 (nakha°); v.473; Miln 86; Vism 102 (°vadha -- bandana, etc.).

Chedanaka

Chedanaka 1. (adj.) one who tears or cuts off PvA 7. - 2. (nt.) the process of getting cut (a cert. penance for offences: in combn with āpattiyo & pācittiyaṇ) Vin ii.307; iv.168, 170, 171, 279; v.133, 146 (cha ch. āpattiyo).

Cheppā

Cheppā (f.) [Sk. sépa] tail Vin i.191; iii.21.

J. Ja

Ja (-- °) [adj. -- suffix from jan, see janati; cp. °ga; gacchati] born, produced, sprung or arisen from. Freq. in cpds.: attā°, ito°, eka°, kuto°, khandha°, jala°, daratha°, dāru°, di°, puthuj°, pubba°, yoni°, vāri°, saha°, sineha°.

Jagat

Jagat (nt.) [Vedic jagat, intens. of gam, see gacchati] the world, the earth A ii.15, 17 (jagato gati); S i.186 (jagatogadha plunged into the world).

Jagatī

Jagatī (f.) [see jagat] only in cpds. as jagatī°: -- ppadesa a spot in the world Dh 127=PvA 104; -- ruha earth grown, i. e. a tree J i.216.

Jagga

Jagga (nt.) [jaggati+ya] wakefulness S i.111.

Jaggati

Jaggati (=jāgarati, Dhṭp 22 gives jagg as root in meaning "niddā -- khaya.") (a) to watch, to lie awake J v.269. <-> (b) to watch over, i. e. to tend, to nourish, rear, bring up J i.148 (dārakaṇ), 245 (āsīvisaṇ).

Jaggana

Jaggana (nt.) [from jaggati] watching, tending, bringing up J i.148 (dāraka°).

Jagganatā

Jagganatā (to jāgarati] watchfulness J i.10.

Jagghati

Jagghati [Intens. to sound -- root ghar. for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (Toev. under anujagghati); Dhṭp 31 jaggh= hasane] to laugh, to deride J iii.223; v.436; vi.522. <-> pp. jagghita J vi.522. See also anu°, pa°.

Jagghitā

Jagghitā (f.) laughter J iii.226.

Jaghana

Jaghana (nt.) [Vedic jaghana, cp. Gr. koxw/nh; see janghā] the loins, the buttocks Vin ii.266; J v.203.

Jangala

Jangala (nt.) a rough, sandy & waterless place, jungle A v.21; J iv.71; VvA 338. Cp. ujjangala.

Janghā

Janghā (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gaggan, to go; Ags. gang, walk. From *ghengh to walk; see also jaghana] the leg, usually the lower leg (from knee to ankle) D ii.17≈(S i.16=Sn 165 (eṇi°); Sn 610; J ii.240; v.42; vi.34; ThA 212). In cpds. jangha° (except in janghā -- vihāra). -- ummagga a tunnel fit for walking J vi.428; -- pesanika adj. going messages on foot Vin iii.185; J ii.82; Miln 370 (°iya); Vism 17. -- bala(ṇ) (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); -- magga a footpath J ii.251; v.203; VvA 194. -- vihāra the state of walking about (like a wanderer), usually in phrase °ṇ anucankamati anuvicarati D i.235; M i.108; Sn p. 105, p. 115; or °ṇ carati PvA 73. -- A i.136; J ii.272; iv.7, 74; DhA iii.141.

Jangheyyaka

Jangheyyaka (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin i.287.

Jacca

Jacca (adj.) [jāti+tya] of birth, by birth (usually -- °) M ii.47 (ittara° of inferior birth); Sn p. 80 (kiṇ° of what birth, i. e. of what social standing); J i.342 (hīna° of low birth); Sdhp 416 (id.) J v.257 (nihīna°); Miln 189 (sama° of equal rank). -- andha (adj.) blind from birth Ud 62 sq. (Jaccandhavagga vi.4); J i.45, 76; iv.192; Vbh 412 sq.; in similes at Vism 544, 596.

Jaccā

Jaccā instr. of jāti.

Jajjara

Jajjara [From intensive of jarati] withered, feeble with age Th 2, 270; J i.5, 59 (jarā°); ThA 212; PvA 63 (°bhāva, state of being old) -- a° not fading (cp. amata & ajarāmara), of Nibbāna S iv.369.

Jajjarita

Jajjarita [pp. of intens. of jar see jarati] weakened DhA i.7.

Jañña

Jañña (adj.) [=janya, cp. jātya; see kula & koleyyaka] of (good) birth, excellent, noble, charming, beautiful M i.30 (jaññaajañña, cp. p. 528); J ii.417 (=manāpa sādhu). a° J ii.436.

Jaṭa

Jaṭa a handle, only in vāsi° (h. of an adze) Vin iv.168; S iii.154=A iv.127.

Jaṭā

Jaṭā (f.) [B.Sk. jatā] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see jatila) Sn 249; Dh 241, 393; J i.12 (ājina+); ii.272. -- (b) the tangled branches of trees J i.64. -- (c) (fig.) (the tangle of) desire, lust S i.13=165. -- aṇḍuva (=°andu?) a chain of braided hair, a matted topknot S i.117; -- ājina braided hair & an antelope's hide (worn by ascetics) Sn 1010 (°dhara), cp. above J i.12; -- dharaṇa the wearing of matted hair M i.282.

Jaṭita

Jaṭita [pp. of jaṭ, to which also jaṭā; Dhṭp 95: sanghāte] entangled S i.13; Miln 102, 390; Vism 1 (etym.).

Jaṭin

Jaṭin one who wears a jaṭā, an ascetic Sn 689; f. -- inī J vi.555.

Jaṭila

Jaṭila [BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or who has his hair matted, an ascetic. Enumd

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amongst other 'religious' as ājīvikā nigaṇṭhā j. paribbājakā Nd2 308; ājīvikā nig° j. tāpasā Nd2 149, 513; - Vin i.24=iv.108; i.38 (purāṇa° who had previously been j.)=VvA 13=PvA 22; S i.78; Sn p. 103, 104 (Keṇiya j.); J i.15; ii.382; Ud 6; Dpvs i.38.

Jaṭilaka

Jaṭilaka=jaṭila M i.282; A iii.276; Miln 202; Vism 382.

Jaṭhara

Jaṭhara (m. nt.) [Vedic jaṭhara, to *gelt=*gelbh (see gabbha), cp. Goth. kilpei uterus, Ags. cild=E. child] the belly Miln 175.

Jaṇṇu(ka)

Jaṇṇu(ka) [cp. jānu & jannu] the knee D ii.160; J vi.332; SnA ii.230; DhA i.80 (°ka); ii.57 (id.), 80; iv.204; VvA 206 (jaṇṇu -- kappara).

Jatu

Jatu [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quiti glue] lac. As medicine Vin i.201.
°maṭṭhaka a decking with lac. used by women to prevent conception Vin iv.261; consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mattikā (clay).

Jattu

Jattu (nt.) [Vedic jatru] the collar -- bone DhA ii.55 (gloss: aṇṣakūṭa); Dāvs iv.49.

Jaddhu

Jaddhu [for jaddhuṇ, inf. to jakṣ (P. jaggh), corresp. to Sk. jagdhi eating food; intens. of ghasati] only in composition as a° not eating, abstaining from food. °ka one who fasts M i.245; °māra death by starvation J vi.63 (=anāsaka -- maraṇa; Fsb. has note: read ajuttṭha°?); °mārika A iv.287 (v. l. ajetṭṭha°).

Jana

Jana [*genē: see janati. Cp. Gr. gi/nos, go/nos; Lat. genus=Fr. gens, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); often as mahājana the people, the crowd S i.115; J i.167, 294; PvA 6; lokamahājana=loka DhA iii.175; or as bahu(j)jana many people, the many A i.68; Dh 320; DhA iii.175. See also puthujjana. -- (b) pl. men, persons, people, beings: nānā° various living beings Sn 1102 (expld at Nd2 248 as khattiyā brāhmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā.) dve janā J i.151; ii.105; tayo j. J i.63; iii.52; keci janā some people PvA 20. See also Sn 243, 598, 1077, 1121. -- ādhipa a king of men J ii.369; -- inda=prec. J iii.280, 294; -- esabha the leader of men, the best of all people Dh 255; -- kāya a body or group of people J i.28; DhA i.33 (dve j.: micchā & sammā -- ditṭhikā); Dpvs i.40; -- pada country see sep.; -- majjhe (loc.) before (all) the people J i.294; Th 2, 394; -- vāda people's talk, gossip Sn 973.

Janaka

Janaka [to janati] 1. producing, production Vism 369; adj. (-- °) producing: pasāda° Mhvs i.4 (=°kārika); a species of karma Vism 601; Cp. 144 (A.i). -- 2. n. f. °ikā genetrix, mother J i.16; Dhs 1059≈(where it represents another jānikā, viz. deception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; Kern, Toev. p. 41).

Janatā

Janatā (f.) [from janati] a collection of people ("man- kind"), congregation, gathering: people, folk D i.151 (=DA i.310, correct janana), 206; Vin ii.128=M ii.93 (pacchimā); A i.61 (id.); iii.251 (id.); It 33; J iv.110; Pv iii.57 (= janāsamūha upāsakagaṇa PvA 200).

Janati

Janati1 [Sk. janati (trs.) & jāyate (intrs.); *gene & *gnē to (be able to) produce; Gr. gi/gnomai (ge/nesis) gnwto/s =jāta=(g)nātus; Lat. gigno, natura, natio; Goth. knōps & kunps; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. janeti [Sk. janayati] often spelled jāneti (cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. sañjaneti nibbatteti abhinibbatteti Nd2 s. v. (cp. karoti). ussāhaṇ j. to put forth exertion J ii.407 (see chanda); (saṇ)vegaṇ j. to stir up emotion (aspiration) J iii.184; PvA 32; Mhvs

i.4; dukkhaṇ j. to cause discomfort PvA 63. -- Aor. janayi Th 2, 162 (Māyā j. Gotamaṇ: she bore). -- Pp. janita produced PvA 1. -- See also jantu jamma, jāta, jāti, nāti, etc.

Janati

Janati2 to make a sound J vi.64 (=sanati saddaṇ karoti).

Janana

Janana (adj.) [to janati] producing, causing (-- °) It 84 (anatta° dosa); J iv.141; Dpvs i.2; DhsA 258; Dhṭp 428. -- f. janani PvA 1 (saṇvega° deṣanā)= mother (cp. janettī) J iv.175; PvA 79. Note. janana DA i.310 is misprint for janatā.

Janapada

Janapada [jana+pada, the latter in function of collective noun -- abstract: see pada 3] inhabited country, the country (opp. town or market -- place), the continent; politically: a province, district, county D i.136 (opp. nigama); ii.349; A i.160, 178; Sn 422, 683, 995, 1102; J i.258; ii.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the soḷasa mahā -- janapadā (Miln 350) enumd at A i.213= iv.252 sq.=Nd2 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2) Kāsī, Kosalā, Vajjī, Mallā, Cetī (Cetiā A iv.), Vaṇṣā (Vangā A i.), Kurū, Pañcālā, Majjā (Macchā A), Sūrasenā, Assakā, Avantī, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, B. India p. 23. -- kathā talk or gossip about the province D i.7~; -- kalyāṇī a country -- beauty, i. e. the most beautiful girl in the province D i.193 (see kalyāṇa); -- cārikā tramping the country PvA 14; -- tthāvāriya stableness, security, of the realm, in °patta, one who has attained a secure state of his realm, of a Cakkavattin D i.88; ii.16; Sn p. 106; -- padesa a rural district A iv.366; v.101.

Janavati

Janavati (?) A iv.172.

Janitta

Janitta (nt.) [jan+tra, cp. Gr. gene/teira] birthplace J ii.80.

Janettī

Janettī (f.) [f. to janitr=gene/tws=genitor, cp. genetrix. The Sk. form is janitrī. On e: i cp. petti°: pitri°] mother D ii.7 sq.; M iii.248; A iv.276; J i.48; ii.381; iv.48.

Jantāghara

Jantāghara [acc. to Abhp. 214=aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i. e. a hot room, cp. in meaning Mhg. kemenate =Lat. caminata, Ger. stube=E. stove; Low Ger. pesel (room)= Lat. pensile (bath) etc.) Etym. uncertain. Bühler KZ 25, p. 325=yantra -- grha (oil -- mill?); E. Hardy (D. Lit. Ztg. 1902, p. 339)=jentāka (hot dry bath), cp. Vin. Texts i.157; iii.103. In all probability it is a distorted form (by dissimilation or analogy), perhaps of *jhānt -- āgāra, to jhā to burn=Sk. kṣā, jhānti heat or heating (=Sk. kṣāti)+āgāra, which latter received the aspiration of the first part (=āghāra), both being reduced in length of vowels=jant -- āghara] -- 1. a (hot) room for bathing purposes, a sitzbath Vin i.47, 139; ii.119, 220 sq., 280; iii.55; M iii.126; J ii.25, 144; Vism 18; Dpvs viii.45. -- 2. living room J i.449.

Janti

Janti at DA i.296 in jantiyā (for D i.135 jāniyā)=hāni, abandonment, giving up, payment, fine [prob.=jahanti, to jahāti]. But see jāni.

Jantu

Jantu1 [Vedic jantu, see janati] a creature, living being, man, person S i.48; A iv.227; Sn 586, 773 sq., 808, 1103; Nd2 249 (=satta, nara, puggala); Dh 105, 176, 341, 395; J i.202; ii.415; v.495; Pv ii.949 (=sattanikāya, people, a crowd PvA 134).

Jantu

Jantu2 a grass Vin i.196.

Jannu

Jannu [cp. jaṇṇu(ka) & jānu] the knee DhA i.394. -- °ka D ii.17≈(in marks of a Mahāpurisa, v. l. ṇṇ); J iv.165; DhA i.48.

Japa

Japa (& jappa vv. ll.) [fr. japati] 1. muttering, mumbling.

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recitation A iii.56=J iii.205 (+manta); Sn 328 (jappa) (=niratthaka -- kathā SnA 334). -- 2. studying J iii.114 (=ajjhena).

Jap(p)aka

Jap(p)aka (adj.) whispering, see kaṇṇa.°

Japati

Japati (& jappati Dhṭp 189, also japp 190=vacane; sound -- root jap) to mumble, whisper, utter, recite J iv.204; Pv ii.61 (=vipalapati PvA 94); PvA 97; ppr. jappaṇ S i.166 (palāpaṇ); J iv.75. See japa, japana; also pari°.

Japana

Japana (sic. DA i.97, otherwise jappana) whispering, mumbling (see japati), in kaṇṇa°. See also pari°.

Jappati

Jappati [not, as customary, to jalp, Sk. jalpati (=japati), but in the meaning of desire, etc., for cappati to capp, as in cappeti=Sk. carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (c. acc.) Sn 771 (kāme), 839 (bhavaṇ), 899, 902; Nd2 79 (=pajappati), -- pp. jappita Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa°.

Jappanā

Jappanā=jappā Sn 945; Dhs 1059≈. Cp. pa°.

Jappā

Jappā (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd2 on taṇhā) S i.123 (bhava -- lobha°); Sn 1033; Nd2 250; Nett 12; DhS 279, 1059.

Jambāla

Jambāla [Sk. jambāla] mud; adj. jambālin muddy, as n. jambālī (f.) a dirty pool (at entrance to village) A ii.166.

Jambu

Jambu (f.) [Sk. jambu] the rose -- apple tree, Eugenia Jambolana J ii.160; v.6; Vv 67; 4413, 164. -- As adj. f. jambī sarcastically "rose -- apple -- maid," appld to a gardener's daughter J iii.22. -- dīpa the country of the rose -- apples i. e. India J i.263; VvA 18; Miln 27, etc. -- nada see jambonada; -- pakka the fruit of Eugenia jambolana, the rose -- apple (of black or dark colour) Vism 409; -- pesī the rind of the r. -- a. fruit J v.465; -- rukka the r. -- a. tree DhA iii.211; -- saṇḍa rose -- apple grove (=°dīpa, N. for India) Sn 552= Th 1, 822.

Jambuka

Jambuka [Sk. jambuka, to jambh?] a jackal J ii.107; iii.223.

Jambonada

Jambonada [Sk. jāmbūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled jambunada (J iv.105; VvA 13, 340) A i.181; ii.8, 29; Vv 8417. Cp. jātarūpa.

Jambhati

Jambhati [cp. Vedic jehate, DhTp 208 & DhTm 298 define jambh as "gatta -- vināma," i. e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J vi.40.

Jambhanā

Jambhanā (f.) [to jambhati] arousing, activity, alertness Vbh 352.

Jamma

Jamma (adj.) [Vedic *jālma (?), dialectical?] miserable, wretched, contemptible J ii.110; iii.99 (=lāmaka); f. -- ī S v.217; Dh 335, 336 (of taṇhā); J ii.428; v.421; DhA iv.44 (=lāmakā).

Jamman(a)

Jamman(a) (nt.) [to janati] birth, descent, rank Sn 1018.

Jaya

Jaya [see jayati] vanquishing, overcoming, victory D i.10; Sn 681; J ii.406; opp. parājaya Vism 401. -- ggaha the lucky die J iv.322 (=kaṭaggaha, q. v.); -- parājaya victory & defeat Dh 201; -- pāna the drink of victory, carousing, wassail; °ṇ pivati DhA i.193; -- sumana "victory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA i.17, 383.

Jayati

Jayati (jeti, jināti) [Sk. jayati, ji to have power, to conquer, cp. jaya=bi/ a; trans. of which the intrans. is jināti to lose power, to become old (see jīrati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. - Pres. [jayati] jeti J ii.3; jināti Sn 439; Dh 354; J i.289; iv.71. -- Pot. jeyya Com. on Dh 103; jine Dh 103=J ii.4=VvA 69; 3rd pl. jineyyuṇ S i.221 (opp. parājeyyuṇ). -- Ppr. jayaṇ Dh 201. -- Fut. jessati Vv 332; jayissati ib.; jinissati J ii.183. -- Aor. jini J i.313; ii.404; ajini Dh 3; pl. jiniṇsu S i.221 (opp. parājiniṇsu), 224 (opp. parājiniṇsu, with v. l. °jiniṇsu); A iv.432 (opp. °jiiyiniṇsu, with v. l. °jiniṇsu). Also aor. ajesi DhA i.44 (=ajini). -- Proh. (mā) jīyi J iv.107. -- Ger. jetvā Sn 439; jetvāna It 76. -- Inf. jīnituṇ J vi.193; VvA 69. -- Grd. jeyya Sn 288 (a°); jinitabba VvA 69 (v. l. jetabba). -- Pass. jīyati (see parā°), jīyati is also Pass. to jarati -- Caus. 1. jayāpeti to wish victory to, to hail (as a respectful greeting to a king) J ii.213, 369, 375; iv.403. -- 2. jāpayati to cause to rob, to incite, to plunder M i.231; It 22=J iv.71 (v. l. hāpayati)= Miln 402; J vi.108 (to annul); Miln 227. -- Des. jigiṇsati (q. v.). -- pp. jina & jita (q. v.).

Jayā

Jayā f. [Vedic jāyā] wife only in cpd. jayampatikā, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. <-> husband & wife, a married couple S ii.98; J i.347; iv.70, of birds. See also jāyampatikā.

Jara

Jara (adj.) (° --) [See jarati] old, decayed (in disparaging sense), wretched, miserable; -- ūdapāṇaṇ a spoilt well J iv.387; -- gava=°goṇa Pv i.81; -- goṇa [cp. Sk. jaradgava] a decrepit, old bull J ii.135; -- sakka "the old S." J iv.389; -- sālā a tumble -- down shed PvA 78.

Jaratā

Jaratā (f.) [see jarati] old age Dhs 644≈ (rūpassa j. decay of form); Vism 449.

Jarati

Jarati [Vedic jarati & jīryati, *gerā to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaurn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. jar [jarati] in Caus. jarayati to destroy, to bring to ruin J v.501=vi.375. -- 2. jīr [Sk. jīryati] see jīyati, jīrati, jīrayati, jīrāpeti. -- Pp. jīṇṇa. -- Cp. also jara, jarā, jajjara, jīraṇatā.

Jarā

Jarā (f.) & (older) jaras (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd2 249). -- Sk. jarā & jarah to *gerā: see jarati; cp. Gr. gh_ras, ge/ras, grau_s old age, etc. See also jīraṇa(tā)] decay, decrepitude, old age Vin i.10, 34; A i.51, 138 (as Death's messenger); v.144 sq. (bhabbo jaraṇ pahātuṇ); Sn 311 (cp. D iii.75); J i.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesañ sattāṇaṇ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṇ pāliccaṇ valittacatā āyuno saṇhāni indriyāṇaṇ paripāko" D ii.305=M i.49= S ii.2=Nd2 252= Dhs 644, cp. Dhs. trsl. p. 195. -- Frequently combd with maraṇa (maccu, etc.) "decay & death" (see under jāti as to formulas): °maraṇa, D ii.31 sq.; M i.49; Sn 575; °maccu Sn 581, 1092, 1094. ajarāmara not subject to decay & death (cp. ajajjara) Th II, 512; Pv ii.611; Vv 6311; J iii.515. -- ghara the house of age (adj.) like a decayed house Th 2, 270 (= jinnagharasadisā ThA 213). -- jajjara feeble with age J i.59; -- jīṇṇa decrepit with age PvA 148; -- dhamma subject to growing old A i.138, 145; ii.172, 247; iii.54 sq., 71 sq.; -- patta old J iii.394; iv.403; -- bhaya fear of old age A i.179; ii.121; -- vata the wind of age DhA iv.25. -- sutta the Suttanta on old age, N. of Sutta Nipāta iv.6 (p. 157 sq.; beginning with "appaṇ vata jīvitaṇ idaṇ"), quoted at DhA iii.320.

Jala

Jala (nt.) [Sk. jala, conn. with gala drop (?), prob. dialectal; cp. udaka] water Sn 845; J i.222; iii.188; iv.137. -- gocara living in the water J ii.158. -- ja born or sprung from w. J iv.333; v.445; VvA 42; -- da "giving water," rain -- cloud Dāvs v.32; -- dhara [cp. jalandhara rain -- cloud] the sea Miln 117; -- dhi=prec. Dāvs v.38.

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Jalati

Jalati [Sk. jvalati, with jvarati to be hot or feverish, to jval to burn (Dhtp 264: dittiyaṇ), cp. Ohg. kol=coal; Celt. gūal] to burn, to shine D 3, 188; M i.487; J i.62; ii.380; iv.69; It 86; Vv 462; VvA 107; Miln 223, 343. -- Caus. jaleti & jāleti (cp. janeti: jāneti) to set on fire, light, kindle S i.169; J ii.104; Miln 47. -- Pp. jalita. Intens. daddaḷhati (q. v.). Cp. ujjaleti.

Jalana

Jalana (n. -- adj.) [Sk. jvalana] burning Pgdp 16.

Jalābu

Jalābu [Sk. jarāyu, slough & placenta, to jar see jarati, originally that which decays (=decidua); cp. Gr. gh_ras slough. As to meanings cp. gabbha] 1. the womb S iii.240. -- 2. the embryo J iv.38. -- 3. the placenta J ii.38. -- ja born from a womb, viviparous M i.73; D iii.230; J ii.53=v.85.

Jalita

Jalita (adj.) [pp. to jalati] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 216 (=jalanto jotanto VvA 107); Pv i.1014 (burning floor of Niraya); ii.112 (°ānubhāva: shining majesty); PvA 41 (=āditta burning); ThA 292.

Jalūpikā

Jalūpikā (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā (sprung fr. water), borrowed fr. Npers. zalū (?Uhlenbeck); cp. Gr. bde/lla leech, Celt. gel; perhaps to gal in the sense of such (?)] a leech Miln 407 (v. 1. jalopikā).

jalūkā

jalūkā leech DA i.117.

Jalogi

Jalogi (nt.?) toddy (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin ii.294 (pātuṇ the drinking of j.), 301, 307; Mhvs 4, 10.

Jalla

Jalla1 (nt.) [*jalya to jala or gal] moisture, (wet) dirt, perspiration (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla SnA 291); J vi.578 (sweat under the armpits=jallikā Com.).

Jalla

Jalla2 [prob.=jhallā, see Kern, Toevoegselen s. v.] athlete, acrobat J vi.271.

Jallikā

Jallikā (f.) [demin. of jalla] a drop (of perspiration), dirt in seda°, etc. A i.253 (kāli°); Sn 198=J i.146; vi.578.

Jaḷa

Jaḷa (adj.) [Sk. jaḍa] dull, slow, stupid D iii.265 (a°); A ii.252; Pug 13; Miln 251; DA i.290.

Java

Java [Sk. java, to javati] 1. (n.) speed S ii.266; v.227; M i.446; A ii.113; iii.248; Sn 221; J ii.290; iv.2. Often combd with thāma, in phrase thāmajavasampanna endowed with strength & swiftness J i.62; VvA 104; PvA 4; Miln 4. -- javena (instr.) speedily J ii.377. -- 2. (adj.) swift, quick J iii.25; vi.244 (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (sīgha°). -- cchinna without alacrity, slow, stupid (opp. sīghajava) DhA i.262; -- sampanna full of swiftness, nimbleness, or alacrity A i.244 sq.; ii.250 sq.

Javati

Javati Vedic ju javate intr. to hurry, junāti trs. to incite, urge: to run, hurry, hasten S i.33; J iv.213; Dāvs v.24; DhsA 265, pp. jūta.

Javana

Javana (nt.) 1. alacrity, readiness; impulse, shock Ps i.80 sq.; Vism 22; DhsA 265 (cp. Dhs trsl. pp. 132, 156); DA i.194. Usually in cpd. javana -- pañña (adj.) of alert intellection, of swift understanding, together with hāsa -- pañña (hāsu° at M iii.25; J iv.136) & puthu° tikkha° S v.376, 377; Nd2 235, 3a. Also in cpds. °pañña Ps ii.185 sq.; °paññatā A i.45; °paññattaṇ S v.413. <-> 2. The twelfth stage in the function (kicca) of an act of perception (or vīthicitta): the stage of full perception, or apperception. Vism ch. xiv. (e. g. p. 459); Abhdhs. pt. iii, § 6 (kiccaṇ); Comp. pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

Javanaka

Javanaka=java 2 (adj.) VvA 78.

Jaha

Jaha (adj.) (-- °) [to jahati] leaving behind, giving up, see attañ°, okaṇ°, kappañ°, raṇañ°, sabbaṇ°, etc (S i.52; It 58; Sn 790, 1101, etc.); duj° hard to give up Th 1, 495.

Jahati & jahāti

Jahati & jahāti [Vedic root hā. Cp. *ghē(i) & ghī to be devoid (of), Gr. xh_ros void of, xh_ra widow, xw/ra open space (cp. Sk. vihāya=ākāsa), xwri/zw separate; Lat. her -- es; Sk. jihīte to go forth=Ohg. gēn, gān, Ags. gan=go; also Sk. hāni want=Goth. gaidw, cp. Gr. xati/zw] to leave, abandon, lose; give up, renounce, forsake. Ster. expln at Nd2 255 (and passim): pajahati vinodeti byantikaṇoti anabhāvaṇ gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. -- Pres. jahāti Sn 1, 506 (dosaṇ), 589; Dh 91; imper.

jahassu Sn 1121 (rūpaṇ); pot. jahe It 34; Dh 221; J iv.58, & jaheyya Sn 362; It 115; J i.153; iv.58. -- Fut. jahissāmi J iii.279; iv.420; v.465; in verse: hassāmi J iv.420; v.465. -- Ger. hitvā (very frequent) Sn 284, 328; Dh 29, 88, etc.; hitvāna (Sn 60), jahitvā & jahetvā (Sn 500). -- Inf. jahituṇ J i.138. -- Pp. jahita Sn 231; Kh 9; Miln 261. -- Pass. hāyati S ii.224; Sn 817; Miln 297, hāyate J v.488 & hīyati J ii.65; Sn 944 (hīyamāna), cp. hāyare J ii.327; pp. hīna (q. v.). -- Caus. hāpeti (q. v.). See also hāni, hāyin, jaha.

Jahitikā

Jahitikā (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J i.148.

Jāgara

Jāgara (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S i.3; A ii.13= It 116; M ii.31; It 41; Miln 300. - - bahu° wide awake, well aware, cautious Sn 972 (cp. rakkhita -- mānasāno in same context v. 63); Dh 29.

Jāgaraṇa

Jāgaraṇa (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.

Jāgaratā

Jāgaratā (f.) [cp. Sk. jāgaraṇa] watchfulness, vigilance S i.3.

Jāgarati

Jāgarati [Sk. jāgarti to be awake (redupl. perf. for jājarti) *ger & gerēi; cp. Lat. expergiscor (*exprogrīscor); Gr. e)gei/rw, perf. e)grh/gora (for *e)gh/ gora). Def. at Dh 254 by niddā -- khaya] to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. -- pp. jāgarita (q. v.).

Jāgarita

Jāgarita (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

Jāgariyā

Jāgariyā (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in combn "indriyesu guttadvāro bhojane mattaññū jāgariyaṇ anuyutto" (anuyuñjati: to apply oneself to or being devoted to vigilance), e. g. S ii.218; M i.32, 273, 354 sq., 471; A i.113 sq.; ii.40. -- Also in °ṇ bhajati to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (niddaṇ na bahulīkareyya j°ṇ bhajeyya ātāpī). -- S iv.104; M i.273, 355; Miln 388. -- ānuyoga application or practice of watchfulness Nd1 484.

Jāta

Jāta [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (kasi/ --) gnhto/s, Ohg. knabo] 1. As adj. -- noun: (a) born, grown, arisen, produced (=nibbatta pātubhūta Nd2 256) Sn 576 (jātānaṇ maccānaṇ niccaṇ maraṇato bhayaṇ); jātena maccena kattaḅbaṇ kusalaṇ bahuṇ Dh 53=Miln 333; yakkhinī jātāsi (born a G.) J vi.337; rukkho j. J i.222; latā jātā Dh 340; gāmanissandhena jātāni sūpeyya -- paṇṇāni Vism 250. -- (n.) he who or that which is born: jātassa maraṇaṇ hoti Sn 742; jātassa jarā paññāyissati J i.59; jātaṇ+bhūtaṇ (opp. ajātaṇ abhūtaṇ) It 37. -- (b) "genuine," i.e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. -- 2. As predicate, often in sense of a finite verb (cp. gata):

born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukhatāya jāto); bhayaṇ jātaṇ (arose) Sn 207; vivādā jātā Sn 828; ekadivase j. (were born on the same day) J iii.391; aphāsukaṇ jātaṇ (has occurred J i.291. -- So in loc. abs. jāte (jātamhi) "when . . . has arisen, when there is . . .," e. g. atthamhi Vin i.350=M iii.154=Dh 331; vādamhi Sn 832; oghe Sn 1092; kahāpaṇesu jātesu J i.121. - - 3. °jāta (nt.) characteristic; pada° pedal character S i.86; anga° the sexual organ Vin i.191; as adj. having become . . . (=bhūta); being like or behaving as, of the kind of . . ., sometimes to be rendered by an adj. or a pp. implied in the noun: cuṇṇakajātāni aṭṭhikāni (=cuṇṇayitāni) M iii.92; jālakajāta in bud A iv.117; chandajāta=chandika Sn 767; sujāta Sn 548 (well -- born, i. e. auspicious, blessed, happy); pītisomanassa° joyful & glad Sn p. 94; J i.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: lābhappatto jāto J iii.126; vināsa -- ppaccayo jāto J i.256. -- 4. a Jātaka or Buddhist birth story DhA i.34. -- āmaṇḍa the (wild) castor oil plant VvA 10; -- ovaraka the inner chamber where he was born VvA 158; J i.391 (so read for jāto varake). -- kamma the (soothsaying) ceremony connected w. birth, in °ṇ karoti to set the horoscope PvA 198 (=nakkhatta -- yogaṇ uggaṇhāti); -- divasa the day of birth, birthday J iii.391; iv.38; -- mangala birth festival, i. e. the feast held on the birth of a child DhA ii.86; -- rūpa "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvaṇṇa (worked gold) it is stated to be suvaṇṇavaṇṇo (i. e. the brightcoloured metal: VvA 9; DhA iv.32: suvaṇṇo jātarūpo); at DA i.78 it is expld by suvaṇṇa only & at Vin iii.238 it is said to be the colour of the Buddha: j. Satthu -- vaṇṇa. At A i.253 it is represented as the material for the suvaṇṇakāra (the "white" -- smith as opp. to "black" -- smith). -- Combd w. hiraṇṇa Pv ii.75; very freq. w. rajata (silver), in the prohibition of accepting gold & silver (D i.5)≈ as well as in other connections, e. g. Vin i.245; ii.294 sq.; S i.71, 95; iv.326 (the moral dangers of "money": yassa jātarūpa -- rajataṇ kappati pañca pi tassa kāmaguṇā kappanti); v.353, 407; Dhs 617. -- Other passages illustr. the use & valuation of j. are S ii.234 (°paripūra); v.92 (upakkilesā); A i.210 (id.); iii.16 (id.); -- S i.93, 117; M i.38; A i.215; iii.38; iv.199, 281; v.290; J ii.296; iv.102; -- veda [cp. Vedic jātaveda=Agni] fire S i.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J i.214; ii.326= iv.471; v.326; vi.204, 578; Vism 171; DA i.226; DhA i.44 (nirindhana, without fuel); -- ssara a natural pond or lake Vin i.111; J i.470; ii.57.

Jātaka

Jātaka1 (nt.) [jāta+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M i.133; A ii.7, 103, 108; Vin iii.8; Pug 43. See navanga). -- 2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. b.c.), and is frequent in the Jātaka book. <-> 3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' Buddhist India, 189 -- 209, and Buddh. Birth Stories, introd., for history of the Jātaka literature. -- jātaṇ nitṭhapeti to wind up a Jātaka tale J vi.363; jātaṇ samodhāneti to apply a Jātaka to the incident J i.106; DhA i.82. <-> Note. The form jāta in the sense of jāta occurs at DhA i.34. -- atthavaṇṇanā the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; -- bhāṇaka a repeater of the J. book Miln 341.

Jātaka

Jātaka2 (m.) [jāta+ka, belonging to what has been born] a son J i.239; iv.138.

Jātatta

Jātatta (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA i.241.

Jāti

Jāti (f.) [see janati & cp. Gr. genea/, ge/nesis; Lat. gens; Goth. kind -- ins]. -- Instr. jātiyā (Sn 423) & jaccā (D ii.8; J iii.395; Dh 393); abl. jātiyā (S i.88) & jātito (by descent: D ii.8); loc. jātiyaṇ (PvA 10) & jātiyā (PvA 78). -- 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expln of jarā) as: yā tesāṇ tesāṇ sattanaṇ tamhi tamhi satta -- nikāye jāti sañjāti okkanti abhinibbatti khandhānaṇ pātubhāvo āyataṇānaṇ paṭilābho D ii.305 = S ii.3 = Nd2 257. -- Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the Paṭicca -- samuppāda. Under the first aspect it is enumd in various formulae, either in full or abbreviated (see Nd2 258), viz, (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) maraṇa, (5) sokaparidevadukkhadomanass' upāyāsa in the dukkhaṇ ariyasaccaṇ (the noble truth of what is misfortune) Vin i.10; A i.176; iii.416; °dhamma destined to be born, etc. M i.161 sq., 173; -- A v.216; Nd2 258, 304, 630, etc., in var. connections (referring to some dukkha). -- (b) as Nos. 1 -- 4: Nd2 254, 494b; J i.168, etc. -- (c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1 -- 5): S v.224; A v.144; jātipaccayā jarāmarāṇaṇ Vin i.1; D ii.31, 57, etc.; °ika A ii.11, 173; °īya M i.280; Nd2 40. -- (d) to this is sometimes added (as summing up) saṅsāra: Nd2 282f; cp. kicchaṇ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati ca D ii.30. -- (e) as Nos. 1+4: pahīna -- jātimaraṇa (adj.) (=free from life & death, i. e. saṅsāra) A i.162; °bhayassa pāraga A ii.15; °kovida Sn 484; atāri °ṇ asesāṇ Sn 355 (cp. 500); °assa pāraga Sn 32. -- (f) = e + saṅsāra (cp. d): sattā gacchanti saṅsāraṇ jātimaraṇagāmino A ii.12 = 52; jātimaraṇasaṅsāraṇ ye vajanti punappunaṇ . . . avijjāy' eva sā gati Sn 729. -- (g) as Nos. 1+2, which implies the whole series: atāri so jātijaraṇ A i.133 = Sn 1048; jātijar' upaga Sn 725 = It 106; saṅyojanaṇ jātijarāya chetvā It 42; -- Sn 1052, 1060; Dh 238, 348; cp. jāti ādinā nihīna PvA 198. -- Other phrases & applications: Various rebirths are seen by one who has perfect insight into all happening & remembers his former existences (D i.81; iii.50; A i.164; M ii.20). Arahantship implies the impossibility of a future rebirth: see formula khīṇā jāti (M i.139; Sn p. 16, etc.) and arahant ii.A: jātiyā parimuccati S i.88; jātiṇ bhabbo pahātuṇ A v.144 sq. -- antimā jāti the last rebirth D ii.15 (cp. carima); purimā j. a former existence PvA 1; atītajātiyaṇ in a former life (=pure) PvA 10. On jāti as dukkha see Vism 498 -- 501. <-> 2. descent, race, rank, genealogy (cp. fuh/, genus), often combd w. gotta. Two grades of descent are enumd at Vin iv.6 as hīnā jāti (low birth), consisting of Candāḷa, Veṇa, Nesāda, Rathakāra & Pukkusa; and ukkaṭṭhā j. (superior birth), comprising Khattiyas & Brāhmaṇas. -- The var. meanings of jāti are given by Bdhgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata -- lakkhaṇa, paṭisandhi, pasūti, kula, ariya -- sīla. -- Kiṇ hi jāti karissati? What difference makes his parentage? D i.121; jāti -- rājāno kings of birth, genuine kings J i.338; na naṇ jāti nivāresi brahmalok' ūpattiyā Sn 139; jātiṇ akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 136; 142; id. w. brāhmaṇo Sn 650; with nāma & gotta in the description of a man jātiyā nāmena gottena, etc. Vin iv.6; jātito nāmato gottato by descent, personal & family name D ii.8; cp. jāti -- gotta -- kula J ii.3. See also j. -- vāda. -- 3. a sort of, kind of (cp. jāta 3):

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catujātigandha four kinds of scent J i.265; ii.291. <-> 4. (jāti°) by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like °maṇi, °vīṇā, etc. -- kkhaya the destruction of the chance of being reborn S v.168; A i.167; Sn 209, 517, 743; Dh 423. -- khetta the realm of rebirth PvA 138 (=dasa cakkavālasahassāni); -- thaddha conceited, proud of birth Sn 104 (+dhanatthaddha, gotta°: proud of wealth & name); -- thera a Th. by rank D iii.218; -- nirodha the extermination of (the cause of) rebirth Vin i.1≈; -- pabhava the origin or root of existence Sn 728; -- puppha nutmeg J vi.367; -- bhaya the fear of rebirth A ii.121; -- bhūmi natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on nat. gr. (vassaṇ vasati) M i.145; A iii.366; -- maṇi a genuine precious stone J ii.417; -- maya constituting birth, being like birth ThA 285; -- vāda reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well -- bred" brahmin: yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādēna "of unblemished parentage back to the 7th generation" D i.120, etc. (=DA i.281); A i.166; iii.152, 223; Sn 315, 596. Cp. gotta -- vāda (e. g. D i.99); -- vibhanga a characteristic of birth, a distinction in descent Sn 600; -- vīṇā a first -- class lute J ii.249; -- sampanna endowed with (pure) birth (in phrase khattiyo muddhāvasitto j.°) A iii.152; -- sambhava the origin of birth A i.142; iii.311; J i.168; -- sambheda difference of rank DhA i.166; -- saṅsāra the cycle of transmigration, the saṅsāra of rebirths (see above 1 d. f.): pahīna left behind, overcome (by an Arahant) M i.139; A iii.84, 86; °ṇ khepetvā

id. Th 2, 168; vitiṇṇo j.° n' atthi tassa punabbhavo Sn 746; -- sindhava a well -- bred horse J ii.97; -- ssara the remembrance of (former) births (°ñāṇa) J i.167; iv.29; DhA ii.27; iv.51; cp. cutūpapāta -- ñāṇa); -- hingulaka (& hingulikā) natural vermilion J v.67; VvA 4, 168, 324.

Jātika

Jātika (-- °) (adj.) 1. being like, being of, having, etc. (see jāta 3): duppañña° & sappañña° M i.225; dabba° A i.254; mukhara° Sn 275; viññū° Sn 294; māna° J i.88. -- 2. descended from, being of rank, belonging to the class of: maṇḍana° M ii.19; aviheṭṭhaka° Miln 219; samāna° (of equal rank) DhA i.390; veṇa° (belonging to the bamboo -- workers) PvA 175.

Jātimant

Jātimant (adj.) [jāti+mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vaṇṇārohena sampanno jātimā viya khattiyo); J i.342 (jātimanta -- kulaputtā). Of a precious stone: maṇi velūriyo subho j.° D i.76=M ii.17; DA i.221; Miln 215. Sometimes in this spelling for jutimant Sn 1136= Nd2 259 (expld by paṇḍita paññavā). -- ajātima not of good birth J vi.356 (opp. sujātimant ibid.).

Jātu

Jātu (indeel.) [Vedic jātu, particle of affirmation. Perhaps for jānātu one would know, cp. Gr. oi)_mai, Lat. credo, P. maññe. But BR. and Fausböll make it a contraction of jāyatu "it might happen." Neither of these derivations is satisfactory] surely, undoubtedly (ekaṇsavacanaṇ SnA 348) usually in negative (& interrog.) sentences as na jātu, not at all, never (cp. also sādhu); mā jātu Vin ii.203; Sn 152, 348 (no ce hi jātu); J i.293, 374; iv.261; v.503. Na jātucca at J vi.60 is apparently for na jātu ca.

Jāna

Jāna (adj.) [to jñā, see jānāti] knowing or knowable, understandable J iii.24 (=jānamāna). dujjāna difficult to understand D i.170, 187; M i.487; ii.43. su° recognizable, intelligible Pv iv.135 (=suviññeyya PvA 230). Cp. ājāna.

Jānana

Jānana (nt.) [fr. jñā] knowledge, cognizance, recognition; intelligence, learning, skill J i.145 (attānaṇ -- °kālaṭo paṭṭhāya from the time of self -- recognition), 200 (-- °manta knowledge of a spell, a spell known by: tumhākaṇ) ii.221; SnA 330; DhA ii.73 (°sabhāva= ñatta); DA i.86 (akkhara°); Vism 391 (°atthāya in order to know), 436 (=pajānana). Cp. ājānana. <-> ajānana not knowing (° --) J v.199; vi.177; not known J i.32 (°sippa).

Jānanaka

Jānanaka (adj.) [Sk. *jñānaka, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś ii.119, 120, as n. ib. i.216] knowing DhsA 394.

Jānanatā

Jānanatā (f.) [abstr. fr. jānana] the fact of knowing, knowledge KhA 144.

Jānapada

Jānapada (adj. -- n.) [fr. janapada] belonging to the country, living in the c.; pl. country -- folk (opp. negamā townsfolk) D i.136, 142; M ii.74; J ii.287, 388; DA i.297 (=janapada -- vāsin).

Jānāti

Jānāti [Vedic jñā, jānāti *genē & *gnē, cp. Gr. gignw/skw, gnwto/s, gnw_sis; Lat. nosco, notus, (i)gnarus (cp. E. i -- gnorant); Goth. kunnan; Ohg. kennan, Ags. cnāwan=E. know] to know. I. Forms: The 2 Vedic roots jñā° & jñā° are represented in P. by jān° & nā° (ñā°) 1. jān: pres. jānāti; pot. jāneyya (Sn 781) & jaññā (A iv.366; Sn 116, 775; Dh 157, 352; J ii.346; iv.478) 2nd sg. jāneyyāsi (M. i.487; J i.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 8311); -- imper. jānāhi (Sn 596, 1026; Pv ii.912), 3rd. sg. jānātu (It 28); -- ppr. jānanto & jānaṇ (D i.192; A i.128; Sn 722), ppr. med. jānamāna (J i.168); -- fut. jānissati (J ii.342; vi.364); -- aor. ajāni (Sn 536) & jāni (J i.125, 269), 3rd pl. jāniṇsu (J ii.105; VvA 113); -- ger. jānitvā (J i.293; iii.276); inf. jānitvā (J i.125). Caus. jānāpeti (see below iv.2). -- 2. nā: fut. nāssati (D i.165); -- aor. aññāsi (J i.271) & nāsi (Sn 471), 3rd pl. aññāṇsu (Vv 224). -- ger. nātvā (freq.); -- grd. ñeyya A ii.135 (see below) & nātabba (PvA 133); -- inf. nātvaṇ (freq.) -- pp. nāta (q. v.). <-> Pass. nāyati to be called or named (Miln 25). II. Cognate Forms: Nd2 s. v. explains jānāti by passati dakkhati adhigacchati vindati paṭilabhati, & nātvā (No. 267) by jānitvā tulayitvā tirayitva vibhāvayitvā vibhūtaṇ katvā (very freq.) The 1st expln is also applied to abhijānāti, & the 2nd to passitvā, viditaṇ katvā, abhiññāya & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaṇ tvaṇ na jānāsi na passasi taṇ tvaṇ icchasi kāmese? Whom you know not neither have seen, is it she that you love and long for? D i.193; Bhagavā jānaṇ jānāti passaṇ passati cakkhubhūto nānabhūto M i.111; similarly A iv.153 sq. See further D i.2, 40, 84, 157 sq., 165, 192 sq., 238 sq.; A i.128; iii.338; v.226; Sn 908; Nd2 35, 413, 517; Vism 200. III. Meaning: (1) Intrs. to know, to have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāma surely, even we do not know D i.216; te kho evaṇ jāneyyaṇ they ought to know ib.; jānantā nāma n' āhesuṇ "nobody knew" J iii.188; jānāhi find out J i.184; kālantarena jānissatha you will see in time PvA 13; ajānanto unawares, unsuspecting i.223; ajānamāna id. Pv ii.314. -- 2. Trs. to know recognize, be familiar with (usually c. acc., but also with gen.: J i.337; ii.243), to have knowledge of, experience, find; to infer, conclude, distinguish, state, define: yaṇ ahaṇ jānāmi taṇ tvaṇ jānāsi D i.88; aham p' etaṇ na jānāmi Sn 989; jānanti taṇ yakkhabhūta Pv iv.135; paccakkhato nātvā finding out personally J i.262; iii.168; cittaṃ me Gotamo jānāti S i.178; jānāti maṇ Bhagavā S i.116; kathaṇ jānemu taṇ mayaṇ? How shall we know (or identify) him? Vv 8311; yathā jānemu brāhmaṇaṇ so that we may know what a b. is Sn 599; yath' āhaṇ jāneyyaṇ vasalaṇ Sn p. 21; ajānanto ignorant PvA 4; annapānaṇ ajānanto (being without bread & water) PvA 169; ittarāṇ ittarato nātvā inferring the trifling from the trifle Pv i.1111; ingha me uṇh' odakaṇ jānāhi find me some hot water S i.174; seyyaṇ jānāhi Vin iv.16; phalaṇ pāpassa jānamāna (having

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experienced) J i.168; mantaṇ j. (to be in possession of a charm) J i.253; maggaṇ na j. Sn 441; pamāṇaṇ ajānitvā (knowing no measure) PvA 130. -- 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaṇ maṇ jānāhi "see in me a Peta" Pv ii.912 (=upadhārehi PvA 119); bhadd' itthiyā ti maṇ aññāṇsu (they knew me as=they called me) Vv 224. IV. Various: 1. Grd. ñeyya as nt.=knowledge (cp. nāṇa): yāvatakaṇ ñeyyaṇ tāvatakaṇ nāṇaṇ (knowledge coincides with the knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd2 2352m; nāṇaṇ atikkamitvā ñeyyapatho n' atthi "beyond knowledge there is no way of knowledge" ib.; ñeyyasāgara the ocean of knowledge PvA 1. -- 2. Caus. jānāpeti to make known, to inform, or (with attānaṇ) to identify, to reveal oneself J i.107 (att. ajānāpetvā); vi.363; Vism 92 (att.); PvA 149 (att.); DhA ii.62.

Jāni

Jāni (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] deprivation, loss, confiscation of property; plundering, robbery; using force, ill -- treatment D i.135=A i.201 (vadhena vā bandhena vā jāniyā vā); S i.66 (hatajānisu), J i.55 (v. l. jāti), 212 (mahājānikara a great robber): iv.72 (dhana,° v. l. hāni); Dh 138 (=DhA iii.70 dhanassa jāni, v. l. hāni).

Jāni

Jāni2 (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A ii.59 sq.

Jānu

Jānu (nt.) [Vedic jānu=Gr. go/nu, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as jaṇṇu(ka), q.v.) the knee J ii.311; iv 41; vi.471; DA i.254. -- maṇḍala the knee -- cap, the knee A i.67; ii.21; iii.241 sq.; PvA 179.

Jānuka

Jānuka (nt.)=jānu A iv.102.

Jāpayati

Jāpayati Caus. of jayati.

Jāmātar

Jāmātar (& jāmāta J iv.219) [Vedic jāmātar. Deriv. un- certain. BR. take it as jā+mātar, the builder up of the family, supposing the case where there is no son and the husband goes to live in the wife's family, a bīna marriage. More likely fr. ldg *gem, to marry. Cp. Gr. game/w; gambro/s, Lat. gener] daughter's husband, son -- inlaw Th 2, 422 (=ThA 269 duhitu pati); J ii.63; v.442.

Jāyati

Jāyati (jāyate) [from jan, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J iii.459; iv.53; Miln 337; ppr. jāyanto Sn 208; aor. jāyi J iii.391; inf. jātum J i.374. -- jāyati (loko), jīyati, miyati one is born, gets old, dies D ii.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire -- wood is born the fire Sn 462. -- Vin ii.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv iii.114 (are reborn as). Cp. vi°.

Jāyampatikā

Jāyampatikā (pl.) [see jayampatikā & cp. jāyāpatī] wife & husband VvA 286.

Jāyā

Jāyā (f.) [from jan] wife Vin ii.259=264; J iv.285. -- patī (pl.) husband & wife PvA 159; Dāvs v.2.

Jāyikā

Jāyikā f. (cp. jāyā) wife M i.451.

Jāra

Jāra [Vedic jāra] a paramour, adulterer J i.293; ii.309. f. °t adulteress Vin ii.259, 268; iii.83.

Jāla

Jāla1 (nt.) [Vedic jāla, prob. from jaṭ to plait, make a tangle cp. jaṭita & jaṭā; on l:ṭ cp. phulla: sphuṭa; cāru: cāṭu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deception (=māyā). -- A I.it. Nd2 260 (=suttajāla, a plaiting of threads); SnA 115, 263 (=suttamaya) D i.45 (anto -- jālikata caught in a net); Sn 62, 71, 213, 669; J i.52; vi.139. -- kinkinika° a row of bells D ii.183; muttā° a net of pearls J i.9; VvA 40; loha° PvA 153; hema° Vv 35; a fowler's net Dh 174; a spider's web Dh 347; nets for hair J vi.188; pabbata° a chain of mountains J ii.399; sirā° network of veins J v.69; PvA 68. -- Freq. in similes: see J.P.T.S. 1907, 90. -- B. Fig. Very often appld to the snares of Māra: S i.48 (maccuno); Sn 357 (id.); DhA iii.175 (Māra°); Sn 527 (deception); tanhā° the snare of worldly thirst (cp. °tanhā) M i.271; Th 1, 306; SnA 351; kāma° Th 1, 355; moha° S iii.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D i.46; J vi.220; nāṇa° the net of knowledge VvA 63; DhA iii.171. bhumma° (vijjā) "earthly net," i.e. gift of clear sight extending over the earth SnA 353. -- akkhi a mesh of a net J i.208. -- tanhā the net of thirst Dhs 1059, 1136; DhsA 367; -- pūpa a "netcake"? DhA i.319; -- hatthapāda (adj.) having net -- like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D ii.17 (see Dial. ii.14, note 3), cp. jālitambanakhēhi Vv 8116 (expld at VvA 315: jālavantēhi abhiloḥita -- nakkehi. Tena jāli (v. l. jāla --) hatthataṇ mahāpurisa -- lakkhanaṇ tambanakhataṇ anuvyaṇ anaṇ ca dasseti).

Jāla

Jāla2 [Sk. jvāla, from jalati] glow, blaze J v.326; PvA 52 (=tejas), 154 (raṇsi°); Miln 357; Vism 419 (kappavināsaka°). -- roruva N. of one of the two Roruva hells ("blazes") J v.271; -- sikhā a glowing crest i. e. a flame Nd2 11 (=accī).

Jālaka

Jālaka (nt.) [jāla1+ka] 1. a net J vi.536; Dāvs v.51. - 2. a bud A iv.117 sq. (°jāta in bud). -- f. jālikā chain armour Miln 199.

Jālā

Jālā (f.) [see jāla2] a flame J i.216, 322; Miln 148, 357.

Jālin

Jālin (adj. -- n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J ii.178. -- (b) fig. usually in f. °inī of tanhā (ensnarer, witch) S i.107=Dh 180; A ii.211; Th 1, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu i.166; iii.92.

Jāleti

Jāleti [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J ii.104; iv.290; v.32.

Ji

-- Ji (adj. -- suffix) [From jayati to conquer] winning, victorious: sangāma° victorious in fight, in sangāmaj' uttama "greatest of conquerors" Dh 103; sabba° S iv.83.

Jigacchā

Jigacchā (f.) see jighacchā.

Jigīsaka

Jigñsaka (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

Jigñsati

Jigñsati [Desid. of ji, jayati. On etym. see also Kern, Toev. p. 44] to desire, to wish to acquire, to covet; Sn 700; J ii.285; iii.172 (v. l. BB. jigissañ); iv.406 (v. l. SS. jihin°, BB. jigī°); v.372; vi.268. As jigīsati Th 1, 1110.

Jigñsanatā

Jigñsanatā (f.) [n. abstr. fr. jigñsati] desire for, covetous-ness Vbh 353 (v. l. BB. nijigīsanatā); cp. Vism. 29

Jigucchaka

Jigucchaka (adj.) one who dislikes or disapproves of M i.327 (paṭhavi°, āpa° etc.) Miln 343.

Jigucchati

Jigucchati [Desid. of gup] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D i.213 (iddhi -- pāṭihāriyena aṭṭiyāmi harāyāmi j.); A iv.174 (kāyaduccaritena); Sn 215 (kammehi pāpakehi; SnA 266=hiriyati); J ii.287; Pug. 36. -- ppr. jigucchamāna It 43; grd. jigucchitabba A i.126; pp. jigucchita Sn 901. -- See also jeguccha, jegucchin.

Jigucchana

Jigucchana (nt.) dislike, contempt, disgust Vism 159; PvA 120.

Jigucchā

Jigucchā (f.) disgust for, detestation, avoidance, shunning: tapo° (detesting asceticism) D i.174; S i.67; A ii.200; jigucchabībhaccha -- dassana detestable & fearful -- looking PvA 56. Note. A diff. spelling, digucchā, occurs at DhsA 210.

Jighacchati

Jighacchati [Desid. to ghasati, eat] to have a desire to eat, to be hungry D ii.266; pp. jighacchita DhA ii.145.

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Jighacchā

Jighacchā (f.) [from jighacchati] appetite, hunger, often combd with pipāsā, desire to drink, thirst, e. g. S i.18; A ii.143, 153; Miln 304. -- M i.13, 114; 364; iii.97, 136; A iii.163; Dh 203 (j. paramā rogā); J ii.445; iii.19; (°abhibhūta=chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. Note. A diff. spelling as dighacchā occurs at A ii.117.

Jiñjuka

Jiñjuka the Gunja shrub (Abrus precatorius) J iv.333 (akkhīni j. °phalasadisāni, cp. in same application guñjā); v.156 (j. °phalasannibha); DhA i.177 (°gumba).

Jiṇṇa

Jiṇṇa [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuḍḍha mahallaka andhagata vayo -- anupatta Nd2 261; jarājiṇṇatāya jiṇṇa DA i.283. -- Vin ii.189; D i.114; M ii.48 sq., 66; A ii.249; iv.173; Sn 1 (urago va jiṇṇaṇ tacaṇ jahāti); Pv i.121 (same simile); Sn 1120, 1144; J i.58; iii.22 (-- pilotikā worn -- out rags); Dh 155, 260; Pv ii.114 (jarājiṇṇa PvA 147); Pug 33; Vism 119 (°vihārā), 356 (°sandamānikā), 357 (°koṭṭha); ThA 213 (-- ghara a tumble -- down house); PvA 40 (-- goṇa=jaraggava), 55 (of a roof). Cp. °tara J iv.108. -- 2. digested J ii.362

Jiṇṇaka

Jiṇṇaka (adj.)=jiṇṇa Sn 98, 124; J iv.178, 366; Sdhp 299 (sālā).

Jiṇṇatā

Jiṇṇatā (f.) [cp. jiṇṇa, jaratā & jīraṇatā] decrepitude DA i.283 (jarā°).

Jita

Jita [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jitā me pāpakā dhammā Vin i.8; <-> Dh 40, 104 (attā jitaṇ seyyo for attā jito seyyo see DhA ii.228), 105, 179; Vv 6427 (jitindriya one whose senses are mastered, cp. guttindriya). -- Cp. vi°.

Jitatta

Jitatta (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

Jina

Jina [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jitā me pāpakā dhammā tasmāhaṇ Upaka jino ti Vin i.8=M i.171; Vin v.217; Sn 379, 697, 989, 996. magga° conqueror of the Path Sn 84 sq.; saṇsuddha° (id.) Sn 372. Cp khetta°. In other connections: Pv iv.333; Th 2, 419 (jin' amhase rūpinaṇ Lacchiṇ expld at ThA 268 as jinā amhase jinā vat' amha rūpavatiṇ Siriṇ). -- cakka the Buddha's reign, rule, authority J iv.100; -- putta disciple of the B. Miln 177; -- bhūmi the ground or footing of a conqueror PvA 254; -- sāsana the doctrine of the B. Dpvs iv.3, 10.

Jināti

Jināti=jayati (jeti). See also vi°.

Jimha

Jimha (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju | M i.31 (+vanka); A v.289, 290; J i.290 (spelled jima); iii.111=v.222; vi.66; Vism 219 (ajimha=uju); PvA 51 (citta° vanka . . .; opp. uju). Cp. kuṭṭila.

Jimhatā

Jimhatā (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) Dhs 50, 51 (+vankatā); Vbh 359.

Jimheyya

Jimheyya (nt.) [from jimha] crookedness, deceit, fraud M i.340 (sātheyyāni kūṭeyyāni vankeyyāni j.°); A iv.189 (id.) v.167.

Jiyā

Jiyā (f.) [Vedic jyā=Gr. bio/s bow, cp. also Lat. filum thread] a bow string M i.429 (five kinds); J ii.88; iii.323; Vism 150; DA i.207. -- kāra bowstring -- maker Miln 331.

Jivhā

Jivhā (f.) [Vedic jihvā, cp. Lat. lingua (older dingua); Goth. tuggo; Ohg. zunga; E. tongue] the tongue. <-> (a) physically: Vin i.34; A iv.131; Sn 673, 716; Dh 65, 360; J ii.306; PvA 99 (of Petas: visukkha -- kanthaṭṭha j.), 152. -- Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta -- jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa -- lakkhaṇāni) D i.106=Sn p. 107; D ii.18. -- dujjivha (adj.) having a bad tongue (of a poisonous snake) A iii.260. -- (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enumn of sense -- organs (jivhāya rasaṇ sāyati Nd2 under rūpa; jivhā -- viññeyya rasa D i.245; ii.281; M ii.42) Vin i.34; D iii.102, 226; M i.191; Vism 444. -- agga the tip of the tongue A iii.109; iv.137; DhA ii.33. -- āyatana the organ of taste D iii.243, 280, 290; Dhs 585, 609, 653; -- indriya the sense of taste D iii.239; Dhs 585, 609, 972; -- nittaddana (corr. to -- nitthaddhana) tying the tongue by means of a spell D i.11 (cp. DA i.96); -- viññāṇa the cognition of taste M i.112; D iii.243; Dhs 556, 612, 632; -- samphassa contact with the sense of taste S i.115; D iii.243; Dhs 585, 632, 787.

Jīna

Jīna [pp. of jīyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J iii.153, 223, 335; v.99 (atthaṇ: robbed of their possessions; Com. parihīna vinatṭha). -- with abl.: J v.401 (read jīnā dhanā).

Jīyati

Jīyati [Pass. of ji, cp. Sk. jyāti & jīryate] to become diminished, to be deprived, to lose (cp. jayati, jāni); to decay; to become old (cp. jarati, jīṇa) jīyasi J v.100; jīyanti J iii.336 (dhanā); jīyittha S i.54; J i.468; mā jīyi do not be deprived of (raṭiṇ) J iv.107. Koci kvaci na jīyati mīyati (cp. jāyati) D ii.30; cakkhūni jīyare the eyes will become powerless J vi.528 (= jīyissanti); grd. jeyya: see ajeyya2. Cp. parijīyati. Sometimes spelt jīyy: jīyyati J vi.150; jīyyāma J ii.75 (we lose= parihāyāma). Pp. jīna, q. v.

Jiraka

Jiraka1 [Vedic jīra, lively, alert, cp. jīvati & Gr. diero/s, Lat. viridis] digestion, in ajīrakena by want or lack of digestion J ii.181. See ajīraka.

Jiraka

Jiraka2 cummin -- seed Miln 63; J i.244; ii.363; VvA 186.

Jiraṇa

Jiraṇa (nt.) [fr. jīr] decaying, getting old Dhṭp 252.

Jiraṇatā

Jīraṇatā (f.) [n. abstr. of jīr=jar, see jarati; cp. jarā & jīṇṇatā] the state of being decayed or aged, old age, decay, decrepitude M i.49; S ii.2; Nd2 252= Dhs 644; PvA 149.

Jīrati & Jīrayati

Jīrati & Jīrayati [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin i.237 (jīrati); J v.501 (v. 1. BB. for jarayetha, Com. vināseyya)=vi.375; PvA 57. <-> 2. (cp. jīyati) to get old A iii.54 (jarā -- dhammaṃ mā jīri "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D ii.30 reads jīyati); DhA i.11 (cakkhūni jīranti). -- 3. (intrs.) to be digested Vism 101.

Jīreti & Jīrāpeti

Jīreti & Jīrāpeti [Verbal formation from jīra1] to work out, to digest J i.238, 274 (jīreti); DhA i.171. Appl. to bhati, wages: bhaṭṭi ajīrāpetva not working off the w. J ii.309, 381; jīrāpeti as "destroy" at ThA 269 in expln of nijjareti (+vināseti).

Jīva

Jīva1 (adj. -- n.) [Sk. jīva, Idg. *gūiṇos=Gr. bi/os, Lat. vīvus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jīvā all the souls, enumd with sattā pāṇā bhūta in the dialect used by the followers of Gosāla D i.53 (= DA i.161 jīvasaññī). "taṃ jīvaṃ taṃ sarīraṃ udāhu aññaṃ j. aññaṃ s." (is the body the soul, or is the body one thing and the soul another?) see D i.157, 188; ii.333, 336, 339; S iv.392 sq.; M i.157, 426 sq.; A ii.41. -- Also in this sense at Miln 30, 54, 86. -- Vin iv.34; S iii.215, 258 sq.; iv.286; v.418; A v.31, 186, 193. -- 2. life, in yāvajīvaṃ as long as life lasts, for life, during (his) lifetime D iii.133; Vin i.201; Dh 64; J ii.155; PvA 76. -- gāhaṃ (adv.) taken alive, in phrase j.° gaṇhāti or gaṇhāpeti S i.84; J i.180; ii.404; cp. karamāra; -- loka the animate creation J iii.394; -- sūla "life -- pale," a stake for execution J ii.443; -- sokin (=sokajīvin) leading a life of sorrow J vi.509.

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Jīva

Jīva2 (nt.) the note of the jīvaka bird Sum. V. on D iii.201.

Jīvaka

Jīvaka (adj.)=jīva, in bandhu° N. of a plant VvA 43. -- f. °ikā q. v.

Jīvaṇjīvaka

Jīvaṇ -- jīvaka (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīvaṇ jīva D iii.201; J v.406, 416; vi.276, 538 [Fausböhl reads jīvaṇjīvaka in all the Jātaka passages. Speyer AvŚ ii.227 has jīvaṇjīvaka]. With this cp. the Jain phrase jīvaṇjīveṇa gacchāi jīvaṇjīveṇaṃ ciṭṭhāi, Weber Bhagavatī pp. 289, 290, with doubtful interpretation ("living he goes with life"? or "he goes like the j. bird"?).

Jīvati

Jīvati [Vedic jīvati, cp. jinoti (jinvati); Dhṭp 282: pāṇa- dhāraṇe *gūeje =Gr. bi/omai & zw/w, zh_n; Lat. vīvo; Goth. ga -- quiunan; Mhg. quicken, cp. E. quicken] to live, be alive, live by, subsist on (c. instr. or nissāya). Imper. pres. jīva Sn 427, very freq. with ciraṃ live long . . ., as a salutation & thanksgiving. ciraṃ jīva J vi.337; c. jīvāhi Sn 1029; Pv ii.333; c. jīvantu Pv i.55; -- pot. jīve Sn 440, 589; Dh 110; -- ppr. jīvaṇ

Sn 427, 432; <-> ppr. med. jīvamāna J i.307; PvA 39; -- inf. jīvitun J i.263; Dh 123. -- Sn 84 sq., 613 sq., 804; Dh 197; J iii.26; iv.137; vi.183 (jīvare); PvA 111.

Jivana

Jivana (nt.) living, means of subsistence, livelihood PvA 161. Spelt jīvāna (v. l. jīvino) (adj.) at J iii.353 (yācana°).

Jivamānaka

Jivamānaka (adj.) [ppr. med. of jīvati+ka] living, alive Vism 194.

Jivikā

Jivikā (f.) [abstr. fr. jīvaka] living, livelihood S iii.93; A v.87, 210; J iv.459; Miln 122; SnA 466. Freq. in combn °ṇ kappeti to find or get one's living: J ii.209; PvA 40, etc.; °kappaka finding one's livelihood (c. ger. by) J ii.167. Cp. next.

Jivita

Jivita (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. vīta=*vīvita; Gr. bio/th living, sustenance, & di/aita, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. jīvikā) Vin ii.191; S i.42; iv.169, 213; M ii.73 (appaṇ); A i.155, 255; iii.72; iv.136 (appakaṇ parittaṇ); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J i.222; Pv i.1111 (ittaraṇ); ii.67 (vijahati); Dhs 19, 295; Vism 235, 236; Ps ii.245; PvA 40. -- jīvītā voropeti to deprive of life, to kill Vin iii.73; D iii.235; M ii.99; A iii.146, 436; iv.370 sq.; PvA 67. -- āsā the desire for life A i.86; -- indriya the faculty of life, vitality Vin iii.73; S v.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (°upaccheda destruction of life), 447 (def.); DhA ii.356 (°ṇ upacchindati to destroy life); VvA 72; -- kkhaya the dissolution of life, i. e. death J i.222; PvA 95, 111; -- dāna "the gift of life," saving or sparing life J i.167; ii.154; -- nikanti desire for life A iv.48; -- parikkhārā (pl.) the requisites of life M i.104 sq.; A iii.120; v.211; -- pariyādāna the cessation or consummation of life D i.46 (=DA i.128); S ii.83; A iv.13; -- pariyosāna the end of life, i. e. death J i.256; PvA 73; -- mada the pride of life, enumd under the 3 madā; viz. ārogya, yobbana, j.: of health, youth, life D iii.220; A i.146; iii.72; -- rūpa (adj.) living (lifelike) J ii.190; -- sankhaya=°khaya Sn 74; Dh 331; Nd2 262 (=°pariyosāna); -- hetu (adv.) on the ground of life, for the sake of life A iv.201, 270

Jivin

Jivin (adj.) (usually -- °) living, leading a life (of . . .) S i.42, 61; Sn 88, 181; Dh 164; PvA 27. Cp. dīgha°, dhamma°.

Juṇhā

Juṇhā (f.) [Sk. jyotsnā, see also P. dosinā] moonlight, a moonlit night, the bright fortnight of the month (opp. kālapakkha) Vin i.138, 176; J i.165; iv.498 (°pakkha).

Juti

Juti (f.) [Sk. jyuti & dyuti, to dyotate, see jotati] splendour, brightness, effulgence, light J ii.353; PvA 122, 137, 198. The spelling juti at M i.328 (in combn gati+juti) seems to be faulty for cuti (so as v. l. given on p. 557). -- dhara (jutin°) carrying or showing light, shining, resplendent, brilliant S i.121; J ii.353; DhA i.432.

Jutika

Jutika (adj.) (-- °) having light, in mahā° of great splendour D ii.272; A i.206; iv.248.

Jutimatā

Jutimatā (f.) [fr. jutimant] splendour, brightness, prominence J 14; v.405

Jutimant

Jutimant (adj.) [fr. juti] brilliant, bright; usually fig. as prominent in wisdom: "bright." distinguished, a great light (in this sense often as v. l. to jātimant) D ii.256 (ī); S v.24; Dh 89 (=DhA ii.163 nāṇajutiyā jotetvā); Sn 508; Pv iv.135 (=PvA 230 nāṇajutiyā jutimā).

Jutimantatā

Jutimantatā (f.) [fr. jutimant] splendour SnA 453.

Juhati

Juhati [Sk. juhāti, *gheu(d); cp. Gr. xe/w, xu/tra, xu_los; Lat. fundo; Goth. giutan, Ohg. giozan] to pour (into the fire), to sacrifice, offer; to give, dedicate A ii.207 (aggin); Sn 1046 (=Nd2 263 deti cīvaraṇ, etc.); 428 (aggihuttaṇ jūhato), p. 79 (aggin); Pug 56; fut. juhissati S i.166 (aggin); caus. hāpeti2 pp. huta; see also hava, havi, homa.

Juhana

Juhana (nt.) [fr. juhāti] offering, sacrifice D i.12, J ii.43.

Jūta

Jūta (nt.) [Sk. dyūta pp. of div, dīvyati, P. dibbati to play at dice] gambling, playing at dice D i.7 (°ppamādaṭṭhāna cp. DA i.85)≈; iii.182, 186 (id.); J i.290; iii.198; vi.281; DhA ii.228. °ṇ kīḷati to play at d. J i.289; iii.187. -- See also dūta2. -- gīta a verse sung at playing dice (for luck) J i.289, 293; -- maṇḍala dice board (=phalaka J i.290) J i.293. -- sālā gambling hall J vi.281.

Je

Je (part.) exclamation: oh! ah! now then! Vin i.232, 292 (gaccha je); M i.126; VvA 187, 207; DhA iv.105.

Jeguccha

Jeguccha (adj.) & jegucchiya (J ii.437) [sec. der. fr. jigucchā] contemptible, loathsome, detestable J iv.305; Vism 250; Th 1, 1056; PvA 78, 192 (asuci+). Cp. pari°. -- a° not despised Sn 852; Th 1, 961.

Jegucchitā

Jegucchitā (f.) [see jigucchita] avoidance, detestation, disgust Vin i.234; M i.30; A iv.182 sq.

Jegucchin

Jegucchin (adj.) one who detests or avoids (usually -- °) M i.77; (parama°), 78 A iv.174, 182 sq., 188 sq., Miln 352 (pāpa°).

Jeṭṭha

Jeṭṭha (adj.) [compar. -- superl. formation of jyā power. Gr. bi/a, from ji in jināti & jayati "stronger than others," used as superl. (& compar.) to vuddha old -- elder, eldest. The compar. *jeyya is a grammarian's construction, see remarks on kaniṭṭha] better (than others), best, first, supreme; first -- born; elder brother or sister, elder, eldest D ii.15 (aggo jeṭṭho seṭṭho=the first, foremost & best of all); A i.108; ii.87; iii.152; iv.175; J i.138 (°putta); ii.101 (°bhātā), 128 (°yakkhinī); iv.137. -- apacāyin, in phrase kule -- j. -- apacāyin paying due respect to the clan -- elders D iii.72, 74; S v.468; Vism 415; DhA i.265. Same for °apacāyikā (f.) honour to . . . Nd2 294, & °apacāyitar D iii.70, 71, 145, 169. -- māsa N. of a month SnA 359.

Jeṭṭhaka

Jeṭṭhaka=jeṭṭha J i.253; ii.101 (°tāpasa); iii.281 (°kam māra: head of the silversmith's guild); iv.137, 161; v.282; Pv i.113 (putta=pubbaja PvA 57); DhA iii.237 (°sīla); iv.111 (id.); PvA 36 (°bhariyā), 42 (°pesakāra head of the weaver's guild), 47 (°vāṇija), 75.

Jeti

Jeti see jayati.

Jevanīya

Jevanīya (nt.) a kind of (missile) weapon A iv.107=110 (combd with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

Jotaka

Jotaka (adj.) [from juti] illuminating, making light; explaining J ii.420; Dpvs xiv.50; Miln 343

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(=lamp-lighter). -- f. °ikā explanation, commentary, N. of several Commentaries, e. g. the Paramatthajotikā on the Sutta Nipāta (KhA 11); cp. the similar expression dīpanī (Paramatthadīpanī on Th 2; Vv & Pv.). <-> Jotika Np. DhA i.385 (Jotiya); Vism 233, 382.

Jotati

Jotati [Sk. dyotate to shine, *dejā; cp. Gr. de/atai shine, dh_los clear; also Sk. dī in dīpyate; Lat. dies. Dhṭp 120 gives jut in meaning "ditti," i. e. light] to shine, be splendid J` i.53; vi.100, 509; PvA 71 (jotantī=obhāsentī).

Jotana

Jotana (nt.) & jotana (f.) [cp. Sk. dyotana] illumination, explanation J vi.542; Ps ii.112; VvA 17 (°nā).

Joti

Joti (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S i.93; A ii.85; Vv 162. -- 2. a star: see cpds. -- 3. fire S i.169; Th 1, 415; J iv.206; sajotibhūta set on fire S ii.260; A iii.407 sq.; J i.232. -- parāyaṇa (adj.) attaining to light or glory S i.93; A ii.85; D iii.233; Pug 51; -- pāvaka a brilliant fire Vv 162 (expl. VvA 79: candima -- suriya -- nakkhatta tāra -- rūpāṇa sādharma -- nāmaṇ); -- pāsāṇa

a burning glass made of a crystal DhA iv.209; -- mālikā a certain torture (setting the body on fire: making a fiery garland) M i.87=A i.47=ii.122=Nd1 154=Nd2 604=Miln 197; -- rasa a certain jewel (wishing stone) VvA 111, 339; DhA i.198; Miln 118; -- sattha the science of the stars, astronomy: one of the 6 Vedic disciplines: see chaṭṭa, cp. jotisā.

Jotimant

Jotimant (adj.) [joti+mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (=paññājoti -- sampanna SnA 348).

Jotisā

Jotisā (f.) [=Sk. jyotiṣa (nt.)] astronomy Miln 3.

Joteti

Joteti [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A ii.51=J v.509 (bhāsaya jotaye dhammaṃ; Gloss J v.510 katheyya for joteyya=jotaye) It 108; J ii.208; PvA 18. -- (b) intrs. to shine DhA ii.163 (ñāṇajutiyā jotetvā); pp. jotita resplendent PvA 53.

Jh. Jhatta

Jhatta [pp. of jhāpeti; cp. ñatta>*jñāpayati] set on fire, consumed, dried up (w. hunger or thirst: parched) combd w. chāta J ii.83; vi.347.

Jhatvā

Jhatvā see jhāpeti.

Jhasa

Jhasa (?) a window or opening in general J ii.334.

Jhāna

Jhāna1 (nt.) [from jhāyati,1 BSk. dhyāna. The (popular etym --) expln of jhāna is given by Bdgh at Vism 150 as follows: "ārammaṇ' ūpanijjhānato paccanīka -- jhāpanato vā jhānaṃ," i.e. called jh. from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma -- saṅgani makes a second list of five stages, by calling, in the second jhāna, the fading away of observation one stage, & the giving up of sustained thinking another stage (Dhs 167 -- 175). And the Vibhaṅga calls the first jhāna the pañcaṅgika -- jhāna because it, by itself, can be divided into five parts (Vbh 267). The state of mind left after the experience of the four jhānas is described as follows at D i.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhānas are frequent (see

F. Heiler *Die Buddhistische Versenkung*, 1918). Laymen could pass through the four jhānas (S iv.301). The jhānas are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (D i.37 ff.) as a deadly heresy. In late Pali we find the phrase arūpajjhānā. This is merely a new name for the last four of the eight Vimokkhā, which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers. Ālāra -- Kālāma & Uddaka -- Rāmaputta (M i.164 f.). -- The jhānas are discussed in extenso & in various combinations as regards theory & practice at: D i.34 sq.; 73 sq.; S ii. 210 sq.; iv.217 sq., 263 sq.; v.213 sq.; M i.276 sq., 350 sq., 454 sq.; A i.53, 163; ii.126; iii.394 sq.; iv.409 sq.; v.157 sq.; Vin iii.4; Nd2 on Sn 1119 & s.v.; Ps i.97 sq.; ii.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism 88, 415. -- They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th jh.). Mentioned as jh. 1 -- 4 e. g. at Vin i.104; ii.161 (foll. by sotāpanna, etc.); D ii.156, 186; iii.78, 131, 222; S ii.278 (nikāmalābhin); A ii.36 (id.); iii.354; S iv.299; v.307 sq.; M i.21, 41, 159, 203, 247, 398, 521; ii.15, 37; Sn 69, 156, 985; Dh 372; J i.139; VvA 38; PvA 163. -- Separately: the 1st: A iv.422; v.135; M i.246, 294; Miln 289; 1st -- 3rd: A iii.323; M i.181; 1st & 2nd: M ii.28; 4th: A ii.41; iii.325; v.31; D iii.270; VvA 4. -- See also Mrs. Rh. D. Buddh. Psych. (Quest Series) p. 107 sq.; Dhs. trsl. p. 52 sq.; Index to Saṃyutta N. for more refs.; also Kasiṇa. -- anuyutta applying oneself to meditation Sn 972; -- anga a constituent of meditation (with ref. to the 4 jhānas) Vism 190. -- kīlā sporting in the exercise of meditation J iii.45. -- pasuta id. (+dhīra) Sn 709; Dh 181 (cp. DhA iii.226); -- rata fond of meditation S i.53, 122; iv.117; It 40; Sn 212, 503, 1009; Vv 5015; VvA 38; -- vimokkha emancipation reached through jhāna A iii.417; v.34; -- sahaḡata accompanied by jh. (of paññābala) A i.42.

Jhāna

Jhāna2 (nt.) [from jhāyati2] conflagration, fire D iii.94; J i.347.

Jhānika

Jhānika (adj.) [fr. jhāna1] belonging to the (4) meditations Vism 111.

Jhāpaka

Jhāpaka (adj.) one who sets fire to (cp. jhāpeti), an incendiary J iii.71.

Jhāpana

Jhāpana (nt.) setting fire to, consumption by fire, in sarīra° -- kicca cremation VvA 76.

Jhāpita

Jhāpita [pp. jhāpeti] set on fire Miln 47; Vism 76 (°kāla time of cremation).

Jhāpeti

Jhāpeti [Caus. of jhāyati2] 1. to set fire to, to burn, to cook Vin iv.265; J i.255, 294; DhA ii.66; PvA 62. -- 2. to destroy, to bring to ruin, to kill (see Kern, Toev., p. 37 sq.) J iii.441 (=ḡahati pīḡeti); VvA 38 (=jhāyati1, connected w. jhāna: to destroy by means of jhāna); inf. jhāpetuḡ J vi.300 (+ḡhātetuḡ hantūḡ); ger. jhatvā

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ref. S i.161 (reads chetvā)=Nett 145 (reads jhitvā, with v. l. chetvā). S i.19 (reads chetvā, vv. ll. ghatvā & jhatvā)=J iv.67 (T. jhatvā, v. l. chetvā; expld by kilametvā); S i.41 (v. l. for T. chetvā, Bdghgh says "jhatvā ti

vadhitvā"); J ii.262 (+hantvā vadhitvā; expld by kilametvā); vi.299 (+vadhitvā); also jhatvāna J iv.57 (=hantvā). -- pp. jhatta & jhāpita.

Jhāma

Jhāma (adj. -- n.) [jhāyati2] burning, on fire, conflagration, in °khetta charcoal -- burner's field J i.238; ii.92; °angāra a burning cinder PvA 90. By itself: J i.405; DhA ii.67.

Jhāmaka

Jhāmaka N. of a plant J vi.537; also in °bhatta (?) J ii.288.

Jhāyaka

Jhāyaka (adj.) one who makes a fire D iii.94.

Jhāyati

Jhāyati1 [Sk. dhyāyati, dhī; with dhīra, dhīḥ from didheti shine, perceive; cp. Goth. filu -- deisei cunning, & in meaning cinteti>citta1] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D ii.237 (jhānaṇ); S i.25, 57; A v.323 sq. (+pa, °ni, °ava°); Sn 165, 221, 425, 709, 818 (=Nd1 149 pa°, ni°, ava°); Dh 27, 371, 395; J i.67, 410; Vv 5012; Pv iv.166; Miln 66; SnA 320 (aor. jhāyiṇsu thought of). -- pp. jhāyita.

Jhāyati

Jhāyati2 [Sk. kṣāyati to burn, kṣāy & kṣī, cp. khara & chārikā] to burn, to be on fire: fig. to be consumed, to waste away, to dry up D i.50 (=jāleti DA i.151); iii.94 (to make a fire); J i.61, 62; Pv i.1110 (jhāyare v. l. BB. for ghāyire); Miln 47; PvA 33 (=pariḍayhati); -- aor. jhāyi DhA ii.240 sq. -- (fig.) Dh 155; J vi.189. -- Caus. jhāpeti. -- Cp. khīyati2.

Jhāyana

Jhāyana1 (nt.) [der. fr. jhāyati1] meditating, in °sīla the practice of meditation (cp. Sk. dhyānayoga) VvA 38.

Jhāyana

Jhāyana2 (nt.) [fr. jhāyati2] cremation, burning Pug A 187.

Jhāyin

Jhāyin (adj.) [see jhāyati1 & jhāna] pondering over (c. acc.) intent on: meditative, self -- concentrated, engaged in jhāna -- practice Vin ii.75; S i.46=52; ii.284; M i.334; A i.24; iii.355; iv.426; v.156, 325 sq.; Sn 85 (magga°), 638, 719, 1009, 1105; It 71, 74, 112; J iv.7; Dh 23, 110, 387 (reminding of jhāyati2, cp. DhA iv.144); Nd2 264; Vv 58; Pv iv.132; Vbh 342. Nd1 226= Nd2 3422=Vism 26 (āpādaka°).

Jhitvā

Jhitvā is reading at Nett 145 for jhatvā (see jhāpeti).

Ñ. Ñatta

Ñatta (nt.) [nomen agentis from jñāti] the intellectual faculty, intelligence Dh 72 (=DhA ii.73: jānanasabhāva).

Ñatti

Ñatti (f.) [Sk. jñapti, from jñāpayati, caus of jñā] announce- ment, declaration, esp. as t. t. a motion or resolution put at a kammavācā (proceedings at a meeting of the chapter. The usual formula is "esā ñatti; suṇātu me bhante sangho": Vin i.340; iii.150, 173, 228; -- °ṇ thapeti to propose a resolution Vin iv.152. -- Vin v.142, 217 (na c' āpi ñatti na ca pana kammavācā). This resolution is also called a ñattikamma: Vin ii.89; iv.152; v.116; A i.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i. e. a ñatti -- dutiya -- kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a ñ -- catuttha -- kamma. Both kinds are discussed at Vin i.56, 317 sq.; ii.89; iii.156; iv.152; & passim. Cp. Divy 356: jñāpticaturtha. Cp. āṇatti, viññatti.

Ñatvā

Ñatvā etc.: see jñāti.

Ñāṇa

Ñāṇa (nt.) [from jñāti. See also jānana. *genē, as in Gr. gnw_ -- sis (cp. gnostic), gnw/mh; Lat. (co)gnitio; Goth. kunpi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. añāṇa & avijjā, lack of k. or ignorance. -- 1. Ñāṇa in the theory of cognition: it occurs in intensive couple -- compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e. g. in cakkhu -- karaṇa ñāṇa -- karaṇa "opening our eyes & thus producing knowledge" i. e. giving us the eye of knowledge (a mental eye) (see cakkhu, jñāti passati, & cpd. °karaṇa): Bhagavā jānaṇ jñāti passaṇ passati cakkhu -- bhūto ñāṇa -- bhūto (=he is one perfected in knowledge) M i.111=Nd2 2353h; natthi hetu natthi paccayo ñāṇāya dassanāya ahetu apaccayo ñāṇaṇ dassanaṇ hoti "through seeing & knowing," i. e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S v.126. Cp. also the relation of diṭṭhi to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaṇ ñeyyaṇ tāvatakaṇ ñāṇaṇ Nd2 2353m; yaṇ ñāṇaṇ taṇ dassanaṇ, yaṇ dassanaṇ taṇ ñāṇaṇ Vin iii.91; ñāṇa+dassana (i. e. full vision) as one of the characteristics of Arahantship: see arahant ii.D. Cp. BSk. jñānadarśana, e. g. AvŚ i.210. -- 2. Scope and character of ñāṇa: ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as aniccaṇ anattā dukkhaṇ: Miln 42); whereas ñ. is relative to common experience (see Nd2 2353 under cakkhumā, & on rel. of p. & ñ. Ps i.59 sq.; 118 sq.; ii.189 sq.). -- Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D i.185); as sure knowledge ñ. is preferable to saddhā (S iv.298); at Vin iii.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd2 266 as aṭṭhasamāpatti -- ñāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc' abhiññā° (the 5 higher knowledges, see paññā & abhi°), micchā° (false k. or heresy). Three degrees of k. are distinguished at DA i.100, viz. sāvakā -- pāramī -- ñāṇa, paccekabuddha°, sabbaññuta° (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enumd as dhamme ñāṇaṇ, anvaye ñ., paricchede ñ., sammuti ñ. at D iii.226, 277; other four as dukkhe ñ. (dukkha --) samudaye ñ., nirodhe ñ., magge ñ. (i. e. the knowledge of the paṭicca -- samuppāda) at D iii.227; Ps i.118; Vbh 235 (= sammādiṭṭhi). Right knowledge (or truth) is contrasted with false k. (micchā -- ñāṇa=micchādiṭṭhi): S v.384; M ii.29; A ii.222; v.327; Vbh 392. <-> 3. Ñāṇa in application: (a) Vin i.35; D ii.155 (opp. pasāda); S i.129 (cittamhi susamāhite ñāṇamhi vuttamānamhi); ii.60 (jātipaccayā jarāmarañan ti ñ.: see ñ -- vatthu); A i.219 (on precedence of either samādhi or ñ.); Sn 378, 789, 987 (muddhani ñāṇaṇ tassa na vijjati), 1078 (diṭṭhi, suti, ñ.: doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd2 266), 1113; Pv iii.51 (Sugatassa ñ. is asādhāraṇaṇ) Ps i.194 sq.; ii.244; Vbh 306 sq. (ñ -- vibhanga), 328 sq. (kammassakataṇ ñ.); Nett 15 sq.; 161 (+ñeyya), 191 (id.). -- (b) ñāṇaṇ hoti or uppajjati knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti=that . . .) S ii.124=iii.28 (uppajjati); D iii.278 (id.); A ii.211≈; iv.75; v.195; S iii.154. See also arahant ii.D. -- (c) Var. attributes of ñ.: anuttariya A v.37;

aparapaccayā (k. of the non -- effect of causation through lack of cause) S ii.17, 78; iii.135; v.179, 422 sq. (= sammāditṭhi), same as ahetu -- ñāṇa S v.126; asādhāraṇa (incomparable, uncommon k.) A iii.441; PvA 197; akuppa D iii.273; ariya A iii.451;

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pariyodāta S i.198; bhiyyosomatta S iii.112; yathā bhūtaṇ (proper, definite, right k.) (concerning kāya, etc.) S v.144; A iii.420; v.37. -- (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or -- ° (equal to subj. or obj. gen.). -- (a) with loc.: anuppāde ñ. D iii.214, 274; anvaye D iii.226, 277; kāye D iii.274; khaye D iii.214, 220 (āsavānaṇ; cp. M i.23, 183, 348; ii.38), 275; S ii.30; Nett 15; cutūpapāte D iii.111, 220; dukkhe (etc.) D iii.227; S ii.4; v.8, 430; dhamme D iii.226; S ii.58; nibbāne S ii.124 (cp. iv.86). -- (b) as -- °: anāvaraṇa° DA i.100; ariya S i.228; A iii.451; khanti Ps i.106; jātissara J i.167; cutūpapāta M i.22, 183, 347; ii.38, etc.; ceto -- pariya D iii.100, & °pariyāya S v.160; dibbacakkhu Ps i.114; dhammatṭhiti S ii.60, 124; Ps i.50; nibbidā Ps i.195; pubbe -- nivāsānusati M i.22, 248, 347; ii.38, etc.; Buddha° Nd2 2353; Ps i.133; ii.31, 195; DA i.100; sabbaññuta Ps i.131 sq.; DA i.99 sq.; PvA 197; sekha S ii.43, 58, 80, & asekha S iii.83. -- (e) aññāṇa wrong k., false view, ignorance, untruth S i.181; ii.92; iii.258 sq.; v.126; A ii.11; Sn 347, 839; Ps i.80; Pug 21; Dhs 390, 1061; see avijjā & micchāditṭhi. -- indriya the faculty of cognition or understanding Dhs 157; -- ūpapanna endowed with k. Sn 1077 (=Nd2 266b °upeta); -- karaṇa (adj.) giving (right) understanding, enlightening, in combn w. cakkhukaraṇa (giving (in) -- sight, cp. "your eyes shall be opened and ye shall be knowing good and evil" Gen. 35); kusala vitakkā anandha -- karaṇa cakkhu° ñāṇa° It 82; f. -- ī (of majjhimā -- paṭipadā) S iv.331; -- cakkhu the eye of k. PvA 166; -- jāla the net of k., in phrase ñāṇajālassa anto pavitṭha coming within the net, i. e. into the range of one's intelligence or mental eye (clear sight) DhA i.26; ii.37, 58, 96; iii.171, 193; iv.61; VvA 63; -- dassana "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of truth, philosophy, (right) theory of life, all -- comprising knowledge. Defined as tisso vijjā (see above 2) at Vin iv.26; fully discussed at DA i.220, cp. also def. at Ps ii.244. -- Vin ii.178. (parisuddha°; +ājīva, dhammadesanā, veyyākaraṇa); iii.90 sq.; v.164, 197; D i.76≈(following after the jhānas as the first step of paññā, see paññā -- sampadā); iii.134, 222 (°paṭilābha), 288 (°visuddhi); M i.195 sq.; 202 sq., 482; ii.9, 31; Nett 17, 18, 28; see also vimutti°; -- dassin one who possesses perfect k. Sn 478; -- patha the path of k. Sn 868; -- phusanā experience, gaining of k. DhA i.230; -- bandhu an associate or friend of k. Sn 911; -- bhūta in combn w. cakkhubhūta, having become seeing & knowing, i. e. being wise S ii.255; iv.94; A v.226 sq.; -- vatthūni (pl.) the objects or items of (right) knowledge which means k. of the paṭiccasamuppāda or causal connection of phenomena. As 44 (i. e. 4 X 11, all constituents except avijjā, in analogy to the 4 parts of the ariyasaccāni) S ii.56 sq., as 77 (7 X 11) S ii.59 sq.; discussed in extenso at Vbh 306 -- 344 (called ñāṇavatthu); -- vāda talk about (the attainment of supreme) knowledge D iii.13 sq.; A v.42 sq.; -- vippayutta disconnected with k. Dhs 147, 157, 270; -- vimokkha emancipation through k. Ps ii.36, 42; -- visesa distinction of k., superior k. PvA 196; -- sampayutta associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

Ñāṇika

Ñāṇika (adj.) in pañca° having five truths (of samādhi) D iii.278.

Ñāṇin

Ñāṇin (adj.) knowing, one who is possessed of (right) knowledge S ii.169; A ii.89 (sammā°); iv.340. -- aññāṇin not knowing, unaware VvA 76.

Ñāta

Ñāta [pp. of jānāti=Gr. gnwto/s, Lat. (g)notus; ajñāta (P. aññāta) = a)/gnwtos=ignotus] known, well -- known; experienced, brought to knowledge, realized. In Nd2 s. v. constantly expl. by tulita tiritā vibhūta vibhāvita which series is also used as expln. of ditṭha & vidita A v.195; J i.266; Sn 343 (+yasassin); Miln 21 (id.). -- aññāta not known, unknown Vin i.209; M i.430; S ii.281; DhA i.208.

Ñātaka

Ñātaka [for *ñātika from ñāti] a relation, relative, kins- man Vin ii.194; M ii.67; Dh 43; Sn 263 (=KhA 140: ñāyante amhākaṇ ime ti ñātakā), 296, 579; Pv ii.14 (Minayeff, but Hardy °ika); PvA 19, 21, 31, 62, 69; DA i.90.

Ñāti

Ñāti [see janāti; cp. Sk. jñāti, Gr. gnwto/s, Lat. cognatus, Goth. knops] a relation, relative (=mātito pitito ca sambandhā PvA 25;=bandhū PvA 86; specialized as °sālohitā, see below). Pl. ñātayo (Pv i.43; KhA 209, 214) and ñātī (M ii.73; KhA 210, cp. 213; acc. also ñātī Pv i.67); Sn 141; Dh 139, 204, 288; J ii.353; Pv i.53, 122; ii.313, 67. -- Discussed in detail with regard to its being one of the 10 paḷibodhā at Vism 94. -- kathā (boastful) talk about relatives D i.7≈ (cp. DA i.90); -- gata coming into (the ties of) relationship J vi.307 (°gataka ib. 308); -- ghara the paternal home J i.52; -- dhamma the duties of relatives Pv i.512; (=ñātīhi ñātīnaṇ kattabba -- karaṇaṇ PvA 30); -- parivatta the circle of relations D i.61; M i.267; Pug 57≈; -- peta a deceased relation Pv i.54; -- majjhagata (adj.) in the midst of one's relations Pug 29; -- mittā (pl.) friends & relatives Dh 219; J iii.396; Pv i.126; -- vyasana misfortune of relatives (opp. °sampada) D iii.235; enum as one of the general misfortunes under dukkha (see Nd2 304F); -- sangha the congregation of kinsmen, the clan A i.152; Sn 589; -- sālohitā a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: petā ñ -- sālohitā the spirits of deceased blood -- relations M i.33; A v.132, 269; PvA 27, 28; -- sineha the affection of relationship PvA 29; -- hetusampatti a blessing received through the kinsmen PvA 27.

Ñāpeti

Ñāpeti [Caus. of jñāti, cp. also ñatti] to make known, to explain, to announce J ii.133. Cp. jānāpeti & āñāpeti.

Ñāya

Ñāya [Sk. nyāya=ni+i] 1. method, truth, system, later =logic: °gantha book on logic Dāvs iii.41. -- 2. fitness, right manner, propriety, right conduct, often appld to the "right path" (ariyamagga=ariyañāya Vin i.10) D iii.120; S v.19, 141, 167 sq., 185; A ii.95; iv.426; v.194; Dh i.249; ariya ñ. S ii.68; v.387;= the causal law S v.388;=kalyāṇa -- kusala -- dhammatā A ii.36; used in apposition with dhamma and kusala D ii.151; M ii.181, 197; is replaced herein by sacca S i.240;=Nibbāna at Vism 219, 524; ñ. -- paṭipanna walking in the right path S v.343; A ii.56; iii.212, 286; v.183.

Ñū

-- Ñū (-- ññū) (adj. -- suffix) [Sk. -- jñā, from jñāti, *gn: cp. P. gū>Sk. ga] knowing, recognizing, acknowledging, in ughaṭita°, kata°, kāla°, khaṇa°, matta°, ratta°, vara°, vipacita°, veda°, sabba°, etc. (q. v.) -- fem. abstr. °ñutā in same combinations.

Ṭ. Ṭan

Ṭan (?) (adv.) part of sound J i.287 (ṭan ti saddo).

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Ṭh. °Ṭha

°Ṭha (°ṭṭha) (adj. -- suffix) [from tiṭṭhati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa° based on little D i.143): see kappa° (lasting a k.), kūṭa°

(immovable), gaha° (founding a house, householder), dhamma°, nava°, vehāsa° (=vihan -- ga). -- (n.) a stand i. e. a place for: gotṭha a stable.

Ṭhapana

Ṭhapana (nt.) 1. setting up, placing, founding; establish- ment, arrangement, position Vin v.114; J i.99 (aggha° fixing prices); Miln 352 (pāda°); DA i.294; (=vidhārite); PvA 5 (kulavaṇṣa°). -- 2. letting alone, omission, suspension, in pāṭimokkha° Vin ii.241.

Ṭhapanā

Ṭhapanā (f.) 1. arrangement DA i.294. -- 2. application of mind, attention Pug 18, Vism 278 (=appanā).

Ṭhapita

Ṭhapita [pp. of ṭhapeti] 1. placed, put down; set up, arranged, often simply pleonastic for finite verb (=being): saṅgharitvā ṭh. being folded up J i.265 (cp. similar use of gahetvā c. ger.); mukke ṭh. J vi.366; °sankāra (dustheap) PvA 82; pariccejane ṭh. appointed for the distribution of gifts PvA 124. -- 2. suspended, left over, set aside Vin ii.242 (pāṭimokkha).

Ṭhapeti

Ṭhapeti [Caus. of tiṭṭhati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin ii.32 (pavāraṇaṇ), 191 (ucce & nīce ṭhāne to place high or low), 276 (pavāraṇaṇ); v.193 (uposathaṇ), 196 (give advice); D i.120 (leaving out, discarding); Dh 40 (cittaṇ ṭh. make firm) J i.62, 138, 223, 293 (except); ii.132 (puttaṭṭhāne ṭh. as daughter); J ii.159; vi.365 (putting by); VvA 63 (kasiṇ ṭhapetvā except ploughing); PvA 4, 20 (varaṇ ṭhapetvā denying a wish), 39, 114 (setting up); Miln 13 (ṭhapetvā setting aside, leaving till later). -- inf. ṭhapetuṇ Vin ii.194; PvA 73 (saṅgharitvā ṭh. to fold up: cp. ṭhapita); grd. ṭhapetabba J ii.352 (rājattṭhāne); PvA 97; & ṭhapaniya (in pañha ṭh. a question to be left standing over, i. e. not to be asked) D iii.229. -- ger. ṭhapetvā (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D i.105 (ṭh. dve); J i.179 (maṇ but for me), 294 (tumhe ṭh.); ii.154 (ekaṇ vaddhaṇ ṭh.); iv.142 (ṭh. maṇ); VvA 100 (ṭh. ekaṇ itthiṇ); PvA 93 (ṭh. maṇ). Cp. BSk. sthāpayitvā "except" AvŚ ii.111. -- Caus. ṭhapāpeti to cause to be set up; to have erected, to put up J i.266; DhA ii.191.

Ṭhāna

Ṭhāna (ṭṭhāna) (nt.) [Vedic sthāna, sthā, see tiṭṭhati; cp. Sk. sthāman Gr. staqmi/s, Lat. stamen] -- I. Connotation. As one of the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location. II. Meanings -- (1) Literal: place, region, locality, abode, part (-- ° of, or belonging to) -- (a) cattāri ṭhānāni dassanīyāni four places (in the career of Buddha) to be visited D ii.140=A ii.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā -- upaṭṭhāna -- sankhāte ṭhāne, but may be referred to I. 1 (b)); ṭhānā cāveti to remove from one's place Sn 442; J iv.138; PvA 55 (spot of the body). -- (b) kumbha° (the "locality of the pitcher," i. e. the well) q. v.; araṇṇa° (part of the forest) J i.253; PvA 32; nivāsana° (abode) PvA 76; phāsuka° J ii.103; PvA 13; vasana° J i.150, 278; VvA 66; virūhana° (place for the growing of . . .) PvA 7; vihāra (place of his sojourn) PvA 22; saka° (his own abode) J ii.129; PvA 66. -- (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions S i.21; tidiyaṇ S i.96; saggaṇ ṭh. a happy condition Pv i.13; pitu gata° the place where my father went (after death) PvA 38; Yamassa ṭh.=pettivāsaya PvA 59. -- (d) In its pregnant sense in combn with accuta & acala it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 514; Dh 225. -- 2. Applied meanings<-> (a) state, condition; also -- ° (in sg.) as collective -- abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abstr. formations in °tā & °ttaṇ

(Sk. tā & tvaṇ), as lahuṭṭhāna=lahutā & collect. formations in °ti (Sk. daśati ten -- hood; devatāti godhead, sarvatāti=P. sabbattaṇ comprehensiveness; cp. also Lat. civitātem, juventūtem). -- S i.129 (condition) ii.27 (asabha°)=M i.69; S iii.57 (atasitāyaṇ fearless state); A ii.118 sq. (four conditions); Dh 137 (dasannaṇ aññatarāṇ th.° nigacchati he undergoes one of the foll. ten conditions, i. e. items of affliction, expld at DhA iii.70 with kāraṇa "labours"), 309 (states=dukkhakāraṇāni DhA iii.482, conditions of suffering or ordeals); hattha -- pasāraṇa<-> -- ṭṭhāna condition of outstretched hands DhA i.298; loc. ṭhāne (-- °) when required, at the occasion of . . . DhA i.89 (hasitabba°, saṇvega°, dātuṇ yutta°); pubbe nibbatta -- ṭṭhānato paṭṭhāya "since the state (or the time) of his former birth" PvA 100. -- vibhūsanatṭhāna ornamentation, decoration, things for adornment D i.5; Sn 59 (DA i.77 superficially: ṭhānaṇ vuccati kāraṇaṇ; SnA 112 simply vibhūsa eva v -- ṭṭhānaṇ); jūta -- pamāda° (gambling & intoxication) D i.6≈ (cp. expl. at KhA 26); gata° & āgata° (her) going & coming J iii.188; -- pariccāga° distribution of gifts PvA 124. -- (b) (part=) attribute, quality, degree: aggasāvaka° (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1 -- 5), āyu, vaṇṇa, sukha, yasa, ādhipateyya D iii.146; S iv.275; Pv ii.958, also collectively [see (a)] as dasatṭhānaṇ S i.193; out of these are mentioned as 4 attributes āyu, vaṇṇa, sukha, bala at Vv 327; other ten at A v.129 (pāsāṇsāni). <-> (c) (counter -- part=) object (-- ° for), thing; item, point; pl. grounds, ways, respects. With a numeral often=a (five)fold collection of . . . S iv.249 sq. (5 objects or things, cp. Ger. fünferlei); A iii.54 sq. (id.), 60 sq., 71 sq.; etehi tīhi ṭhānehi on these 3 grounds Dh 224; manussā tīhi ṭhānehi bahuṇ puññaṇ pasavanti: kāyena vācāya manasā (in 3 ways, qualities or properties) A 151 sq.; cp. ii.119 sq. (=saṇvutaṇ tīhi ṭhānehi Dh 391); catuhi ṭhānehi in Com. equals catuhi ākārehi or kāraṇehi pāmujjakaraṇaṇ th. (object) Sn 256; ekaccesu ṭhānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D i.162; kankhaniya° doubtful point S iv.350, 399; -- n' atthi aññaṇ ṭhānaṇ no other means, nothing else DhA ii.90; agamaṇīya° something not to be done, not allowed VvA 72; cp. also kamma°. -- (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a° see 4): garayaṇ th. āgacchati "he advocates a faulty principle" D i.161;

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catuhi ṭh. paññāpeti (four arguments) S iii.116; iv.380; ṭhāna -- kusala accomplished in sound reasoning S iii.61 sq. (satta°); A ii.170 sq. Also with aṭṭhāna -- kusala: see below 4. III. Adverbial use of some cases acc. ṭhānaṇ: ettakaṇ th. even a little bit DhA i.389. -- abl. ṭhānaso: in combn w. hetuso with reason & cause, causally conditioned [see 2 (d)] S v.304; A iii.417; v.33; Nett 94 (ñāṇa); abs. without moving (see I. 1 (b) & cp. Lat. statim) i. e. without an interval or a cause (of change), at once, immediately, spontaneously, impromptu (cp. cpd.° uppatti) S i.193; v.50, 321, 381; Pv i.44 (=khaṇaṇ yeva PvA 19). -- loc. ṭhāne instead= like, as dhītu ṭhāne ṭhapesi he treats her like a daughter VvA 209; puttatṭhāne as a son J ii.132. IV. Contrasted with negation of term (ṭhāna & aṭṭhāna). The meanings in this category are restricted to those mentioned above under 1 [esp. 1 (c)] & 2 (d), viz. the relations of place>not place (or wrong place, also as proper time & wrong time), i. e. somewhere>nowhere, and of possibility>impossibility (truth> falsehood). (a) ṭhānaṇ upagacchati (pathaviyā) to find a (resting) place on the ground, to stay on the ground (by means of the law of attraction and gravitation) Miln 255; opp. na ṭhānaṇ upa° to find no place to rest, to go into nothingness Miln 180, 237, 270. -- (b) ṭhānaṇ vijjati there is a reason, it is logically sound, it is possible D i.163, 175; M iii.64; Ps ii.236 sq.; cp. M Vastu ii.448; opp. na etaṇ ṭhānaṇ vijjati it is not possible, feasible, plausible, logically correct Vin ii.284; D i.104, 239; M ii.10; iii.64; Miln 237; Nett 92 sq. -- (c) aṭṭhānaṇ an impossibility Sn 54 (aṭṭhāna, with elision of ṇ); aṭṭhāne at the wrong time J i.256; ṭhāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aṭṭhāna applied to the other 4 gatis (see gati) PvA 27 sq. In cpd. ṭhānāṭṭhāna -- gata it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. keci saggūpagā keci apāyūpagā) Nett 94. In combn apucchi nipuṇe pañhe ṭhānāṭṭhānagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); ṭhānāṭṭhāna -- ñāṇa is "knowledge of correct & faulty conclusions" Nett 94, cp. Kvu 231 sq.; the same combn occurs with °kusala °kusalatā "accomplished or skilled (& skill) in understanding correct or faulty conclusions" D iii.212 (one of the ten powers of the Buddha); M iii.64; Dhs 1337, 1338 (trsl. by Mrs. Rh. D. on p. 348 Dhs. trsl. as "skill in affirming or negating causal conjuncture"). In the same sense: ṭhānaṇ ṭhānato pajānāti (& aṭṭhānaṇ aṭṭhānato p.) to draw a logical inference from that which is a proper ground for inference (i. e. which is logical) S v.304; M i.69 sq.=A iii.417; v.33. -- uppatti arising instantaneously (see

ṭhānaso, above III.) VvA 37; J vi.308 (°kāraṇavindana finding a means right on the spot); -- ka (adj.) on the spot, momentary, spontaneous J vi.304.

Ṭhānīya

Ṭhānīya (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by (-- °) Vin ii.194 (-- nīca°); A i.264 (chanda -- rāga -- dhamma°). See also under tiṭṭhati.

Ṭhāyika

Ṭhāyika (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

Ṭhāyin

Ṭhāyin (adj. -- n.) [from tiṭṭhati] standing, being in, being in a state of (-- °), staying with, dependent on (with gen.): pariyuṭṭhatṭhāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of . . . or one who imagines S iii.3 sq.; arūpa -- ṭṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv i.119.

Ṭhita

Ṭhita [pp. of tiṭṭhati=Gr. stato/s, Lat. status, Celt. fossad (firm)] standing, i. e. (see ṭhāna I) either upright (opp. nisinna, etc.), or immovable, or being, behaving in general. In the latter function often (with ger.) pleonastic for finite verb (cp. ṭhapita); -- resting in, abiding in (-- ° or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amissīkatam ev' assa cittaṇ hoti, ṭhitaṇ ānejjappattaṇ A iii.377=iv.404; tassa ṭhito va kāyo hoti thitaṇ cittaṇ (firm, unshaken) S v.74=Nd2 475 B2; -- D i.135 (khema°); A i.152; Sn 250 (dhamme); It 116 sq. (ṭh. caranto nisinna sayāna); J i.167; 279; iii.53. -- with ger.: nahātvā ṭh. & nivāsetvā ṭh. (after bathing & dressing) J i.265; dārakaṇ gahetvā ṭh. J vi.336. Cp. saṇ°. -- atta self -- controlled, composed, steadfast D i.57 (+gatatta yatatta; expl. at DA i.168 by suppatitiṭṭhitacitto); S i.48; iii.46; A ii.5; iv.93, 428; Sn 370 (+parinibbuta), 359 (id. expl. at SnA 359 by lokadhammehi akampaneyya -- citta); Pug 62; -- kappin (adj.) (for kappa -- *ṭhitin) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo assa atthī ti; kappañ ṭhapetuṇ samattho ti attho); -- citta (adj.) of controlled heart (=°atta) D ii.157~; -- dhamma (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin ii.237= A iv.198.

Ṭhitaka

Ṭhitaka (adj.)=ṭhita in meaning of standing, standing up, erect Vin ii.165; D ii.17=iii.143; M ii.65; J i.53, 62; VvA 64.

Ṭhitatā

Ṭhitatā (f.) the fact of standing or being founded on (-- °) S ii.25=A i.286 (dhamma°+dhamma -- niyāmatā).

Ṭhitatta

Ṭhitatta (nt.) standing, being placed; being appointed to, appointment J i.124.

Ṭhiti

Ṭhiti (f.) [from tiṭṭhati Sk. sthiti, Gr. sta/sis, Lat. statio (cp. stationary), Ohg. stat, Ags. stede] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up

(of: c. gen.); condition of (-- °) relation S ii.11; iii.31; iv.14, 104, 228 sq., A v.96; Vism 32 (kāyassa); in jhāna: S iii.264, 269 sq., saddhammassa (prolongation of) S ii. 225; A i.59; ii.148; iii.177 (always with asammosa & anantaradhāna), cp. M ii.26 sq.; -- dhammatṭhitiñāṇa (state or condition of) S ii.124; Ps i.50 sq. -- n' atthi dhuvaṇ ṭhiti: the duration is not for long M ii.64 =Dh 147=Th 1, 769=VvA 77, cp. Th 2, 343 (=ThA 241); Sn 1114 (viññāṇa°) PvA 198 (position, constellation), 199 (jīvita° as remainder of life, cp. ṭhitakappin); Dhs 11≈(cittassa), 19≈(+āyu=subsistence). -- bhāgiya connected with duration, enduring, lasting, permanent (only appl. to samādhi) D iii.277; A iii.427; Nett 77; cp. samādhissa ṭhitikusala "one who is accomplished in lasting concentration" A iii.311, 427; iv.34.

Ṭhītika

Ṭhītika (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, living on (-- °), e. g. āhāra° dependent on food Kh iii. (see āhāra); nt. adv. ṭhītikaṇ constantly VvA 75.

Ṭhīyati

Ṭhīyati see patitṭhīyati.

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Ḍaṇsa

Ḍaṇsa [see ḍasati] a yellow fly, gadfly (orig. "the bite") Nd2 268 (=pingala -- makkhika, same at J iii.263 & SnA 101); usually in combn with other biting or stinging sensations, as °siriṇsapa Sn 52, & freq. in cpd. ḍaṇsa -- makasa -- vāt' ātapa -- siriṇsapa -- samphassa M i.10= A ii.117, 143=iii.163; A iii.388; v.15; Vin i.3; Nd2 s. v. (enumd under var. kinds of dukkhā); Vism 31 (here expld as ḍaṇsana -- makkhikā or andha -- makkhikā).

Ḍaṭṭha

Ḍaṭṭha [pp. of ḍaṇṣati or ḍasati to bite] bitten PvA 144.

Ḍasati

Ḍasati (& ḍaṇṣati) [cp. Sk. da ati & ḍaṇṣati, Gr. da/knw, Ohg. zanga, Ags. tonge, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. ḍasati M i.519; pot. ḍaseyya M i.133; A iii.101=iv.320 (where ḍaṇṣ°) & ḍaṇseyya A iii.306; ppr. ḍasamāna J i.265 (gīvāya); fut. ḍaṇsayissāmi J vi.193 (v. l. ḍass°); aor. aḍaṇsi Vv 808 (=Sk. adāṇkṣīt), ḍaṇsi PvA 62 & ḍasi J i.502; DhA ii.258; inf. ḍasituṇ J i.265; ger. ḍasitvā J i.222; ii.102; iii.52, 538; DhA i.358. -- Pp. ḍaṭṭha; cp. also dāṭhā & saṇḍāsa.

Ḍahati

Ḍahati (& dahati) [Sk. dahati, pp. dagdha, cp. dāha, nidāgha (summer heat); Gr. te/fra ashes, Lat. favilla (glowing) cinders, Goth. dags, Ger. tag. E. day=hot time] to burn (trs.) consume, torment M i.365; ii.73; A v.110; J ii.44 (aor. 3 sg. med. adaḍḍha=Sk. adagdha); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. daḍḍha -- Pass. ḍayhati S i.188 (kāmarāgena ḍayhāmi cittam me pariḍayhati); ib. (mahārāga: mā ḍayhittho punappunaṇ) M ii.73; S iii.150 (mahāpaṭhavī ḍayhati vinassati na bhavati) esp. in ppr. ḍayhamāna consumed with or by, burning, glowing Dh 371; It 23 (°ena kāyena & cetasā Pv i.1110, 122; ii.23) (of a corpse being cremated); PvA 63, 152 (vippaṭisārena: consumed by remorse). See also similes J.P.T.S. 1907, 90. Cp. uḍ°.

Dāka

Ḍāka (m. nt.) [Sk. sāka (nt.) on ś>ḍ cp. Sk. sākinī> dākinī] green food, eatable herbs, vegetable Vin i.246 (°rasa), 248; Th 2, 1; Vv 206 (v. l. sāka); VvA 99 (=taṇḍuleyyakādi -- sākavyañjana).

Ḍāha

Ḍāha [Sk. dāha, see dahati] burning, glow, heat D i.10 (disā° sky -- glow= zodiacal light?); M i.244; PvA 62; Miln 325. Sometimes spelt dāha, e. g. A i.178 (aggi°); Sdhp 201 (id.); -- dava° a jungle fire Vin ii.138; J i.461.

Ḍeti

Ḍeti [Sk. *ḍayate=dīyati; ḍayana flying. The Dhṭp gives the root as ḍī or ḷī with def. of "ākāsa -- gamana"] to fly; only in simile "seyyathā pakkhī sakuṇo yena yen' eva ḍeti . . ." D i.71=M i.180, 269=A ii.209= Pug 58; J v.417. Cp. dayati & dīyati, also uḍḍeti.

T. T

-- T -- as composition -- consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in ajja -- t -- agge, tama -- t -- agge, dahara -- t -- agge A v.300; cp. deva ta -- t -- uttari for tad -- uttari A iii.287, 314, 316.

Ta°

Ta° [Vedic tad, etc.; Gr. to/n th/n to/; Lat. is -- te, tālis, etc.; Lith. tās tā; Goth. pata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). <-> 1. Cases: nom. sg. nt. tad (older) Vin i.83; Sn 1052; Dh 326; Miln 25 & taṇ (cp. yaṇ, kiṇ) Sn 1037, 1050; J iii.26; acc. m. taṇ J ii.158, f. taṇ J vi.368; gen. tassa, f. tassā (Sn 22, 110; J i.151); instr. tena, f. tāya (J iii. 188); abl. tasmā (J i.167); tamhā Sn 291, 1138; (J iii.26) & tato (usually as adv.) (Sn 390); loc. tasmiṇ (J i.278), tamhi (Dh 117); tahiṇ (adv.) (Pv i.57) & tahaṇ (adv.) (J i.384; VvA 36); pl. nom. m. te (J ii.129), f. tā (J ii.127), nt. tāni (Sn 669, 845); gen. tesaṇ, f. tāsaṇ (Sn 916); instr. tehi, f. tāhi (J ii.128); loc. tesu, f. tāsu (Sn 670). -- In composition (Sandhi) both tad -- & taṇ -- are used with consecutive phonetic changes (assimilation), viz. (a) tad°: (a) in subst. function: tadagge henceforth D i.93 tadutṭhāya DhA iii.344; tadūpiya (cp. Trenckner, Notes 77, 78=tadopya (see discussion under opeti), but cp. Sk. tadrūpa Divy 543 & tatrūpāya. It is simply tad -- upa -- ka, the adj.<-> positive of upa, of which the compar. -- superlative is upama, meaning like this, i. e. of this or the same kind. Also spelt tadūpikā (f.) (at J ii.160) agreeing with, agreeable, pleasant Miln 9; tadatthaṇ to such purpose SnA 565. -- With assimilation: taccarita; tapparāyaṇa Sn 1114; tappoṇa (=tad -- pra -- ava -- nata) see taccarita; tabbisaya (various) PvA 73; tabbiparīta (different) Vism 290; DhA iii.275; tabbiparītātāya in contrast to that Vism 450. -- (b) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad -- ahan this day, then felt as euphonic d, esp. in forms where similarly the euphonic t is used (ajja -- t -- agge). Hence ta -- is abstracted as a crude (adverbial) form used like any other root in composition. Thus: tad -- ah -- uposathe on this day's fast -- day=to -- day (or that day) being Sunday D i.47; Sn p. 139 (expld as tam -- ah -- uposathe, uposatha -- divase ti at SnA 502); tadahe on the same day PvA 46; tadahū (id.) J v.215 (=tasmiṇ chaṇa -- divase). tad -- anga for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga -- nibbuta S iii.43; tadanga -- samatikkama Nd2 203; tadanga -- vikkhambhana -- samuccheda Vism 410; tadanga -- pahāna DhA 351; SnA 8; tadangena A iv.411. -- (b) tan°: (a) as subst.: tammaya (equal to this, up to this) Sn 846

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(=tapparāyana Nd2 206); A i.150. -- (b) Derived from acc. use (like a b) as adj. is tankhaṇikā (fr. taṇ khaṇaṇ) Vin iii.140 (=muhuttikā). -- (g) a reduced form of taṇ is to be found as ta° in the same origin & application as ta -- d -- (under a b) in combn ta -- y -- idaṇ (for taṇidaṇ>taṇ -- idaṇ>ta -- idaṇ>ta -- y -- idaṇ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. tou_to & tau_ta, used

adverbially as therefore (orig. just that) Sn 1077; Pv i.33; PvA 2, 16 (=taṇ idaṇ), 76. The same ta° is to be seen in tāhaṇ Vv 8315 (=taṇ -- ahaṇ), & not to be confused with tāhaṇ=te ahaṇ (see tvaṇ). -- A similar combn is taṇyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta -- (y) -- yathā, like ta -- y -- idaṇ); cp. Trenckner, P.M. p. 75. -- A sporadic form for tad is tadaṇ Sn p. 147 (even that, just that; for tathaṇ?). -- II. Application: 1. ta° refers or points back to somebody or something just mentioned or under discussion (like Gr. ou(=tos, Lat. hic, Fr. ci in voici, cet homme -- ci, etc.): this, that, just this (or that), even this (or these). In this sense combd with api: te c' āpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. o/de, E. thus): this now, esp. in adv. use (see below); taṇ kiṇ maññasi D i.60; yam etaṇ pañhaṇ apucchi Ajita taṇ vadāmi te: Sn 1037; taṇ te pavakkhāmi (this now shall I tell you:) Sn 1050; tesāṇ Buddhō vyākāsi (to those just mentioned answered B.) Sn 1127; te tositā (and they, pleased . . .) ib. 1128. -- 2. Correlative use: (a) in rel. sentences with ya° (preceding ta°): yaṇ ahaṇ jānāmi taṇ tvaṇ jānāsi "what I know (that) you know" D i.88; yo nerayikānaṇ sattānaṇ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. -- (b) elliptical (with omission of the verb to be) yaṇ taṇ=that which (there is), what (is), whatever, used like an adj.; ye te those who, i. e. all (these), whatever: ye pana te manussā saddhā . . . te evam ahaṇsu . . . "all those people who were full of faith said" Vin ii.195; yena tena upāyena gaṇha "catch him by whatever means (you like)," i. e. by all means J ii.159; yaṇ taṇ kayirā "whatever he may do" Dh 42. -- 3. Distributive and iterative use (cp. Lat. quisquis, etc.): . . . taṇ taṇ this & that, i. e. each one; yaṇ yaṇ passati taṇ taṇ pucchati whomsoever he sees (each one) he asks PvA 38; yaṇ yaṇ manaso piyaṇ taṇ taṇ gahetvā whatever . . . (all) that PvA 77; yo yo yaṇ yaṇ icchati tassa tassa taṇ taṇ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahaṇ tahaṇ id. J i.384; VvA 36, 187; tato tato Sn 390. -- (b) the same in disjunctivecomparative sense: taṇ . . . taṇ is this so & is this so (too)=the same as, viz. taṇ jīvaṇ taṇ sarīraṇ is the soul the same as the body (opp. aññaṇ j. a. s.) A v.193, etc. (see jīva). -- 4. Adverbial use of some cases (locala, temporalb, & modalc): acc. taṇ (a) there (to): tad avasari he withdrew there D. ii.126, 156; (b) taṇ enaṇ at once, presently (=tāvad -- eva) Vin i.127 (cp. Ved. enā); (c) therefore (cp. kiṇ wherefore, why), that is why, now, then: S ii.17; M i.487; Sn 1110; Pv i.23 (=tasmā PvA 11 & 103); ii.716; cp. taṇ kissa hetu Nd2 on jhāna. -- gen. tassa (c) therefore A iv.333. <-> instr. tena (a) there (direction=there to), always in correl. with yena: where -- there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jivakassa ambavanaṇ tena pāyāsi: where the Mangogrove of J. was, there he went=he went to the M. of J. D i.49; yena Gotamo ten' upasankama go where G. is D i.88; yena āvasathāgāraṇ ten' upasankami D ii.85 etc.; yena vā tena vā palāyanti they run here & there A ii.33; (c) so then, now then, therefore, thus (often with hi) J i.151, 279; PvA 60; Miln 23; tena hi D ii.2; J i.266; iii.188; Miln 19. -- abl. tasmā (c) out of this reason, therefore Sn 1051, 1104; Nd2 279 (=taṇ kāraṇaṇ); PvA 11, 103; tato (a) from there, thence Pv i.123; (b) then, hereafter PvA 39. -- loc. tahiṇ (a) there (over there>beyond) Pv i.57; (c) =therefore PvA 25; tahaṇ (a) there; usually repeated: see above II. 3 (a). -- See also tattha, tathā, tadā, tādi, etc.

Taka

Taka a kind of medicinal gum, enumerated with two varieties, viz. takapattī & takapaṇṇī under jatūni bhesajjāni at Vin i.201.

Takka

Takka1 [Sk. tarka doubt; science of logic (lit. "turning & twisting") *treik, cp. Lat. tricae, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn)] doubt; a doubtful view (often= diṭṭhi, appl. like sammā°, micchā -- diṭṭhi), hair -- splitting reasoning, sophistry (= itihītihaṇ Nd2 151). Opp. to takka (=micchā -- sankappo Vbh 86, 356) is dhammatukka right thought (:vuccati sammā -- sankappo Nd2 318; cp. Dhs 7, 298), D i.16 (°pariyāhata); M i.68 (id.); Sn 209 (°ṇ pahāya na upeti sankhaṇ) 885 (doubt), 886; Dhs 7, 21, 298 (+vitakka, trsl. as "ratiocination" by Mrs. Rh. D.); Vbh 86, 237 (sammā°) 356; Vism 189. See also vitakka. -- āgama the way of (right) thought, the discipline of correct reasoning Dāvs v.22; -- āvacara as neg. atakkāvacarā in phrase dhammā gambhīrā duddasā a° nipuṇā (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt?), profound Vin i.4=D i.12=S i.136=M i.487. Gogerley trsl. "unattainable by reasoning," Andersen "being beyond the sphere of

thought"; -- āsaya room for doubt Sn 972; -- gahaṇa the thicket of doubt or sophistry J i.97; -- vaḍḍhana increasing, furthering doubt or wrong ideas Sn 1084 (see Nd2 269); -- hetu ground for doubt (or reasoning?) A ii.193=Nd2 151.

Takka

Takka2 (nt.) [Should it not belong to the same root as takka1?] buttermilk (with 1/4 water), included in the five products from a cow (pañca gorasā) at Vin i.244; made by churning dadhi Miln 173; J i.340; ii.363; DhA ii.68 (takkādi -- ambila).

Takkaṇa

Takkaṇa (nt.) thought, representation (of: -- °) J i.68 (ussāvabindu°).

Takkara

Takkara1 (=tat -- kara) a doer thereof D i.235, M i.68; Dh 19.

Takkara

Takkara2 a robber, a thief J iv.432.

Takkaḷa

Takkaḷa (nt.) a bulbous plant, a tuberose J iv.46, 371 (biḷāli°, expl. at 373 by takkala -- kanda)=vi.578.

Takkārī

Takkārī (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (=dālika -- laṭṭhi ThA 226).

Takkika

Takkika (adj.) [fr. takka1] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J i.97; Miln 248.

Takkin

Takkin (adj. -- n.) [fr. takka1] thinking, reasoning, esp. sceptically; a sceptic D i.16≈(takkī vīmaṇṣī); M i.520; DA i.106 (=takketvā vitakketvā diṭṭhi -- gāhino etaṇ adhivacanaṇ), cp. pp. 114, 115 (takki -- vāda).

Takketi

Takketi [Denom. of tarka] to think, reflect, reason, argue DA i.106; DhsA 142. -- attānaṇ t. to have self -- confidence, to trust oneself J i.273, 396, 468; iii.233.

Takkoṭaka

Takkoṭaka [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is kakkoṭaka.

Takkola

Takkola [Sk. kakkola & takkola] Bdeium, a perfume made from the berry of the kakkola plant J i.291; also as Npl. at Miln 359 (the Takola of Ptolemy; perhaps = Sk. karkoṭa: Trenckner, Notes, p. 59).

Tagara

Tagara (nt.) the shrub *Tabernaemontana coronaria*, and a fragrant powder or perfume obtained from it, incense

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Vin i.203; It 68 (=Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J iv.286; vi.100 (the shrub) 173 (id.); Miln 338; Dāvs v.50; DhA i.422 (tagara -- mallikā two kinds of gandhā).

Taggaruka

Taggaruka=tad+garuka, see taccarita.

Taggha

Taggha [tad+gha, cp. in -- gha & Lat. ec -- ce ego -- met, Gr. e)gw/ -- ge] affirmative particle ("ekaṇṣena" DA i.236; ekaṇṣa -- vacana J v.66; ekaṇṣe nipāta J v.307): truly, surely, there now! Vin ii.126, 297; D i.85; M i.207, 463; iii.179; J v.65 (v. l. tagghā); Sn p. 87.

Taca

Taca (& taco nt.) [Vedic tvak (f.), gen. tvacah] 1. bark. - 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chavi, thin skin, see chavi & cp. J i.146). -- 1. bark: M i.198, 434, 488; A v.5. -- 2. skin: often used together with nahāru & aṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A i.50=Sdhp. 46; tacamaṇṣāvalepana (+aṭṭhī nahārusaṇyutta) Sn 194= J i.146 (where °vilepana); SnA 247; aṭṭhi -- taca -- mattāvasasasārīra "nothing but skin & bones" PvA 201. <-> Of the cast -- off skin of a snake: urago va jīṇaṇ tacaṇ jahāti Sn 1, same simile Pv i.121 (=nimmoka PvA 63). -- kañcanasannibha -- taca (adj.) of golden -- coloured skin (a sign of beauty) Sn 551; Vv 302=323; Miln 75; VvA 9. -- valita -- tacatā a condition of wrinkled skin (as sign of age) Nd2 252≈; Kh iii.; KhA 45; Sdhp 102. -- gandha the scent of bark Dhs 625; -- pañcaka -- kammaṭṭhāna the fivefold "body is skin," etc, subject of kammaṭṭhāna -- practice. This refers to the satipaṭṭhānā (kāye kāy' ānupassanā:) see kāya I. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dantā, taco (hair of head, other hair, nails, teeth, skin or epidermis: see Kh iii.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca -- p -- kammaṭṭhānaṇ ācikkhitvā taṇ pabbājesi J i.116; DhA i.243; ii.87, 140, 242. Cp. also Vism 353; DhA ii.88; SnA 246, 247; -- pariyanaddha with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PvA 172; -- rasa the taste of bark Dhs 629, -- sāra (a) (even) the best (bark, i. e.) tree S i.70=90= It 45; -- (b) a (rope of) strong fibre J iii.204 (=veṇudaṇḍaka).

Taccarita

Taccarita (adj.) in combn with tabbahula taggaruka tanninna tappona tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd2 under tad. The same combn with Nibbāna -- ninna, N. -- poṇa, N. -- pabhāra freq. (see Nibbāna).

Taccha

Taccha1 [Vedic takṣan, cp. taṣṭr, to takṣati (see taccheti), Lat. textor, Gr. te/ktwn carpenter (cp. architect), te/xnh art] a carpenter, usually as °ka: otherwise only in cpd. °sūkara the carpenter -- pig (=a boar, so called from felling trees), title & hero of Jātaka No. 492 (iv.342 sq.). Cp. vaḍḍhakin.

Taccha

Taccha2 (adj.) [Der. fr. tathā+ya=tath -- ya "as it is," Sk. tathya] true, real, justified, usually in combn w. bhūta. bhūta taccha tatha, D i.190 (paṭipadā: the only true & real path) S v.229 (dhamma; text has tathā, v. l. tathaṇ better); as bhūta t. dhammika (well founded and just) D i.230. bhūta+taccha: A ii.100=Pug 50; VvA 72. -- yathā tacchaṇ according to truth Sn 1096. which is interpreted by Nd2 270: tacchaṇ vuccati amataṇ Nibbānaṇ, etc. -- (nt.) taccha a truth Sn 327. -- ataccha false, unreal, unfounded; a lie, a falsehood D i.3 (abhūta+); VvA 72 (=musā).

Tacchaka

Tacchaka=taccha1. (a) a carpenter Dh 80 (cp. DhA ii.147); Miln 413. magga° a road -- builder J vi.348. -- (b)=taccha -- sūkara J iv.350. -- (c) a class of Nāgas D ii.258. -- f. tacchikā a woman of low social standing (=veṇī, bamboo -- worker) J v.306.

Tacchati

Tacchati [fr. taccha1, cp. taccheti] to build, construct; maggaṇ t. to construct or repair a road J vi.348.

Taccheti

Taccheti [probably a denom. fr. taccha1=Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭr architect =Lat. textor; Sk. takṣan, etc., Gr. te/xnh craft, handiwork (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning of karoti & kamma] to do wood -- work, to square, frame, chip J i.201; Miln 372, 383.

Tajja

Tajja [tad+ya, cp. Sk. tādīya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in combn with vāyāma (a suitable effort as "causa movens") A i.207; Miln 53. Also with reference to sense -- impressions, etc. denoting the complemental sensation S iv.215; M i. 190, 191; Dhs 3 -- 6 (cp. Dhs. trsl. p. 6 & Com. expl. anucchavika). -- PvA 203 (tājassā pāpassa katattā: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādīyassa otherwise tādīsassa). Note. The expln of Kern, Toev. ii.87 (tajja=tad+ja "arising from this") is syntactically impossible.

Tajjanā

Tajjanā (f.) [from tajjeti] threat, menace J ii.169; Vv 509; VvA 212 (bhayasantajjana).

Tajjaniya

Tajjaniya [grd. of tajjeti] to be blamed or censured Vism 115 (a°); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. °kamma one of the sangha -- kammas: Vin i.49, 53, 143 sq., 325; ii.3 sq., 226, 230; A i.99.

Tajjārī

Tajjārī a linear measure, equal to 36 aṇu's and of which 36 form one rathareṇu VbhA 343; cp. Abhp 194 (tajjārī).

Tajjita

Tajjita [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (-- °) D i.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); Pug 56. Esp. in combn maraṇabhaya° moved by the fear of death J i.150, 223; PvA 216.

Tajjeti

Tajjeti [Caus. of tarjati, to frighten. Cp. Gr. ta/rbos fright, fear, tarbe/w; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J i.157, 158; PvA 55. <-> Pp. tajjita. -- Caus. tajjāpeti to cause to threaten, to accuse PvA 23 (=paribhāsāpeti).

Taṭa

Taṭa [*t&lcircle;:, see tala & cp. tālu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J i.232, 303; ii.315 (udapāna°); iv.141; SnA 519, DhA i.73 (papāta°). See also talāka.

Taṭataṭāyati

Taṭataṭāyati [Onomatopoetic, to make a sound like taṭ- taṭ. Root *k&lcircle; (on ṭ for ṛ cp. taṭa for tala) to grind one's teeth, to be in a frenzy. Cp. ciṭciṭāyāti. See note on gala and kiṇakiṇāyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. °yanto or °yamāna): J i.347 (rosena) 439 (kodhena); ii.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta -- loṇaṇ viya"); the latter trope also at DhA iv.176; DhA i.370 (aggimhi pakkhitta -- loṇasakkharā viya rosena t.); iii.328 (vātāhata -- tālapaṇṇaṇ viya); VvA 47, 121 (of a kodhābhībhūto; v. l. kaṭakaṭāyamāna), 206 (+akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & karakarā.

Taṭṭaka

Taṭṭaka [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J iii.10 (suvanṇa°), 97, 121, 538; iv.281. According to Kern, Toev. s. v. taken into Tamil as taṭṭaṇ, cp. also Av. tašta. Morris (J.P.T.S. 1884, 80) compares Marathi tasta (ewer).

Taṭṭikā

Taṭṭikā (f.) [cp. kaṭaka] a (straw) mat Vin iv.40 (Bdhgh on this: teṭṭikaṇ (sic) nāma tālapaṇṇehi vā vākehi vā katataṭṭikā, p. 357); J i.141 (v. l. taddhika); Vism 97.

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Taṇḍula

Taṇḍula (*Sk. taṇḍula: dialectical) rice -- grain, rice husked & ready for boiling; freq. combd with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇaṇ telaṇ taṇḍulaṇ khādaniyaṇ sakāṭesu āropetvā Vin i.220, 238, 243, 249; talitaṇḍulādayo J iii.53; PvA 105. -- Vin i.244; A i.130; J i.255; iii.55, 425 (taṇḍulāni metri causa); vi.365 (mūla° coarse r., majjhima° medium r., kaṇikā the finest grain); Sn 295; Pug 32; DhA i.395 (sāli -- taṇḍula husked rice); DA i.93. Cp. ut°. -- ammaṇa a measure (handful?) of rice J ii.436. -- dona a rice -- vat or rice -- bowl DhA iv.15; -- pāladvārā "doors (i. e. house) of the rice -- guard" Npl. M ii.185; - mutṭhi a handful of rice PvA 131; -- homa an oblation of rice D i.9.

Taṇḍuleyyaka

Taṇḍuleyyaka [cp. Sk. taṇḍulīya] the plant *Amaranthus polygonoides* VvA 99 (enumd amongst various kinds of ḍāka).

Tañhā

Tañhā (f.) [Sk. tṛṣṇā, besides tarśa (m.) & tṛṣ (f.)=Av. tarśna thirst, Gr. tarsi/a dryness, Goth. paúrsus, Ohg. durst, E. drought & thirst; to *ters to be, or to make dry in Gr. te/rsomai, Lat. torreo to roast, Goth. gapaúrsan, Ohg. derren. -- Another form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabaḷinkāre āhāre "thirst" for solid food S ii.101 sq.; cīvare piṇḍapāte tañhā= greed for Sn 339). Oppd to peace of mind (upekhā, santi). -- A. Literal meaning: khudāya tañhāya ca khajjamānā tormented by hunger & thirst Pv ii.15 (= pipāsāya PvA 69). -- B. In its secondary meaning: tañhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phaedo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D ii. 34) we are told how Tañhā arises -- when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Tañhā. In the First Proclamation (S v.420 ff.; Vin i.10) it is said that Tañhā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Tañhā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Tañhā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of lobha. Tañhā binds a man to the chain of Saṅsāra, of being reborn & dying again & again (2b) until Arahantship or Nibbāna is attained, tañhā destroyed, & the cause alike of sorrow and of future births removed (2c). In this sense Nibbāna is identical with "sabbupadhi -- paṭinissaggo tañhakkhaya virāgo nirodho" (see Nibbāna). -- 1. Systematizations: The 3 aims of t. kāma°, bhava°, vibhava°, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. Vibhava. These three aims are mentioned already in the First Proclamation (S v.420; Vin i.10) and often afterwards D ii.61, 308; iii.216, 275; S iii.26, 158; It 50; Ps i.26, 39; ii.147; Vbh 101, 365; Nett 160. Another group of 3 aims of tañhā is given as kāma°, rūpa° & arūpa° at D iii.216; Vbh 395; & yet another as rūpa°, arūpa° & nirodha° at D iii.216. -- The source of t. is said to be sixfold as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D ii.58; Ps i.6 sq.; Nd2 271i; in threefold aspects (as kāma -- tañhā, bhava° & vibhava°) with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha -- tañha -- kāyā (sixfold group, see cpds.) M i.51; iii.280; Ps i.26; elsewhere called chadvārika -- tañhā "arising through the 6 doors" DhA iii.286. -- 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & well-living are enumd at Nd2 271iii (under tañhā -- lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhakkassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhirassa upādāya) at A ii.212; Nett 37; & 108 varieties or specifications of t. are given at Nd2 271ii (under Jappā)=Dhs 1059 =Vbh 361. -- Tañhā as "kusalā pi akusalā pi" (good & bad) occurs at Nett 87; cp. Tālapuṭa's good t. Th i.1091 f. -- 2. Import of the term: (a) various characterizations of t.: mahā° Sn 114; kāma° Si.131; gedha° Si.15; bhava° D iii.274 (+avijjā); grouped with diṭṭhi (wrong views) Nd2 271iii, 271vi. T. fetters the world & causes misery: "yāya ayaṇ loko uddhasto pariyonaddho tantākulajāto" A ii.211 sq.; tañhāya jāyati soko tañhāya jāyati bhayaṇ tañhāya vippamuttassa natthi soko kuto bhayaṇ Dh 216; tañhāya uddito loko S i.40; yaṇ loka piyarūpaṇ sātārūpaṇ etth' esā tañhā . . . Vbh 103; it is the 4th constituent of Māra's army (M -- senā) Sn 436; M's daughter, S i.134. In comparisons: t.+jālinī visattikā S i.107; =bharādānaṇ (t. ponobbhavikā nandirāga -- sahaḡatā) S iii 26; v.402: gaṇḍa=kāya, gaṇḍamūlan ti tañhāy' etaṇ adhivacanaṇ S iv.83;=sota S iv.292 (and a khīṇasavo=chinnasoto); manujassa pamatta -- cārino t. vaḍḍhati māluva viya Dh 334. -- (b) tañhā as the inciting factor of rebirth & incidental cause of saṅsāra: kammaṇ khettaṇ viññāṇaṇ bījaṇ tañhā sineho . . . evaṇ āyatiṇ punabbhavābhiniḡbatti hoti A i.223; t. ca avasesā ca kilesā: ayaṇ vuccati dukkha -- samudayo Vbh 107, similarly Nett 23 sq.; as ponobbhavikā (causing rebirth) S iii.26; Ps ii.147, etc.; as a link in the chain of interdependent causation (see paṭiccasamuppāda): vedanā -- paccayā tañhā, tañhā -- paccayā

upādānaṃ Vin i.1, 5; D ii.31, 33, 56, etc.; t. & upadhi : taṇhāya sati upadhi hoti t. asati up. na hoti S ii.108; ye taṇhaṃ vadḍhenti te upadhiṃ vadḍhenti, etc. S ii.109; taṇhāya nīyati loka taṇhāya parikissati S i.39; taṇhā saṃyojanena saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsaranti It 8. See also t. -- dutiya. -- (c) To have got rid of t. is Arahantship: vigata -- taṇha vigata -- pipāsa vigata -- pariḷāha D iii.238; S iii.8, 107 sq., 190; samūlaṃ taṇhaṃ abbuyha S i.16=63, 121 (Godhiko parinibbuto); iii.26 (nicchāto parinibbuto); vīta° Sn 83, 849, 1041 (+nibbuta); taṇhāya vipphānena S i.39 ("Nibbāna" iti vuccati), 40 (sabbaṃ chindati bandhanaṃ); taṇhaṃ mā kāsi mā lokaṃ punar āgami Sn 339; taṇhaṃ pariṇāya . . . te narā oghatiṇṇā ti Sn 1082; ucchinna -- bhava -- taṇhā Sn 746; taṇhāya vūpasama S iii.231; t. -- nirodha S iv.390. -- See also M i.51; Dh 154; It 9 (vīta°+anādāna), 50 (°ṇ pahantvāna); Sn 495, 496, 916; & cp. °khaya. -- 3. Kindred terms which in Commentaries are expld by one of the taṇhā -- formulae (cp. Nd2 271v & 271vii): (a) t. in groups of 5: (a) with kilesa saṃyoga vipāka duccharita; (b) diṭṭhi kilesa duccharita avijjā; (g) diṭṭhi kil° kamma duccharita. -- (b) quasi -- synonyms: ādāna, ejā, gedha, jappā, nandī, nivesana, pariḷāha, pipāsā, lepa, loluppa, vāna, visattikā, sibbanī. -- In cpds. the form taṇhā is represented by taṇha before double consonants, as taṇhakkhaya, etc. -- ādhipateyya mastery over t. S iii.103; -- ādhipanna seized by t. S. i.29; Sn 1123; -- ādāsa the mirror of t. A ii.54; ābhinivesa full of t. PvA 267; -- āluka greedy J ii.78; -- uppādā (pl.) (four) grounds of the rise of craving (viz. cīvara, piṇḍapāta, senāsana, itibhavābhava) A ii.10=It 109; D iii.228; Vbh 375; -- kāyā (pl.) (six) groups of t. (see above B i) S ii.3; D iii.244. 280; Ps i.26; Vbh 380; -- kkhaya the destruction of the

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excitement of cravings, almost synonymous with Nibbāna (see above B2c): °rata Dh 187 (expld at DhA iii.241: arahatte c' eva nibbāne ca abhirato hoti); <-> Vv 735 (expld by Nibbāna VvA 296); therefore in the expository formula of Nibbāna as equivalent with N. Vin i.5; S iii.133; It 88, etc. (see N.). In the same sense: sabbañjaho taṇhakkhaye vimutto Vin i.8= M i.171=Dh 353; taṇhakkhaya virāga nirodha nibbāna A ii.34, expld at Vism 293; bhikkhu arahaṃ cha tṇānāni adhimutto hoti: nekkhammādhimutto, paviveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asammoha° Vin i.183; cp. also Sn 70, 211, 1070, 1137; -- gata obsessed with excitement, i. e. a victim of t. Sn 776; -- gaddula the leash of t. Nd2 271ii~; -- cchida breaking the cravings Sn 1021, 1101; -- jāla the snare of t. M i.271; Th 1, 306; Nd2 271ii; -- dutiya who has the fever or excitement of t. as his companion A ii.10= It 9=109=Sn 740, 741=Nd2 305; cp. Dhs. trsl. p. 278; -- nadī the river of t. Nd2 271ii; cp. nadiyā soto ti: taṇhāy' etaṃ adhivacanaṃ It 114; -- nighātana the destruction of t. Sn 1085; -- pakkha the party of t., all that belongs to t. Nett 53, 69, 88, 160; -- paccaya caused by t. Sn p. 144; Vism 568; -- mūlaka rooted in t. (dhammā: 9 items) Ps i.26, 130; Vbh 390; -- lepa cleaving to t. Nd2 271iii; (+diṭṭhi -- lepa); -- vasika being in the power of t. J iv.3; -- vicarita a thought of t. A ii.212; -- sankhaya (complete) destruction of t.; °sutta M i.251 (cūḷa°), 256 (mahā°): °vimutti salvation through cessation of t. M i.256, 270, & °vimutta (adj.) S iv.391; -- samudda the ocean of t. Nd 271ii; -- sambhūta produced by t. (t. ayaṃ kāyo) A ii.145 (cp. Sn p. 144; yaṃ kiñci dukkhaṃ sambhoti sabbaṃ taṇhāpaccayā); -- saṃyojana the fetter of t. (adj.) fettered, bound by t., in phrase t. -- saṃyojanena saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsaranti It 8, & t. -- saṃyojanānaṃ sattānaṃ sandhāvataṃ saṃsarataṃ S ii.178=iii.149= PvA 166; A i.223; -- salla the sting or poisoned arrow of t. S i.192 (°assa hantāraṃ vande ādiccabandhunaṃ), the extirpation of which is one of the 12 achievements of a mahesi Nd2 503 (°assa abbulhana; cp. above).

Taṇhīyati

Taṇhīyati [=taṇhāyati, denom. fr. taṇhā, cp. Sk. tṛṣyati to have thirst] to have thirst for S ii.13 (for v. l. SS. tuṇhīyati; BB. tasati); Vism 544 (+upādiyati ghaṭ <-> yati); cp. tasati & pp. tasita.

Tata

Tata [pp. of tanoti] stretched, extended, spread out S i. 357 (jāla); J iv.484 (tantāni jālāni Text, katāni v. l. for tatāni). Note: samo tata at J i.183 is to be read as samotata (spread all over).

Tatiya

Tatiya [Sk. tṛtīya, Av. ʔritya, Gr. tri/tos, Lat. tertius, Goth. pridja, E. third] Num. ord. the third. -- Sn 97 (parābhavo); 436 (khuppiṇā as the 3rd division in the army of Māra), 1001; J ii.353; Dh 309; PvA 69 (tatiyā jātīya: in her third birth). Tatiyaṇ (nt. adv.) for the 3rd time D ii.155; Sn 88, 95, 450; tatiyavāraṇ id. DhA i.183; VvA 47 (=at last); yāva tatiyaṇ id. Vin ii.188; J i.279; DhA ii.75; PvA 272 (in casting the lot: the third time decides); yāva tatiyakaṇ id. D i.95.

Tato

Tato [abl. of pron. base ta° (see ta° ii.4)] 1. from this, in this S iii.96 (tatoja); J iii.281 (tato paraṇ beyond this, after this); Nd2 664 (id.); DA i.212 (tatonidāna). <-> 2. thence J i.278; Miln 47. -- 3. thereupon, further, afterwards J i.58; Dh 42; Miln 48; PvA 21, etc.

Tatta

Tatta1 [pp. of tapati] heated, hot, glowing; of metals: in a melted state (cp. uttatta) A ii.122≈(tattena talena oṣīcanta, as punishment); Dh 308 (ayoguḷa); J ii.352 (id.); iv.306 (tattatapo "of red -- hot heat," i. e. in severe self -- torture); Miln 26, 45 (adv. red -- hot); PvA 221 (tatta -- lohasecanaṇ the pouring over of glowing copper, one of the punishments in Niraya).

Tatta

Tatta2 (nt.) [tad+tvā] truth; abl. tattato according to truth; accurately J ii.125 (ñātvā); iii.276 (ajānitvā not knowing exactly).

Tattaka

Tattaka1 [tatta pp. of tappati2+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tattaka

Tattaka2 (adj.) (=tāvataka) of such size, so large Vism 184 (corresponding with yattaka); tattakaṇ kālaṇ so long, just that time, i. e. the specified time (may be long or short=only so long) DhA i.103 (v. l. ettakaṇ); ii.16 (=ettaka).

Tattha

Tattha [Sk. tatra adv. of place, cp. Goth. papro & also Sk. atra, yatra] A. 1. of place: (a) place where= there, in that place Sn 1071, 1085; Dh 58; J i.278; Pv i.1015; often with eva: tatth' eva right there, on the (very same) spot S i.116; J ii.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA i.21; PvA 7, etc. (b) direction: there, to this place J ii.159 (gantvā); vi.368; PvA 16 (tatthagamanasīla able to go here & there, i. e. wherever you like, of a Yakkha). -- 2. as (loc.) case of pron. base ta°= in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (=tasmiṇ dāne m. DhA iii.359); tattha kā paridevanā Pv i.123 ("why sorrow for this?"). -- 3. of time: then, for the time being, interim (=ettha, cp. tattaka2) in phrase tattha -- parinibbāyin, where corresp. phrases have antarā -- parinibbāyin (A ii.238 e. g. ≈i.134; see under parinibbāyin) D i.156; A i.232; ii.5; iv.12; S v.357; M ii.52, etc. The meaning of this phrase may however be taken in the sense of tatra A 3 (see next). -- B. Repeated: tattha tattha here and there, in various places, all over; also corresponding with yattha yattha wherever . . . there It 115; Nett 96 (°gāmini -- paṭipadā); VvA 297; PvA 1, 2, 33, 77, etc. -- See tatra.

Tatra

Tatra (Sk. tatra)=tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54. tatrāpi D i.81=It 22≈(tatrāpāsiṅ). tatra pi D i.1 (=DA i.42). tatra kho Vin i.10, 34; A v.5 sq.; 354 sq. (cp. atha kho). <-> In explanations: PvA 19 (tatrāyaṇ vitthāarakathā "here follows the story in detail"). -- 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr' abhirati: enjoyment in this). -- 3. a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as first part of a cpd., where it is to be taken as generalizing (=tatra tatra): all kinds of (orig. in this & that), in whatever condition, all -- round, complete (cp. yaṇ taṇ under ta° ii.2, yena tena upāyena): tatramajjhataṭṭā (complete) equanimity (keeping balance here & there) Vism 466 (cp. tatra -- majjhataṭṭ' upekkhā 160); DhsA 132, 133 (majjh°+tatra majjh°); Bdhd 157. tatrūpāyaṇṇū (=tatra upāyaṇṇū) having all-round knowledge of the means and ways Sn 321 (correct reading at SnA 330); tatrūpāyā vīmaṇsāya samannāgataṭṭā endowed with genius in all kinds of means Vin iv.211 (or may it be taken as "suitable, corresponding, proportionate"? cp. tadūpiya). -- B. tatra tatra, in t. -- t. -- abhinandinī (of taṇhā) finding its delight in this & that, here & there Vin i.10; Ps ii.147; Nett 72; Vism 506.

Tatha

Tatha (adj.) [an adjectivized tathā out of combn tathā ti "so it is," cp. taccha] (being) in truth, truthful; true, real D i.190 (+bhūta taccha); M iii.70; Th 1, 347; Sn 1115 (=Nd2 275 taccha bhūta, etc.). (nt.) tathaṇ=saccaṇ, in cattāri tathāni the 4 truths S v.430, 435; Ps ii.104 sq. (+avitathāni anaññathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. tathato exactly v. l. B for tattato at J ii.125 (see tatta2). -- yathā tathaṇ (cp. yathā tacchaṇ) according

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to truth, for certain, in truth Sn 699, 732, 1127. -- Cp. vitatha. -- parakkama reaching out to the truth J v.395 (=saccanikkama); -- vacana speaking the truth (cp. tathāvādin) Miln 401.

Tathatā

Tathatā (f.) [abstr. fr. tathā>tatha] state of being such, such -- likeness, similarity, correspondence Vism 518.

Tathatta

Tathatta (nt.) [*tathātvaṇ] "the state of being so," the truth, Nibbāna; only in foll. phrases: (a) tathattāya paṭipajjati to be on the road to (i. e. attain) Nibbāna D i.175, similarly S ii.199; S ii.209 (paṭipajjitabba being conducive to N.); Miln 255; Vism 214. -- (b) tathattāya upaneti (of a cittaṇ bhāvitaṇ) id. S iv.294=M i. 301; S v.90, 213 sq. -- (c) tathattāya cittaṇ upasaṅharati id. M i.468. -- abl. tathattā in truth, really Sn 520 sq. (cp. M Vastu iii.397).

Tathā

Tathā (adv.) [Sk. tathā, cp. also kathaṇ] so, thus (and not otherwise, opp. aññathā), in this way, likewise Sn 1052 (v. l. yathā); J i.137, etc. -- Often with eva: tath' eva just so, still the same, not different D iii.135 (taṇ tath' eva hoti no aññathā); J i.263, 278; Pv i.83; PvA 55. Corresponding with yathā: tathā -- yathā so -- that Dh 282; PvA 23 (tathā akāsi yathā he made that . . ., cp. Lat. ut consecutive); yathā -- tathā asso also Sn 504; J i.223; Pv i.123 (yath' āgato tathā gato as he has come so he has gone). -- In cpds. tath' before vowels. -- ūpama such like (in comparisons, following upon a preceding yathā or seyyathā) Sn 229 (=tathāvidha KhA 185), 233; It 33, 90; -- kārin acting so (corresp. w. yathāvādin: acting so as he speaks, cp. tathāvādin) Sn 357; It 122; -- gata see sep.; -- bhāva "the being so," such a condition J i.279; -- rūpa such a, like this or that, esp. so great, such Vin i.16; Sn p. 107; It 107; DA i.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. evarūpa; -- vādin speaking so (cp. °kārin) Sn 430; It 122 (of the Tathāgata); -- vidha such like, so (= tathārūpa) Sn 772, 818, 1073, 1113; Nd2 277 (=tādisa taṇsaṇṭhita tappakāra).

Tathāgata

Tathāgata [Derivation uncertain. Buddhaghosa (DA i.59 -- 67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non -- Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre -- Buddhistic; but it has not yet been found in any pre -- Buddhistic work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers J.R.A.S. Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathāgata, but not necessarily, for we have upadhī -- karoti as well as upadhīṇ karoti. -- D i.12, 27, 46, 63; ii.68, 103, 108, 115, 140, 142; iii.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S i.110 sq.; ii.222 sq.; iii.215; iv.127, 380 sq.; A i.286; ii.17, 25, 120; iii.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps i.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc. -- balāni (pl.) the supreme intellectual powers of a T. usually enumd as a set of ten: in detail at A v.33 sq. =Ps ii.174; M i.69; S ii.27; Nd2 466. Other sets of five at A iii.9; of six A iii.417 sq. (see bala); -- sāvaka a disciple of the T. D ii.142; A i.90; ii.4; iii.326 sq.; It 88; Sn p. 15.

Tathiya

Tathiya (adj.) [Sk. tathya =taccha] true, Sn 882, 883.

Tadanurūpa

Tadanurūpa (adj.) [cp. ta° i a] befitting, suitable, going well with J vi.366; DhA iv.15.

Tadā

Tadā (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D ii.157; J ii.113, 158; Pv i.105; PvA 42. Also used like an adj.: te tadā -- mātāpitaro etarahi m° ahesuṇ "the then mother & father" J i.215 (cp. Lat. quondam); tadā -- sotāpanna -- upāsaka J ii.113.

Tadūpika & Tadūpiya

Tadūpika & Tadūpiya see ta° I. a.

Tanaya & tanuya

Tanaya & tanuya [at S i.7, v. l. tanaya, cp. BSk. tanuja AvŚ ii.200] offspring, son Mhvs vii.28. pl. tanuyā [=Sk. tanayau] son & daughter S i.7.

Tanu

Tanu [Vedic tanu, f. tanvī; also n. tanu & tanū (f.) body *ten (see tanoti)=Gr. tanu -- , Lat. tenuis, Ohg. dunni, E. thin] 1. (adj.) thin, tender, small, slender Vv 162 (vara° graceful=uttamarūpa -- dhara VvA 79; perhaps to 2); PvA 46 (of hair: fine+mudhu). -- 2. (n. nt.) body (orig. slender part of the body= waist) Vv 537 (kañcana°); Pv i.121; Vism 79 (uju+). Cp. tanutara. -- karaṇa making thinner, reducing, diminishing Vin ii.316 (Bdgh on CV. v.9, 2); -- bhāva decrease Pug 17; -- bhūta decreased, diminished Pug 17; esp. in phrase °soka with diminished grief, having one's grief allayed DhA iii.176; PvA 38.

Tanuka

Tanuka (adj.)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (soka).

Tanutara

Tanutara the waist (lit. smaller part of body, cp. body and bodice) Vin iv.345 (sundaro tanutaro "her waist is beautiful").

Tanutta

Tanutta (nt.) [n. -- abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A i.160 (manussāṇaṃ khayō hoti tanuttaṃ paññāyati); ii.144 (rāga°, dosa°, moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga -- d. -- mohāṇaṃ tanuttā sakadāgāmī hoti" D i.156; S v.357 sq., 376, 406; A ii.238; Pug 16.

Tanoti

Tanoti [*ten; cp. Sk. tanoti, Gr. tei/nw, to/nos, te/tanos; Lat. teneo, tenuis, tendo (E. ex -- tend); Goth. panjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. tata. <-> Pgdp 17.

Tanta

Tanta (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, a string, a loom J i.356 (°vitata -- t̥hāna the place of weaving); DhA i.424. At J iv.484 tanta is to be corrected to tata (stretched out). -- ākula tangled string, a tangled skein, in phrase tantākulajātā guḷāguṇṭhikajātā "entangled like a ball of string & covered with blight" S ii.92; iv.158; A ii.211; Dpvs xii.32. See guḷā; -- āvuta weaving, weft, web S v.45; A i.286; -- bhaṇḍa weaving appliances Vin ii.135; -- rajjuka "stringing & roping," hanging, execution J iv.87; -- vāya a weaver J i.356; Miln 331; Vism 259; DhA i.424.

Tantaka

Tantaka (nt.) "weaving," a weaving -- loom Vin ii.135.

Tanti

Tanti (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin i.182; Th 2, 390 (cp. ThA 257); J iv.389; DhA i.163; PvA 151. -- 2. line, lineage (+paveṇi custom, tradition) J vi.380; DhA i.284. -- dhara bearer of tradition Vism 99 (+vaṇṣānurakkhake & paveṇipolake). -- 3. a sacred text; a passage in the Scriptures Vism 351 (bahu -- peyyāla°); avimutta -- tanti -- magga DA i.2; MA i.2. -- ssara string music Vin i.182; J iii.178.

Tantu

Tantu [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J v.196.

Tandita

Tandita (adj.) [pp. of tandeti=Sk. tandrayate & tandate to relax. From *ten, see tanoti] weary, lazy, giving way Miln 238 (°kata). Usually a° active, keen, industrious, sedulous Dh 305, 366, 375; Vv 3322; Miln 390; VvA 142. Cp. next.

Tandī

Tandī (f.) [Sk. tanita] weariness, laziness, sloth S v.64; M i.464; A i.3; Sn 926, 942; J v.397 (+ālasya); Vbh 352 (id.).

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Tapā & Tapo

Tapā & Tapo [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, selfchastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbaṃ tapāṃ garahati tapassīṃ lūkhajīviṃ upavadati D i.161=S iv.330; anatta -- sañhitāṃ ñatvā yaṃ kiñci aparāṃ tapāṃ S i.103; J iv.306 (tattatapa: see tatta). -- 2. mental devotion, self -- control, abstinence, practice of morality (often= brahmacariyā & saṃvara); in this sense held up as an ideal by the Buddha. D iii.42 sq., 232 (attan & paran°), 239; S i.38, 43; iv.118, 180; M ii.155, 199; D ii.49= Dh 184 (paramaṃ tapo), 194 (tapo sukho); Sn 77= S i.172 (saddhā bījaṃ tapo vuttīhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv i.32 (instr. tapasā= brahmacariyena PvA 15); J i.293; Nett 121 (+indriyasāvara); KhA 151 (pāpake dhamme tapatī ti tapo): VvA 114 (instr. tapasā); PvA 98. -- kamma ascetic practice S i.103; -- jigucchā disgust for asceticism D i.174; iii.40, 42 sq., 48 sq.; A ii.200; -- pakkama=°kamma D i.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo -- kamma?). -- vana the ascetic's forest Vism 58, 79, 342.

Tapati

Tapati [Sk. tapati, *tep, cp. Lat. tepeo to be hot or warm, tepidus=tepid] 1. to shine, to be bright, Dh 387 (divā tapati ādicco, etc.=virocati DhA iv.143); Sn 348 (jotimanto narā tapeyyuṃ), 687 (suriyaṃ tapantaṃ). -- ger. tapanīya: see sep. -- pp. tatta1.

Tapana

Tapana (adj. -- n.) [to tapati & tapa] burning, heat; fig. torment, torture, austerity. -- 1. (as nt.) PvA 98 (kāya °sankhāto tapo). -- 2. (as f.) tapanī J v.201 (in metaphorical play of word with aggī & brahmacārin; Com. visīvana -- aggīṭṭha -- sankhātā -- tapanī).

Tapanīya

Tapanīya1 [grd. of tapati] burning; fig. inducing self- torture, causing remorse, mortifying A i.49=It 24; A iv.97 (Com. tāpajanaka); v.276; J iv.177; Dhs i305.

Tapanīya

Tapanīya2 (nt.) also tapaneyya (J v.372) & tapanīna (J vi.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvanna J v.372; ThA 252) Th 2, 374; Vv 8416; VvA 12, 37, 340.

Tapassin

Tapassin (adj. -- n.) [tapas+vin; see tapati & tapa] one devoted to religious austerities, an ascetic (non -- Buddhist). Fig. one who exercises self -- control & attains mastery over his senses Vin i.234=A iv.184 (tapassī samaṇo Gotamo); D iii.40, 42 sq., 49; S i.29; iv.330, 337 sq.; M i.77; Sn 284 (isayo pubbakā āsuṃ saññatattā tapassino); Vv 2210; Pv i.32 (°rūpa, under the appearance of a "holy" man: samaṇa -- patirūpaka PvA 15); ii.614 (=saṃvāraka PvA 98; tapo etesaṃ attā ti ibid.).

Tappaṇa

Tappaṇa (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta° some sort of eye -- wash D i.12 (in combn w. kaṇṇa -- tela & natthu -- kamma).

Tappati

Tappati1 [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA iii.64).

Tappati

Tappati2 [Sk. tṛpyate, caus. tarpayati; *terp=Gr. te/rpw] (instr.) to be satiated, to be pleased, to be satisfied J i.185 (puriso pāyāsassa t.); ii.443; v.485=Miln 381 (samuddo na t. nadīhi the ocean never has enough of all the rivers); Vv 8413. -- grd. tappiya satiable, in atappiya -- vatthūni (16) objects of insatiability J iii.342 (in full). Also tappaya in cpd. dut° hard to be satisfied A i.87; Pug 26. -- pp. titta. -- Caus. tappeti to satisfy, entertain, regale, feed It 67 (annapānena); Pv ii.48 (id.) Miln 227; -- pp. tappita.

Tappara

Tappara (adj.) [Sk. tatpara] quite given to or intent upon (-- °), diligent, devoted ThA 148 (Ap. 57, 66) (mānapūjana° & buddhopatthāna°).

Tappetar

Tappetar [n. ag. to tappeti] one who satisfies, a giver of good things in combn titto ca tappetā ca: self -- satisfied & satisfying others A i.87; Pug 27 (of a Sammāsambuddha).

Tab°

Tab° in cpds. tabbisaya, tabbahula, etc.=taṇ°, see under ta° I. a.

Tama

Tama (nt.) & tamo [Sk. tamas, tam & tim, cp. tamisra= Lat. tenebrae; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness= ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kaṇhajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaṇ vajanti ye patanti sattā nirayaṇ avaṇsirā), 763 (nivutāṇaṇ t. hoti andhakāro apassataṇ), 956 (sabbaṇ tamaṇ vinodetvā); Vbh 367 (three tamāni: in past, present & future). adj.: puggalo tamo tama -- parāyaṇo D iii.233; A ii.85= Pug 51; J ii.17. -- tamā tamaṇ out of one "duggati" into another Sn 278 (vinipātaṇ samāpanno gabbhā gabbhaṇ t. t. . . dukkaṇ nigacchati), cp. M Vastu ii.225, also tamāto tamaṇ ibid. i.27; ii.215. -- tamat. -- agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S v. 154, 163. -- andhakāra (complete) darkness (of night) v. l. for samandha° at J iii.60 (Kern: tamondhakāra); -- nivuta enveloped in d. Sn 348; -- nuda (tama° & tamo°), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd2 281; Vv 352 (=VvA 161); Miln 1, 21, etc.; -- parāyaṇa (adj.) having a state of darkness or "duggati" for his end or destiny S i.93; A ii.85=Pug 51.

Tamāla

Tamāla [Sk. tamāla] N. of a tree (Xanthochymus pic- torius) Pv iii.105 (+uppala).

Tamba

Tamba (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. adj. taṃsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an ox); °akkhin Vv 323 (timira°) Sdhp 286; °nakhin J vi.290; °nettā (f.) ibid.; °bhājana DhA i.395; °mattika DhA iv.106; °vammika DhA iii.208; °loha PvA 95 (=loha).

Tambūla

Tambūla (nt.) [Sk. tambūla] betel or betel -- leaves (to chew after the meal) J i.266, 291; ii.320; Vism 314; DhA iii.219. -- °pasibbaka betel -- bag J vi.367.

Taya

Taya (nt.) [Sk. trayaṃ triad, cp. trayī; see also tāva- tiṃsa] a triad, in ratana -- ttaya the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. -- piṭaka -- ttaya the triad of the Piṭakas SnA 328.

Tayo

Tayo [f. tisso, nt. tīṇi; Vedic traya, trī & trīṇi; Gr. trei_s, tria; Lat. trēs, tria; Goth. preis, prija; Ohg. drī; E. three, etc.] num. card. three. nom. -- acc. m. tayo (Sn 311), & tayas (tayas su dhammā Sn 231, see KhA 188) f. tisso (D i.143; A v.210; It 99) nt. tīṇi (A i.138, etc.), also used as absolute form (eka dve tīṇi) Kh iii. (cp. KhA 79 & tīṇi lakkhaṇā for lakkhaṇāni Sn 1019); gen. m. nt. tiṇṇaṇ (J iii.52, 111, etc.), f. tissannaṇ; instr. tīhi (thānehi Dh 224, vijjāhi It 101); loc. tīsu (janesu J i.307; vidhāsu Sn 842). -- In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; tisata (300) Sn 566 (brāhmaṇā tisatā); 573 (bhikkhavo tisatā); tisahassa (3000) Pv ii.951 (janā °ā); in numerical derivations: tiṃsa (30), tika (triad), tikkhattuṇ (thrice); tidhā (threefold). -- In nominal cpds.: see ti° te (a) in numerical cpds.: terasa (SnA 489; DhA 333; VvA 72: terasī the 13th day) & teḷasa (S i.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; tevīsa (23)

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VvA 5; tettiṃsa (33) J i.273; DhA i.267; tesatṭhi (63) PvA 111 (Jambudīpe tesatṭhiyā nagarasahassesu). <-> (b) in nominal cpds.: see te°.

Tara

Tara [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maccu°). -- (adj.) to be crossed, passable, in duttara hard to cross S iv.157; Sn 174, 273 (oghaṇ t. duttaraṇ); Th 2, 10; It 57. Also as su -- duttara S i. 35; v.24. -- esin wanting to pass over J iii.230

Taranga

Taranga [tara+ga] a wave Vism 157.

Taraccha

Taraccha [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin iii.58; A iii.101; Miln 149, 267; Dh A 331; Mhbv 154. -- f. taracchi J v.71, 406; vi.562.

Taraṇa

Taraṇa (nt.) [see tarati] going across, passing over, traversing Vin iv.65 (tiriyaṇ°); Ps i.15; ii.99, 119.

Tarati

Tarati1 [Vedic tarati, *ter (tr) to get to the other side, cp. Lat. termen, terminus, Gr. te/rma, te/rqron; also Lat. trans=Goth. pairh=Ags. purh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i. e. to surmount, overcome, esp. oghaṇ (the great flood of life, desire, ignorance, etc.) S i.53, 208, 214; v.168, 186; Sn 173, 273, 771, 1069; sangaṇ Sn 791; visattikaṇ Sn 333, 857; ubhayaṇ (both worlds, here & beyond) Pv iv.131 (=atikkameti PvA 278); Nd2 282 -- ppr. taranto Vin i.191 (Aciravati); grd. taritabba Vin iv.65 (nadī); aor. atari J iii.189 (samuddaṇ) & atāri Sn 355, 1047 (jāti -- maraṇaṇ), pl. atāruṇ Sn 1045. -- See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyaṇ, tīra, tīreti.

Tarati

Tarati2 [tvarate, pp. tvarita; also turati, turayati from *ter to turn round, move quickly, perhaps identical with the *ter of tarati1; cp. Ohg. dweran=E. twirl; Gr. toru/nh=Lat. trua=Ger. quirl twirling -- stick, also Lat. torqueo & turba & perhaps Ger. stören, zerstören; E. storm, see Walde, Lat. Wtb. under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in °rūpa (adj.) quickly, hurriedly Sn 417; Pv ii.62; PvA 181 (=turita) & ataramāna Vin i.248; grd. taraṇīya Th 1, 293. -- See also tura, turita, turiya.

Tarahi

Tarahi (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Vin ii.189.

Tari

Tari (f.) [from tarati] a boat Dāvs iv.53.

Taritatta

Taritatta (nt.) [abstr. of tarita pp. of tarati1] the fact of having traversed, crossed, or passed through VvA 284.

Taru

Taru [Perhaps dialect. for dāru] tree, PvA 154 (°gaṇā), 251.

Taruṇa

Taruṇa (adj.) [Vedic taruṇa, cp. Gr. te/rus, te/rhn; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (° --) fresh. Esp. appld to a young calf: M i.459 (in simile); °vaccha, °vacchaka, °vacchī: Vin i.193; J i.191; DhA ii.35; VvA 200. -- Vin i.243 (fresh milk); D i.114 (Gotamo t. c' eva t. -- paribbājako ca "a young man and only lately become a wanderer"); PvA 3, 46 (°janā), 62 (°putta); Bdhd 93, 121. -- 2. (m. & nt.) the shoot of a plant, or a young plant Vin i.189 (tāla°); M i.432; Vism 361 (taruṇa -- tāla).

Tala

Tala (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. thli/a (dice -- board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. pel (=deal), Ohg. dili=Ger. diele] (a) flat surface (w. ref. to either top or bottom: cp. Ger. boden), level, ground, base J i.60, 62 (pāsāda° flat roof); iii.60 (id.); paṭhavi° (level ground) J ii.111, cp. bhūmi° PvA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salila° (surface of pond) PvA 157; VvA 160; heṭṭhima° (the lowest level) J i.202; PvA 281; -- J i.233 (base); 266 (khagga° the flat of the sword); ii.102 (bheri°). -- (b) the palm of the hand or the sole of the foot J ii.223; Vism 250; &

cpds. -- See also taṭa, tāla, tālu. -- ghātaka a slap with the palm of the hand Vin iv.260, 261; -- sattika in °ṇ uggirati to lift up the palm of the hand Vin iv.147; DhA iii.50; cp. Vin. Texts i.51.

Talika

Talika (adj.) [from tala] having a sole, in eka -- °upāhanā a sandal with one sole J ii.277; iii.80, 81 (v. l. BB. paṭilika); cp. Morris, J.P.T.S. 1887, 165.

Taluṇa

Taluṇa=taruṇa DhA 333 (cp. Burnouf, Lotus 573).

Taḷāka

Taḷāka (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, taḍāga] a pond, pool, reservoir Vin ii.256; J i.4, 239; PvA 202; DA i.273; Miln 1, 66=81, 246, 296, 359.

Tasa

Tasa (adj.) [from tasati2] 1. trembling, frightened J i.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: -- 2. moving, running (cp. to meaning 1 & 2 Gr. tre/w to flee & to tremble), always in combn tasa -- thāvarā (pl.) movable & immovable beings [cp. M Vastu i.207 jangama -- sthāvara; ii.10 calaṇ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a selfpossessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati1 as well as by tasati2 (to have thirst or worldly cravings) at KhA 245: tasanti ti tasā, sataṇhānaṇ sabhayānaṇ c' etaṇ adhivacanaṇ; also at Nd2 479: tasa ti yesaṇ tasitā (tasiṇā?) taṇhā appahīnā, etc., & ye te santāsaṇ āpajjanti. <-> S i.141; iv.117, 351; v.393; Sn 146, 629; Dh 405, Th 1, 876; J v.221; Nd2 479; DhA iv.175.

Tasati

Tasati1 [Sk. tṛṣyati=Gr. te/rsomoi to dry up, Lat. torreo (=E. torrid, toast), Goth. gapairsan & gapaúrsnan, Ohg. derren; see also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S ii.13; Miln 254. -- pp. tasita1. Cp. pari°.

Tasati

Tasati2 [Vedic trasati=Gr. tre/w, Lat. terreo (=terror); *ters fr. *ter in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvarā ye ca tasanti loke); Nd2 479 (= santāsaṇ āpajjati); KhA 245 (may be taken as tasati1, see tasa). -- pp. tasita2, cp. also tasa & uttasati.

Tasara

Tasara (nt.) [Vedic tasara, cp. tanta, etc.] a shuttle Sn 215, 464, 497; DhA i.424; iii.172. Cp. Morris, J.P.T.S. 1886, 160.

Tasiṇā

Tasiṇā (f.) [Diaeretic form of taṇhā, cp. dosiṇā > juṇhā, kasiṇa > kṛtsṇa, etc.] thirst; fig. craving (see taṇhā) S v.54, 58; Nd2 479 (to be read for tasitā?); Dh 342, 343.

Tasita

Tasita1 [pp. of tasati1] dried up, parched, thirsty S ii.110, 118; Sn 980, 1014 (not with Fausböll=tasita2); J iv.20; Pv ii.936 (chāta+), 103 (=pipāsita PvA 143); iii.65 (=pipāsita PvA 127, 202); Miln 318 (kilanta+).

Tasita

Tasita2 [pp. of tasati2] frightened, full of fear J i.26 (bhīta+). 342, iv.141 (id.): Nd2 479 (or=tasiṇā?). <-> atasita fearless S iii.57.

Tassapāpiyyasikā

Tassa -- pāpiyyasikā (f.) (viz. kiriyā) N. of one of the adhi- karaṇa -- samathā: guilt (legal wrong) of such & such a character Vin i.325; in detail expl. M ii.249; + tiṇavattthāraka D iii.254; A i.99. °kammaṇ karoti to carry out proceedings against someone guilty of a certain legal offence Vin ii.85, 86; °kata one against whom the latter is carried out A iv.347.

Tāṇa

Tāṇa (nt.) [from Vedic root trā, variation of *ter in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in combn with leṇa & saraṇa (also dīpa & abhaya), in var. contexts, esp. with ref.

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to Nibbāna (see Nd2 s. v.): D i.95 (°ṇ, etc. gavesin seeking refuge); A i.155; S iv.315 (maṇṭāna, etc. adj. protected by me, in my shelter). -- S i.2, 54, 55, 107 (°ṇ karoti); iv.372 (°gāmī maggo); A iv.184; Sn 668 (°ṇ upeti); Dh 288; J i.412 (=protector, expld by tāyitā parittāyitā patitṭhā); Sdhp 224, 289. Cp. tātar & tāyati.

Tāṇatā

Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

Tāta

Tāta [Vedic tāta, Gr. ta/ta & te/tta, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in voc. sg. tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps= tātā, see next) at Th 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J iii.54; iv.281 (amma tāta mammy & daddy) DhA ii.48 (=father); iii.196 (id.); PvA 41 (= father), 73 (a son), 74 (a minister); J i.179 (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several Vin i.249; J ii.133; PvA 50. tātā (pl.) J i.166; 263; iv.138.

Tātar

Tātar [from Vedic trā, n. ag. to trāyati to protect] pro- tector, saviour, helper DA i.229. For meaning "father" see tāta & cp. pitā=tāyitā at J i.412.

Tādin

Tādin (adj. n.) (nom. tādī & tādi, in cpds. tādi°) [Vedic tādrś from tad -- drś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants, characterized as "such" in 5 ways: see Nd1 114 sq.; SnA 202 & cp. Miln 382. tādī: Sn 712, 803 (& 154 tādi no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D ii. 157≈ (thitacittasa tādino, in BSk. sthiracittasya tāyinaḥ AvŚ ii.199); Vv 186 (expln VvA 95:

īṭṭhādisu tādīlakkhaṇasampattiya tādino Satthu: see Nd1 114 sq.), of Arahant A ii.34; Sn 154 (or tādī no); instr. tādīnā Sn 697; Miln 382; acc. tādīṇ Sn 86, 219, 957; :loc. pl. tādīsu Pv ii.971 (=īṭṭhādisu tādīlakkhaṇappattesu PvA 140, cp. VvA 95). -- See tādīsa1. -- bhāva "such -- ness," high(est) qualification Vism 5, 214. -- lakkhaṇa the characteristic of such (a being) J iii.98 (°yoga, cp. nakkhatta -- yoga); SnA 200 (°patta); VvA 95 (°sampatti).

Tādina

Tādina (adj.) [enlarged form of tādīn]=tādīn, only in loc. tādīne Vv 212 (= tādīmhi VvA 106).

Tādīsa

Tādīsa1 (adj.) [Vedic tādīśa from tad -- dīśa=tad -- rūpa; a reduction of this form in P. tādīn] such like, of such quality or character, in such a condition J i.151; iii.280; Sn 112, 317, 459; Nd2 277 (in expl. of tathāvidha); It 68; Pv ii.94; PvA 69, 72; Miln 382. Also correlative tādīsa -- tādīsa the one -- the other VvA 288. -- f. tādīsī [Sk. tādīsī] Pv i.56 (vaṇijjā).

Tādīsa

Tādīsa2 (adj.) [tvaṇ+disa. Cp. Sk. tvādrīśa] like you J i.167; v.107.

Tādīsaka

Tādīsaka (adj.)=tādīsa1, of such character Sn 278; It 68.

Tāpana

Tāpana (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self -- mortification VvA 20 (aggimhi t. udaye vā tēmaṇṇ). Cp. ā°; upa°; pari°.

Tāpasa

Tāpasa [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enumd at DA i.270 & SnA 295. -- J ii.101, 102; v.201; PvA 153; °pabbajjā the life of an a. J iii.119; DhA iv.29; DA i.270. -- f. tāpasī a female ascetic Mhvs vii.11, 12.

Tāpeti

Tāpeti [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attāṇaṇ); J v. 267 (janapadaṇ); VvA 114 (kilesaṇ t. in expl. of tapassin). Cp. pari°.

Tāma

Tāma [Sk. tāma] desire, longing, greed in tāmatamada- sangha -- supphāṇa Th 1, 310, an epithet of frogs, which perhaps (with Kern, Toev. ii.88) is to be read as tāma -- tamata -- supphāṇa; "horribly greedy" (Kern, gruwelijc vraatzuchtig).

Tāyati

Tāyati [Sk. trāyate & trāte, connected with *ter in tarati, orig. to see through, to save, cp. tāṇa, etc.] to shelter, protect, preserve, guard; bring up, nourish S iv.246 (rūpa -- balaṇ, bhoga°, nāti°, putta°); J iv.387; Sn 579 (paralokato na pitā tāyate puttaṇ nāti vā pana nātake); PvA 7 (khettaṇ tāyati bījaṇ).

Tāyitar

Tāyitar [n. ag. from tāyati] one who protects, shelters or guards J i.412 (in expl. of tāṇa, q. v.).

Tārā

Tārā (f.) [Sk. tāṛā=Gr. a)sth/r, a)/ston (=Lat. astrum, in E. disaster), Lat. stella, Goth. staírnō, Ohg. sterro (:E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabha the lord, lit. "the bull" of the stars, i. e. the Moon). -- gaṇa (tāra°) the host of stars Pv ii.967 (cando va t. -- gaṇe atirocati). -- maṇivitāna "star -- jewel -- awning"; canopy of jewelled stars Vism 76.

Tārakā

Tārakā (f.) [Sk. tāṛakā] 1. a star, a planet: osadhī viya tārakā like the morning -- star (Venus) Vv 92=Pv ii.110; -- J i.108; tāraka -- rūpa the light (or sparkling) of the stars D iii.85, 90; S iii.156=It 19; S v.44; VvA 79; Dhs 617. -- 2. fig. sparkling, glitter, twinkle; akkhi° the pupil of the eye M i.80; udaka° sparkling of the water ibid.

Tāreti

Tāreti1 [Caus. of tarati1] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetuṇ), 321 (so tāraye tattha bahū pi aññe); It 123 (tiṇṇo tarayataṇ varo: "one who is through is the best of those who can help through"); J i.28 (v.203). aor. atārayi Sn 539, 540 & t̥āresi Sn 545.

Tāreti

Tāreti2 [Caus. of tarati2] to make haste Th 1, 293.

Tāla

Tāla [Sk. tāla, cp. Gr. ta_lis & thleqa/w (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Borassus flabelliformis; freq. in comparisons & similes M i.187; J i.202 (°vana), 273 (°matta as tall as a palm): VvA 162; PvA 100 (chinnamūlo viya tālo). -- 2. a strip, stripe, streak J v.372 (=raji). -- aṭṭhika a kernel of the palm fruit DhA ii.53, cp. 60 (°aṭṭhi -- khaṇḍa); -- kanda a bulbous plant J iv.46 (=kalamba); -- kkhandha the trunk of a palm J iv.351; VvA 227 (°parimāṇā mukhatuṇḍā: beaks of vultures in Niraya); PvA 56; -- cchidda see tāla°; -- taruṇa a young shoot of the p. Vin i.189; -- pakka palm fruit It 84; -- paṇṇa a palm -- leaf DhA i.391; ii.249; iii.328; Bdhd 62; also used as a fan (tālapattehi kata -- maṇḍalavījanī VvA 147) Vv 3343 (Hardy for °vaṇṭha of Goon. ed. p. 30); VvA 147 (v. l. °vaṇṭha q. v.); Nd2 562 (+vidhūpana); -- patta a palm -- leaf Vin i.189; VvA 147; -- miṇḍa the pith of a p. J iv.402; -- vaṇṭha [Sk. tālavṛṇṭha] a fan Vin ii.130 (+vidhūpana), 137; J i.265; VvA 44, cp. °paṇṇa; -- vatthu (more correct tālāvatthu=tāla -- avatthu) in tālāvatthukata a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahīna ucchinna -- mūla t° anabhāvaṇ -- kata "given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again" (Kern, Toev. ii.88: as een wijnpalm die niet meer geschikt is om weêr uit te schieten). This phrase was misunderstood in BSk.: M Vastu iii.360 has kālavastuṇ. -- The readings vary: tālāvatthu e. g. at M i.370; S i.69; iv.84; A i.135; ii.38; J v.267; tālav° S iii.10; v.327; Th 2, 478 (ThA 286: tālassa chindita<-> -- t̥ṭhāna -- sadisa); Nd2 freq. (see under pahīna); tālāvatthukatā at Vin iii.3. -- In other combn tālāvatthu bhavati (to be pulled out by the roots & thrown away)

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J v.267 (=chinnamūla -- tālo viya niraye nibbattanti p. 273), cp. M i.250; -- vāra "palm -- time" (?) or is it tāla° (gong -- turn?) DhA ii.49 (note: from tāla -- pratiṭṭhāyāṇ?).

Tālisa

Tālisa (nt.) (also tālissa J iv.286, tālisaka Miln 338) [cp. Sk. tālī, tālīśa & talāśā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin i.203 (+tagara); J iv.286 (id.); Miln 338.

Tālisa

Tālisa2 (No. 40) is short for cattālisa, e.g. Ap. 103, 234 and passim.

Tālu

Tālu [Sk. tālu, see tala] the palate Sn 716; J i.419; Vism 264 (°matthaka top of p.); PvA 260.

Tāḷa [taḷ]

Tāḷa1 [taḷ, cp. Sk. tāla a blow, or musical time; tāḷiyaka cymbal] beating, striking, the thing beaten or struck, i. e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāḷa= gong cp. thāla): (a) gong, etc. J i.3; vi.60; Th 1, 893; DA i.85; DhsA 319 (kaṇṣa°). -- (b) music in general DhA iv.67. -- āvacara musical time or measure, music, a musician D ii.159 (v. l. tāla°); J i.60 (l); iv.41; VvA 257 (°parivuta, of an angel).

Tāḷa

Tāḷa2 (nt.) [Sk. tālaka=tāḍa AvŚ ii.56, tāḍaka Divy 577] a key (orig. a "knocker"?) Vin ii.148 (3 kinds: loha°, kaṭṭha°, visāṇa°); Bdhd 1. -- cchigga a key -- hole S iv.290; v.453; Vism 500. -- cchidda id. Vin ii.120, 148, 153 (all tāla°); iii.118; DhA iii.8 (l).

Tālī

Tālī (f.) a strike, a blow, in urattālīṇ karoti to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

Tāḷeti

Tāḷeti [Sk. tāḍayati, taḍ perhaps=tud] to strike a blow, flog, beat, esp. freq. in phrase kasāhi tāḷeti to flog with whips, etc. (in list of punishments, see kasā) M i.87; A ii.122; Nd2 604; PvA 4, etc. -- ppr. pass. taḍḍamāna (for *tāḍyamāna) J vi.60 (so read for taddamāna; Com poṭṭhiyamāna). -- pp. tāḷita J vi.60 (turiya°); Vv 621 (id.); Sdhp 80. Cp. abhi°.

Tāva

Tāva (adv.) [Sk. tāvat] so much, so long; usually correl. with yāva how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. yāva -- tāva as long as: yāva dve janā avasiṭṭhā ahesuṇ tāva aññamaññaṇ ghātayaṇsu J i. 254; yāva dukkhā nirayā idha tattha pi tāva ciraṇ vasitabbaṇ Sn 678. Neg. na tāva -- yāva na not until: M i.428; S v.261; A i.141≈(na t. kāḷaṇ karoti yāva na taṇ pāpakammaṇ byantihoti he does not die until his evil kamma is exhausted). II. Elliptical: 1. temporal: so long as, for the time (tāvakālīkaṇ=yāvak°tāvak°; see below). -- 2. comparative: (such --) as, like, so, such, just so, rather, in such a degree, even; tāvabahuṇ suvaṇṇaṇ so much gold Vin i.209; t. -- mahanto so much J i.207; t. madhuraphala with such sweet fruit J ii.105; asītiyā tāva kimi -- kulānaṇ sādharmaṇa (of the body) or rather, i. e. Vism 235; vatthāni t. devapātubhūtāni PvA 44; paṭhamaṇ t. (even) at once, right away PvA 113, 132; gilānāya t. ayaṇ etissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalakammassa t.=quidem PvA 51; paṇsukūlikagaṇaṇ t. in the first place Vism. 62. -- 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaṇ pitā tāva purisabhāve na rodāti, mātu nāma

hadayaṇ mudukaṇ "even if the father as man does not weep, surely," &c., PvA 63. -- (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (=gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. geh'immer; passa tāva just look=Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J ii.5 (ete t. aguṇā hontu let them be faulty), 133 (ehi t.), 352 (tiṭṭha t. leave off please), iii.53 (pāto va t. hotu only let it be to -- tomorrow, i. e. wait tillt -- m.); iv.2 taṇ t. me detha give me this though); VvA 289 (vīmaṇsatha t. just think); PvA 4 (t. ayyo āgāmetu yāvāyaṇ puriso pānīyaṇ pivissati may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito agā please do not go from here Pv ii.322. -- 4. hortative, with 1st pers. fut. equal to imperative -- subjunctive or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J i.62 (puttaṇ t. passissāmi please let me see the son), 263 (vīmaṇsissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). <-> III. In other combinations: tāva -- na although -- yet= not even: ajjā pi t. me balaṇ na passasi not even to -- day have you yet seen my full strength J i.207; t. mahādhanassāmī na me dātuṇ piyaṇ ahu although lord of wealth yet I did not like to give Pv ii.76. na -- tāva (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne -- quidem) Pv ii.112 (na ca tāva khīyati does not even diminish a bit); PvA 117 (attano kenaci anabhibhavanīyaṇ eva tāva: that he is not to be overpowered, even by anyone). tāva -- d -- eva just now, instantly, on the spot, at once Sn 30; J i.61, 151; iv.2; Pv ii.89 (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. tāvade (=tāva -- d -- eva) for all times Pv iv.338 (= PvA 255). -- kālika (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin ii.174; iii.66; iv.286; J i.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata).

Tāvataka

Tāvataka (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin i.83 (yāvatake -- t. as many as): D ii.18 (yāvatakv' assa kāyo tāvatakv' assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. tāvatakena after a little time Miln 107; DhA iii.61. -- See also tattaka (contracted of tāvataka).

Tāvātā

Tāvātā (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs iv.17. -- 2. on that account, thus D i.104 (v. 1. ettāvātā); Dh 266.

Tāvatiṇsa

Tāvatiṇsa [tayo+tiṇsa. Cp. Vedic trayastrīṣat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always tettiṇsa. This number occurs already in the Vedas with ref. to the gods & is also found in Zend -- Avesta (see Haug, Language & Writings, etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details Dial. ii.294 -- 298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the realm of the Thirty-three (D ii.209). There they are welcomed by the Thirty-three with a song of triumph (D ii.209, 211, 221, 227). The Thirty -- three are represented as being quite good Buddhists. Sakka their new chief and Brahmā address them in discourses suitable only for followers of the new movement (D ii.213, 221). See further Vin i.12; M i.252; ii.78; iii.100; A iii.287; iv.396=VvA 18 (cpd with the people of Jambudīpa); v.59, 331, Vism 225, etc. -- See also tidasa. -- devaloka the god -- world of the 33; freq. e. g. J i.202; Vism 399; DhA iii.8; -- bhavana the realm of the 33 gods J i.202; Vism 207 sq., 390, 416, and passim.

Tāvata

Tāvata (nt.) [abstr. fr. tāva] lit. "so -- much -- ness," i. e. relative extent or sphere, relatively Vism 481, 482.

Tāsa

Tāsa [see tasati2] terror, trembling, fear, fright, anxiety S iii.57; J i.342; iii.177, 202; Miln 24. Cp. san°.

Tāsaniya

Tāsaniya (adj.) to be dreaded, dreadful, fearful Miln 149.

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Tāhaṇ

Tāhaṇ contraction of 1. taṇ ahaṇ: see ta°; 2. te ahaṇ: see tvaṇ.

Ti

Ti (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

Ti°

Ti° [Vedic tris, Av. priś, Gr. tri/s, Lat. ter (fr. ters>*tris, cp. testis>*tristo, trecenti>*tricenti), Icl. prisvar, Ohg. driror] base of numeral three in compn; consisting of three, threefold; in numerical cpds. also= three (3 times). -- kaṭuka threefold spices (kaṭuka -- bhaṇḍa) VvA 186; -- gāvuta a distance of 3/4 of a league (i. e. about 2 miles), DhA i.108 (less than yojana, more than usabha), 131, 396; ii.43, 61, 64, 69; iii.202, 269; VvA 227; B. on S i.52 (sarīra); -- catu three or four DhA i.173; -- cīvara (nt.) the 3 robes of a bhikkhu, consisting of: diguṇā sanghāṭi, ekacciya uttarāsanga, ekacciya antaravāsaka Vin i.289, 296; ii.302. ticīvarena avippavāsa Vin i.109 sq. -- Vism 60, 66; DhA iv.23. -- tālamattaṇ 3 palm -- trees high DhA ii.62. -- daṇḍa 1. a tripod as one of the requisites of a hermit to place the water -- pot on (kuṇḍikā) J i.8 (tidaṇḍakuṇḍikādi ke tāpasa -- parikkhārā), 9 (hanging from the kāja); ii.317 (see tedaṇḍika). -- 2. part of a chariot A iv.191 (v. l. daṇḍa only). -- diva the 3 heavens (that is the Tāvatiṇsa heaven) D ii.167, 272 (tidivūpapanna); S i.96 (°ṇ ṭhāṇaṇ upeti), 181 (ākankha -- māno °ṇ anuttaraṇ). -- pada [cp. Vedic tripad or tripād, Gr. tri/pous, Lat. tripes: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvittī); -- (p)pala threefold Vism 339; -- pallattha "turning in 3 ways," i. e. skilled in all occupations (Kern, Toev.: zeer listig) J i.163 (of miga; Com. expl. as lying on 3 sides of its lair); -- piṭaka the 3 Piṭakas Vism 62, 241; DhA i.382; -- peṭaka=tepiṭaka Miln 90; tipetakin at Vin v.3; -- maṇḍala (nt.) the 3 circles (viz. the navel & the 2 knees) Vin ii.213 (°ṇ paṭicchādentō parimaṇḍalaṇ nivāsento); cp. Vin. Texts i.155; -- yojana a distance of 3 leagues, i. e. 20 miles, or fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA ii.41 (°maggā); VvA 75 (°mattake vihaṇaṇ agamāsi); PvA 216 (sā ca pokkharāṇī Vesaliyā °mattake hoti); °satika 300 cubits long J ii.3; -- loka the 3 worlds (i. e. kāma, rūpa, arūpa -- loka) Sdhp 29, 276, 491 (cp. tebhūmaka); -- vaggā consisting of 3 divisions or books DA i.2 (Dīghāgamo vaggato t. hoti); -- (v)angika having 3 angas (of jhāna) Dhs 161; -- vassika for the 3 seasons (-- gandha -- sālibhattaṇ bhuñjantā) DhA ii.9; J i.66 (id.); -- vidha 3 fold, of sacrifice (yañña) D i.128, 134, 143; of aggi (fire) J i.4 & Miln 97; Vism 147 (°kalyāṇatā). -- visākha a three -- forked frown on the forehead S i.118; M i.109; -- sandhi consisting of 3 spaces J vi.397 (tāya senāya Mithilā t. -- parivāritā), expld as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

Tiṇsaṇ

Tiṇsaṇ (tiṇsa°) [Vedic triṇśat, cp. Lat. trīginta, Oir. tricha] the number 30 D i.81≈(tiṇsaṇ pi jātiyo); S ii.217 (t. -- mattā bhikkhū); dat. instr. tiṇsāya A v.305 (dhammehi samannāgato); Sn p. 87 (pi dadāmi) PvA 281 (vassasahashehi): t. -- yojana -- maggaṇ (āgato) DhA ii.76, 79; iii.172; PvA 154; °yojanika kantāra DhA ii. 193 (cp. 192); J v.46 (maggā); DhA i.26 (vimāna); t. -- vassasahassāni āyuppamāṇaṇ (of Konāgamana Buddha) D ii.3; t. -- mattāni vassāni Miln 15; t. -- vassasahassāni PvA 281=DhA ii.10. So of an immense crowd: tiṇsa bhikkhu -- sahassāni D ii.6; tiṇsa -- mattā sūkārā J ii.417; °sahassa -- bhikkhū DhA i.24.

Tika

Tika (adj. -- n.) [Vedic trika] consisting of 3, a triad S ii. 218 (t. -- bhojana); DhA iv.89 (-- nipāta, the book of the triads, a division of the Jātaka), 108 (t. -- catukka -- jhāna the 3 & the 4 jhānas); Miln 12 (tika -- duka -- paṭimaṇḍitā dhammasanganī); Vism 13 sq.; DhsA 39 (-- duka triad & pair).

Tikicchaka

Tikicchaka [fr. tikicchati] a physician, a doctor A v.219; J i.4 (adj. & vejja); iv.361; PvA 233.

Tikicchati

Tikicchati [also cikicchati=Sk. cikitsati. Desid. of cit, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin i.276; S i.222; Miln 172, 272, 302. Caus. tikicchāpeti J i.4.

Tikicchā

Tikicchā (f.) [from last] the art of healing, practice of medicine D i.10 (dāraka° infant healing); Sn 927 (°ṇ māmako na seveyya). -- See also tekiccha.

Tikkaṇ

Tikkaṇ at J v.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik' ātikkamm'<-> āgami yeva."

Tikkha

Tikkha (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of the mind), in tikkh -- indriya (opp. mud -- indriya) Nd2 2353p=Ps i.121=ii.195; & tikkha -- paññatā A i.45.

Tikkhattuṇ

Tikkhattuṇ (adv.) [Sk. trikṛtvah] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkhiṇaṇ katvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J ii.352; DhA ii.4; t. paggaṇhāpesi offered 3 times PvA 74. See also J iv.267; v.382; vi.71; DhA ii.5, 42, 65, 338; iv.122 & passim.

Tikhiṇa

Tikhiṇa (adj.) [Vedic tikṣṇa of which t. is the diaeretic form, whereas the contracted forms are tiṇha (q. v.) & tikkha. Cp. also Sk. tikta pp. of tij, tejate. From *steg in Gr. sti/zw "stitch" & stikto/s, Lat. instīgo, Ohg. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J v.264; DhA ii.9; iv.13; PvA 152, 221 (=tippa). (ati --) tikhinatā Miln 278. See also tippa & tibba & cp. tejo.

Tiṭṭha

Tiṭṭha (adj.) [pp. of tasati1] dry, hard, rough J vi.212 (°sela hard rock).

Tiṭṭhati

Tiṭṭhati [Frequentative of Vedic sthā, stand (cp. sthāna, Lat. sto: see thāna)= Av. hištaiti, Gr. i/(sthmi, Lat. sisto) to stand, etc. -- I. Forms: pres. ind. tiṭṭhati (Sn 333, 434; Pv i.51); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭhaṇ, tiṭṭhanto, tiṭṭhamāna; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. thassati (J i.172, 217); aor. aṭṭhāsi (J i.279, pl. aṭṭhaṇsu J ii.129) & aṭṭhā (cp. agā, orig. impf.) (Sn 429; J i.188); inf. thātuṇ (PvA 174); ger. thatvā (Sn 887); grd. thānīya (PvA 72). -- pp. thita, Caus. thapeti. An apparent Med. -- Pass. thīyati, as found in cpd. pati -- thīyati is to be expld as Med. of paṭi+sthyā (see thīna), and should be written paṭi -- tthiyati. See under patiṭṭhiyati. See also thāna & thiti. -- II. Meanings. -- 1. to stand, stand up, to be standing (see thāna I. 1a): thānakappana -- vacanaṇ nisajjādi -- paṭikkhepato PvA 24; opp. to walking or lying down: tiṭṭhaṇ caraṇ nisinno vā Sn 151, 193; tiṭṭhamānāya eva c' assā gabbhavuṭṭhānaṇ ahosi "she was delivered standing" J i.52; ekamantaṇ aṭṭhāsi PvA 68, etc.; cankamana -- koṭiyaṇ thatvā PvA 79. -- 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see thāna I. 1b). In imper. tiṭṭhatu it approaches the meanings of thapeti viz. leave it alone, let it be so, all right. yāva kāyo thassati tāva naṇ dakkhinti deva -- manussā (as long as the body shall last) D i.46. tiṭṭhe shall he live on (cp. thāna II.d Sn 1053, 1072 =Nd2 283, tiṭṭheyya satṭhikappasahassāni to stay on indefinitely); tiṭṭheyya kappañ D ii.103. tiṭṭhantī anto vimānasmiṇ "remaining inside the castle" Pv i.101; tiṭṭha tāva "stop please" J ii.352; tiṭṭhabhadantika one who bids the guest stay (combd w. ehi -- bh°) D i.166; M i.342; A i.295; ii.206: ovāde thatvā (abiding by) J i.153; vi.367; similarly J vi.336. -- Imper. tiṭṭhatu J iv.40; Miln 14; PvA 74. -- 3. to live (on=instr.), behave, exist, be (see thāna I. 2); to be in a certain condition [gati, cp. thāna II. (c)]. Often

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periphrastically for finite verb (with ger.: cp. gata & thita) tiṭṭhantam enaṇ jānāti (he knows their "gati") Sn 1114 (see Nd2 283); āhārena tiṭṭhati PvA 27 (is supported by, cp. thiti); yāvatāyukaṇ thatvā (outliving their lives) PvA 66; karuṇa -- thānīya (=kārūṇayitabba) deserving pity PvA 72; yā tvaṇ tiṭṭhasi (how you are or look!) Vv 441, etc. -- with ger.: pharitvā aṭṭhāsi (pervaded) J vi.367; aṭṭhiṇ āhacca aṭṭhāsi (cut through to the bone) J iv.415; gehaṇ samparivāretvā aṭṭhaṇsu (encircled the house) PvA 22.

Tiṇa

Tiṇa (nt.) [Vedic trṇa, from *ter (cp. tarati) to pierce, orig. "point" (= blade); Goth. paúrnu, Ags. porn=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S iii.137 (tiṇa, kasā, kusa, babbaja, bīraṇa); satīnakatṭhodaka full of grass, wood & water (of an estate) D i.87, 111, etc.; sītaṇ vā uṇhaṇ vā rajo vā tiṇaṇ vā ussāvo vā (dust & weeds) D ii.19; A i.145; t.+paṇṇa (grass & leaves1) A i.183; VvA 5. -- J i.108 (dabba°), 295; iii.53; Pv i.81 (harita t.); iv.148; Vism 353 (kuṇṭha°); DA i.77 (alla° fresh grass); PvA 7 (weed), 62 (grass), 112; DhA iv.121; Miln 47 (thatch), 224 (id.). -- aṇḍupaka a roll of grass Vin i.208=iii.249; -- āgāra a thatched cottage A i.101 (+naḷāgāra); -- ukkā a firebrand of dry grass or hay S ii.152; iii.185; J i.212, 296; Vism 428; DhA i.126; ThA 287; Bdhd 107; -- karala a wisp of grass DhA iii.38; -- kājaka a load of g. DhA iv.121; -- gahana a thicket of g., a jungle A i.153; -- cuṇṇa crushed & powdered (dry) grass or herbs Vin i.203; VvA 100 (-- raḷānukiṇṇa); -- jāti grass -- creeper VvA 162; -- dāya a grass -- jungle S ii.152; -- dosa damaged by weeds (khetta) Dh 356; PvA 7; -- pupphaka (-- roga) sickness caused by the flowering of grass, hay -- fever Miln 216; -- purisaka a straw -- man, a scarecrow Miln 352; Vism 462; DhsA 111; -- bhakkha eating grass; of animals M iii.167; of ascetics D i.166; Pug 55; A i.241, 295; -- bhusa chaff, litter, dry grass VvA 47; -- rukkha a shrub; -- vatthāraka one of the seven Adhikaraṇasamathas (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See Vin. Texts, iii.30 -- 34. This is the "covering over as if with grass" Vin ii.87 (in detail, cp. also tassapāpiyyasikā); D iii.254; A i.99; M ii.250; -- santhāraka a mat of grass Vin i.286; ii.113, 116; J i.360.

Tiṇava

Tiṇava a sort of drum A ii.117.

Tiṇḍuka

Tiṇḍuka see tinduka.

Tiṇṇa

Tiṇṇa [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha° gone through the great flood S i.3, 142; Sn 178, 823, 1082, 1101, 1145; D iii. 54; Sn 21 (+pāragata), 359 (+parinibbuta), 515, 545 (tiṇṇo tāres' imaṇ pajaṇ); It 123 (tiṇṇo tārayataṇ varo); Dh 195 (-- sokapariddava); Nd2 282. -- kathankatha (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; -- vicikiccha=prec. Vin i.16; D i.110; ii.224, 229; Pug 68; DA i.211.

Tiṇha

Tiṇha [see tikhiṇa] sharp (of swords, axes, knives, etc.) D i.56 (sattha); S iv.160, 167 (kuṭhārī); A iv.171; Sn 667 (°dhāra), 673 (asipattavana); J i.253; Sdhp 381.

Titikkhati

Titikkhati [Sk. titikṣate, Desid. of tij, cp. tijo & tikhiṇa to bear, endure, stand S i.221; Sn 623; Dh 321=Nd2 475 B7; Dh 399 (titikkhissaṇ=sahissāmi DhA iv.3); J v.81, 368.

Titikkhā

Titikkhā (f.) [see last] endurance, forgiveness, long- suffering S i.7; v.4; Dh 184; Nd2 203.

Titta

Titta [pp. of tappati2] satisfied (with=instr.) enjoying (c. gen.), happy, contented A i.87=Pug 26 (+tappetar); Miln 249; VvA 86 (=pīṇita); PvA 46 (dibbāhārassa), 59 (=suhita), 109 (=pīṇita). -- atitta dissatisfied, insatiate J i.440; iii.275; Dh 48 (kāmesu).

Tittaka

Tittaka (adj.) [cp. Sk. tiktaka from tij] sharp, bitter (of taste) M i.80 (°alābu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) Dhs 629=Nd2 540 (tittika; enumd between lavaṇa & kaṭuka); DhsA 320.

Tittakatta

Tittakatta (nt.) [abstr. to tittaka] bitterness, enumd with lavaṇattaṇ & kaṭukattaṇ at Miln 56=63 (cp. Nd2 540).

Titti

Titti (f.) [from tappati2] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpaṇavassena t. kāmesu vijjati); n' atthi t. kāmāṇaṇ Th 2, 487; J v.486 (dhammesu); VvA 11; PvA 32 (°ṇ gacchati find s.) 55 (paṭilabhati), 127.

Tittika

Tittika in sama° at D i.244, Vin i.230, brimful, of a river. Derivation & meaning doubtful. See the note at Buddhist Suttas, 178, 9.

Tittimant

Tittimant (adj.) [titti+mant] satisfied, contented, so read at J iii.70 & vi.508 for kittimant.

Tittira

Tittira [Onomat. cp. Vedic tittira & tittiri, Gr. tatu/ras pheasant, Lit. teterva heath -- cock; Lat. tetrinnio to cackle] partridge J i.218; iii.538. -- pattikā a kind of boot Vin i.186.

Tittiriya

Tittiriya (adj.) [fr. tittira] belonging to a partridge, like a partridge J i.219 (brahmacariya).

Tittha

Tittha (nt.) [Vedic tīrtha, from *ter, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D ii.89=Vin i.230 (Gotama° the G. ford); J i.339, 340 (titthāraṇa); ii.111; iii.228 (°nāvika ferryman); 230 (nāvā° a ferry); iv.379; Pv ii.120; iii.64; iv.122 (su°); Dāvs. v.59 (harbour). Titthaṇ jānāti to know a "fording place," i. e. a means or a person to help over a difficulty or doubt M i.223=A v.349 (neg.) 2. a sect (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error). -- āyatana the sphere or fold of a sect (cp. titthiya) Vin i.60, 69; ii.279; M i.483; A i.173; Pug 22; Dhs 381, 1003 (cp. Dhs. trsl. p. 101n); DA i.118; Ledi Sadaw in J.P.T.S. 1913, 117 -- 118; -- kara a "ford -- maker," founder of a sect D i.47, 116; M i.198; Sn pp. 90, 92; Miln 4, 6, etc.; -- ññutā knowledge of a ford, in fig. sense of titthaṇ jānāti (see above) Nett 29, 80.

Titthika

Titthika (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

Titthiya

Titthiya [from tittha 2, cp. Divy 817; AvŚ i.48; ii.20. An adherent of another sect (often as añña°), an heretic Vin i.54, 84, 136, 159 (°samādāna), 306 (°dhaja), 320; S i.65; iv.37, 394; D iii.44, 46; Sn 381, 891; Nd2 38; Ps i.160; Pug 49; Vbh 247. añña° e. g. Vin i.101; D i.175 sq.; iii.130 sq.; J ii.415, 417. -- sāvaka a follower of an heretic teacher Vin i.172; J i.95; Vism 17.

Tithi

Tithi [Sk. tithi] a lunar day DhA i.174; PvA 198.

Tidasa

Tidasa (num.) [Vedic tridaśa] thirty (cp. tiṣṣa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiṣṣa. Nandanāṇ rammaṇ tidasāṇ mahāvanaṇ Pv iii.119=Vv 1813; devā tidasā sahindakā Vv 301; Sdhp 420. -- ādhipati the Lord of the 30 (viz. Sakka) Vv 478; -- inda ruler of the 30 Sdhp 411, 478; -- gaṇa the company

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of the 30 Sn 679 (Com. tettiṣṣa); Vv 416; -- gatin going to the 30 (as one of the gatis) Vv 3512 (=tidasabhavanaṇ gata Tāvatiṣṣadevanikāyaṇ uppanna VvA 164); -- pura the city of the 30, i. e. Heaven Miln 291; -- bhavana the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatiṣṣabhavana).

Tidhā

Tidhā (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 (-- pabhinna nāgarājā).

Tinta

Tinta (adj.) [=timita from temeti] wet, moist Miln 286; DhA ii.40 (°mukha).

Tintaka

Tintaka at PvA 47 (°alābu) is to be read as tittaka°.

Tintiṇa

Tintiṇa (nt.) greed, desire; (adj.) greedy. Ep. of a pāpa- bhikkhu A v.149 (Com. tintiṇaṇ vuccati taṇhā, tāya samannāgato āsankābahulo vā); Vbh 351 (tintiṇaṇ tintiṇāyanā, etc.=loluppaṇ).

Tintiṇāti & Tintiṇāyati

Tintiṇāti & Tintiṇāyati [either=Sk. timirayati to be obscured, from tim in timira, or from stim (Sk. *tistimāyati>*stistim° after tiṣṭhati>*stiṣṭhati;=P. titiṇāyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root tam occurs in same meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J iv.284, expld by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J i.243 (tintiṇanto corresp. with mucchita); vi.347 (tintiṇāyamāna, v. l. tiṇāy°).

Tinduka

Tinduka [Sk. tinduka] the tree Diospyros embryopteris D i.178 (v. l. tiṇḍ°; J v.99; tiṇḍukāni food in a hermitage J iv.434; vi.532. -- tindukakandarā Npl. the T. cave Vin ii.76. -- See also timbaru & timbarūsaka.

Tipu

Tipu [cp. Sk. trapu, non -- Aryan?] lead, tin Vin i.190 (°maya); S v.92; J ii.296; Miln 331 (°kāra a worker in lead, tinsmith); Vism 174 (°maṇḍala); DhA iv.104 (°parikhā).

Tipusa

Tipusa (nt.) [Sk. trapusa] a species of cucumber J v.37; VvA 147.

Tippa

Tippa (adj.) [a variant of tibba=Sk. tīvra, presumably from tij (cp. tikhīṇa), but by Bdhgh connected w. tap (tapati, burn): tippā ti bahalā tāpana -- vasena vā tippā Com. to Anguttara (see M i.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full combns sarīrikā vedanā dukkhā tippā kharā M i.10; A ii.116, 143, 153; ekantadukkhā t. kaṭukā ved. M i.74; bhayānaka ekantatippa Niraya Pv iv.19 (=tikhiṇadukkhā PvA 221); nerayikā sattā dukkhā t. kaṭukā ved° vediyamānā Miln 148.

Tibba

Tibba (adj.) probably a contamination of two roots of different meaning; viz. tij & tim (of tamas) or=stim to be motionless, cp. styā under thīna] 1. sharp, keen, eager: tibbagārava very devout A ii.21; Nett 112 (cp. tīvrprasāda AvŚ i.130); t. -- cchanda D iii.252, 283. <-> 2. dense, thick; confused, dark, dim: t. -- rāga Dh

349 (=bahalarāga DhA iv.68); A ii.149; tibbo vanasaṇḍo avijjāya adhivacanaṇ S iii.109; tibbasārāga (kāmesu) S iii.93=It 90; A ii.30; tibbo manussaloko (dark, dense) Miln 7; °andhakāra dense darkness Vism 500 sq.; °kilesu deep blemish (of character) Vism 87.

Timi

Timi [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in combn w. timingala, in formula timi timingala timitimingala, which should probably be reduced to one simple timitimingala (see next).

Timingala

Timingala [timi+gila, gl, see note on gala] in combn w. timi, timitimingala. Sk. has timingila & timingilagila: redupl. in 2nd syllable where P. has redupl. in 1st; fisheater, redupl. as intens.=greedy or monstrous fisheater, a fabulous fish of enormous size, the largest fish in existence Vin ii.238=A iv.200=Nd2 2353q; Ps ii.196; Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. cilicima a sort of fish.

Timira

Timira (adj.) [Sk. timira fr. tim=tam (as in tamas), to which also belong tibba 2 & tintiṇāti. This is to be distinguished from tim in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 323 (t. -- tamba); J iii.189 (t. -- rukkhā); vanatimira a flower J iv.285; v.182.

Timiratipingala

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timin- gala.

Timirāyittata

Timirāyittata (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S iii.124 (=Māra).

Timisa

Timisa (nt.) [Vedic tamisrā=tamas] darkness J iii.433 (andhakāra -- timissāya); Pug 30 (andh° -- timisāya); Miln 283

Timīsikā

Timīsikā (f.) [timisa+ka] darkness, a very dark night Vv 96; J iv.98.

Timbaru

Timbaru a certain tree (Strychnos nux vomica or Dios- pyros) J vi.336; °tthanī (f.) "with breasts like the t. fruit" Sn 110; J vi.457 (SnA 172: taruṇadārikā); VvA 137 (t. -- nādasadisa).

Timbarukkha

Timbarukkha=timbarūsaka J vi.529.

Timbarūsaka

Timbarūsaka=timbaru (Diospyros or Strychnos) Vin iii.59; Vv 3327 (=tindukaphala VvA 147; tipusasadisā ekā vallijāti timbarūsakan ti ca vadanti); DhA iii.315.

Tiraccha

Tiraccha (adv.) [Vedic tiryāṇ, obliquely, from *ter (tarati). Goth. pairh, Ohg. durh, E. through; cp. tiriyaṇ] across, obliquely; in °bhūta deviating, going wrong, swerving from the right direction DA i.89 (see under tiracchāna -- kathā).

Tiracchāna

Tiracchāna [for °gata=Sk. tiraścīna (°gata)=tiraśca; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaṇ, tiro] an animal It 92 (tiracchānaṇ ca yoniyo for tiracchāna -- yoniyo); Vbh 339 (°gāminī paṭipadā leading to rebirth among beasts); VvA 23 (manussatiracchāna an animal -- man, wild man, "werwolf"). -- kathā "animal talk"; wrong or childish talk in general Vin i.188; D i.7, 178; iii.54; Vism 127; expld at DA i.89 by anīyānikattā sagga -- mokkha -- maggānaṇ tiraccha -- bhūtā kathā; -- gata an animal, a beast Vin iv.7; S iii.152=DA i.23; (t. pāṇā) M iii.167 (t. pāṇā tiṇabhakkhā); Nd2 on Sn 72 (t. -- pāṇā); J i.459 (=vanagocara); Vbh 412 sq.; -- yoni the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts as an apāyagati, a state of misery D i.228; iii.234; S i.34; iii.225 sq.; iv. 168, 307; A i.60; ii.127, 129; Pv iv.111; Vism 103, 427; PvA 27, 166; -- yonika (& yoniya A i.37) belonging to the realm of the animals S v.356; -- vijjā a low art, a pseudo -- science Vin ii.139; D i.9 sq.

Tiriyaṇ

Tiriyaṇ (adv.) [Vedic tiryāṇ (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to *ter in tarati] transversely, obliquely, horizontally (as opp. to uddhaṇ vertically, above, & adho beneath), slanting, across. In combn uddhaṇ adho tiriyaṇ sabbadhi "in all directions whatever" D i.251=A ii.129; similarly uddhaṇ adho t. vāpi majjhe Sn 1055; with uddhaṇ & adho D i.23, 153; Vism 176 (where expld). -- A ii.48; Sn 150, 537; J i.96; It 120; DhA i.40 (dvāra -- majjhe t. across the doorway), 47 (sideways); DA i.312; KhA 248. -- taraṇa ferrying across, adj. °ā nāvā, a vessel crossing over, a traject Vin iv.65.

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Tiriyā

Tiriyā (f.) a kind of grass or creeper A iii.240, 242 (tiriyā nāma tiṇajāti; Com. dabbatiṇa).

Tirivaccha

Tirivaccha a certain tree J v.46.

Tirīṭa

Tirīṭa (nt.) the tree Symplocos racemosa, also a garment made of its bark Vin i.306 (°ka); D i.166=A i.295; M i.343; Pug 51.

Tiro

Tiro (prep. & adv.) (always ° --) [Vedic tiras across, cross- ways, from *ter of tarati=to go through; cp. Av. tarō, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaṇ. -- karaṇī (f.) a

curtain, a veil (lit. "drawing across") Vin i.276; ii.152; -- kucchigata having left the womb D ii.13; -- kuḍḍa outside the fence or wall, over the wall Vin iv.265 (°kuḍḍe uccāraṇ chaḍḍeti); D i.78= A iii.280 (in phrase tirobhāvaṇ t. kuḍḍaṇ t. pākāraṇ t. -- pabbataṇ asajjamāno gacchati to denote power of transplacement); Pv i.51 (°kuḍḍesu tiṭṭhanti: the Tirokuḍḍa -- Sutta, Khp VII.); Vism 176, 394; DhA i.104; PvA 23, 31; -- gāma a distant village Vin iii.135; -- chada "outside the veil," conspicuous J vi.60; -- janapada a distant or foreign country D i.116; -- pākāra beyond or over a fence (°pākāraṇ or °pākāre) Vin iv.266; see also °kuḍḍa; -- bhāva (ṇ) beyond existence, out of existence, magic power of going to a far away place or concealment Vism 393 sq. (=a -- pākāra -- pāṭihāriya), see also under °kuḍḍa. -- raṭṭha a foreign kingdom D i.161 (=pararaṭṭha DA i.286).

Tirokkha

Tirokkha 1. (adj.) one who is outside, or absent Vin iii.185. -- 2. (adv.) [= tiras+ka, cp. tiraskāra disdain, abuse] in tirokkha -- vāca one who speaks abusively or with disregard J v.78.

Tila

Tila (m. nt.) [Vedic tila m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often combd with taṇḍula, e. g. A i.130=Pug 32; J i.67; iii.53. -- Vin i.212 (navātilā); A iv.108; Sn p. 126; J i.392; ii.352; Vism 489 (ucchu°); DhA i.79; PvA 47 (tilāni pīletvā telavaṇijjaṇ karoti). -- odana rice with sesame J iii.425; -- kakka sesame paste Vin i.205; -- tela ses. oil VvA 54 (°ṇ pātukāma); DhA iii.29; Bdhd 105; -- piñṇāka tila seed -- cake, oilcake VvA 142; -- piṭṭha sesamum - - grinding, crushed s. seed Vin iv.341. -- muṭṭhi a handful of ses. J ii.278; -- rāsi a heap of t. seeds VvA 54; -- vāha a cartload of t. seeds A v.173=Sn p. 126; -- sangulikā a ses. cake DhA ii.75.

Tilaka

Tilaka [tila+ka, from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M i.88; S i.170; VvA 253; DhA iv.172 (°ṇ vā kālakaṇ vā adisvā). -- 2. a kind of tree Vv 67 (=bandhu -- jīvaka -- puppha -- sadisa -- pupphā ekā rukkha -- jāti).

Tilañchaka

Tilañchaka at J. iv.364 acc. to Kern (Toev. ii.91) to be read as nilañchaka.

Tisata

Tisata (num.) [ti+sata] three hundred J vi.427 (°mattā nāvā). See also under tayo.

Tīra

Tīra (nt.) [Vedic tiras from *ter, tarati; orig. the opposite bank, the farther side (of a river or ocean), cp. tittha] a shore, bank Vin i.1; D i.222, 244; A ii.29, 50; Dh 85; Sn 672; J i.212, 222, 279; ii.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima°); PvA 142, 152. -- tīra -- dassin finding the shore S iii.164; A iii.368. -- a -- tīra -- dassanī (f.) not seeing the shore (nāvā a ship) J v.75.

Tīraṇa

Tīraṇa [from tīreti 2] measurement, judgment, recogni- tion, Nd2 413 (v. l. tir°); Nett 54 (+vipassanā), 82 (≈ñāṇa), 191; Vism 162. -- tīraṇa is one of the 3 pariññās, viz. t°, pahāna°, ñāta -- pariññā. See under pariññā.

Tīriya

Tīriya (adj.) [from tīra] dwelling on the banks of . . . Vin ii.287.

Tīreti

Tīreti [Caus. of tarati] 1. to bring through, to finish, to execute (business), to accomplish: karaṇīyaṃ Miln 7, PvA 203; kiccaṃ PvA 278. -- 2. to measure, judge, recognize, always in formula tūleti tīreti vibhāveti (Nd2 tul° tir°, etc.) as interpretation of jānāti; pp. tīrita (Nd2 tīrita) Ps ii.200; Nd2 under nāta & No. 413.

Tīvarā

Tīvarā (pl.) N. of a people in the time of Buddha Kaku- sandha S ii.191.

Tihaṇ

Tihaṇ (adv.) [tri+aha] a period of three days, for 3 days; usually as cpd. dvīhatīhaṇ 2 or 3 days (see dvīha) J ii.103, etc.

Tu

Tu (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvaṇ=Lat. tu; Gr. tu /, toi/=indeed, however (orig. ethical dat, of su/), toi/nun, toi/gar; Goth. pu, etc., cp. tuvaṇ] however, but, yet, now, then (similar in appl. to tāva); kin tu but (=quid nunc). Frequent in late verse: ante tu, J.P.T.S. 1884, 5, 31, 37 etc. J.P.T.S. 1913, 53; Bd's Man. 1152 &c. Usually combd with eva: tv eva however Sn p. 141; na tv eva not however, but not A v.173.

Tunga

Tunga (adj.) [Sk. tunga, tum to stand out, cp. Gr. tu/mbos hillock, Lat. tumeo & tumulus, Mir. tomm hill] high, prominent, long J i.89; iii.433 (pabbata, expld however by tikhīṇa, sharp, rough); Dāvs. iv.30. -- nāsika one with a prominent or long nose S ii.284; cp. saṇha -- tunga -- sadisī nāsikā Th 2,258; -- vaṇṭaka having a long stalk; N. of a plant J vi.537.

Tuccha

Tuccha (adj.) [Sk. tuccha, prob. rel. to Lat. tesqua deserted place, see Walde, Lat. Wtb. s. v.] empty, vain, deserted; very often combd with ritta D i.55; iii.53 (°kumbhi); M i.207; J i.209 (°hattha, empty -- handed); vi.365; Sn 883; Pug 45, 46; Miln 5 (+palāpa), 10 (id.), 13; DhA ii.43; PvA 202; Sdhp 431.

Tucchaka

Tucchaka=tuccha; always combd w. rittaka D i.240; S iii.141; M i.329.

Tujjati

Tujjati Pass. of tudati.

Tuṭṭha

Tuṭṭha [pp. of tussati to be satisfied] pleased, satisfied; often combd w. haṭṭha (q. v.) i. e. tuṭṭha -- haṭṭha J i.19 or haṭṭha -- tuṭṭha J ii.240; cp. tuṭṭha -- pahaṭṭha J ii.240. -- Sn 683; It 103; J i.62 (°mānasa), 87, 266 (°citta), 308 (id.); iv.138. -- tuṭṭhabba (grd.) to be pleased with Vin iv.259.

Tuṭṭhi

Tuṭṭhi (f.) [from tussati] pleasure, joy, enjoyment S i.48; Dh 331 (nom. tuṭṭhī); J i.60, 207.

Tuṇḍa

Tuṇḍa (nt.) [Sk. tuṇḍa, prob. dial. for tunda which belongs to tudati] the beak of birds, the mouth, snout S v.148 (of a monkey); J i.222; iv.210; DhA i.394.

Tuṇḍaka

Tuṇḍaka (nt.)=tuṇḍa J i.222; iii.126.

Tuṇḍika

Tuṇḍika see ahi°.

Tuṇḍiya

Tuṇḍiya (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax -- collector J v.102 (=adhamma -- bali -- sādḥaka 103).

Tuṇhikkhaka

Tuṇhikkhaka (adj.) [fr. tūṣṇīṇ, see next] silent J iv.25 (=kiñci avadanto).

Tuṇhī

Tuṇhī (indecl.) [Sk. tūṣṇīṇ acc. sg. of fem. abstr. tūṣṇī, used adverbially, from tussati] silently, esp. in phrase tuṇhī ahoṣi he remained silent, as a sign of consent or affirmative answer (i. e. he had nothing to say against it) D ii.155; A v.194; Dh 227; Sn 720 (tuṇhī yāti mahodadhi); PvA 117.

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-- bhāva silence, attitude of consent, usually in form. adhivāsesi tuṇhī -- bhāvena he agreed Vin i.17; Sn p. 104, etc. -- S ii.236, 273 (ariyo t. -- bhāvo); M i.161 (id.); A iv.153 (id.). -- Miln 15; PvA 17, 20, etc.; -- bhūta silent Sn p. 140; Vv 20; DhA 172, etc.

Tuṇhīyati

Tuṇhīyati=tuṇhāyati, misspelling at S ii.13.

Tuṇhīra

Tuṇhīra inorganic form for tūṇīra quiver J v.128, also as v. l. at J v.48.

Tutta

Tutta (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. tomara & patoda) D ii.266 (°tomara); J iv.310; v.268; Cp. iii.5, 2 (t. -- vegahata).

Tudati

Tudati [Vedic tudati; *steud, enlarged fr. *steu, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stutter, Nhg. stutzen; Ags. styntan=E. stunt] to strike with an instrument; to prick, peck, pierce; to incite, instigate J iii.189 (=vijjhati). Pass. tujjati to be struck Th 1, 780; Vism 503 (cp. vitujjati); Sdhp 279. -- pp. tunna. See also tuṇḍa (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa (point).

Tudampati

Tudampati (dual) husband & wife [tu°=dial. for du°, Sk. dve; dampati from dama= domus, Sk. daṇpati=Gr. despo/ths; cp. also Kern, Toev. ii.93, who compares tuvantuva for duvanduva]. See under dampati.

Tunna

Tunna1 [pp. of tudati] struck Th 2, 162 (vyādhimaraṇa° str. with sickness and death).

Tunna

Tunna2 [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin i.290 (+aggala, means of fastening); J i.8 (id.). -- kamma "needle -- work," tailoring, patching, sewing J iv.40; vi.366; Vism 112. -- kāra (& °ka) a (mending) tailor J iv.38 (v. l. °ka); VvA 251 (°ka); PvA 120); -- vāya [Sk. tunnavāya] a "needle -- weaver," a tailor Vin ii.159; J vi.364, 368 (°vesaṇ gahetvā in the disguise of a tailor); PvA 161 (id.); Pv ii.914 (=tunnakāra PvA 120); Miln 331, 365.

Tuma

Tuma (pron. -- adj.) [most likely apostrophe form of ātuma =attā, Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, KZ. xxv.319. Less likely=Sk. tva one or the other (Kern, Toev. s. v.). Expld by Com. to A iii.124 as esa.] oneself, himself, etc.; every or anybody (=quisque) yaṇ tumo karissati tumo va tena paññāyissati (quid quisque faciat) Vin ii.186=A iii.124; Sn 890 (cp. ātumāṇaṇ v.888), 908; Pv iii.24 (=attāṇaṇ PvA 181).

Tumula

Tumula [Sk. tumala; to *teu, Lat. tumeo, tumulus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J vi.247 (by Com. expld as "andhakāra," darkness); Dpvs xvii.100.

Tumba

Tumba (m. nt.) [possibly=Sk. tumra swollen (of shape), same root as tumula] 1. a kind of water vessel (udaka° DA i.202), made of copper, wood or a fruit (like a calabash, cocoanut, etc., cp. kaṭāha, E. skull) Vin i.205 (loha°, kaṭṭha°, phala°); ii.114 (°kaṭāha of gourd); J iii.430 (udaka°); iv.114; DhA ii.193 (udaka°). -- 2. a measure of capacity, esp. used for grain J i.233 (mahā°), 467 (=4 nāli p. 468); Miln 102.

Tumhādīsa

Tumhādīsa (pron. -- adj.) [tumhe+ādīsa] like you, of your kind Sn 459; J vi.528; DA i.146.

Tumhe

Tumhe [pl. of pron. 2nd pers., see tuvaṇ].

Tura

Tura (adj.) [Vedic tura, cp. tvarāṇa] swift, quick; only in composition with °ga, etc., "going swiftly," denoting the horse; viz. turaga VvA 279; turanga VvA 281; Miln 192 (gaja°, etc.), 352 (id.) 364; turangama Dāvs v.56; turagamana PvA 57.

Turati

Turati [=tarati²] to be in a hurry, to be quick, hasten J vi.229 (mā turittho, Prohib.). -- pp. turita. Cp. also tura, etc.

Turita

Turita [pp. of turati] hastening, speedy, quick; hastily, in a hurry Sn 1014; J i.69 (turita -- turita); Vv 808 (=sambhamanto VvA 311); DA i.319; PvA 181. -- aturita leisurely, with leisure, slow J i.87. -- See also tuvaṇ.

Turiya

Turiya (nt.) [Derivation uncertain, probably connected with tuletī, Sk. tūrya] sometimes tūriya (e. g. Vv 54); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pañcāṅgika t. e. g. Vv 54; 391; VvA 181, 183, 210, 257), viz. ātata, vitata, ātata -- vitata, ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi parivāriyamāna (or paricāriyamāna) "surrounded by (or entertained by) heavenly music" Vin i.15; D ii.21; A i.145; J i.58. -- Vv 384; 412; 5024, 645; Pv iii.81; DhA iii.460; VvA 92; PvA 74. -- sadda the sound of music, music Mhvs vii.30.

Turī

Turī a hen Th 2, 381 (=migī ThA 254) (v. l. korī, cp. Tamil kōḷi hen).

Tula

Tula (adj.) [see tuletī] only in negative atula incomparable, not to be measured, beyond compare or description Vv 304 (=anupama VvA 126); Pv ii.89 (=appamāṇa PvA 110); iii.32 (=asadisarūpa PvA 188); Miln 343.

Tulanā

Tulanā (f.) [see tuletī] weighing, rating; consideration, deliberation M i.480; ii.174; Nett 8, 41.

Tulasi

Tulasi [Derivation unknown] basil (common or sweet) J v.46 (°gahana a thicket of b.; v. l. tūlasi); vi.536 (tuḷasi=tuḷasigaccha).

Tulā

Tulā (f.) [see tuletī. Vedic tulā; Gr. ta/las, ta/lanton (balance, weighing & weight=talentum), to/lma; Lat. tollo (lift); Goth. pulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin ii.122; VvA 188 (+gopānasī); DhA 107. -- 2. a weighing pole or stick, scales,

balance A i.88; J i.112; Dh 268; Miln 356 (t. nikkhepanāya). -- 3. fig. measure ("weighing," cp. tulanā), standard, rate S ii.236 (+pamāṇa). -- kūṭa false weighing, false weight (often combd with kaṇṣakūṭa & mānakūṭa, false coining & false measuring) D i.5=A ii.209≈; DA i.79; DhA i.239; -- daṇḍa the beam or lever of a balance J i.113; -- puttaka a goldsmith (using scales) J v.424 (or should it be tulādhuttaka?).

Tulita

Tulita [pp. of tuletī] weighed, estimated, compared, gauged, considered Th 2, 153 (yattakaṇ esā t. what she is worth=lakkhaṇaññūhi parichinna ThA 139); Nd2 under nāta (as syn. of tiritā); PvA 52 (in expln of mita, measured).

Tuliya

Tuliya [Sk.?] a flying fox J vi.537.

Tuleti

Tuleti [from tulā; Lat. tollo, etc.] to weigh, examine, compare; match, equal M i.480; Th 1, 107; J vi.283; -- ger. tulayitvā M i.480. -- grd. tuliya & tulya (see sep.). -- pp. tulita.

Tulya & Tuliya

Tulya & Tuliya (also tulla J iv.102) (adj.) [orig. grd. of tuletī] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J iii.324; PvA 87 (=samaka). Mostly in the negative atulya incomparable, not having its equal Sn 83, 683; J iv.102 (atulla); Miln 249 (atulyā guṇā), 343 (id.) -- See also tula.

Tuvaṇ & Tvaṇ

Tuvaṇ & Tvaṇ [Sk. tvaṇ & (Ved.) tuaṇ, cp. also part. tu; Gr. tu/, su/; Lat. tu; Goth. pu; E. thou, etc.; Oir. tū] pron. of 2nd pers. in foll. forms & applications:<-> 1. Full forms: 1. sg.: (a) tv°, tu°, tuyh°: nom. tvaṇ (in

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prose & verse) Sn 179, 241, 1029, 1058; J i.279; ii.159; Pv i.84. Also for nom. pl. at J i.391, 395; vi.576; tvaṇ (in verse) Sn 1064, 1102, 1121; J iii.278, 394; Pv i.33; ii.32; also for acc. Sn 377; Pv ii.81; tuyhaṇ (gen. & dat.) [Sk. tubhyaṇ] Sn 983, 1030; J i.279; PvA 3, 60, 73, etc. -- (b) ta°, tay°, taṇ (acc.) M i.487; Sn 31, 241, 1043, 1049; J i.222; ii.159; Pv i.101; ii.16; tayā (instr.) Sn 335, 344; J i.222; Pv ii.36 (=bhotiyā PvA 86); PvA 71; tayi (loc.) Sn 382; J i.207; tava (gen.) Sn 1102, 1110; J ii.153; PvA 106. -- 2. pl.: tumh° [Sk. yuṣm°]: tumhe (nom. & acc.) It 31; J i.221 (acc.); Pv i.112. Also as pl. majesticus in addressing one person J ii.102; iv.138; tumhaṇ (gen.) PvA 58 (for sg.), 78; tumhākaṇ (gen. dat.) S ii.65; It 32; J i.150; ii.102; tumhesu (loc.) J i.292 (for sg.); tumhehi (instr.) J ii.154; Pv i.512. -- II. Enclitic forms (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. te D ii.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J i.151; ii.159 (instr.); Pv i.23 (dat.); ii.32 (gen.), 46 (gen.). -- 2. pl. vo S iii.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J i. 222 (acc.); ii.133; iii.395 (gen.).

Tuvaṭaṇ

Tuvaṭaṇ (adv.) [Sk. tvaritaṇ, cp. tūrta] quickly A v.342; J i.91; ii.61; vi.519 (as tvāṭaṇ); Miln 198; Vism 305, 313.

Tuvaṭṭeti

Tuvaṭṭeti (for *Sk. dvandvayati, denom. fr. dvandva] to share (with=loc. or abl.) Vin ii.10, 124; iv.288.

Tuvantuva

Tuvantuva (nt.) [Sk. dvandva, with dialect. t. (cp. tudam- pati), not (with Müller, P. Gr. 38) through confusion with pron. tvaṇ] quarrel, strife M i.110, 410.

Tussati

Tussati [Sk. tuṣyati to *teus to be quiet, contented, happy] to be satisfied, pleased or happy J iii.280; iv.138; Miln 210. Cp. tuṭṭha (pp.), tuṭṭhi, tuṇhī, tosa, tosana, toseti.

Tussana

Tussana (nt.) [Sk. toṣaṇa] satisfying, pleasing, in °kāraṇa cause for satisfaction or delight J iii.448.

Tūṇira

Tūṇira=tūṇī, Vism 251.

Tūṇī

Tūṇī (f.) [Sk. *tūṇa & tūṇī, to *tṛn: see under tulā; cp. Lat. tollo. On ṇ>l. cp. cikkaṇa & cikkhala, guṇa>guḷa, kiṇi>kili, etc.] a quiver (lit. "carrier") J ii.403 (dhanuṇ tūṇiṇ ca nikkhippa); v.47.

Tūla

Tūla (nt.) [Sk. tūla, to *teu, Sk. tavīti, to swell or be bushy, cp. Gr. tu/lh swelling; Ags. pol peg] a tuft of grass, cotton Vin ii.150 (3 kinds: rukkhā°, latā°, poṭaki°); Sn 591=J iv.127 (vāto tūlaṇ va dhaṇsaye); DA i.87. -- picu cotton -- wool Vism 282, 285, 404; DhA iii.202; KhA 173. -- puṇṇikā ("stuffed with tuft of cotton") a kind of shoe Vin i.186.

Tūlikā

Tūlikā (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaṇ tūlānaṇ aññatara -- puṇṇa - - tūlikā DA i.87) Vin i.192; ii.150; D i.7; A i.181.

Tūlinī

Tūlinī (f.) [Sk. tūlinī] the silk -- cotton tree M i.128.

Te°

Te° [Sk. trai°] secondary base of numeral three (fr. ti) in compn: having a relation to a triad of, three -- ; in numerical cpds. also=three (see under tayo). -- kaṭula containing 3 spices (of yāgu), viz. tila, taṇḍula, mugga Vin i.210; iii.66; -- cīvarika wearing three robes (cp. ticīvara) Vin i.253; Ud 42; Pug 69; Vism 60. -- daṇḍika carrying the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A iii.276; J ii.316 (=kuṇḍikaṇ ṭhapanatthāya tidaṇḍaṇ gahetvā caranto); -- dhātuka (nt.) the (worlds of the) threefold composition of elements=tiloka Nett 14, 63 (tedhātuke vimutti= sabbadhi vipṇamutta), 82; cp. Kvu 605; -- piṭaka versed in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J iv.219; Miln 18 sq.; DhA i.7, 384; iii.385; Dāvs

v.22. Cp. Sk. tripiṭo bhikṣuḥ (AvŚ i.334 & Index to Divy); -- bhātika having 3 brothers DhA i.88, 97. -- bhūmaka belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. °dhātuka & tiloka) DhA i.305; iv.72; DhsA 50, 214 (°kusala), 291; -- māsa (nt.) 3 months, i. e. a season M i.438; Miln 15; DhA ii.192; PvA 20; -- vācika pronouncing the threefold formula (of the saraṇa -- gata) Vin i.18; -- vijja (adj.) possessed of the 3 fold knowledge (i. e. either the higher knowledge of the Brahmins, i. e. the 3 Vedas [cp. Sk. trayī vidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A i.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i. e. of the Path): 1. brahmanic: D i.238; A i.163; also as tevijjaka (n.) D i.88, 107, 119. -- 2. buddhistic: Vin ii.161; M i.482; S i.194; A i.167 =It 100; Sn 594=VvA 10; Pug 14; DhA i.138; Sdhp 420. -- tevijjātā (abstr.) Vism 5.

Tekiccha

Tekiccha (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. a° incurable, unpardonable VvA 322 (of a sick person); DhA i.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin ii.202=It 85; M i.393; & sa° pardonable Miln 192, 221, 344.

Teja & Tejo

Teja & Tejo [Vedic tejas (nt.) from tij to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp>light) cp. Ger. strahl (ray of light)= Ags. strael (arrow). -- The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J iii.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D ii.259 (personified as deva, among the 4 Elements paṭhavī, āpo, t., vāyo; cp. tejo -- dhātu); S iv.215; M i.327; Sn 1097 (glory of the sun compd with that of the Buddha); Dh 387 (sabbaṃ ahorattiṃ Buddhho tapati tejasā); J iii.53 (sīla°); i.93 (puñña° the power of merit); Vbh 426 (id.); Ps i.103; Vism 350 (def.); VvA 116. -- kasiṇa fire -- contemplation for the purpose of kammaṭṭhāna practice (see kasiṇa) D iii.268; Dhs 203; Vism 171; DhA ii.49; iii.214; Bdhd 106; -- dhātu the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viññāṇa (cp. Dhs. trsl. p. 242) D iii.27, 228, 247; M i.188, 422; A i.176; ii.165; Dhs 588, 648, 964; Nett 74; Vism 363.

Tejate

Tejate [Vedic tejate from tij (*stij)=Lat. in -- stīgo (to spur), Gr. sti/zw, stikto/s, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. -- See tikkha, tikhiṇa, tiṇha, titikkhati, tittaka, teja, etc.

Tejana

Tejana (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA ii.147.

Tejavant

Tejavant (adj.) [tejas+vant] 1. splendid, powerful, majestic DhA i.426. -- 2. in flames, heated, burning with (-- °) Miln 148.

Tejin

Tejin (adj. -- n.) [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd2 286 tejena samannāgata).

Tettiṇsa

Tettiṇsa (num.) [tayo+tiṇsa] thirty -- three J i.273; DhA i.267 sq. See also under tayo & tāvatiṇsa.

Temana

Temana (nt.) [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi tāpanaṇ udake vā temanaṇ); DhA iii.420.

Temeti

Temeti [cp. Divy 285 tīmayati; Caus. of tim to moisten. There is an ancient confusion between the roots tim, tamas, etc. (to be dark), tim, temeti (to be wet), and

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stim to be motionless. Cp. tintiṇāyati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin i.47 (temetabba); ii.209 (temetvā); DhA i.220, 394 (id.); J i.88≈KhA 164; J ii.325 (temento); PvA 46 (sutemitvā for temetvā).

Terasa

Terasa see under tayo.

Terovassika

Terovassika (adj.) [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S iv.161 (thero vassiko in text)=185 (of wood) M i.58 (of bones).

Tela

Tela (nt.) [from tila] sesamum -- oil (prepared from tila seeds), oil in general (tela=tilatelādika DA i.93): used for drinking, anointing & burning purposes Vin i.205, 220, 245, etc.; A i.209, 278 (sappi vā t. vā); ii.122≈ (tattena pi telena oṣiṇcante; punishment of pouring over with boiling oil); J i.293; ii.104; Pv iv.148 (tiṇena telaṇ pi na tvaṇ adāsi: frequent as gift to mendicants); Pug 55; Dhs 646, 740, 815; PvA 80 (kaḷebaraṇaṇ vasaṇ telaṇ ca: fat or oil in general). -- tila °ṇ pātukāma desire to drink tila -- wine VvA 54; pāka -- tela oil concoction VvA 68=DhA iii.311; J ii.397 (sata°); iii.372 (sahassa° worth a thousand); v.376 (sata° worth a hundred); pādabbhaṇjana° oil for rubbing the feet VvA 44; sāsapā° (mustard seed & oil) PvA 198; sappi° (butter & oil) Sn 295; PvA 278 (also+madhu) as var. objects of grocery trade (dhañña). -- koṭṭhāgāra oil store DhA i.220; -- ghaṭa oil jar DA i.144; -- cāṭī an oil tank DhA i.220; -- dhūpita spiced or flavoured with oil (of a cake) Vv 435; -- nāḷi a reed used for keeping oil in, an oil tube Vism 99; DhA ii.193 (+udakatumba); -- pajjota an oil lamp Vin i.16= D i.85=A i.56=Sn p. 15; -- padīpa an oil lamp Vin i.15; S iii.126; v.319; VvA 198; -- pāka an oil decoction, mixed with spirits, oil -- wine Vin i.205; -- pilotikā (pl.) rags soaked in oil DhA i.221; -- makkhana anointing (the body) with oil Miln 11; -- miṇjaka an oil -- cake PvA 51; -- vaṇijjā oil trade PvA 47; -- homa an oblation of oil D i.9.

Telaka

Telaka (nt.)=tela Vin i.204 ("a small quantity of oil"); ii.107 (sittha -- t. oil of beeswax).

Teliya

Teliya (adj.) oily J iii.522.

Tevijja

Tevijja see Vijjā.

Tomara

Tomara (m. nt.) [Sk. tomara from tud, see tudati] a pike, spear, lance, esp. the lance of an elephant -- driver D ii.266 (tutta -- t. a driving lance); M iii.133 (t. hattha); Vism 235; DA i.147.

Toya

Toya (nt.) [Vedic toya from *tā&uarc; to melt away; Lat. tabeo, tabes (consumption); Ags. pāwan=E. dew, Oir. tām= tabes; also Gr. th/kw, etc.] water (poetical for udaka); only in simile: puṇḍarīkaṇ (or padumaṇ) toyena na upalippati A ii.39=Sn 547; Sn 71=213; Th 1, 700; Nd2 287 (t. vuccati udakaṇ); -- Bdhd 67, 93.

Toraṇa

Toraṇa (nt.) [Sk. toraṇa, perhaps related to Gr. tu/rsis, tu/rris=Lat. turris (tower), cp. Hor. Od. i.47 "regumque turris"=palaces] an arched gateway, portal; Vin ii.154; D ii.83; Vv 351 (=dvārakoṭṭhaka -- pāsādassa nāmaṇ VvA 160); J iii.428; Dāvs v.48.

Tosana

Tosana (adj. -- n.) [see toseti] satisfying, pleasing; satis- faction Sn 971.

Tosāpana

Tosāpana (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J ii.249.

Toseti

Toseti [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd2 288); J iv.274; Sdhp 304. -- pp. tosita contented, satisfied Sn 1128. Cp. pari°.

Tya

Tya [Sk. tyā°, nt. tyad; perhaps to Gr. sh/meron to -- day, sh_tes in this year] base of demonstr. pron.=ta°, this, that; loc. sg. tyamhi J vi.292; loc. pl. fem. tyāsu J v.368 (Com. tāsu).

Tyassu

Tyassu=te assu D ii.287, see su3.

Tvaṇ

Tvaṇ see tuvaṇ.

Tvātaṇ

Tvātaṇ see tuvaṭaṇ.

Th. Thakana

Thakana (nt.) [see next] covering, lid; closing up DhA iv.85 (saṇvara+).

Thaketi

Thaketi [Sk. sthagayati, Caus. to sthagati, from *steg to cover; cp. Gr. ste/gw cover, te/gh roof; Lat. tego, tegula (E.=tile), toga; Oir. tech house; Ohg. decchu cover, dah roof. On P. form cp. Trenckner, Notes, p. 62] to cover, cover up, close (usually of doors & windows) Vin ii.134 (kaṇṇagūthakehi kaṇṇā thakitā honti: the ears were closed up), 148 (kavaṭā na thakīyanti, Pass.), 209 (vātapāna); iv.54; J iv.4 (sabbe apihitā dvārā; api -- dhā=Gr. e)pi -- qh°, cp. Hom. Od. 9, 243: h)li/baton pe/trhn e(pe/qhke qu/rhsin the Cyclops covered the door with a polished rock) v.214; DhA iv.180 (ṭhakesi, v. l. ṭhapesi); VvA 222; PvA 216 (dvārā) Dāvs iv.33; v.25 (chiddaṇ mālāguḷena th.).

Thañña

Thañña (nt.) [see thana] mother's milk Vin ii.255=289 (°ṇ pāyeti); A iv.276; J iii.165; vi.3 (madhura°) Th 2, 496.

Thaṇḍila

Thaṇḍila (nt.) [Vedic sthaṇḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv iv.75 (=kharakathāna bhūmippadesa PvA 265). -- sāyikā (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila -- śāyikā] S iv.118; Dh 141 (=DhA iii.77: bhūmisayana); -- seyyā (f.) a bed on bare ground D i.167≈(v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍilāsāyā.

Thaddha

Thaddha [pp. of thambeti, Sk. stabhnāti to make firm, prop, hold up; cp. Av. stawra firm, Gr. a)stemfh/s, stafuhl/; Goth. stafs, Ags. staef=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J i.293 (opp. muduka); Vism 351 (°lakkhaṇa); PvA 139 (=ujjhangala). -- 2. fig. (a) hardened, obdurate, callous, selfish D i.118 (māna°); iii.45 (+atimānin); A ii.26=It 113 (kuha th. lapa); Sn 104 (see gotta°); J i.88 (māna°) ii.136; Sdhp 90. -- (b) slow Miln 103 (opp. lahuka; cp. BSk. dhandha, on which Kern, Toev. ii.90). -- See thambha & thūṇa. -- maccharin obdurate & selfish, or very selfish DhA iii.313; VvA 69; PvA 45; -- hadaya hard -- hearted J iii.68.

Thana

Thana [Vedic stana; cp. Gr. sthion=sth_qos (Hesychius)] 1. the breast of a woman D ii.266; J v.205; vi.483; Sdhp 360. -- 2. the udder of a cow M i.343=Pug 56; DhA ii.67. -- mukha the nipple J iv.37. -- sita -- dāraka [see sita] a child at the breast, a suckling Miln 364=408.

Thanaka

Thanaka, a little breast, the breast of a girl Th 2, 265 (=ThA 212).

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Thanita

Thanita (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitrus, Ohg. donar, etc.] thundering, thunder J i.470; Th 1, 1108; Miln 377.

Thanin

Thanin (adj.) having breasts, -- breasted; in timbaru° Sn 110; J vi.457. -- pucimanda° J vi.269.

Thaneti

Thaneti [Vedic stanayati & stanati to thunder; cp. Gr. ste/nw, stena/zw to moan, groan, stonos; Lat. tono; Ags. stunian; Ger. stöhnen] to roar, to thunder D ii.262; S i.100, 154 (megho thanayaṇ), 154 (thaneti devo); It 66 (megho thanayitvā). -- pp. thanita. See also gajjati & thunati.

Thapati

Thapati [Vedic sthapati, to sthā+pati] 1. a builder, master carpenter M i.396=S iv.223; M iii.144, <-> 2. officer, overseer S v.348.

Thabbha

Thabbha is to be read for °tthambha in para° J iv.313.

Thambha

Thambha [see etym. under thaddha; occasionally spelt thamba, viz. A i.100; M i.324; PvA 186, 187] 1. a pillar, a post Vin i.276; D i.50 (majjhimaṇ °ṇ nissāya); ii.85 (id.); Sn 214; Vv 782 (veḷuriya°, of the pillars of a Vimāna); Pv iii.31 (id.); DhA iv.203; VvA 188 (+tulā -- gopānasī); PvA 186. -- 2. (fig.) in all meanings of thaddha, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. "verstockt"): thambho ti thaddha -- bhāvo SnA 288, 333; th. thambhanā thambhittaṇ kakkhaliyaṇ phāruleyaṇ ujucittatā (an°?) amudutā Vbh 350. -- Often combd w. māna (= arrogance), freq. in set sāṭheyyaṇ th. sārambho māno, etc. A i.100, 299=Nd2 under rāga=Miln 289; cp. M i.15. -- A iii.430 (+māna); iv.350, 465 (+sāṭheyya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te aṭṭhamo); J i.202. -- 3. a clump of grass M i.324; cp. thambhaka.

Thamhhaka

Thamhhaka (=thambha 3) a clump of grass VvA 276 (=gumba).

Thambhati

Thambhati & thambheti, see upa°, paṭi°.

Thambhanā

Thambhanā (f.) [abstr. to thambha] firmness, rigidity, immobility Dhs 636=718; Vbh 350.

Thambhitatta

Thambhitatta (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obduracy, obstinacy Vbh 350. Note. Quite a late development of the term, caused by a misinterpretation of chambhitatta, is "fluctuation, unsteadiness, inflation" at Dhs 965 (in def. of vāyodhātu: chambhittattaṇ [?] thambhitattaṇ. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikicchā; v.l. chambhitatta), and at Asl. 338 (of vayo). None of these meanings originally belong to the term thambha.

Thambhin

Thambhin (adj.) obstinate Th 1, 952.

Tharaṇa

Tharaṇa (nt.) [Sk. starāṇa to str] strewing, spreading. In cpds. like assa°, bhumma°, ratha°, hattha°, etc. the reading ass -- attharaṇa, etc. should be preferred (=ā<-> str). See attharaṇa and cpds.

Tharati

Tharati [Sk. strṇoti] only in cpds. ā°, ava°, etc.

Tharu

Tharu [Sk. tsaru] the hilt or handle of a sword or other weapons, a sword A iii.152; J iii.221 (=sword); Miln 178; DhA ii.249 (°mūla); iv.66 (asi°). -- tharusmiṇ sikkhati to learn the use of a sword Vin ii.10; Miln 66. -- ggaha one who carries a sword -- (handle) Miln 331 (dhanuggaha+; not in corresponding list of occupations at D i.51); -- sippā training in swordsmanship Ud 31.

Thala

Thala1 (nt.) [Vedic sthala, to sthā, orig. standing place; cp. Gr. ste/lw, sto /los; Ags. steall (place); also P. thaṇḍila] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S iv.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42=ukkūla); Dh 98; It 66=S i.100 (megho thalaṇ ninnā ca pūreti); PvA 29 (=unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J i.107, 222; Pv iv.121; PvA 260. As firm, even ground or safe place at D i.234; Sn 946. <-> Cp. J iii.53; iv.142; Vism 185. -- gocara living on land J ii.159; -- ja sprung from land (opp. vārija Dh 34 or udakarūha Vv 356=water -- plant); referring to plants A i.35; J i.51; Vv 356 (=yodhikādika VvA 162); Miln 281; -- tṭha standing on firm ground A ii.241; -- patha a road by land (opp. jala° by water) J i.121; iii.188.

Thala

Thala2 (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J iii.221 (reading uncertain).

Thava

Thava [see thavati] praise, praising, eulogy Nett 161, 188, 192.

Thavati

Thavati [Sk. stauti, Av. staviti, cp. Gr. steu_tai] to praise, extol; inf. thutuṇ Sn 217 (=thometuṇ SnA 272). <-> Caus. thaveti [Sk. stavayati] pp. thavita Miln 361. See thuta, thuti, thoma, thometi.

Thavikā

Thavikā (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin i.209 (parissāvanāni pi thavikāyo pl pūretvā), 224 (patte+pariss°+th.); J i.55 (pattaṇ thavikāya pakkhipitvā); vi.67 (pattaṇ thavikāya osāretvā); VvA 40 (patta -- thavikato parissāvanaṇ nīharitvā). Also for carrying money: sahassthavikā a purse of 1,000 pieces J i.54, 195, 506; VvA 33; Anvs 35. See also Vin ii.152, 217; Vism. 91.

Thāma

Thāma (& thāmo nt. in instr. thāmasā M i.498; S ii.278= Th 1, 1165; iii.110, see below) [Vedic sthāman & sthāmas nt., sthā cp. Gr. sth/mwn, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. thāmena (Miln 4; PvA 193); thāmasā (see above); thāmunā (J vi.22). Often combd with bala J i.63; Sn 68; with bala+java PvA 4; with bala+ viriya Nd2 289, 651; with java J i.62; VvA 104; with viriya J i.67. -- D iii.113; S i.78; ii.28; v.227; A i.50; ii.187 sq.; iv.192. J i.8, 265 (°sampanna); ii.158 (id.); Dhs 13, 22; Vism 233 (°mahatta); DhA iv.18; PvA 259. -- Instr. used as adv.: thāmena hard, very much PvA 193; thāmasā obstinately, perseveringly M i.257. -- gatadiṭṭhika (adj.) one in whom heresy has become strong J i.83=vi.220.

Thāmaka

Thāmaka (adj.) having strength Sn 1144 (dubbala° with failing strength); Nd1 12 (appa°+dubbala).

Thāmavant

Thāmavant (adj.) [thāma+vant] strong, steadfast, power- ful, persevering S v.197, 225; A ii.250; iv.110, 234, 291; v.24; Nd2 131; Vv 51 (=thira balavā VvA 35).

Thāra

Thāra see vi°, san°.

Thāla

Thāla (nt.) [from thala orig. a flat dish] a plate, dish, vessel D i.74; J i.69; Miln 282. Kaṇsa° a gong Miln 62; Vism 283 (in simile). See also thālī.

Thālaka

Thālaka (nt.) [thāla+ka] a small bowl, beaker Pv ii.18 (thālakassa pānīyaṇ), 119 (id.); Nett 79 (for holding oil: dīpakapallika Com.).

Thālikā

Thālikā (f.)=thālaka Vin i.203, 240. See ālhaka°.

Thālī

Thālī (f.) (thālī° in cpds.) [Sk. sthālī, cp. thāla] an earthen pot, kettle, large dish; in -- dhovana washing of the dish A i.161 (+sarāva -- dhovana); -- pāka an offering of barley or rice cooked in milk Vin iii.15; D i.97 (=DA i.267); S ii.242; v.384; A i.166; J i.186; Miln 249.

Thāvara

Thāvara1 (adj.) [Vedic sthāvara, from sthā, cp. sthavira, Gr. stauro/s post, Lat. re -- stauro, Goth. stana judgment & stōjan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahant: KhA 245)

DhA iv.176. Always in connection with *tasa*, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbesu bhūtesu nidhāya daṇḍaṇ ye thāvarā ye ca tasanti loke"); It 32 (*tasaṇ vā thāvaraṇ vā*). See *tasa* for ref.

Thāvara

Thāvara² (nt.) [from *thavira*=*thera*, old] old age PvA 149 (*thāvari -- jiṇṇa* in expl. of *therī*, otherwise *jarā -- jiṇṇa*. Should we read *thāvira -- jiṇṇa*?).

Thāvariya

Thāvariya (nt.) [fr. *thāvara*] immobility, firmness, security, solidity, an undisturbed state; always in *janapada*° an appeased country, as one of the blessings of the reign of a Cakkavattin. Expld at DA i.250 as "janapadesu dhuvabhāvaṇ thāvarabhāvaṇ vā patto na sakkā kenaci cāletuṇ." D i.88; ii.16, 146, 169; S i.100; Sn p. 106; It 15.

Thāvareyya

Thāvareyya (nt.) [from *thāvara*²] the rank of a Thera. A i.38; ii.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

Thāsotū°

Thāsotū° in *thāsotujana savana* at ThA 61 according to Morris, J.P.T.S. 1884, 81 it is to be read *ṭhānaso tu jana*°.

Thika

Thika (adj.) [cp. Sk. *styāyate* to congeal, form a (solid) mass; see cognates under *thīna* & cp. *theva*] dropping, forming drops: *madhutthika* J iii.493; vi.529 (=madhuṇ paggharantiyo madhutthevasadisā p. 530) "dropping honey."

Thiṇṇa

Thiṇṇa pp. of *tharati*, only in cpds. *parivī*°, *vi*°.

Thira

Thira (adj.) [Vedic *sthira*, hard, solid; from *sthā* or Idg. *ster* (der. of *stā*) to stand out=to be stiff; cp. Gr. *stereo/s*; Lat. *sterilis* (sterile=hardened, cp. Sk. *starī*); Ohg. *storrēn*, Nhg. *starr* & *starren*, E. *stare*; also Lat. *strenuus*] solid, hard, firm; strenuous, powerful J i.220; iv.106 (=daḥha); Miln 194 (*thir -- āthira -- bhāva* strength or weakness); VvA 212 (id.), 35 (= *thāmavant*); Sdhp 321.

Thiratā

Thiratā (f.) [fr. *thira*] steadfastness, stability DhA iv.176 (*thiratāya thavarā*; so read for *ṭhira*°).

Thī

Thī (f.) [Vedic strī, on which see Walde, Lat. Wtb. under sero. This form thī is the normal correspondent to Vedic strī; the other, more usual (& dial.) form is ithi] a woman J i.295, 300; v.296 (thī -- pura), 397; vi.238.

Thīna

Thīna (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, to congeal; stejā (cp. also thira)=Gr. ste/as grease, tale; Lat. stīpo to compress; also Sk. stimita (motionless)=P. timi; stīma (slow), Mhg. stīm; Goth. etc. stains=E. stone; Gr. sti_fos (heap); Lat. stīpes (pale); Ohg. stīf=E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha & tandī, closely related in meaning). Together with middha it is one of the 5 hindrances (nīvaraṇāni) to Arahantship (see below). Def. as cittassa akammaññatā, unwieldiness or impliability of mind (=immobility) at Nd2 290=Dhs 1156, 1236=Nett 86; as citta -- gelaññaṇa morbid state of mind ("psychosis") at DA i.211. -- Sn 942 (niddaṇ tandiṇ sahe thīnaṇ pamādena na saṇvase), 1106; Vbh 352 (=Nd2 290 as expln of līnatta); Vism 262 ("sineha, where p. 361 reads patthinna"). -- middha sloth & drowsiness, stolidity & torpor; two of the 5 nīvaraṇāni (Dhs. trsl. pp. 120, 310) Vin ii.200 (vigata°); D i.71, 246; iii.49, 234, 269, 278; S i.99; iii.106; v.277 sq.; A iii.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. i.31, 45, 162; ii.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdhp 459.

Thīyati

Thīyati see patiṭṭhīyati.

Thīyanā

Thīyanā (f.) & thīyitatta (nt.) [abstr. formations from thīna]=thīna, in exegesis at Nd2 290≈(see thīna); Vbh 352.

Thuta

Thuta [cp. pp. of thavati] praised DhsA 198; J iv.101 (sada°=sadā thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

Thuti

Thuti (f.) [cp. thavati] praise J iv.443 (thutiṇ karoti); VvA 158.

Thunati

Thunati [see thaneti] 1. to moan, groan, roar S v.148 (thunaṇ ppr.; v. l. thanaṇ); Vv 521 (of beings in Niraya, otherwise ghosenti), v.l.SS thananti (better?). <-> 2. to proclaim; shout, praise (confused with thavati) Sn 884.

Thulla

Thulla see thūla.

Thusa

Thusa (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A i.242 (together w. other qualities of corn); J iv.8; Vism 346.<-> athusa D iii.199. -- aggi a fire of husks Nett 23; -- odaka gruel (=sabbasambhārehi kataṇ sovīraṇaṇ Pug A 232) D i.166= A i.295=Pug 55; -- pacchi a bird stuffed with chaff, a straw -- bird J i.242; -- piṇḍa a

lump of husks Vin ii.151; -- rāsi a heap of h. DhA i.309; -- homa an oblation of h. D i.9 (=DA i.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D i.9).

Thūṇā

Thūṇā (f.) [Vedic sthūṇā from sthā, standing fast, as in thambha, thīna, etc. Nearest relation is thāvara (=thūrā, on r: ṇ=l (thūla): n see tūṇī). Cp. Gr. stauro/s (post); Lat. restauro (to prop up again); Gr. stu_los pillar, "style"; Goth. stojan etc. (see thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, support A ii.198; Vv 541 (=thambha VvA 245); DA i.124. Esp. the sacrificial post in phrase thūṇūpanīta "lead to sacrifice" (yūpa -- sankhātūṇ thūṇaṇ upa° DA i.294); D i.127≈S i.76≈DhA ii.7; J iii.45. kumbhathūṇā a sort of drum D i.6 etc. (see kumbha, where also kumbha -- thūṇika Vin iv.285). -- eka -- thūṇaka with one support J iv.79.

Thūṇira

Thūṇira [der. fr. thūṇā] house -- top, gable Th 1, 184 (=kan- ṇikā Com.).

Thūpa

Thūpa [Vedic stūpa, crown of the head, top, gable; cp. Gr. stu/pos (handle, stalk). Oicel. stūfr (stump), to *steud as in tudati] a stupa or tope, a bell -- shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant (otherwise called dhātugabbha=dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin iv.308; J iii.156 (mattika°)=Pv i.84; in special as tope: D ii.142, 161, 164 sq.; A i.77; M ii.244; J v.39 (rajata°); VvA 156 (Kassapassa bhagavato dvādasayojanikaṇ kanaka°); Ud 8; Pv iii.105. Four people are thūpārahā, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Paccekabuddha, a Cakkavattin D ii.143= A ii.245. -- At Dpvs vi.65 th. is to be corrected into dhūpaṇ.

Thūpika

Thūpika (adj.) [from thūpa. The ika applies to the whole compound] having domed roofs ("house -- tops") J vi.116 (of a Vimāna=dvādasayojanika maṇimayakañcanathūpika; cp. p. 117: pañcaṭhūpaṇ vimānaṇ, expld as pañcahi kūtāgārehi samannāgataṇ).

Thūpikata

Thūpikata (adj.) [thūpa+kata] "made a heap," heaped of an alms -- bowl: so full that its contents bulge out over the top Vin iv.191.

Thūla

Thūla (a) & Thulla (b) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stiur, Ags. steor (bull= strong, bulky); Ohg. stūri (strong). From sthā: see thīna, cp. thūṇā. To ūl: ull cp. cūla: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined,

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rough D i.223; Sn 146 (aṇuka°), 633 (id.); Dh 31, 265, 409; J i.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103; Sdhp 101, 346. -- thullāni gajjati to speak rough words J i.226 (=pharusavacanāni vadati). -- anga (adj.) heavy -- limbed J i.420; -- accaya a grave offence Vin i.133, 167, 216; ii.110, 170 etc.; Vism 22. -- kacchā thick scurf Vin i.202; -- kumārī (Vin. v.129) & kumārikā a stout, fat girl J iii.147; iv.220 (Com. pañcakāmaguṇika -- rāgena thūlatāya thullak° ti vuccati); Vism 17. -- phusitaka (deva) (the rain -- god, probably with reference to the big drops of the rain cp. DA i.45) S iii.141; v.396; A i.243; ii.140

(a); v.114 sq.; DhA iii.243; -- vajja a grave sin Vin ii.87 (a); M ii.250; -- vattha a coarse garment J v.383; -- sarīra (adj.) fat, corpulent J i.420; iv.220 (opp. kisa thin); -- sāṭaka coarse cloth DhA i.393 (a).

Thūlatā

Thūlatā (f.) [abstr. to thūla] coarseness, roughness, vile-ness J iv.220.

Theta

Theta (adj.) [Sk. from tiṭṭhita, Müller P. Gr. 7=sthātr] firm, reliable, trustworthy, true D i.4 (DA i.73: theto ti thiro; ṭhita -- katho ti attho); M i.179; S iv.384; A ii.209=Pug 57; Nd2 623. -- abl. thetato in truth S iii.112. -- attheta J iv.57 (=athira).

Thena

Thena [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. tu_ta/w to deprive; Oir. tāid thief, to a root meaning "conceal"] a thief adj. stealing: athenena not stealing, not stealthily, openly D i.4; DA i.72. f. athenī A iii.38. Cp. kumbhatthena Vin ii.256 (see k.).

Thenaka

Thenaka [=prec.] a thief J vi.115.

Theneti

Theneti [Denom. fr. thena] to steal, to conceal J iv.114; DhA i.80.

Theyya

Theyya (nt.) [Vedic steya] theft Vin i.96; A i.129; Sn 119 (theyyā adinnaṇ ādiyati); 242, 967 (°ṇ na kareyya); Vv 158 (: theyyaṇ vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (°paribhoga); DA i.71; Sdhp 55, 61. -- citta intending to steal Vin iii.58; -- saṇvāsaka one who lives clandestinely with the bhikkhus (always foll. by titthiyapakkantaka) Vin i.86, 135, 168, 320; v.222; Miln 310; -- sankhāṇ (adv.) by means of theft, stealthily D iii.65 sq., 133; A iii.209; iv.370 sq.; v.264.

Thera

Thera [Vedic sthāvira. Derivation uncertain. It may come from sthā in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old= venerable"; (in meaning to be compared w. Lat. senior, etc. from num. sem "one" =one year old, i. e. lasting over one and many more years). Cp. also vetus=Gr. e)/tos, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from sthā in der. *stheṇā in sthūra (sthūla: see etym. under thūla) thus, "strong= venerable"] t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. -- (a) (adj.) senior, Vin i.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; ii.16, 212. Therānuthērā bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, therā bh., majjhima bh., nava bh., at D i.78. -- See also A ii.23, 147, 168; v.201, 348; D iii.123 sq., 218; Dh 260, 261. In Sangha -- therā, used of Bhikkhus not senior in the Order, the word therā means distinguished. Vin ii.212, 303. In Mahātherā the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv iv.5 Psalms of the Brethren xxxvi.; J v.456. At A ii.22 it is said that a bhikkhu, however junior, may be called therā on account of his wisdom. It is added that four characteristics make a man a therā -- high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of therā

was tending to supplant that of senior -- that is, not the senior of the whole Order, but the senior of such a part of the Sangha as live in the same locality, or are carrying out the same function. -- Note. *thera* in *thero vassiko* at S iv.161 is to be read *tero* -- *vassiko*. -- *gāthā* hymns of senior bhikkhus, N. of a canonical book, incorporated in the *Khuddaka* -- *Nikāya*. *Therātara*, very senior, oppd to *navātara*, novice D ii.154. -- *vāda* the doctrine of the *Theras*, the original Buddhist doctrine M i.164; Dpvs iv.6, 13.

Theraka

Theraka (adj.) strong (?), of clothes: *therakāni vatthāni* D ii.354 (vv. ll. *thevakāni*, *dhorakāni*, *corakāni*).

Therī & Therikā

Therī & Therikā (f.) [see *thera*] 1. an old woman (cp. *sthavirikā* M Vastu iii.283) Pv ii.116 (= *thāvariṇṇā* PvA 149). -- 2. a female *thera* (see cpds.), as *therikā* at Th 2, 1; Dpvs xviii. 11. -- *gāthā* hymns of the *therīs*, following on the *Theragāthā* (q. v.).

Theva

Theva (m.?) [see etym. under *thīna*, with which cp. in meaning from same root Gr. *stoibh/* & Lat. *stīria*, both= drop. Cp. also *thika*. Not with Trenckner (Notes p. 70) fr. *stip*] a drop; stagnant water. In Vin. only in phrase: *cīvaraṇ . . . na acchinne theve pakkamitabbaṇ* Vin i.50, 53=ii.227, 230; J vi.530 (*madhu* -- *ttheva* a drop of honey).

Thevati

Thevati [fr. *theva*; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J vi.529 (= *virocati* p. 530).

Thoka

Thoka (adj.) [for etymology see under *thīna*] little, small, short, insignificant; nt. a trifle. A iv.10; J vi.366; PvA 12 (*kāla*): nt. *thokaṇ* as adv.=a little J i.220; ii.103, 159; v.198; PvA 13, 38, 43. -- *thokaṇ thokaṇ* a little each time, gradually, little by little Dh 121, 239; Miln 9; SnA 18; PvA 168.

Thokaka

Thokaka (adj.)=thoka; fem. *thokikā* Dh 310.

Thoma

Thoma [Vedic *stoma* a hymn of praise] praise.

Thomana

Thomana (nt.) & *thomanā* (f.) [see *thavati*] praising, praise, laudation J i.220 (= *pasasṇsa*); Pug 53; PvA 27.

Thometi

Thometi [denom. fr. *thoma*; cp. *thavati*] to praise, extol, celebrate (often with *vaṇṇeti*) D i.240; Sn 679, 1046; Nd2 291; J vi.337; SnA 272 (= *thutuṇ*); VvA 102; PvA 196. -- pp. *thomita* J i.9.

D. D

-- D -- euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi -- cons. in forms ending in t & d (like tāvat, kocid, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi -- cons. (like puna -- d -- eva for punar eva). <-> (a) dvipa -- d -- uttama Sn 995; koci -- d -- eva PvA 153; kincid -- eva ibid. 70; tāva -- d -- eva ib. 74; yāva -- d -- atthaṇṇ ib. 217; ahu -- d -- eva Miln 22 etc. -- (b) puna -- d -- eva Pv ii.113 (v. l. BB); DhA ii.76; samma -- d -- eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu -- d -- eva J i.170.

Da

-- Da (adj.) [Suffix of dā, see dadāti] giving, bestowing, presenting, only -- °, as anna°, bala°, vanṇa°, sukha°, Sn 297; vara° Sn 234; kāma° J vi.498; Pv ii.138; ambu° giving water, i. e. a cloud Dāvs v.32; amatamagga° Sdhp 1; uḷāraphala° ib. 26; maṇsa° Pgdp 49, etc.

Daṇsaka

Daṇsaka: see vi°.

Daṇseti

Daṇseti (for dasseti): see upa°; pavi°, vi°.

Daka

Daka (nt.) [=udaka, aphaeretic from combns like sīto- daka which was taken for sīto+daka instead of sīt' odaka] Vin iii.112; S iii.85; A ii.33=Nd2 420 B3 (: the latter has udaka, but Nd1 14 daka). -- āsaya (adj.) (beings) living in water A ii.33≈; -- ja (adj.) sprung from water, aquatic J i.18 (thalajā d pupphā); -- rakkhassa a water -- sprite J i.127, 170; vi.469.

Dakkha

Dakkha1 (adj.) [Vedic dakṣa=Gr. a)ri -- dei/ketos & decio/s; dakṣati to be able; to please, satisfy, cp. daśasyati to honour, Denom. fr. *dasa=Lat. decus honour, skill. All to *dek in Lat. decet to be fit, proper, etc. On var. theories of connections of root see Walde, Lat. Wtb. under decet. It may be that *deks is an intens. formation fr. *diś to point (see disati), then the original meaning would be "pointing," i. e. the hand used for pointing. For further etym. see dakkhiṇa] dexterous, skilled, handy, able, clever D i.45, 74, 78; iii.190 (+analasa) M i.119; iii.2; S i.65; Nd2 141 (+analasa & sampajāna); J iii.247; DA i.217 (=cheka); Miln 344 (rūpadakkhā those who are of "fit" appearance).

Dakkha

Dakkha2 (nt.) [dakkha1+ya, see dakkheyya] dexterity, ability, skill J iii.466.

Dakkhati & Dakkhiti

Dakkhati & Dakkhiti see dassati.

Dakkhiṇa

Dakkhiṇa (adj.) [Vedic dakṣiṇa, Av. dašinō; adj. forma- tion fr. adv. *deksi= *deksinos, cp. purāṇa fr. purā, viṣuṇa fr. viṣu, Lat. bīni (=bisni) fr. bis. From same root *deks are Lat. dexter (with compar. -- antithetic

suffix ter=Sk. tara, as in utara) & Gr. decitero/s; cp. also Goth. taihswa (right hand), Ohg. zeso & zesawa. See dakkha for further connections] 1. right (opp. vāma left), with a tinge of the auspicious, lucky & prominent: Vin ii.195 (hattha); PvA 112, 132 (id.); Ps i.125. hattha, pāda, etc. with ref. to a Tathāgata's body); J i.50 (°passa the right side); PvA 178 (id.), 112 (°bāhu); Sn p. 106 (bāha); PvA 179 (°jānumaṇḍalena with the right knee: in veneration). -- 2. skilled, well-trained (=dakkha) J vi.512 (Com. susikkhita). -- 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then lies on one's right:) southern, usually in combn with disā (direction): D iii.180 (one of the 6 points, see disā), 188 sq. (id.); M i.487; ii.72; S i.145, etc. -- āvattaka (adj.) winding to the right D ii.18 (of the hairs of a Mahāpurisa, the 14th of his characteristics or auspicious signs; cp. BSk. dakṣiṇāvarta a precious shell, i. e. a shell the spiral of which turns to the right AvŚ i.205; Divy 51, 67, 116); J v.380; -- janapada the southern country the "Dekkan" (=dakkhiṇa) D i.96, 153 (expld by Bdhgh as "Gangāya dakkhiṇato pākata -- janapado" DA i.265); -- samudda the southern sea J i.202.

Dakkhiṇā

Dakkhiṇā (f.) [Vedic dakṣiṇā to dakṣ as in daśasyati to honour, to consecrate, but taken as f. of dakkhiṇa & by grammarians expl. as gift by the "giving" (i. e. the right) hand with popular analogy to dā to give (dadāti)] a gift, a fee, a donation; a donation given to a "holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer) (see Stede, Peta Vatthu, etc. p. 51 sq.; Feer Index to AvŚ p. 480) D i.51=iii.66 (d. -- uddhaggikā), cp. A ii.68 (uddhaggā d.); A iii.43, 46, 178, 259; iv.64 sq., 394; M iii.254 sq. (cuddasa pātipuggalikā d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J i.228; Pv i.44 (=dāna PvA 18), i.59 (petānaṃ d °ṇ dajjā), iv.151; Miln 257; Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇāya). guru -- d. teacher's fee VvA 229, 230; dakkhiṇaṃ ādisati (otherwise uddisati) to designate a gift to a particular person (with dat.) Vin i.229=D ii.88. -- āraha a worthy recipient of a dedicatory gift Pv ii.86; -- odaka water to wash in (orig. water of dedication, consecrated water) J i.118; iv.370; DhA i.112; PvA 23; -- visuddhi. purity of a gift M iii.256 sq.=A ii.80 sq.=D iii.231, cp. Kvu 556 sq.

Dakkhiṇeyya

Dakkhiṇeyya (adj. -- n.) [grd. -- formation fr. dakkhiṇā as from a verb *dakṣiṇāti=pūjeti] one worthy of a dakkhiṇā. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at Nd2 291; -- S i.142, 168, 220; M i.37, 236 sq.; 446; A i.63, 150; ii.44; iii.134, 162, 248; iv.13 sq.; D iii.5; It 19 (annañ ca datvā bahuno dakkhiṇeyyesu dakkhiṇaṃ . . . saggaṃ gacchanti dāyakā); Sn 227, 448 sq., 504, 529; Nd2 291 (as one of the 3 constituents of a successful sacrifice, viz. yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. i.105 (where also adj. to be given, of dāna). Pv iv.133; VvA 120, 155 (Ep. of the Sangha= ujubhūta); PvA 25, 125, 128, 262. -- aggi the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite of sacrifice, as one of the 7 fires (=duties) to be kept up (or discarded) by a follower of the Buddha A iv.41, 45; D iii.217; -- khetta the fruitful soil of a worthy recipient of a gift PvA 92; -- puggala an individual deserving a donation J i.228; there are 7 kinds enumd at D iii.253; 8 kinds at D iii.255; -- sampatti the blessing of finding a worthy object for a dakkhiṇā PvA 27, 137 sq.

Dakkhiṇeyyatā

Dakkhiṇeyyatā (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a°).

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Dakkhita

Dakkhita [Vedic dīkṣita pp. of dīkṣ, Intens to daśayati: see dakkha1] consecrated, dedicated J v.138. Cp. dikkhita.

Dakkhin

Dakkhin (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. °ī in atīra -- dakkhiṇī nāvā a ship out of sight of land D i.222.

Dakkheyya

Dakkheyya (nt.) [cp. dakkha2] cleverness, skill J ii.237 (Com. kusalassa -- nāṇa -- sampayuttaṇ viriyaṇ); iii.468.

Daṭṭha

Daṭṭha [pp. of daṣati, see ḍasati] bitten J i.7; Miln 302; PvA 144.

Daṭṭhar

Daṭṭhar [n. ag. to dassati] one who sees A ii.25.

Daṭṭhā

Daṭṭhā (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (°visa).

Daḍḍha

Daḍḍha [Sk. dagdha, pp. of dahati, see ḍahati] burnt, always with aggi° consumed by fire Sn 62; Pv i.74; Miln 47; PvA 56 (indaggi°). -- ṭṭhāna a place burnt by fire J i.212; also a place of cremation (sarīrassa d.) PvA 163 (=āḷāhana).

Daḍḍhi°

Daḍḍhi° [not with Trenckner, Notes p. 65=Sk. dārdhya, but with Kern, Toev. 113= Sk. dṛḍhī (from dṛḍha, see daḷha), as in compn dṛḍhī karoti & bhavati to make or become strong] making firm, strengthening, in kayādaḍḍhi -- bahula strengthened by gymnastics, an athlete J iii.310 (v. l. daḷhi°), iv.219 (v. l. distorted kādaḷipahuna).

Daṇḍa

Daṇḍa [Vedic daṇḍa, dial.=*dal[d]ra; (on ṇ: l cp. guṇa: guḷa etc.) to *del as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Gr. dai/dalon work of art; Mhg. zelge twig; zol a stick. Possibly also fr. *dan[d]ra (r=l freq., ṇ: l as tulā: tūṇa; veṇu: veḷu, etc. cp. aṇḍa, caṇḍa), then it would equal Gr. de/ndron tree, wood, & be connected with Sk. dāru] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J ii.102; 405 (v. l. dabba); Vism 313; PvA 220 (nimbarukkhasa daṇḍena [v. l. dabbenā] katasūla). tidaṇḍa a tripod. -- 2. a stick, staff, rod, to lean on, & as support in walking; the walking -- stick of a Wanderer Vin ii.132 (na sakkoti vinā daṇḍena āhiṇḍituṇ), 196; S i.176; A i.138, 206; Sn 688 (suvanna°); J iii.395; v.47 (loha°); Sdhp 399 (eka°, °dvaya, ti°). daṇḍaṇ olubbha leaning on the st. M i.108; A iii.298; Th 2, 27. -- 3. a stick as means of punishment. a blow, a thrashing: daṇḍehi aññamaññaṇ upakkamanti "they go for each other with sticks" M i.86=Nd2 199; °ṇ dadāti to give a thrashing J iv.382; v.442; daṇḍena pahāraṇ dadāti to hit with a stick S iv.62; brahma° a certain kind of punishment D ii.154, cp. Vin ii.290 & Kern, Manual p. 87; pañca satāni daṇḍo a fine of 500 pieces Vin i.247; pañita° receiving ample p. Pv iv.166; purisa -- vadha° J ii.417; rāja -- daṇḍaṇ karoti (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 -- 4. a stick as a weapon in general, only in cert. phrases & usually in combn w. sattha, sword. daṇḍaṇ ādiyati to take up the stick, to use violence: attadaṇḍa (atta=ā -- dā) violent

Sn 935; attadaṇḍesu nibbuta Dh 406=Sn 630; a.+kodhābhībhūta S iv.117: ādinna -- daṇḍa ādinnasattha Vin i.349; opp. daṇḍaṇ nidahati to lay down the stick, to be peaceful: sabbesu bhūtesu nidhāya daṇḍaṇ Sn 35, 394, 629; nihita -- d. nihita -- sattha using neither stick nor sword, of the Dhamma D i.4, 63; M i.287; A i.211; ii.208; iv.249; v.204. daṇḍaṇ nikkhipati id. A i.206. d. -- sattha parāmasana Nd2 576. daṇḍa -- sattha -- abbhukkirana & daṇḍa -- sattha -- abhinipātana Nd2 5764. Cp. paṭidaṇḍa retribution Dh 133. <-> 5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M i.372; tīṇi daṇḍāni pāpassa kammaṣṣa kiriyāya: kāyadaṇḍaṇ vaci°, mano°; in the same sense as m. at Nd2 293 (as expld to Sn 35). -- 6. a fine, a penalty, penance in general: daṇḍena nikkiṇāti to redeem w. a penalty J vi.576 (dhanāṇ datvā Com.); daṇḍaṇ dhāreti to inflict a fine Miln 171, 193; daṇḍaṇ paṇeti id. Dh 310 (cp. DhA iii.482); DhA ii.71; atṭha -- kahāpaṇo daṇḍo a fine of 8 k. VvA 76. -- adaṇḍa without a stick, i. e. without force or violence, usually in phrase adaṇḍena asatthēna (see above 4): Vin ii.196 (ad. as. nāgo danto mahesinā; thus of a Cakkavattin who rules the world peacefully: paṭhaviṇ ad. as. dhammena abhivijjiya ajjhāvasati D i.89=A iv.89, 105, or dhammena -- manusāsati Sn 1002=S i.236. -- ābhigghata slaying w. cudgels PvA 58; -- āraha (adj.) deserving punishment J v.442; VvA 23; -- ādāna taking up a stick (weapon) (cp. above 4), combd with satth' ādāna M i.110, 113, 410; D iii.92, 93, 289; A iv.400; Vism 326. -- kaṭhina k. cloth stretched on a stick (for the purpose of measuring) Vin ii.116; -- kathālikā a large kettle with a handle Vin i.286; -- kamma punishment by beating, penalty, penance, atonement J iii.276, 527; v.89; Miln 8; °ṇ karoti to punish, to inflict a fine Vin i.75, 76, 84; ii.262; -- koṭi the tip of a branch or stick DhA i.60; -- dīpikā a torch J vi.398; Vism 39; DhA i.220, 399; -- ppatta liable to punishment Miln 46; -- paduma N. of a plant (cp. Sk. daṇḍotphala=sahadevā, Halāyudha) J i.51; -- parāyana supported by or leaning on a stick (of old people) M i.88; A i.138; Miln 282; -- parissāvana a strainer with a handle Vin ii.119; -- pahāra a blow with a stick D i.144; -- pāṇin carrying a staff, "staff in hand" M i.108; -- bali (-- ādi) fines & taxes, etc. DhA i.251; -- bhaya fear of punishment A ii.121 sq.=Nd2 470=Miln 196; -- (m)antara among the sticks D i.166=A i.295=ii.206=M i.77, 238, 307, 342 = Pug 55; see note at Dial. i.228; -- yuddha a club -- fight D i.6; J iii.541; -- lakkaṇa fortune -- telling from sticks D i.9; -- vākarā a net on a stick, as a snare, M i.153; -- veḷupesikā a bamboo stick J iv.382; -- sikkā a rope slung round the walking -- staff Vin ii.131; -- hattha with a stick in his hand J i.59.

Daṇḍaka

Daṇḍaka [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, a rod; a handle D i.7 (a walking stick carried for ornament: see DA i.89); J i.120 (sukkha° a dry twig); ii.103; iii.26; DhA iii.171; Vism 353. -- aḍḍha° a (birch) rod, used as a means of beating (tāleti) A i.47; ii.122=M i.87=Nd2 604=Miln 197; ubhato° two handled (of a saw) M i.129=189; ratha° the flag -- staff of a chariot Miln 27; veṇu° a jungle rope J iii.204. -- See also kudaṇḍaka a twig used for tying J iii.204. -- 2. the crossbar or bridge of a lute J ii.252, 253. -- dīpikā a torch J i.31; -- madhu "honey in a branch," a beehive DhA i.59.

Daṇḍaniya

Daṇḍaniya (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

Datta

Datta1 [pp. of dadāti] given (-- ° by; often in Np. as Brah- madatta, Deva -- datta=Theo -- dor. etc.) Sn 217 (para°) =SnA 272 (v. l. dinna).

Datta

Datta2 (adj. -- n.) [prob.=thaddha, with popular analogy to datta1, see also dandha & cp. dattu] stupid; a silly fellow M i.383; J vi.192 (Com.: dandha lāḷaka).

Datti

Datti (f.) [from dadāti+ti] gift, donation, offering D i.166; M i.78, 342; A i.295; ii.206; Pug 55.

Dattika

Dattika (adj.) [der. fr. datta] given; J iii.221 (kula°); iv.146 (id.); nt. a gift D i.103 (=dinnaka DA i.271).

Dattiya

Dattiya=dattika, given as a present J ii.119 (kula°); v.281 (sakka°); vi.21 (id.); VvA 185 (mahārāja° by the King).

Dattu

Dattu (adj.?) [is it base of n. ag. dātar? see datta2] stupid, in d° -- paññatta a doctrine of fools D i.55=M i.515; J iv.338.

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Dada

Dada (-- °) (adj. -- suff.) [Sk.° dad or °dada, cp °da & dadāti base 3] giving, to be given S i.33 (paññā°); Kh viii.10 (kāma°); Pv ii.91 (id.=dāyaka PvA 113); ii.124 (phala° =dāyin PvA 157); VvA 171 (puriṇ°). -- duddada hard to give S i.19=iv.65=J ii.86=vi.571.

Dadāti

Dadāti [Redupl. formation dā as in Lat. do, perf. de -- di, Gr. di/dwmi; cp. Lat. dōs dowry, Gr. dw/s; Ohg. dati; Lith. dūti to give] to give, etc. I. Forms. The foll. bases form the Pāli verb -- system: dā, dāy, dadā & di. -- 1. Bases dā & (reduced) da. -- (a) dā°: fut. dassati J i.113, 279; iii.83; A iii.37; 1st sg. dassāmi J i.223; ii.160; PvA 17, 35, etc. -- dammi interpreted by Com. as fut. is in reality a contraction fr. dātuṇ thāmi, used as a hortative or dubitative subjunctive (fr. dāhāmi, like kāhami I am willing to do fr. kātuṇ thāmi) Sn p. 15 ("shall I give"); ii.112; iv.10 (varaṇ te dammi); Pv i.103; ii.324 (kin t' āhaṇ dammi what can I give thee=dassāmi PvA 88). -- pret. adā Sn 303; Pv ii.28 (=adāsi PvA 81); Mhvs vii.14; 2nd sg. ado J iv.10 (=adāsi Com.); Miln 384; 1st. pl. adamha J ii.71; Miln 10; 2nd pl. adattha J i.57 (mā ad.); Miln 10, & dattha J ii.181; -- aor. adāsi J i.150, 279; PvA 73, etc.; pl. adaṇsu Pv i.116. -- inf. dātuṇ J iii.53; PvA 17, 48 (°kāma), etc. & dātave Sn 286. -- grd. dātabba J iii.52; PvA 7, 26, 88, etc. <-> (b) da°: pp. datta -- ger. datvā J i.152, 290 (a°); PvA 70, 72, etc. & datvāna Pv i.113; also as °dā (for °dāya or °dāna) in prep. cpds., like an -- upādā, ādā, etc. Der. fr. 1. are Caus. dāpeti, pp. dāpita; n. ag. dātar; nt. dāna. See also suffix dā°, datti, dattikā, etc.; and pp. atta (=ā -- d[a]ta). -- 2. Bases dāy & (reduced) day, contracted into de. (a) dāy°: only in der. dāya, dāyaka, dāyin and in prep. cpds. ā -- dāye (ger. of ādāti). <-> (b) de°: pres. ind. deti Sn 130; J ii.111, 154; PvA 8; 1st sg. demi J i.228, 307; 2nd desi J i.279; PvA 39. 1st pl. dema J i.263; iii.126; PvA 27, 75 (shall we give); 2nd detha J iii.127; 3rd denti Sn 244. -- imper. dehi Vin i.17; J i.223; iv.101; PvA 43, 73; 3rd sg. detu J i.263; ii.104; 2nd pl. detha It 66 J iii.126; PvA 29, 62, 76. -- ppr. dento J i.265; PvA 3, 11 etc. -- grd. deyya Mhvs vii.31. BtSk. deya. -- Other der. fr. base 2 are dayati & dayā (q. v.). -- 3. Base dadā: pres. ind. dadāti S i.18; Sn p. 87; 1st. sg. dadāmi J i.207; Sn 421; 3rd. pl. dadanti J iii.220; Dh 249. -- imper. dadāhi Pv ii.14. -- pot. dadeyya PvA 17; Miln 28 & dade Pv ii.322; Vv 625; 1st. sg. dadeyyaṇ J i.254, 265; 2nd. sg. dadeyyāsi J iii.276. Also contracted forms dajjā S i.18 (may he give); Dh 224; Pv i.41 (=dadeyya PvA 17); ii.940; 1st sg. dajjaṇ Vin i.232 (dajjāhaṇ=dajjaṇ ahaṇ). Cp. i.109 (dajjāhaṇ); J iv.101 (=dammi Com.); Pv ii.945; 2nd. pl. dajjeyyātha Vin i.232; 3rd y. dajjeyya & 3rd. pl. dajjuṇ in cpd. anupa°. -- ppr. dadanto Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pv ii.942; & dadaṇ Sn 187, 487; Pv ii.942; Vv 676. -- ppr. med. dadamāna J i.228, ii.154; PvA 129. -- aor. adadaṇ Vv 3411 (= adāsiṇ VvA 151); proh. 2nd. pl. mā dadittha DhA i.396; J iii.171. -- ger. daditvā Pv ii.89.ii (v. l. BB datvā): contr. into dajjā (should be read dajja) Pv ii.967 (=datvā PvA 139). -- Der. dada for °da. <-> 4. (Passive) base di (& dī): pp. dinna pres.

dīyati S i.18; Th 2, 475; PvA 26, & diyyati VvA 75; cp. ādiyati; pret. dīyittha DhA i.395; -- ppr. dīyamāna PvA 8, 26, 49, 110, 133, etc. -- Der. fr. 4 are Desid. dicchati, diti, etc. -- II. Meanings i. (trs.) with acc. to give, to present with: dānaṃ deti (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S i.18; It 89; Pv i.41; ii.3; PvA 8, 27, etc. -- (fig.) okāsaṃ to give opportunity, allow J i.265; ovādaṃ to give advice PvA 11; jīvitaṃ to spare one's life J ii.154; paṭivacanaṃ to answer J i.279; sādhu-kāraṃ to applaud J i.223; paṭiññaṃ to promise PvA 76; -- to offer, to allow: maggaṃ i. e. to make room Vin ii.221; J ii.4; maggaṃ dehi let me pass J iv.101; -- to grant: varaṃ a wish J iv.10; Pv ii.940; -- to give or deal out: daṇḍaṃ a thrashing J iv.382; pahāraṃ a blow S iv.62. -- 2. with ger. to give out, to hand over: dārūni āharitvā aggaṇṇaṃ katvā d. to provide with fire J ii.102; sāṭake āharitvā to present w. clothes J i.265; dve koṭṭhāse vibhajitvā d. to deal out J i.226; kuṭikāyo kāretvā adaṇṇsu had huts built & gave them PvA 42. -- 3. (abs.) with inf. to permit, to allow: khāditaṃ J i.223; nikkhamitaṃ J ii.154; pavasitaṃ J i.263, etc.

Daddabha

Daddabha [onomatop.] a heavy, indistinct noise, a thud J iii.76 (of the falling of a large fruit), v. l. duddabhaya-sadda to be regarded as a Sk. gloss= dundubhyaśabda. See also dabhakka.

Daddabhāyati

Daddabhāyati [Denom. fr. prec.] to make a heavy noise, to thud J iii.77.

Daddara

Daddara1 [onomat. from the noise, cp. next & cakora, with note on gala] partridge J iii.541.

Daddara

Daddara2 [cp. Sk. dardara] a cert. (grinding, crashing) noise A iv.171; J ii.8; iii.461; N. of a mountain, expld as named after this noise J ii.8; iii.16, 461.

Daddaḷhati

Daddaḷhati [Sk. jājvalyati, Intens. of jval, see jalati] to blaze, to shine brilliantly; only in pp. med. daddaḷhamāna resplendent, blazing forth S i.127=J i.469; Vv 173; 341; Pv ii.126; iii.35; VvA 89 (atīviya vijjotamāna); PvA 157 (at. virocāmāna), 189 (at. abhijalanto). -- Spelling daddallamāna at J v.402; vi.118.

Daddu

Daddu (nt.) [Sk. dadru f. & dardru a kind of leprosy, dadruna leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. *der in Sk. dṛṇāti to tear, chap, split (see dara & dala); cp. Lat. derbiousus; Ohg. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345. -- bandhana in d. -- bandhanādi -- bandhana at ThA 241 should be read daṇḍa°.

Daddula

Daddula1 a cert. kind of rice D i.166; M i.78, 343; A i.241, 295; ii.206; Pug 55.

Daddula

Daddula2 (nt.) [Sk. dārdura?] in nahāru° (v. l. dala & dadalla) both at M i.188 (kukkuṭapattena pi. n -- daddulena pi aggaṇṇaṃ gavesanti) & A iv.47 (kukkuṭapattaṃ vā n -- daddulaṃ vā aggaṇṇaṃ pakkhittaṃ paṭilīyati) unexplained; perhaps a muscle.

Dadhi

Dadhi (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. also dhenū cow, dhīta, etc.] sour milk, curds, junket Vin i.244 (in enumn of 5 -- fold cow -- produce, cp. gorasa); D i.201 (id.); M i.316; A ii.95; J ii.102; iv.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362. -- ghaṭa a milk bowl J ii.102; -- maṇḍaka whey S ii.111; -- māla "the milk sea," N. of an ocean J iv.140; -- vāraka a pot of milk -- curds J iii.52.

Danta

Danta1 [Sk. danta fr. acc. dantaṇ of dan, gen. datah= Lat. dentis. Cp. Av. dantan, Gr. o)do/nta, Lat. dentem, Oir. dēt; Goth. tunpus, Ohg. zand, Ags. tōot (=tooth) & tusc (=tusk); orig. ppr. to *ed in atti to eat="the biter." Cp. dāthā], a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin ii.117 (nāga -- d. a pin of ivory); Kh ii. (as one of the taca -- pañcaka, or 5 dermatic constituents of the body, viz. kesā, lomā nakhā d. taco, see detailed description at KhA 43 sq.); pankadanta rajassira "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J iv.362, 371; M i.242; J i.61; ii.153; Vism 251; VvA 104 (īsā° long tusks); PvA 90, 152 (fang); Sdhp 360. -- ajina ivory M ii.71 (gloss: dhanadhaññaṇ); -- aṭṭhika "teeth -- bone," ivory of teeth i. e. the tooth as such Vism 21. -- āvaraṇa the lip (lit. protector of teeth) J iv.188; vi.590; DhA i.387. -- ullahakaṇ (M iii.167) see ullahaka; -- kaṭṭha a tooth -- pick Vin i.46=ii.223; i.51, 61; ii.138; A iii.250; J i.232; ii.25; vi.75; Miln 15; DhA ii.184; VvA 63; -- kāra an artisan in ivory

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ivory -- worker D i.78; J i.320; Miln 331; Vism 336; -- kūta tooth of a maimed bullock (?) (thus taking kūṭa as kūṭa4, and equivalent to kūṭadanta), in phrase asanivickakaṇ danta -- kūṭaṇ D iii.44=47, which has also puzzled the translators (cp. Dial. iii.40: "munching them all up together with that wheel -- less thunderbolt of a jawbone," with note: "the sentence is not clear"). -- pālī row of teeth Vism 251; -- poṇa tooth -- cleaner, always combd with mukh' odaka water for rinsing the teeth Vin iii.51; iv.90, 233; J iv.69; Miln 15; SnA 272. The C. on Pārāj. ii.4, 17, (Vin iii.51) gives 2 kinds of dantapoṇa, viz. chinna & acchinna. -- mūla the root of a tooth; the gums J v.172; -- vakkalika a kind of ascetics (peeling the bark of trees with their teeth?) DA i.271; -- vaṇṇa ivory -- coloured, ivory -- white Vv 4510; -- valaya an iv. bangle DhA i.226; -- vikati a vessel of iv. D i.78; M ii.18; J i.320; Vism 336. -- vikhādana biting with teeth, i. e. chewing Dhs 646, 740, 875; -- viddasaka (either=vidassaka or to be read °ghaṇṣaka) showing one's teeth (or chattering?) A i.261 (of hasita, laughter); -- sampatti splendour of teeth DhA i.390.

Danta

Danta2 (adj.) [Sk. dānta] made of ivory, or iv. -- coloured J vi.223 (yāna= dantamaya). -- kāsāva ivory -- white & yellow Vin i.287; -- valaya see danta1.

Danta

Danta3 [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Gr. dmhto/s, Lat. domitus. See dameti] tamed, controlled, restrained Vin ii.196; S i.28, 65, 141 (nāgo va danto carati anejo); A i.6 (cittaṇ dantaṇ); It 123 (danto damayataṇ seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga -- niyamena d. DhA iii.83), 321 sq.=Nd2 475. -- sudanta well -- tamed, restrained Sn 23; Dh 159, 323. -- bhūmi a safe place (=Nibbāna), or the condition of one who is tamed S iii.84; Nd2 475 (in continuation of Dh 323); DhA iv.6.

Dantaka

Dantaka a pin of tooth or ivory; makara° the tooth of a sword -- fish Vin ii.113, 117; iv.47. See details under makara.

Dandha

Dandha (adj.) [Sk.? Fausböll refers it to Sk. tandra; Trenckner (Notes 65) to dṛḍha; see also Müller, P. Gr. 22, & Lüders Z.D.M.G. 58, 700. A problematic connection is that with thaddha & datta2 (q. v.)] slow; slothful, indocile; silly, stupid M i.453; S iv.190; Dh 116; J i.116, 143; ii.447; v.158; vi.192 (+laḷāka); Th 1, 293; Miln 59, 102, 251; DhA i.94, 251; iii.4. Vism 105, 257 (with ref. to the liver). -- âbhiññā sluggish intuition D iii.106; A v.63; Dhs 176; Nett 7, 24, 50, 123 sq., cp. A ii.149 sq.; Vism 85.

Dandhatā

Dandhatā (f.) stupidity DhA i.250; as dandhattaṇ at D iii.106.

Dandhanatā

Dandhanatā (f.), in a° absence of sluggishness Dhs 42, 43.

Dandhāyanā

Dandhāyanā (f.) clumsiness Miln 105.

Dandhāyitatta

Dandhāyitatta (nt.) [der. fr. dandheti] stupidity (=dan- dhatā) D i.249 (opp. vitthāyitatta); S ii.54; Miln 105; DA i.252.

Dandheti

Dandheti [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). -- pp. dandhāyita see in der. °tta.

Dapeti

Dapeti Caus. fr. dā4 to clean, see pariyo°; pp. dāta see ava°.

Dappa

Dappa [Sk. darpa, to drpyati] wantonness, arrogance J ii.277; Miln 361, 414; Pgdp 50. Cp. ditta2. -- In def. of root gabb at Dhtm 289.

Dappita

Dappita (adj.) arrogant, haughty J v.232, 301.

Dabba

Dabba1 (adj. -- n.) [Sk. dravya, nt. to dravati (dru)] (a) fit for, able, worthy, good, S i.187=Th 1, 1218, cp. Pss. of the Brethren, 399, n. 4 (=Sk. bhavya, cp. Pāṇini v.3, 104 dravyaṇ ca bhavyaḥ). -- (b) material, substance, property; something substantial, a worthy object Pgdp 14. -- jātika of good material, fit for, able M i.114; A i.254 (cp. Sk. pātrabhūta); Vism 196. -- saṅhāra collecting something substantial PvA 114 (should prob. be read sambhāra). -- sambhāra the collection of something substantial or worth collecting; a gift worth giving J iv.311; v.48; vi.427; DhA i.321; ii.114.

Dabba

Dabba2 (adj. -- n.) [Sk. dravya, of dru wood, see dāru] tree- like, wooden; a tree, shrub, wood J i.108 (d. -- tiṇagaccha a jungle of wood & grass); v.46 (d. -- gahana a thicket of shrubs & trees); Vism 353 (°tiṇa).

Dabbī

Dabbī (f.) [Sk. darvī=*dāru -- ī made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimattā, phaṇapuṭakā DhA iv.132). -- Dh 64; gen. & instr. davyā J iii.218; Miln 365. -- In cpds. dabbī°. -- kaṇṇa the tip of the ladle DhA i.371; -- gāha holding a spoon, viz. for the purposes of offering M ii.157 (of a priest); Pv ii.953 (=kaṭacchu -- gāhika PvA 135); -- mukha a kind of bird J vi.540 (=āṭa); -- homa a spoonoblation D i.9.

Dabbha

Dabbha [Sk. darbha to ḍṛbhati, to plait, interlace, etc. cp. Lith. darbas plaiting, crating] a bunch of kuśa grass (Poa Cynosuroides) D i.141; M i.344; A ii.207. -- puppha "kuśa -- flower," Ep. of a jackal J iii.334.

Dabhakkaṇ

Dabhakkaṇ (?) (indecl.)=daddabhaṇ; a certain noise (of a falling fruit) J iii.77 (v. l. duddabha=daddabha).

Dama

Dama (adj. -- n.) (& of a nt. damo the instr. damasā) [Ved. dama; Ags. tam=E. tame, Ohg. zam to *demā in dameti] taming, subduing; self -- control, self -- command, moderation D i.53 (dānena damena saṇyamena=It 15; expl. at DA i.160 as indriya -- damena uposatha -- kammena) iii.147, 229; S i.4, 29, 168=Sn 463 (saccena danto damasā upeto); S iv.349; A i.151; ii.152 sq.; M iii.269 (+upasama); Sn 189, 542 (°ppatta), 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). duddama hard to tame or control Dh 159; PvA 280; Sdhp 367. -- arindama taming the enemy (q. v.).

Damaka

Damaka (adj. -- n.) [=dama] 1. subduing, taming; converting; one who practises self -- control M i.446 (assa°); iii.2 (id.) J i.349 (kula° bhikkhu), one who teaches a clan self -- mastery 505 (go°, assa°, hatthi°); Th 2, 422 (=kāruṇṇāya paresaṇ cittassa damaka ThA 268). -- 2. one who practises self -- mortification by living on the remnants of offered food (Childers) Abhp 467.

Damatha

Damatha [Sk. damatha] taming, subduing, mastery, restraint, control M i.235; D iii.54 (+samatha); Dh 35 (cittassa d.); PvA 265; Dpvs vi.36.

Damana

Damana (adj. -- nt.) taming, subduing, mastery PvA 251 (arīṇaṇ d° -- sīla= arindama).

Damaya

Damaya (adj.) [Sk. damya, see damma] to be tamed: duddamaya difficult to tame Th 1, 5 (better to be read damiya).

Damita

Damita [Sk. damāyita=danta³; cp. Gr. a -- da/matos; Lat. domitus] subdued, tamed J v.36; PvA 265.

Dametar

Dametar [n. -- ag. to dameti=Sk. damayitr̥, cp. Sk. damitr̥=Gr. (pan)dama/twr dmhth/r; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaṃ dametā "the tamer of the untamed" (of a Buddha) M ii.102; Th 2, 135.

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Dameti

Dameti [Sk. damayati, caus. to dāmyati of *dam to bring into the house, to domesticate; Gr. dama/w, dmhto/s; Lat. domare; Oir. dam (ox); Goth. tamjan=Ohg. zemman=Ags. temian=E. tame; to *demā of dama house, see dampati] to make tame, chastise, punish, master, conquer, convert Vin ii.196 (daṇḍena); M ii.102; Dh 80, 305 (attānaṃ); It 123 (ppr. [danto] damayataṃ seṭṭho [santo] samayataṃ isi); Miln 14, 386; PvA 54 (core d.=converted).

Dampati

Dampati [Sk. dampati master of the house; dual: husband & wife; cp. also patir dan, *dam, as in Gr. dw_, dw_ma & des -- in despo/thś=dampati, short base of *dama house =Ved. dama, Gr. do/mos, Lat. domus to *demā (as also in dameti to domesticate) to build, cp. Gr. de/mw & de/mas; Goth. timrjan; Ohg. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

Damma

Damma (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M i.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals: assadamma -- sārathi a horse -- trainer A ii.112; & fig. of unconverted men likened to refractory bullocks in phrase purisa -- damma -- sārathi (Ep. of the Buddha) "the trainer of the human steer" D i.62 (misprint °dhamma°)=ii.93= iii.5; M ii.38; A ii.112; Vv 1713 (nara -- vara -- d. -- sārathi cp. VvA 86.

Dayati

Dayati1=dayati (q. v.) to fly J iv.347 (+uppatati); vi.145 (dayassu=uyyassu Com.).

Dayati

Dayati2=[Ved. dayate of day to divide, share, cp. Gr. dai/omai, dai/numi, dai/ th, etc. to dā (see dadāti, base 2), & with p. Gr. dapa/nh, Lat. daps (see Walde, Lat. Wtb. s. v.)] to have pity (c. loc.), to sympathize, to be kind J vi.445 (dayitabba), 495 (dayyāsi=dayaṃ kareyyāsi).

Dayā

Dayā (f.) [Ved. dayā, to dayati2] sympathy, compassion, kindness M i.78; Sn 117; J i.23; vi.495. Usually as anuddayā; freq. in cpd. dayāpanna showing kindness D i.4 (=dayaṃ metta -- cittaṃ āpanno DA i.70); M i.288; A iv.249 sq.; Pug 57; VvA 23.

Dara

Dara [Sk. dara; see etym. connection under darī] fear, terror; sorrow, pain Vin ii.156=A i.138 (vineyya hadaye darañ); S ii.101, 103; iv.186 sq.; Th 2, 32 (= cittakato kilesa -- patho ThA, 38); J iv.61; Vv 838 (=daratha VvA 327); Pv i.85 (=citta -- daratha PvA 41). -- sadara giving pain, fearful, painful M i.464; A ii.11, 172; S i.101. Cp. ādara & purindada.

Daratha

Daratha [Sk. daratha, der. fr. dara] anxiety, care, distress A ii.238; M iii.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: the Arahant has nought in him born of care Cy explains by pariḷāha fever); J i.61 (sabbakilesa -- d.) PvA 230 (id.); DhA ii.215; Miln 320; PvA 23, 41; VvA 327.

Darī

Darī (f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. darayati *der =Gr. de/rw to skin, de/rma, dora/skin); Lith. dirū (id.) Goth. ga -- taíran= Ags. teran (tear) =Ohg. zeran (Ger. zerren). To this the variant (r:l) *del in dalati, dala, etc. See also daddara, daddu, dara, avadīyati, ādiṇṇa, uddīyati, purindada (=puraṇ -- dara)] a cleavage, cleft; a hole, cave, cavern J i.18 (v. 106), 462 (mūsikā° mouse -- hole); ii.418 (=maṇiguhā); SnA 500 (=padara). -- cara a cave dweller (of a monkey) J v.70; -- mukha entrance of a cave Vism 110. -- saya a lair in a cleft Cp. iii.71.

Dala

Dala (nt.) [Sk. dala, *del (var. of *der, see dara) in dalati (q. v.) orig. a piece chipped off=a chip, piece of wood, cp. daṇḍa, Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod)] a blade, leaf, petal (usually -- °); akkhi -- d. eyelid ThA 259; DA i.194; DhsA 378; uppala° DhsA 311; kamala° (lotus -- petal) VvA 35, 38; muttā° (?) DA i.252; ratta -- pavāḷa° J i.75.

Dalati

Dalati [Sk. dalati, del to split off, tear; Gr. daida/llw, Lat. dolare & delere. See dala & dara] to burst, split, break. -- Caus. dāleti Sn 29 (dalayitvā=chinditvā SnA 40); Miln 398. -- Pass. dīyati (Sk. dīryate) see uddīyati.

Dalidda & Daḷidda

Dalidda & Daḷidda (adj. -- n.) [Sk. daridra, to daridrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer=poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar -- (l:) Vin ii.159; S i.96 (opp. aḍḍha); A ii.57, 203; iii.351; iv.219; v.43; Pug 51; VvA 299 (l:) M ii.73; S v.100, 384, 404; Vv201 (=duggata VvA 101); DA i.298; PvA 227; Sdhp 89, 528.

Daḷiddatā

Daḷiddatā (f.) [Sk. daridratā] poverty VvA 63.

Daḷiddiya

Daḷiddiya see dāḷiddiya.

Daḷha

Dalha (adj.) [Sk. dr̥ḍha to dr̥hyati to fasten, hold fast; *dhergh, cp. Lat. fortis (strong). Gr. tarfu/s (thick), Lith. diržas (strap). For further relations see Walde, Lat. Wtb. under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly -- D i.245; S i.77; A ii.33; Sn 321 (nāvā), 357, 701, 821 (°ṇ karoti to strengthen), 966 (id.); Dh 112; J ii.3; iv.106; DhA iv.48; KhA 184; VvA 212 (=thira); PvA 94, 277. -- dalhaṇ (adv.) Dh 61, 313. -- dhamma strong in anything, skilled in some art, proficient S ii.266=A ii.48 (of an archer); M i.82; J vi.77; Vv 631 acc. to Trenckner, Notes p. 60 (cp. also VvA 261)=dr̥ḍha -- dhanva, from dhanu=having a strong bow; -- nikkama of strong exertion Sn 68 (=Nd2 294); -- parakkama of strong effort, energetic M ii.95; A ii.250; Dh 23; Th 2, 160; -- pahāra a violent blow J iii.83; -- pākāra (etc.) strongly fortified S iv.194; -- bhattin firmly devoted to somebody DhsA 350.

Dalhi°

Dalhi° [f. of dr̥ḍha>dalha in compn like dr̥ḍhī -- bhūta, etc.; cp. dadḍhi] in kāya -- dalhi° -- bahula strong in body, athletic Vin ii.76, cp. Com. on p. 313; J iii.310; iv.219. dalhikaraṇa steadiness, perseverance SnA 290 (+ādhāraṇatā), 398 (id). In cpds. also dalhi° viz. -- kamma making firm; strengthening Vin i.290; J v.254; Pug 18, 22; Vism 112.

Dava

Dava1 [Sk. dava, to dunoti (q. v.); cp. Gr. dais fire -- brand] fire, heat J iii.260. -- See also dāva & dāya. -- dāha (=Sk. davāgni) conflagration of a forest, a jungle -- fire Vin ii.138; M i.306; J i.641; Cp. iii.93; Miln 189; Vism 36.

Dava

Dava2 [Sk. drava to dravati to run, flow, etc. *dreu besides *drā (see dalidda) & *dram (=Gr. dro/mos); cp. abhiddavati, also dabba=dravyaṇ] running, course, flight; quickness, sporting, exercise, play Vin ii.13; M i.273; iii.2; A i.114; ii.40, 145; iv.167; Pug 21, 25. -- davā (abl.) in sport, in fun Vin ii.101; davāya (dat.) id. Nd2 540; Miln 367; Dhs 1347, cp. DhsA 402. -- davaṇ karoti to sport, to play J ii.359, 363. -- athāya in joke, for fun Vin ii.113; -- kamyatā fondness for joking, Vin iv.11, 354; M i.565.

Davya

Davya [for *dravya]=dabba1, in sarīra° fitness of body, a beautiful body J ii.137.

Dasa

Dasa1 [Sk. daśa=Av. dasa, Gr. de/ka, Lat. decem, Goth. tafhun, Oir. deich, Ags. tīen, Ohg. zehan fr. *dekm°, a cpd. of dv+km°="two hands"] the number ten; gen. dasannaṇ (Dh 137); instr. dasahi (Kh iii.) & dasabhi (Vin i.38). In cpds. (-- °) also as ḷasa (soḷasa 16) & rasa (terasa 13; pannar° 15; aṭṭhār° 18). Metaphorical meaning. (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal combns (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power.

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Application (A) (based on natural phenomena): dasa disā (10 points of the compass; see disā): Sn 719, 1122; PvA 71, etc.; d. lokadhātuyo Pv ii.961 (= 10X1000; PvA 138); d. māse (10 months as time of gestation) kucchiyā pariharitvā J i.52; PvA 43, 82. -- (B) (fig.) 1. a set: (a) personal (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2X5) Matt. 25, 1): divase divase dasa dasa putte vijāyitvā (giving birth to 10 sons day by day) Pv i.6. -- (b) impersonal: 10 commandments (dasa sikkhāpadāni Vin

i.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata -- balāni; with ref. to the Buddha see Vin i.38 & cp. Vin. Texts i.141 sq.; dasah' angehi samannāgato arahā ti vuccati (in memorizing of No. 10) Kh iii. dasahi asaddhammehi sam° kāko J iii.127; -- 10 heavenly attributes (thānāni): āyu etc. D iii.146; S v.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7 -- 11): dasannañ aññatarañ thānañ nigacchati Dh 137 (=das. dukkha -- kāraṇānañ, enumd v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA iii.70. -- 10 good gifts to the bhikkhu (see deyyadhamma) Nd2 523; PvA 7; 10 rules for the king: PvA 161; -- dividing the Empire into 10 parts: PvA 111; etc. vassa - - dasa a decade: das' ev' imā vassa -- dasā J iv.396 (enumd under vassa); dasa -- rāja -- dhammā J ii.367; das' akkosa -- vatthūni DhA i.212. -- See on similar sets A v.1 -- 310; D iii.266 -- 271. -- 2. a larger unity, a crowd, a vast number (of time & space): (a) personal, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): dasa bhātaro J i.307; dasa bhātikā PvA 111; dasa -- kaññā -- sahassa -- parivārā PvA 210 etc. <-> (b) impersonal (cp. 10 X 10=many times, S.B.E. 43, 3): dasa -- yojanika consisting of a good many miles DhA iii.291. dasavassasahassāni dibbāni vatthāni paridahanto ("for ever and aye") PvA 76, etc. -- kkhattuñ [Sk. °kṛtvah] ten times DhA i.388; -- pada (nt.) a draught -- board (with 10 squares on each side); a pre -- Buddhistic game, played with men and dice, on such a board D i.6; Vin ii.10=iii.180 (°e kīlanti); DA i.85. -- bala, [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin i.38=J i.84; S ii.27; Vism 193, 391; DhA i.14; VvA 148, 206, etc. -- vidha tenfold DhA i.398. -- sata ten times a hundred Vin i.38 (°parivāro); Sn 179 (yakkhā); DhsA 198 (°nayano). -- sahassa ten times a thousand (freq.); °ī in dasa -- sahassi -- lokadhātu Vin i.12 (see lokadhātu).

Dasa

Dasa2 (-- °) [Sk. -- dr̥śa; cp. dassa] seeing, to be seen, to be perceived or understood D i.18 (aññadatthu° sureseeing, all -- perceiving=sabbañ passāmī ti attho DA i.111); Sn 653 (paṭiccasamuppāda°), 733 (sammad°); J i.506 (yugamatta°; v. l. dassa). -- duddasa difficult to be seen or understood D i.12 (dhammā gambhīrā d.; see gambhīra); M i.167, 487; Sn 938; Dh 252; also as sududdasa Dh 36.

Dasaka

Dasaka (nt.) 1. a decad, decade, a decennial J iv.397; DhsA 316. khiddā° the decad of play Vism 619; cakkhu° etc. sense -- decads Vism. 553; Comp. 164, 250; kāya°, Vism. 588.

Dasana

Dasana [Sk. daśana to ḍasati] a tooth Dāvs v.3 (d.- dhātu, the tooth relic of the Buddha).

Dasā

Dasā (f.) & dasa (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D i.7 (dīgha° long -- fringed, of vatthāni); J v.187; DhA i.180; iv.106 (dasāni). -- sadasa (nt.) a kind of seat, a rug (lit. with a fringe) Vin iv.171 (=nisīdana); opp. adasaka (adj.) without a fringe or border Vin ii.301=307 (nisīdana). -- anta edge of the border of a garment J i.467; DhA i.180 sq., 391.

Dasika

Dasika1 (adj.) (-- °) [Sk. dr̥śika, cp. dassin] to be seen, to behold, being of appearance, only in dud° or frightful app., fierce, ugly Si .94 & id. p. (q. v. under okotimaka); J i.504 (kodha, anger); PvA 24, 90 (of Petas). -- Note. The spelling is sometimes °dassika: A ii.85; Pug 51; PvA 90.

Dasika

Dasika2 (adj.) [fr. *dasā*] belonging to a fringe, in *dasika* -- *sutta* an unwoven or loose thread Vin iii.241; DhA iv.206 (°*mattam pi* not even a thread, i. e. nothing at all, cp. Lat. *nihilum*=ne -- *filum* not a thread=nothing). See also *dasaka* under *dasā*.

Dassa

Dassa (-- °) [Sk. -- *darśa*; cp. *dasa*2] to see or to be seen, per-ceiving, perceived Sn 1134 (*appa*° of small sight, not seeing far, knowing little=*paritta* -- *dassa thoka* -- *dassa* Nd2 69). Cp. *akkha*° a judge Miln 114. -- *su*° easily perceived (opp. *duddasa*) Dh 252.

*Dassati

*Dassati1 [Sk. **darś* in *dadarśa* pref. to *drś*; caus. *darśa-* yati. Cp. Gr. *de/* *rkamai* to see; Oir. *derc* eye; Ags. *torht*; Goth. *ga* -- *tarhjan* to make conspicuous. The regular Pāli Pres. is *dakkhiti* (younger *dakkhati*), a new formation from the aor. *addakkhi*=Sk. *adrākṣīt*. The Sk. Fut. *drakṣyati* would correspond formally to *dakkhati*, but the older *dakkhiti* points toward derivation from *addakkhi*. This new Pres. takes the function of the Fut.; whereas the Caus. *dasseti* implies a hypothetical Pres. **dassati*. On *dakkhati*, etc. see also Kuhn, Beitr. p. 116; Trenckner, Notes pp. 57, 61; Pischel, Prk. Gr. § 554] to see, to perceive. 1. (pres.) base *dakkh* [Sk. *drakṣ*]: pres. (a) *dakkhati* Nd2 428 (=passati), 1st *dakkhāmi* ibid. (=passāmi), 2nd *dakkhasi* S i.116; Pv ii.113 (v. l. BB *adakkhi*); imper. *dakkha* Nd2 428 (=passa). -- (b) *dakkhiti* Sn 909 (v. l. BB *dakkhati*), 3rd pl. *dakkhinti* Vin i.16≈Sn p. 15 (v. l. BB *dakkhanti*); D i.46. -- aor. *addakkhi* (Sk. *adrākṣīt*) Vin ii.195; S i.117; Sn 208 (=addasa SnA 257), 841, 1131; It 47; J iii.189; & *dakkhi* It 47; 1st sg. *addakkhiṇ* Sn 938. Spelling also *adakkhi* (v. l. BB at Pv ii.113) & *adakkhiṇ* (Nd2 423). -- inf. *dakkhituṇ* Vin i.179. -- Caus. p.p. *dakkhāpita* (shown, exhibited) Miln 119. -- Der. *dakkhin* (q. v.). 2. (pret.) base *dass* (Sk. *darś* & *draś*): aor. (a) *addasa* (Sk. *adarśat*) Sn 358, 679, 1016; J i.222; iv.2; Pv ii.323 (*mā addasa*=*addakkhiṇ* PvA 88); DhA i.26; PvA 73, & (older, cp. *agamā*) *addasā* Vin ii.192, 195; D i.112; ii.16; Sn 409 (v. l. BB *addasa*), 910 (id.); Miln 24, 1st sg. *addasaṇ* S i.101; Nd2 423 & *addasaṇ* Sn 837 (=adakkhiṇ Nd1 185), 1st pl. *addasāma* Sn 31, 178, 459, 3rd pl. (*mā*) *addasuṇ* Pv ii.76 (=mā *passiṇsu* PvA 102). <-> (b) *addasāsi*, 1st sg. *addasāsiṇ* Sn 937, 1145; Vv 3552 (v. l. *addasāmi*), 3rd pl. *addasāsuṇ* Vin ii.195; D ii.16; M i.153. -- (c) shortened forms of aor. are: *adda* Th 1, 986; *addā* J vi.125, 126. -- inf. *daṭṭhuṇ* Sn 685 (*daṭṭhukāma*); J i.290; Pv iv.13 (=passituṇ PvA 219); PvA 48, 79; VvA 75. -- ger. *daṭṭhu* (=Sk. *drṣṭvā*) Sn 424 (in phrase *nekkhammaṇ daṭṭhu khemato*)=1098; 681. Expl. at Nd2 292 with expl. of *disvā*=*passitvā*, etc. <-> *grd*. *daṭṭhabba* (to be regarded as) D ii.154; PvA 8, 9, 10, etc., Vism 464; & *dassanīya* (see sep.). Also in Caus. (see below) & in *daṭṭhar* (q. v.). 3. (med. -- pass.) base *diss* (Sk. *drś*): pres. pass. *dissati* (to be seen, to appear) Vin i.16; Sn 194, 441, 688 (*dissare*), 956; J i.138; Dh 304; Pv i.84; PvA 61 (*dissasi* you look, intrs.); ppr. *dissamāna* (visible) PvA 71, 6 (°*rūpa*), 162 (id.); VvA 78 (°*kāya*); Mhvs. vii.35, & der. *dissamānatta* (nt.) (visibility) PvA 103. -- ger. *disvā* Sn 48, 409, 687 sq. It 76; PvA 67, 68, etc., & *disvāna* Vin i.15; ii.195; Sn 299, 415, 1017; Pv ii.87, etc., also a ger. form *diṭṭhā*, q. v. under *adiṭṭhā*. -- pp. *diṭṭha* (q. v.). 4. Caus. (of base 2) *dasseti* (Sk. *darśayati*), aor. *dassesi* & (exceptional) *dassayi*, only in *dassayi tumaṇ* showed himself at Pv iii.24 (=attānaṇ *uddisayi* PvA 181) & iii.216 (=attānaṇ *dassayi* *dassesi* *pākaṭo* *ahosi* PvA 185). 3rd pl. *dassesuṇ*; ger. *dassetvā*; inf. *dassetuṇ* to point out, exhibit, explain, intimate Dh 83; J i.84, 200, 263, 266; ii.128, 159; iii.53, 82; PvA 4, 8,

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16 (*ovādaṇ d*. give advice), 24, 45, 73 etc. -- to point to (acc.) PvA 151 (*sunakhaṇ*), 257 (*dārakaṇ*). -- to make manifest, to make appear, to show or prove oneself; also intr. to appear J ii.154 (*dubbalo viya hutvā attānaṇ dassesi*: appeared weak); vi.116; Pv iii.23 (=sammukhībhāvaṇ *gacchanti* PvA 181); PvA 13 (*mitto viya attānaṇ dassetvā*: acting like a friend), Miln 271. Esp. in phrase *attānaṇ dasseti* to come into appearance (of *Petas*): PvA 32, 47, 68, 79, etc. (cp. above *dassayi*). -- pp. *dassita*.

Dassati

Dassati2 fut. of *dadāti*, q. v.

Dassana

Dassana (nt.) [Sk. darśana, see dassati1] -- 1. Lit. seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. dassanāya in order to see, for the purpose of seeing (cp. dassana -- kāma= datṭhu -- kāma): [Bhagavantāṇ] dassanāya M ii.23, 46; A i.121; iii.381; Sn 325. -- (a) (nt.) "sight" D ii.157 (visūka°, looking on at spectacles); A iii.202 (+savana hearing); iv.25 sq. (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA 256), 266 (=pekkhaṇa KhA 148); Dh 206 (ariyānaṇ d., cp. ariyānaṇ dassāvin), 210 (appiyānaṇ), 274; Vv 342; VvA 138 (sippa° exhibition of art, competition). <-> (b) adj. as (-- °) "of appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA 24 (bhayānaka° fearful to look at), 68 (bībhacca°). -- 2. Appld. (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in combn nāṇa -- dassana either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. nāṇa): S i.52; ii.30; v.28, 422; M i.195 sq., 241, 482 (Gotamo sabbaññū sabba -- dassāvī aparisesaṇ ñ -- d °ṇ paṭijānāti; id. ii.31); D iii.134; A i.220; ii.220; iv.302 sq.; cp. ñ -- d -- paṭilābha A i.43; ii.44 sq.; iii.323; ñ -- d -- visuddhi M i.147 sq. Also with further determination as adhideva -- ñ -- d° A iv.428; alam -- ariya° S iii.48; iv.300; v.126 sq.; M i.68, 71, 81, 207, 246, 440 sq., A i.9; iii.64, 430; v.88; parisuddha A iii.125; maggāmagga° A v.47; yathābhūta° A iii.19, 200; iv.99, 336; v.2 sq., 311 sq.; vimutti° S i.139; v.67; A iii.12, 81, 134; iv.99, 336; v.130; It 107, 108; Miln 338. See also vimutti. -- (b) in other contexts: ariyasaccāna -- dassana Sn 267; ujubbhūta° S v.384, 404; dhamma° (the right doctrine) S v.204, 344, 404; A iii.263; pāpa° (a sinful view) Pv iv.355; viparīta° A iii.114; iv.226; v.284 sq. (and a°), 293 sq. sammā° (right view) S iii.189; A iii.138; iv.290; v.199; sabbalokena d. S iv.127; sahetu d. S v.126 sq.; suvisuddha d. S iv.191. -- S iii.28, 49; M ii.46; iii.157; Sn 989 (wisdom: Jinānaṇ eta d. corresponding with nāṇa in preceding line); Dhs 584, 1002 (insight: cp. Dhs. trsl. p. 256). -- (adj.) perceiving or having a view (cp. dasseti) S i.181 (visuddha°); Th 1, 422. -- (c) as nt. from the Caus. dasseti: pointing out, showing; implication, definition, statement (in Com. style) PvA 72; often as °ākāra -- dassana: PvA 26 (dātabba°), 27 (thomana°), 35 (kata°) & in dassanatthaṇ in order to point out, meaning by this, etc. PvA 9, 68. -- 3. adassana not seeing S i.168=Sn 459; invisibility J iv.496 ("ṇ vajjati to become invisible); wrong theory or view A v.145 sq.; Sn 206; Pug 21. -- anuttariya (nt.) the pre -- eminence or importance of (right or perfect) insight; as one of the 3 anuttariyāni, viz. d°, paṭipadā°, vimutta° at D iii.219, 250, 281; A iii.284, 325; -- kāma (adj.) desirous of seeing A i.150; iv.115; Miln 23; -- bhūmi the level or plane of insight Nett 8, 14, 50; -- sampanna endowed with right insight S ii.43 sq., 58.

Dassanīya

Dassanīya (adj.) [Sk. darśanīya; grd. formation of das- sana, also as dassaneyya] fair to behold, beautiful, good -- looking (=dassituṇ yutta DA i.141), often in formula abhirūpa d. pāsādika paramāya vaṇṇapokkharatāya samannāgata to express matchless physical beauty: D i.114; S ii.279; PvA 46 etc. Also with abhirūpa & pāsādika alone of anything fair & beautiful: D i.47. -- Vin iv.18; S i.95; J iii.394; Pug 52, 66; DA i.281; PvA 44 (=subha), 51 (=rucira). -- Comparative dassanīyatara S i.237; Sdhp 325; DhA i.119.

Dassaneyya

Dassaneyya (adj.)=dassanīya J v.203 (bhusa°).

Dassāvitā

Dassāvitā (f.) [abstr. to dassāvin] seeing, sight (-- °) Miln 140 (guṇavisesa°).

Dassāvin

Dassāvin (adj. -- n.) [Sk. *darśavant] full of insight, seeing, perceiving, taking notice of. In combn with °ñū (knowing) it plays the part of an additional emphasis to the 1st term=knowing & seeing i. e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. nāṇa -- dassana). <-> (a) As adj. -- °: seeing, being aware of, realizing; anicca° S iii.1; ādinava° S ii.194; iv.332; M i.173; A v.181 sq.; pariyanta° A v.50 sq.; bhaya° S v.187; It 96; esp. in phrase anumattesu vajjesu bhaya° D

i.63=It 118 (cp bhaya -- dassin); lokavajjabhaya° S i.138; sabba° (+sabbaññū) M i.482 (samaṇo Gotamo s° s°); ii.31; Miln 74 (Buddho s° s°); cp. M Vastu iii.51 sarvadarśavin; sāra°. Vin ii.139. -- (b) (n.) one who sees or takes notice of, in phrase ariyānaṃ dassāvī (+sappurisānaṃ dassāvī & kovido) M i.8; S iii.4; opp. adassāvī one who disregards the Noble Ones S iii.3, 113; M iii.17; Dhs 1003 (cp. DhsA 350).

Dassika

Dassika (-- °): see dasika1.

Dassita

Dassita1 [Sk. darśita, pp. of daseti1] shown, exhibited, performed Vin iv.365; J i.330. Cp. san°.

Dassita

Dassita2 at J vi.579 accord. to Kern (Toev. p. 114)=Sk. daṇṣita mailed, armed.

Dassin

Dassin (-- °) (adj.) [Sk. °darśin] seeing, finding, realizing, per-ceiving. Only in cpds., like attha° Sn 385; ananta° S i.143; ādīnava° Sdhp 409; ekanga° Ud 69; jātikkhaya° Sn 209; It 40; nāṇa° Sn 478 (=sacchikatasabbaññuta -- nāṇa SnA 411; cp. dassāvin); tīra° S iii.164 sq.; A iii.368, cp. tīra -- dakkhin; dīgha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 (°dassivā=dassī vā?), 317; It 40; DA i.181 (=bhaya dassāvin); viveka° Sn 474, 851.

Dassimant

Dassimant see attha°.

Dassu

Dassu [Sk. dasyu, cp. dāsa] enemy, foe; robber, in dassu- khīla robber -- plague D i.135, 136 (=corakhīla DA i.296).

Dassetar

Dassetar [Sk. darśayitr, n. agent to daseti] one who shows or points out, a guide, instructor, teacher A i.62, 132=It 110.

Dasseti

Dasseti Caus. of dassati1 (q. v.).

Dasso

Dasso n. pl. of dāsī.

Daha

Daha [Sk. draha, through metathesis fr. hrada, hlād, see hilādate] a lake D i.45 (udaka°); J i.50; ii.104; v.412; Miln 259; PvA 152; Dpvs i.44.

Dahati

Dahati1 (dahate) [Sk. dadhāti to put down, set up; *dhe=Gr. ti/qhmi, Lat. facio, Ohg. tuon, Ags. dōn= E. to do. See also dhātu] to put, place; take for (acc. or abl.), assume, claim, consider D i.92 (okkākaṇ pitāmaṇaṇ=ṭhabeti DA i.258); S iii.113 (mittato daheyya); A iv.239 (cittaṇ d. fix the mind on); Sn 825 (bālaṇ dahanti mithu aññaṇaṇ=passanti dakkhanti, etc. Nd1 163). Pass dhīyati (q. v.); grd. dheyya (q. v.). <-> Note. dahati is more frequent in combn with prefixes & compositions like ā°, upa°, pari°, sad°, san°, samā°, etc. pp. hita.

Dahati

Dahati2=dahati to burn; as dahate Pv ii.98 (=dahati vināseti PvA 116).

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Dahana

Dahana [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 ("kicca); ThA 256; Dāvs v.6; Sdhp 20.

Dahara

Dahara (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D i.80, 115; S i.131; ii.279 (daharo ce pi paññavā); M i.82; ii.19, 66; A v.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paṇḍitā sabbe maccuvasaṇ yanti); J i.88 (daharadahare dāraḥ ca dārikāyo), 291 (°itthī a young wife); ii.160, 353; iii.393; Dh 382; Pv iv.150 (yuvā); DhA i.397 (sāmaṇera); DA i.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to mahallaka J iv.482; to vuḍḍha Vism 100. <-> f. daharā Vv 315 (young wife) (+yuvā VvA 129) & daharī J iv.35; v.521; Miln 48 (dārikā).

Daharaka

Daharaka=dahara, young Miln 310. -- f. °ikā a young girl Th 2, 464, 483.

Dāṭhā

Dāṭhā (f.) [Sk. daṇṣṭrā to ḍasati (q. v.), cp. also daṭṭha] a large tooth, fang, tusk; as adj. (-- °) having tusks or fangs D ii.18 (susukkhā°); J i.505 (uddhaṭa -- dāṭho viya sappo); iv.245 (nikkhanta°); DhA i.215; PvA 152 (kaṭhina°); Sdhp 286. -- āvudha [Sk. daṇṣṭrāyudha] using a tusk as his weapon J v.172; -- danta a canine tooth KhA 44; -- balin one whose strength lies in his teeth (of a lion) Sn 72.

Dāṭhikā

Dāṭhikā (f.) [Sk. *dāḍhikā=Prk. for daṇṣṭrikā] beard, whiskers Vin ii.134 (na d. ṭhabetabbā, of the bhikkhus); J i.305; v.42 (tamba°), 217 (mahā° having great whiskers); DA i.263 (parūḷha -- massu° with beard & whiskers grown long).

Dāṭhin

Dāṭhin (adj.) [cp. Sk. daṇṣṭrin] having tusks J ii.245; iv.348; Th 1, p. 1; Sdhp 286.

Dātar

Dātar [Sk. dātṛ, n. ag. of dadāti to give; cp. Gr. dw/twr & doth/r] a giver, a generous person Pgdp 50. -- adātā one who does not give, a miser Pv ii.82; otherwise as na dātā (hoti) A ii.203; It 65.

Dātta

Dātta (nt.) [Sk. dātṛ, to dā, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. date/omai, dai/omai & see dāna, dāpeti, dāyati] sickle, scythe Miln 33.

Dāna

Dāna (nt.) [Ved. dāna, dā as in dadāti to give & in dāti, dyāti to deal out, thus: distribution (scil. of gifts); cp. Gr. da/nos (present), Lat. damnum (E. damages); Gr. dw_ron, Lat. donum; also Ags. tīd (=E. tide, portion, i. e. of time), & tīma (=E. time). See further dadāti, dayati, dātta, dāpeti. Defn at Vism 60: dānaṃ vuccati avakhaṇḍanaṃ] (a) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a meritorious act (puññaṃ) and heads the list of these, as enumerated in order, dānamaya puññaṃ, sīlamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D iii.218 e. g.; cp. cāga, puñña, sīla). Thus in formula dānādāni puññāni katvā J i.168; PvA 66, 105; cp. cpds. under °maya. -- (b) Special merit & importance is attached to the mahādāna the great gift, i. e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyajña the chief sacrifice. On 16 Mahādānas see Wilson Hindu Caste 413; on 4 Beal. Chinese Texts 88. -- A iv.246; J i.50, 74; v.383 (devasikaṃ chasatasahassa -- pariccāgaṃ karonto mahādānaṃ pavattesi "he gave the great largesse, spending daily 600,000 pieces"); PvA 19, 22, 75, 127, etc. -- (c) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enumd as 10), viz. anna pāna vattha yāna mālā gandha -- vilepana seyyāvasatha paṭipeyya (bread, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & dwelling, lighting facility) A iv.239; cp. Pv ii.49 & see °vatthu & deyyadhamma. Eight ways of giving alms at D iii.258= A iv.236, five ways, called sappurisa -- dāna (& asapp°) at A iii.171 sq.; eight sapp° at A iv.243. Five manners of almsgiving metaphorically for sīlas 1 -- 5 at A iv.246= DA i.306. Five characteristics of a beneficial gift at A iii.172, viz. saddhāya dānaṃ deti, sakkaccaṃ d.d., kālena (cp. kāladāna A iii.41), anuggahitacitto, attānaṃ ca paraṇ ca anupahacca d.d. -- (d) Various passages showing practice & value of dāna: Vin i.236; D i.53 (+dama & saṇyama; cp. It 15; PvA 276); ii.356 sq. (sakkaccaṃ & a°); A iv.392 sq. (id.); D iii.147 sq., 190 sq., 232; S i.98 (dānaṃ dātabbaṃ yattha cittaṃ paṭidati); A i.91=It 98 (āmisā° and dhamma°, material & spiritual gifts); A i.161; iii.41 (dāne ānisaṃsā); iv.60; 237 sq. (mahapphala), 392 sq. (°ssa vipāka); v.269 (petānaṃ upakappati); J i.8 (aggaḷa°); ii.112 (dinna°), iii.52 (id.); Sn 263, 713 (appaṇ dānaṃ samaṇabrāhmaṇānaṃ) PvA 54 (āgantuka° gift for the newcomer); Sdhp 211 -- 213. -- adāna withholding a gift, neglect of liberality, stinginess Pv ii.945; Miln 279; PvA 25; cp. °sīla under cpds.: atidāna excessive almsgiving Pv ii.945 (cp. PvA 129); Miln 277. -- agga [Sk. dānāgara, cp. bhattagga, salākagga; see Trenckner, Notes p. 56] a house where alms or donations are given, a store -- house of gifts, fig. a source or giver of gifts, a horn of plenty J vi.487; DhA i.152, 189; Miln 2; PvA 121, 124, 127, 141. A possible connection w. agga=āgra is suggested by combn dānāni mahādānāni aggaññāni A iv.246; -- ādhikāra supervision or charge of alms -- distributing. PvA 124 (cp. Pv ii.927); -- ānisaṃsa praise of generosity PvA 9; cp. A iii.41; -- upakaraṇa means or materials for a gift PvA 105; -- upapatti (read uppatti at D iii.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above c) A iv.239=D iii.258; -- kathā talk or conversation about (the merit & demerit of) almsgiving, one of the anupubbi -- kathā Vin i.15, 18; -- dhamma the duty or meritorious act of bestowing gifts of mercy (cp. deyyadhamma) PvA 9; -- pati "lord of alms," master in liberality, a liberal donor (def. by Bdghg as: yaṇ dānaṃ deti tassa pati hutvā deti na dāso na sahāyo DA i.298) D i.137 (+saddho & dāyako, as one of the qualifications of a good king); A iii.39; iv.79 sq. (+saddho); Sn 487; Pv i.114 (+amaccharin); J i.199; Miln 279 sq.; Sdhp 275, 303; -- puñña the religious merit of almsgiving or liberality (see above a) PvA 73; -- phala the fruit of munificence (as accruing to the donor) A iii.39; iv.79; Pv ii.83 (°ṇ hoti paramhi loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. Pv i.1); -- maya consisting in giving alms or being liberal (see above a) D iii.218 (puññakiriya -- vatthu); Vbh 135 (kusala -- cetanā), 325 (pañña); PvA 8 (puñña), 60 (id.), 9 (kusala -- kamma), 51, etc.; -- vatṭa alms J vi.333; -- vatthu that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D iii.258= A iv.236; PvA 20 (=annapānādika dasavidha dātabbavattu PvA 7); -- veyyāvāṭika

services rendered at the distribution of gifts DhA iii.19; -- saṇvibhāga liberal spending of alms D iii.145, 169; A i.150, 226; iii.53, 313; v.331; It 19; Vism 306; freq. with °rata fond of giving alms S v.351, 392; A iv.6 (vigatamalamaccherena cetasā), 266 (id.); -- salā a hall, built for the distribution of alms & donations to the bhikkhus & wanderers J i.231, 262; iv.402 (six); v.383 (id.); -- sīla liberal disposition PvA 89; usually as adāna -- sīla (adj.) of miserly character, neglecting the duty of giving alms Sn 244; Pv ii.83 (°ā na saddahaṇṭi dānaphalaṇ hoti paramhi loke); PvA 45 (=adāyaka), 59 (+maccharin), 68 (id.).

Dānava

Dānava [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J iii.527; v.89; Miln 153; Dpvs xvii.98.

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Dāni

Dāni (adv.) [shortened form for idāni, q. v.] now, Vin i.180; ii.154; S i.200, 202; ii.123; iv.202; J ii.246; Miln 11, etc.

Dāpana

Dāpana: see vo°.

Dāpita

Dāpita [Sk. dāpayita pp. of dāpeti1] given, sent PvA 6; Mhvs vii.26.

Dāpeti

Dāpeti1 [Sk. dāpayati, dap fr. dā (see dadāti & dayati) =deal out, spend, etc., cp. Gr. da/ptw, dapa/nh (expenditure), dei_pnon (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dātta & dāna] to induce somebody to give, to order to be given, to deal out, send, grant, dedicate J vi.485; PvA 46; aor. dāpesi J iv.138; DhA i.226, 393 (sent); PvA 5 (id.), 31; fut. dāpessati J ii.3; DhA 371. Cp. ava°.

Dāpeti

Dāpeti2 [Sk. drāvayati & drapayati, Caus. to dru, see davati] to cause to run J ii.404.

Dāma

Dāma (nt.) [Sk. dāman to dyati to bind (Gr. di/dhmi), *dē, as in Gr. de/sma (rope), dia/dhma (diadem), u(po)/dhma (sandal)] a bond, fetter, rope; chain, wreath, garland S iv.163 (read dāmena for damena), 282, (id.); A iii.393 (dāmena baddho); Sn 28 (=vacchakānaṇ bandhanatthāya katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually -- °, viz. anoja -- puppha° J i.9; vi.227; olambaka° VvA 32; kusuma° J iii.394; gandha° J i.178; VvA 173, 198; puppha° J i.397; VvA 198; mālā° J ii.104; rajata° J i.50; iii.184; iv.91; rattapuppha° J iii.30; sumana° J iv.455.

Dāya

Dāya1 [Sk. dāva, conflagration of a forest; wood=easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. dai/w (to burn) & P. dava1] wood; jungle, forest; a grove Vin i.10 (miga°), 15, 350; ii.138;

S ii.152 (tiṇa°); iv.189 (bahukaṇṭaka d.=jungle); A v.337 (tiṇa°); J iii.274; vi.278. See also dāva. -- pāla a grove keeper Vin i.350; M i.205.

Dāya

Dāya2 [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D i.87≈(in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattiya); J iv.138; v.363; vi.346. Cp. dāyāda & brahmadeyya.

Dāyaka

Dāyaka [Sk. dāyaka, dā as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually -- °); (n.) a donor, benefactor; a munificent person M i.236 sq.; A i.26, 161; ii.64, 80; iii.32, 336; iv.81; Sn p. 87; It 19 (ito cutā manussattā saggaṇ gacchanti dāyakā); J v.129 (kaṇḍa°); Pv i.11 sq.; 12; 42; 55; DA i.298; PvA 113 (=dada); Miln 258 (°ānaṇ dakkhiṇā); Sdhp 276. -- f. dāyikā Vin ii.216 (bhikkhā°), 289 (khīrassa). -- adāyaka a stingy person, one who neglects almsgiving (cp. adānasīla) Pv i.119; f. °ikā Pv i.93.

Dāyajja

Dāyajja (nt.) [Sk. dāyādyā; see dāyāda] inheritance Vin i.82; D iii.189; A iii.43; J i.91; Vism 43 sq.; dowry J iii.8. -- (adj.) one who inherits Vin iii.66 (pituno of the father). -- upasampadā, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA iv.137.

Dāyati

Dāyati [Sk. dāti & dyāti (dā) to cut, divide, etc.; cp. dayati, dātta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA iii.285.

Dāyana

Dāyana (nt.) [see dayati] cutting; °agga the first of what has been cut (on fields) DhA i.98; °atthaṇ for the purpose of mowing DhA iii.285.

Dāyāda

Dāyāda [Sk. dāyāda=dāya+ā -- da receiving the (son's) portion, same formation on ground of same idea as Lat. heres=*ghero+ē -- do receiver of what is left: see Brugmann, Album Kern p. 29 sq.] heir M i.86=Nd2 199; S i.69, 90; iv.72; A iii.72 sq.; J iii.181; vi.151; Kh viii.5. Often fig. with kamma° one who inherits his own deeds (see kamma 3 A b & cpds.): M i.390 sq.; A v.289; & as dhamma° (spiritual heir) opposed to āmisa° (material h.): M i.12; It 101; also as dhamma° D iii.84; as brahma° M ii.84; D iii.83. -- adāyāda not having an heir S i.69; J v.267. See dāyajja & dāyādaka.

Dāyādaka

Dāyādaka [=dāyāda] heir M ii.73; Th 1, 781, 1142; f. °ikā Th 2, 327 (= dāyajjarahā ThA 234).

Dāyika

Dāyika (adj.)=dāyaka PvA 157; Sdhp 211, 229.

Dāyin

-- Dāyin (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit' icchita°), 157 (= [kāma] dada); Sdhp 214 (dānagga°).

Dāra & Dārā

Dāra & Dārā (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J iv.7; Pv iv.177, etc.; instr. pl. dārehi Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), orig. "wives, womenfolk," female members of the household=Gr. dou_los (slave; Hesychius: dou=los=h(oi)ki/a; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As dārā f. at Nd2 295 (d. vuccati bhariyā) & It 36; f. also dārī maiden, young girl Pv i.115. Otherwise as dāra (coll -- masc.): Dh 345; J i.120; ii.248; iv.7; v.104, 288; VvA 299 (°paṭiggaha). -- putta -- dārā (pl.) wife & children Sn 108, 262; J i.262; cp. saputtadāra with w. & ch. Pv iv.347; putta ca dārā ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A iii.348; v.138; Sn 108 (a°); Pv 177, etc. -- paradāra the wife of another M i.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

Dāraka

Dāraka [Sk. dāraka, cp. dāra & Gr. dou=los (slave)] a (young) boy, child, youngster; a young man. f. dārikā girl (see next) Vin i.83; J i.88 (dārake ca dārikāyo boys & girls); ii.127; vi.336; Pv i.127 (=bāla° PvA 65); DhA i.99 (yasa°=yasa -- kulaputta); Miln 8, 9; PvA 176. -- Freq. as gāmadārakā (pl.) the village -- boys, streeturchins J ii.78, 176; iii.275. -- tikicchā the art of infant -- healing D i.12 (=komārabhacca -- vejjakamma DA i.98).

Dārikā

Dārikā (f.) [Sk. dārikā, see dāraka] a young girl, daughter J iii.172; vi.364; Miln 48, 151; PvA 16 (daughter), 55, 67, 68.

Dāru

Dāru (nt.) [Sk. dāru, *dereyo (oak) tree; cp. Av. dāuru (wood) Gr. do/ru (spear), drus (oak); Lat. larix (fr. *dārix)=larch; Oir. daur (oak); Goth. triu, Ags. treo= tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba2, dabbī & duma] wood, piece of wood; pl. woodwork, sticks A i.112; It 71; Dh 80; J ii.102; iii.54; vi.366; DhA i.393; PvA 76 (candana°), 141. -- kuṭikā a hut, log -- house Vin iii.43; -- kkhandha pile of wood PvA 62; -- gaha a wood yard Vin iii.42 sq.; -- ghaṭika wooden pitcher ThA 286. -- cīriya "woodbarked" Np, DhA ii.35. -- ja made of wood S i.77; Dh 345; -- dāha the burning of wood S i.169; -- dhīalikā a wooden doll Vin iii.36, 126; -- patta a wooden bowl Vin ii.112, 143; pattika one who uses a wooden bowl for collecting alms D i.157; iii.22; DA i.319; pādukā a wooden shoe, a clog Vin ii.143; -- bhaṇḍa wooden articles Vin ii.143 (specified), 170, 211; -- maṇḍalika a wooden disk DhA iii.180; -- maya wooden VvA 8, DhA i.192; -- yanta a wooden machine Vism 595; -- sanghāta (-- yāna) "a vehicle constructed of wood," i. e. a boat J v.194; -- samādahāna putting pieces of wood together S i.169.

Dāruka

Dāruka (cp. dāru) a log S i.202=Th 1, 62=DhA iii.460; adj. made of wood Th 2. 390 (°cillaka, a wooden post, see ThA 257).

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Dāruṇa

Dāruṇa (adj.) [Ved. dāruṇa, to dāru ("strong as a tree"), cp. Gr. droo/n=i) sxuro/n Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S i.101; ii.226; Sn 244; Dh 139; J iii.34; Pv iv.36 (=ghora PvA 251); Miln 117 (vāta); PvA 24, 52 (=ghora), 159 (sapatha a terrible oath= ghora), 181 (=kurūrin), 221 (°kāraṇa); Sdhp 5, 78, 286.

Dālana

Dālana [f. dalati] see vi°.

Dālikā & Dālīma

Dālikā & Dālīma [Sk. dālika the colocynth & dāḍīma the pomegranate tree] in °latṭhi a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālīma).

Dāḷiddiya

Dāḷiddiya (& daḷiddiya) (nt.) [Sk. *dāridrya] poverty D iii.65, 66; A iii.351 sq.; J i.228; Dāvs ii.60; Sdhp 78.

Dāleti

Dāleti see dalati.

Dāva

Dāva [Sk. dāva, see daval & daya1] in °aggi a jungle -- fire J i.213; iii.140; Vism 470; DhA i.281.

Dāvika

Dāvika (adj.) in piṇḍa°, a cert. rank in the army (v. l. piṇḍa -- dāyika) D i.51=Miln 331 (DA i.156: sāhasikamahāyodhā, etc., with popular expl. of the terms piṇḍa & davayati).

Dāsa

Dāsa [Ved. dāsa; orig. adj. meaning "non -- Aryan," i. e. slave (cp. Gr. ba/ rbaros, Ger. sklave=slave); Av. dāha= a Scythian tribe. Also connected w. dasyu (see dassukhīla)] a slave, often combd w. f. dāsī. Def. by Bdhgh as "antojāto" (DA i.300), or as "antojātadhanakkīta -- karamarānīta -- sāmaṇ dāsabyaṇ upagatānaṇ aññataro" (ibid. 168). -- In phrase dāsā ca kammakārā "slaves & labourers" Vin i.243, 272; ii.154; as dāso kammakaro "a slave -- servant" D i.60 (cp. d.<-> kammakara). -- Vin i.72, 76 (dāso na pabbājetabbo: the slave cannot become a bhikkhu); D i.72; M ii.68 (fig. taṇhā°); J i.200, 223; iii.343 (bought for 700 kahāpaṇas), 347; Pug 56; PvA 112. -- kammakara (porisa) a slave -- servant, an unpaid labourer, a serf Vin i.240; A i.206; D iii.189; DhA iv.1; -- gaṇa a troop of slaves Pv iv.141; -- purisa a servant J i.385; -- porisa a servant, slave Sn 769 (cp. Nd1 11, where 4 kinds of d. are mentioned); -- lakkhana fortunetelling from (the condition of) slaves D i.9.

Dāsaka

Dāsaka=dāsa in °putta a slave, of the sons of the slaves, mentioned as one of the sipp' āyatanas at D i.51≈ (expl. by Bdhgh as balavasinehā -- gharadāsa -- yodhā DA i.157). -- sadāsaka with slaves, followed by slaves Vv 324. -- f. dāsikā a female slave (=dāsī) M i.126; J vi.554.

Dāsabyatā

Dāsabyatā (f.)=dāsavya Sdhp 498.

Dāsavya & Dāsabya

Dāsavya & Dāsabya (nt.) [cp. Sk. dāsya] the condition of a slave, slavery, serfdom D i.73; M i.275 (b); J i.226; DA i.168 (b), 213; DhA iii.35; PvA 112, 152.

Dāsitta

Dāsitta (nt.) [Sk. dāsītva] the status of a (female) slave Miln 158.

Dāsima

Dāsima a species of tree J vi.536.

Dāsiyā

Dāsiyā=dāsikā, a female slave J vi.554.

Dāsī

Dāsī (f.) [Sk. dāsī, cp. dāsa. Nom. pl. dasso for dāsiyo J iv.53; in cpds. dāsī°] a female servant, a handmaiden, a slave -- girl Vin i.217, 269, 291; ii.10 (kula°), 78= iii.161; M i.125; ii.62 (ñāti°); Pv ii.321 (ghara°); PvA 46, 61, 65. -- Cp. kumbha°. -- gaṇa a troop of slave -- girls J ii.127; -- dāsā (pl.) maid- & man -- servants DhA i.187; freq. to cpd. d -- d -- paṭiggahāṇa slave -- trading D i.5≈ (cp. DA i.78); -- puttā° the son of a slave, an abusive term (gharadāsiyā va putto Dh i.257; cp. Sk. dāsīsuta) D i.93 (°vāda); -- bhoga the possessions of a slave Vin iii.136.

Dāha

Dāha see dāha.

Di°

Di° secondary base of numeral "2," contracted fr. dvi: see under dvi B i.4.

Dikkhita

Dikkhita [Sk. dīkṣita "having commenced the preparatory rites for sacrifice"] initiated, consecrated, cira° initiated long since S i.226=J v.138, 139 (where dakkhita, q. v.; Com. cira -- pabbājita).

Digucchā

Digucchā (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 (asuci°).

Dighacchā

Dighacchā (f.) [=jighacchā] hunger A ii.117.

Dighañña

Dighañña (adj.) [for jighañña=Sk. jaghanya fr. janghā] inferior, low, last, hindmost (i. e. westward) J v.24 (where the Com. seems to imply a reading jighacchaṇ with meaning of 1st sg. pot. intens. of ghas, but d. is evidently the right reading), 402, 403 (°rattiṇ at the end of the night).

Dicchati

Dicchati [Sk. ditsati, Desid. fr. dadāti, base 4, q. v.] to wish to give, to be desirous of giving S i.18, 20 (dicchare 3rd pl.); J iv.64.

Dija

Dija see under dvi B i.4.

Diṭṭha

Diṭṭha¹ [Sk. dr̥ṣṭa, pp. of *dassati] 1. seen; a° not seen D i.222 (a°+avedita asacchikata); M i.3 sq. (diṭṭhaṇ diṭṭhato sañjānāti); Sn 147 (diṭṭhā vā ye vā addiṭṭhā), 995 (na me diṭṭho ito pubbe na ssuto . . . Sattā); J ii.154; iii.278; Pv i.23 (sāmaṇ d.=seen by yourself); 33 (id.). -- nt. diṭṭhaṇ a vision J iii.416. -- Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), that which is seen is the chief representation of any sense -- impression, & diṭṭha combd with suta (heard) and muta (sensed by means of smell, taste & touch), to which viññāta (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus diṭṭha+suta stands collectively for the whole series Sn 778, 812, 897, 1079; Pv iv.13; diṭṭha suta muta (see Nd2 298 for detail & cp. diṭṭhiyā sutiya nāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyhaṇ adiṭṭhaṇ asutaṇ amutaṇ kiñcanaṇ atthi=you are omniscient); d. suta muta viññāta in the same sense as Sn 1122 in "yaṇ sadevakassa lokassa d. s. m. v. sabbaṇ taṇ Tathāgatenā abhisambuddhaṇ" of the cognitive powers of the Tathāgata D iii.134=Nd2 276= It 121; D iii.232; Sn 1086, 1122. -- 2. known, understood M i.486; Sn 761; diṭṭha pañha a problem or question solved J vi.532. See also conclusion of No. 1. -- 3. (adj.) visible, determined by sight, in conn. with dhamma meaning the visible order of things, the world of sensation, this world (opp. samparāyika dhamma the state after death, the beyond). Usually in cpds. (-- °): of this world, in this world. -- diṭṭhadhamma Vin ii.188; D iii.222 sq.; A i.249; ii.61; Nd2 297 (=nāṭadhamma); DA i.278; Sdhp 470. -- °abhinibbuta attained to Nibbāna in this birth A i.142; Sn 1087 (see Nibbāna); °nibbāna earthly N. D i.36; DA i.121; °sukhavihāra (& °in) happy condition (or faring well) in this world Vin ii.188; M i.40, 331, 459; S ii.239; Dhs 577, 1283; DhsA 296; °vedanīya to be perceived in this condition A i.249, 251; PvA 145. -- Freq. in loc. diṭṭhe dhamme (in this world) It 17 (attha, opp. samparāyika attha), or diṭṭhe va dhamme (already or even in the present existence) D i.156, 167, 177, 196; iii.108; M i.341 sq., 485; ii.94, 103; A ii.155, 167; iii.429; Sn 141, 343, 1053; It 22, 23, etc. -- In the same sense diṭṭhadhammika (adj.) belonging or referring to this world or the present existence, always contrasted with samparāyika belonging to a future state: Vin i.179; iii.21; D iii.130; A i.47, 98; Nd2 26; It 16; VvA 149; PvA 131, etc. -- ānugati imitation of what one sees, emulation, competition S ii.203; M i.16; A i.126; iii.108, 251, 422;

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Pug 33; DhA iv.39; -- āvikamma making visible or clear, open statement, confession Vin v.183, 187 sq.; -- kāla the time of seeing (anybody), opportunity VvA 120; -- ppatta one who has obtained (Nibbāna) in this world Nett 190; -- padā (pl.) visible signs or characteristics A iv.103; -- mangalika (adj.) of puccha, a question concerning visible omīna. J iv.390; as °ikā (f.) Np at J iv.376 sq.= SnA 185 sq. -- saṇsandana Nd2 447=DhsA 55.

Diṭṭha

Diṭṭha2 [Sk. dviṣṭa, pp. of dveṣṭi dviṣ to hate] (n.) an enemy J i.280; cp. Sk. dviṣat. -- (adj.) poisoned, in diṭṭhagatena sallena with a p. arrow S ii.230; misreading for diddh -- agadena, q. v. The Cy. has diddhagatena with v. l. dibba -- gadena.

Diṭṭhaka

Diṭṭhaka (adj.) [=diṭṭha1] seen, visible, apparent DhA ii.53, 90.

Diṭṭhā

Diṭṭhā (indecl.) [Sk. dr̥ṣṭyā, instr. of diṭṭhi] exclamation of joy, hurrah! D iii.73; J i.362.

Diṭṭhi

Diṭṭhi (f.) [Sk. dr̥ṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. -- (a) The latter is rejected by the Buddha as pāpa° (A iv.172) and pāpikā d. (opp. bhaddikā: A v.212 sq.; It 26): Vin i.98, 323; Dh 164; Pv iv.354; whereas the right, the true, the best doctrine is as sammā d. the first condition to be complied with by anyone entering the Path. As such the sammā d. is opposed to micchā d. wrong views or heresy (see b). Equivalent with micchā d. is kudīṭṭhi (late) Dāvs ii.58. -- (b) Characterized more especially as: (a) sammā diṭṭhi right doctrine, right philosophy Vin i.10; S ii.17; v.11, 14, 30 sq., 458 sq., M i.315; ii.12, 29, 87; iii.72; Nd2 485; Vbh 104 sq. See magga. - - ujukā d. S v.143, 165; ujugatā d. M i.46 sq. -- (b) micchā d. wrong theory, false doctrine S i.145; ii.153 (caused by avijjā); M iii.71; Dh 167, 316; Nd2 271iiib; Vbh 361, 389. -- The foll. theories are to be considered as varieties of micchā d., viz. (in limited enumn) akiriyavāda S iii.208; iv.349; aññañ añña S iii.211; antaggāhikā A i.154; ii.240; iii.130; antānantikā D i.22 sq. S iii.214, 258 sq.; assāda° A iii.447; ahētukavādā S iii.210; ucchedavādā D i.34; S ii.20; iii.99; 110 sq.; bhava° S iii.93; M i.65; A i.83; sakkāya° A iii.438; v.144; Sn 231 (cp. KhA 188); Nd2 271iiib (20 fold, as diṭṭhilepa); sassatavādā D i.13; S ii.20; iii.98, 213 sq., 258 sq. -- (c) Various theories & doctrines are mentioned & discussed at: Vin i.115; S i.133; ii.61 sq., 75 sq., 222; iii.215 sq., 258 sq.; iv.286; v.448 (=D i.31); D iii.13 sq., 45, 246, 267; M i.40; A i.32; ii.252 sq.; iii.132, 289, 349; Th 2, 184; Ps i.135 sq.; Pug 22; Dhs 392, 1003 (cp. Dhs. trsl. pp. 257 sq., 293, 325); Vbh 145, 245, 341, 393 sq.; Sdhp 13, 333. -- (d) Miscellaneous: 4 diṭṭhiyo at Vbh 376; also at Vism 511 (sakkāya°, uccheda°, sassata°, akiriya°); 5 Vbh 378; 6 at M i.8; Vbh 382; 7 at Vbh 383; 20 see under sakkāya°; 62 under diṭṭhigata. -- In series diṭṭhi khanti ruci laddhi characterizing "diṭṭhadhamma" at Nd2 299 & passim. Diṭṭhiyā sutiya nāṇena in def. of a theory of cognition at Nd2 300 as complementing taṇhā: see taṇhā B 3. Coupled with vācā & citta in formula (taṇ) vācaṇ appahāya cittaṇ appahāya diṭṭhiṇ appaṇissajjitvā . . . (nikkhitto evaṇ niraye) at S iv.319= D iii.13, 15; combd with (& opposed to) sīla (as pāpaka & bhaddaka) at It 26, 27. -- diṭṭhiṇ āsevati to hold a view M i.323; °ṇ bhindati to give up a view J i.273; Dāvs ii.58. -- ānugati a sign of speculation Vin ii.108; S ii.203; Pug 33. -- ānusaya inclination to speculation D iii.254, 282; S v.60; A iv.9; -- āsava the intoxicant of speculation, the 3rd of four āsavā, viz. kāma°, bhava°, d.°, avijjā° Vin iii.5; Nd2 134; Dhs 1099, 1448; Vbh 373; cp. °ogha; -- upadānā taking up or adhering to false doctrines, the 2nd of the four upadānāni or attachments, viz. kāma°, d.°, sīlabbata°, attavādā° D iii.230; Dhs 1215, 1536; -- ogha the flood of false doctrine, in set of four ogha's as under °āsava D iii.230, 276; Nd2 178; -- kantāra the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see °gata; -- gaṇṭhi the web or tangle of sophism VvA 297; cp. °sanghāta; -- gata (nt.) "resorting to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d. -- gahana, °kantāra, °visūka, °vipphandita, °saññojana, e. g. M i.8; Nd2 271iiib. Of these sophistical speculations 2 are mentioned at It 43, Ps i.129; 6 at Ps i.130; 62 (the usual number, expressing "great and small" sets, cp. dvi A ii.) at D i.12 -- 39 (in detail); S iv.286; Ps i.130; Nd2 271iiib; Nett 96, 112, 160. <-> Vin i.49; D i.162, 224, 226; S i.135, 142; ii.230; iii.109, 258 sq. (anekavihitāni); iv.286 (id.); M i.8, 176, 256 sq. (pāpaka), 326 (id.), 426 sq.; A iv.68; v.72 sq., 194 (pāpaka); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. -- adj. °gatika adhering to (false) doctrine Dpvs vi.25; -- gahana the thicket of speculation Dhs 381, 1003; see °gata; -- jāla the net of sophistry D i.46; DA i.129; -- ṭṭhāna a tenet of speculative philosophy D i.16; M i.136; A v.198; Ps i.138 (eight); Miln 332; DA i.107; -- nijjhānakkhanti forbearance with wrong views S ii.115; iv.139; A i.189 sq.; ii.191; Nd2 151; -- nipāta a glance VvA 279; -- nissaya the foundation

of speculation M i.137; D ii.137 sq.; -- pakkha the side or party of sophists Nett 53, 88, 160; -- paṭilābha the attainment of speculation M iii.46; -- paṭivedha=prec. D iii.253; -- patta one who has formed (a right or wrong) view D iii.105, 254; M i.439; A i.74; 118, iv.10; v.23; -- parāmasa perversion by false doctrine Dhs 1498; -- maṇḍala the circle of speculative dogmatics DhsA 109; -- vipatti failure in theory, the 3rd of the four vipattiyo viz. sīla°, ācāra°, d.°, ājīva°; opp. °sampadā Vin v.98; D iii.213; A i.95, 268; Pug 21; Dhs 1362; Vbh 361; -- vipallāsa contortion of views A ii.52; -- visaṇṇyoga disconnection with false doctrine D iii.230, 276; -- visuddhi beauty of right theory A i.95; M i.147 sq.; D iii.214, 288; -- visūka (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet -- show of opinion M i.8, 486; Sn 55 (=dvāsattḥi diṭṭhigatāni), K S ii.44; Vv 8426; Pv iv.137; Nd2 301 (=vīsati -- vattukā sakkāyaditṭhi); cp. Nd2 25 (attānudiṭṭhi); Dhs 381 (cp. Dhs. trsl. p. 101), 1003, 1099. See also °gata; -- vyasana failing or misfortune in theory (+sīla°, in character) D iii.235; Nd2 304; -- saṇṇojana the fetter or bond of empty speculation (cp. °anusaya) D iii.254; A iv.7 sq.; -- sanghāta the weft or tangle of wrong views (cp. °gaṇṭhi) Nd1 343; Nd2 503; -- samudaya the origin of wrong views A iv.68; -- sampadā success in theory, blessing of right views, attainment of truth D iii.213; 235 (opp. °vipatti), S v.30 sq.; A i.95, 269; iii.438; iv.238; Pug 25; Dhs 1364; VvA 297; -- sampanna endowed with right views S ii.43, 58, 80; v.11; A iii.438 sq.; iv.394; Vbh 366; Dialogues iii.206, n. 10; -- sārīn (adj.) following wrong views Sn 911.

Diṭṭhika

Diṭṭhika (adj.) (-- °) seeing, one who regards; one who has a view M iii.24 (āgamana° one who views the arrival, i. e. of guests); S ii.168 sq. (sammā° & micchā° holding right & wrong theories); D iii.96 (vītimissa°). See añña°, micchā°, sammā°.

Diṭṭhita

Diṭṭhita (f.) [fr. diṭṭhi] the fact of having a (straight- forward) view (uju°) Miln 257.

Diṭṭhin

Diṭṭhin (adj. -- n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evaṇ°+evaṇ vādin).

Diṇṇa

Diṇṇa [Sk. dīrṇa, pp. of dṛ, dṛṇāti, see darī] broken, split, undone, torn, as neg. adiṇṇa unbroken D i.115 (so read for ādina -- khattiya -- kula; v. l. BB. abhinna°); S v.74 (so read for ādīna -- mānaso, v. l. BB. adina° & SS ādina°). Cp. also ādiṇṇa.

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Ditta

Ditta1 [Sk. dīpta, dīp; cp. dīpa] blazing. Dāvs v.32. Usually in cpd. āditta.

Ditta

Ditta2 [Sk. dṛpta; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J ii.432; iii.256=485; v.17, 232; vi.90, 114.

Diddha

Diddha [Sk. digdha to diḥ, see deha] smeared J v.425 sq.; esp. smeared with poison, poisoned J iv.435 (sara, a poisoned arrow); perhaps to be read at It 68 for duṭṭha (scil. sara) and at S ii.230 for diṭṭha. Cp. san°.

Dina

Dina (nt.) [Sk. dina; Lat. nun -- dinae (*noven -- dinom); Oir. denus; Goth. sin -- teins; cp. divasa] day Sdhp 239. -- duddinaṇ darkness Dāvs v.50 (d. sudinaṇ ahoṣi, cp. i.49, 51); also as f. duddinī Vin i.3.

Dindibha

Dindibha [cp. Sk. ṭiṭṭibha?] a kind of bird J vi.538.

Dindima

Dindima (nt.) [Sk. diṇḍima, cp. dundubhi] a musical instrument, a small drum J vi.580; Bu i.32. See also deṇḍima.

Dinna

Dinna [Sk. dinna, pp. of dadāti] given, granted, presented etc., in all meanings of dadāti q. v.; esp. of giving alms Pv iv.326 (=mahādāna PvA 253) & in phrase adinn'ādāna taking what is not given, i. e. stealing, adj. adinnādāyīn stealing, refraining from which constitutes the 2nd sīla (see under sīla). -- dinna: D i.55≈(n' atthi dinnaṇ the heretic view of the uselessness of almsgiving); J i.291; ii.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e. g. J i.151, 152; vi.366. -- adinna: M i.39, 404; Sn 119 (theyyā adinnaṇ ādiyati), 156, 395, 400, 633; PvA 33 etc. -- ādāyīn taking (only) what is given D i.4; DA i.72; -- dāna almsgiving J iii.52; DhA i.396; -- dāyīn giving alms, liberal, munificent D iii.191.

Dinnaka

Dinnaka an adopted son, in enumn of four kinds of sons (atraja, khetṭaja, antevāsika, d.) Nd2 448; J i.135 (=posāvanatthāya dinna).

Dippati

Dippati [Sk. dīpyate, see under dīpa1 & cp. jotati] to shine, to shine forth, to be illustrious Vin ii.285. Cp. pa°.

Dibba

Dibba (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. di_ōs (*divios), Lat. dīus (*divios)=divine. Cp. deva] of the next world, divine, heavenly, celestial, superb, magnificent, fit for exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānūsaka human. Freq. qualifying the foll. "summa bona": cakkhu the deva -- eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumant) D i.82, 162; ii.20 (yena sudaṇ samantā yojanaṇ passati divā c' eva rattiṇ ca); iii.219; S i.196; ii.55 sq.; M ii.21; It 52; Th 2, 70; Ps i.114; ii.175; Vism 434; Sdhp 482; PvA 5 (of Mogallāna); Tikp 278; Dukp 54. sota the d. ear, matching the d. eye D i.79, 154; J v.456; also as sotadhātu A i.255; M ii.19; D iii.38, 281; Vism 430. rūpa D i.153. Āyu, vaṇṇa etc. (see dasa ṭhānāni) A i.115; iii.33; iv.242; PvA 9, 89. kāmā Sn 361; Dh 187; It 94; also as kāmagaṇā A v.273. Of food, drink, dress & other commodities: A i.182; J i.50, 202; iii.189; PvA 23, 50, 70, 76 etc. <-> Def. as devaloke sambhūta DA i.120; divibhavattā dibba KhA 227; divibhāvaṇ devatābhāva -- pariyāpanna PvA 14. -- See further e. g. S i.105; D iii.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (defn), 423. -- osadha magical drugs Miln 283; -- kāmā (pl.) heavenly joys (see above) J i.138 (opp. mānūsakā); -- cakkhuka endowed with the

superhuman eye S ii.156; A i.23, 25; -- paṇṇākāra (dasavidha°) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see thāna) DhA iii.292; -- bhāva divine condition or state PvA 110; -- yoga union with the gods S i.60; -- vihāra supreme condition of heart Miln 225; -- sampatti heavenly bliss J iv.3; DhA iii.292; PvA 16, 30.

Dibbati

Dibbati [Sk. dīvyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devī); to play at dice M ii.106 (akkhehi).

Dirasaññu

Dirasaññu (adj.) [Sk. dara -- sañjña? See Kern, Toev. p. 118] one who has little common -- sense J vi.206, 207, 213, 214. Com. expls wrongly on p. 209 with "one who possesses two tongues" (of Agni), but has equivalent nippañña on p. 217 (text 214: appapañña+).

Diva

Diva [Sk. diva (nt.), weak base diḥ (div) of strong form dīē (see deva) to *dejeuo to shine; cp. Sk. dyo heaven, divā adv. by day; Lat. biduum (bi -- divom) two days] (a) heaven J iv.134 (°ṇ agā); v.123 (°ṇ patta); PvA 74 (°ṇ gata). -- (b) day Sn 507 (rattindivaṇ night & day); VvA 247 (rattindiva one night & one day, i. e. 24 hrs.); DhA ii.8 (divā -- divassa so early in the day). Also in divaṇ -- kara, daymaker,=sun, VvA 307; usually as divākara (q. v.). Cp. devasika; see also ajja. -- santatta heated for a whole day J iv.118 (cp. divasa°)

Divasa

Divasa (m; nt. only in expression satta divasāni 7 days or a week J iv.139; Miln 15) [Sk. divasa; see diva] a day A i.206 (°ṇ atināmeti); J iii.52 (uposatha°); PvA 31 (yāva sattadivasā a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. divasaṇ (during) one day, for one day, one day long A iii.304= iv.317; J i.279; ii.2; DhA iii.173 (taṇ d. that day); eka° one day J i.58; iii.26; PvA 33, 67. -- gen. divasassa (day) by day S ii.95 (rattiyā ca d. ca); J v.162; DA i.133. -- instr. divasā day by day J iv.310; divasena (eka°) on the same day J i.59; sudivasena on a lucky day J iv.210. -- loc. divase on a day: eka° J iii.391; jāta° on his birth -- day J iii.391; iv.138; dutiya° the next day PvA 12, 13, 17, 31, 80 etc.; puna° id. J i.278; PvA 19, 38; sattame d. on the 7th day Sn 983; Miln 15; PvA 6; ussava° on the festive d. VvA 109; apara° on another day PvA 81. Also repeated divase divase day after day, every day J i.87; PvA 3. <-> abl. divasato from the day (-- °) J i.50; DA i.140. -- kara the "day -- maker," i. e. the sun (cp. divākara) VvA 169, 271; -- bhāga the day -- part (opp. ratti° the night -- part), day -- time Miln 18 (°ena); PvA 152 (°ṇ), 206 (°e=divā); -- santatta heated the livelong day S i.169; M i.453; A iv.70, cp. Vin i.225; Miln 325; cp. diva°

Divā

Divā (adv.) [Ved. divā, cp. diva] by day S i.183; M i.125; Dh 387; DA i.251; PvA 43, 142, 206 (=divasa -- bhāge). Often combd & contrasted with rattiṇ (or ratto) by night; e. g. divārattiṇ by day & by night S i.47; divā c' eva rattiṇ ca D ii.20; rattim pi divā pi J ii.133; divā ca ratto ca S i.33; Sn 223; Dh 296; Vv 314; VvA 128. -- divātaṇ (compar. adv.) later on in the day M i.125; J iii.48, 498. -- atidivā too late S i.200; A iii.117. -- kara (=divaṇ kara) the day -- maker, the sun ThA 70 (=Ap. v.16); PvA 155; -- divassa (adv.) early in the day, at sunrise, at an early hour Vin ii.190; S i.89, 91, 97; A v.185; M ii.100, 112; J ii.1; vi.31; DhA ii.8; VvA 239, 242; -- vihāra the day -- rest, i. e. rest during the heat of the day Vin i.28, S i.129, 132, 146, 193=Th 1, 1241; Sn 679; -- saññā consciousness by day, daily c. D iii.223=A ii.45; -- seyyā=°vihāra D i.112.

Divi°

Divi° an abstraction fr. divya constructed for etym. expln of dibba as divi -- bhava ("bhāva) of divine existence or character, a divine being, in "divi -- bhavāni divyāni ettha atthī ti divyā" SnA 219; "divi -- bhavattā dibbā ti" KhA 227; "divibhāvaṇ devattabhāva-pariyāpanno ti dibbo" PvA 14.

Divilla

Divilla a musical instrument Dpvs xvi.14.

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Divya

Divya [Sk. divya; the verse -- form for the prose -- form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi°), 524 (+mānūsaka); J vi.172. -- (nt.) the divinity, a divine being (=devatā) J vi.150; SnA 219.

Disa

Disa [Sk. dviṣant & dviṣa (-- °); dveṣṭi & dviṣati to hate; cp. Gr. deino/s (corynthic dveini/a, hom. de/dvimen) fearful; Lat. dīrus=E. dire] an enemy Dh 42, 162; J iii.357; iv.217; v.453; Th i.874 -- 6; cp. Pss. Breth., 323, n. i.

Disatā

Disatā1 (f.) [Sk. diśatā, see diśā] direction, quarter, region, part of the world J iv.359; Pv ii.921 (kiṇ disataṇ gato "where in the world has he gone?"); Vv ii.32 (sādisatā the circle of the 6 directions, cp. VvA 102).

Disatā

Disatā2 (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host of enemies J iv.295 (=disasamūha, v. l. as gloss: verasamoha).

Disati

Disati [Ved. diśati, *deik to show, point towards; cp. Gr. dei/knumi (di/kh= diśā), Lat. dico (indico, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point, show; to grant, bestow etc. Usually in combn with pref. ā, or in Caus. desetī (q. v.). As simplex only at S i.217 (varaṇ diśā to be read for disaṇ; cp. Sk. adīśat). See also upa°.

Disā

Disā (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. Gr. di/kh= diśā] point of the compass, region, quarter, direction, bearings. The 4 principal points usually enumd are puratthimā (E) pacchimā (W) dakkhiṇā (S) uttarā (N), in changing order. Thus at S i.101, 145; ii.103; iii.84; iv.185, 296; Nd2 302; Pv ii.126 (caturo d.); PvA 52 (catūsu diśāsu nirayo catūhi dvārehi yutto), and passim. -- To these are often added the two locations "above & below" as uparimā & hetthimā diśā (also as uddhaṇ adho S iii.124 e. g.; also called paṭidisā D iii.176), making in all 6 directions: D iii.188 sq. As a rule, however, the circle is completed by the 4 anudisā (intermediate points; sometimes as vidisā: S i.224; iii.239; D iii.176 etc.), making a round of 10 (dasa diśā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (diśā catasso vidisā catasso uddhaṇ adho: dasa diśā imāyo); Th 2, 487; Ps ii.131; Nd2 239 (see also cātuddisa in this sense); Pv i.111; ii.110; Vism 408. sabbā (all) is often substituted for 10: S i.75; D ii.15; Pv i.21; VvA 184; PvA 71. -- anudisā (sg.) is often used collectively for the 4 points in the sense of "in between," so that the circle always implies the 10 points.

Thus at S i.122; iii.124. In other combinations as 6 abbreviated for 10; four disā plus uddhaṇ & anudisaṇ at D i.222=A iii.368; four d.+uddhaṇ adho & anudisaṇ at S i.122; iii.124; A iv.167. In phrase "mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati" (etc. up to 4th) the all-comprehending range of universal goodwill is further denoted by uddhaṇ adho tiriyaṇ etc., e. g. D i.250; Vbh 272; see mettā. -- As a set of 4 or 8 disā is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhāna at M iii.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at Nett 117. <-> See also in other applications Vin i.50 (in meaning of "foreign country"); ii.217; S i.33 (abhayā), 234 (puthu°); iii.106; v.216; D iii.197 sq.; It 103; Th 1, 874; Vv 416 (disāsu vissutā). -- disaṇ kurute to run away J v.340. diso disaṇ (often spelt disodisaṇ) in all directions (lit. from region to region) D iii.200; J iii.491; Th 1, 615; Bu ii.50; Pv iii.16; Miln 398. But at Dh 42 to disa (enemy), cp. DhA i.324=coro coraṇ. See also J.P.T.S. 1884, 82 on abl. diso=disātah. Cp. vidisā. -- kāka a compass -- crow, i. e. a crow kept on board ship in order to search for land (cp. Fick, Soc. Gl. p. 173; E. Hardy, Buddha p. 18) J iii.126, 267; -- kusala one who knows the directions Vin ii.217; -- cakkhuka "seeing" (i. e. wise) in all directions J iii.344; -- dāha "sky -- glow," unusual redness of the horizon as if on fire, polar light (?) or zodiacal light (?) D i.10; J i.374; vi.476; Miln 178; DA i.95; cp. BSk. diśodāha AvŚ ii.198; -- pati (disampati) a king S i.86; J vi.45; -- pāmokkha world -- famed J i.166; -- bhāga [Sk. digbhāga] direction, quarter Vin ii.217; -- mūḷha [Sk. diṇmūḍha] one who has lost his bearings Dpvs ix.15; -- vāsika living in a foreign country DhA iii.176. -- vāsin=°vāsika DhA iv.27.

Dissati

Dissati Pass. of *dassati, q. v.

Dīgha

Dīgha (adj. -- n.) [Ved. dīrgha, cp. Caus. drāghayati to lengthen, *dlāgh as in Gr. dolixo/s (shaft), e)ndelexh/s (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D i.17; M i.429; S i.104 (°ṇ addhānaṇ); Sn 146, 633 (opp. rassa); Dh 60, 409; Pv i.1011 (°ṇ antaraṇ all the time); ii.955 (id.); Th 1, 646 (°m -- antare); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. -- dīghato lengthways J vi.185; dīghaso in length Vin iv.279; atidīgha too long Vin iv.7, 8. -- 2. (m.) a snake (cp. M Vastu ii.45 dīrghaka) J i.324; ii.145; iv.330. -- 3. N. of the Dīgha Nikāya ("the long collection") Vism 96. -- angulin having long fingers (the 4th of the marks of a Mahāpurisa) D ii.17; iii.143, 150; -- antara corridor J vi.349. -- āyu long -- lived (opp. app' āyu) D i.18; J v.71. Also as °ka D iii.150; DA i.135; Sdhp 511; -- āvu= °āyu in the meaning of āyasmant (q. v.) J v.120; -- jāti (f.) a being of the snake kind, a snake DhA iii.322; also as °ka at J ii.145; iii.250; iv.333; v.449; DA i.252; -- dasa having long fringes D i.7; -- dassin [Sk. dīrghadarśin] far -- seeing (=sabba -- dassāvin) PvA 196; -- nāsika having a long nose Vism 283. -- bhāṇaka a repeater or expounder of the Dīgha Nikāya J i.59; Vism 36, 266, 286; DA i.15, 131; -- rattañ (adv.) [Sk. *dīrgharātraṇ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dīrgha -- kālaṇ] a long time D i.17, 206; A v.194; Sn 649; It 8; J i.12, 72; Pv i.44; ii.1311 (°rattāya=°rattañ PvA 165); Pug 15; DhA iv.24; -- loma long -- haired Vin iii.129; also as °ka at J i.484, f. °ikā S ii.228; -- sotthiya (nt.) long welfare or prosperity DhA ii.227.

Dīghatta

Dīghatta (nt.) [Sk. dīrghatvaṇ] length A i.54.

Dīna

Dīna (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, low D ii.202 (?) (°māna; v. l. ninnamāna); J v.448; vi.375; Pv ii.82 (=adānājjhāsaya PvA 107); iv.81; Miln 406; PvA 120 (=kapaṇa), 260 (id.), 153; Sdhp 188, 324.

Dīnatta

Dīnatta (nt.) [Sk. *dīnatvaṇ] wretchedness, miserable state Sdhp 78.

Dīpa

Dīpa1 [Ved. dīpa to Ved. dī, dīpyate; Idg. *deǵā to shine (see dibba, deva); cp. Gr. di/alos, dhelos; see also jotati] a lamp J ii.104 (°ṇ jāleti to light a l.); DhA ii.49 (id.), 94 (id.) -- acci the flame of a lamp ThA 154; -- āloka light of a l. J i.266; vi.391; DhA i.359; VvA 51; -- (°ṇ)kara making light, shining, illuminating Nd2 399 (= pabhaṇ kara Sn 1136; but cp. Dh 236 under dīpa2); Vism 203. -- tittira a decoy partridge (cp. dīpaka°) J iii.64; -- rukkhā lit. lamp -- tree, the stand of a lamp, candlestick DhA iv.120; -- sikhā the flame (lit. crest) of a l. Vism 171; DhA ii.49.

Dīpa

Dīpa2 (m. & nt.) [Ved. dvīpa=dvi+ap (*sp.) of āpa water, lit. "double -- watered," between (two) waters] an island, continent (mahā°, always as 4); terra firma, solid foundation, resting -- place, shelter, refuge (in this sense freq. combd w. tāṇa lena & saraṇa & expl. in Com. by patitṭhā) -- (a) lit. island: S v.219; J iii.187; VvA 19; Mhvs vii.7, 41. -- continent: cattāro mahādīpā S v.343; Vv 2010 (=VvA 104); VvA 19; PvA 74

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etc. Opp. the 2000 paritta -- dīpā the smaller islands KhA 133. -- (b) fig. shelter, salvation etc. (see also tāṇa): S iii.42 (atta°+attasaraṇa etc., not with S Index to dīpa1); v.154, 162 (id.) iv.315 (maṇ°, not to dīpa1), 372; A i.55 sq. (+tāṇa etc.); Sn 501 (atta° selfreliant, self -- supported, not with Fausböll to dīpa1), 1092, 1094, 1145 (=Satthā); Nd2 303; Dh 236 (°ṇ karohi= patitṭhā PvA 87); Pv iii.19 (id. PvA 174); J v.501=vi.375 (dīpaṇ ca parāyaṇaṇ); Miln 84, 257 (dhamma -- dīpa, Arahantship). -- ālaya resting place J vi.432; -- gabbhaka same J vi.459, 460.

Dīpa

Dīpa3 [cp. Sk. dvīpa tiger's skin] a car covered with a panther's skin J i.259; v.259=vi.48.

Dīpaka

Dīpaka1 (=dīpa1) (a) f. dīpikā a lamp, in daṇḍa° a torch DhA i.220, 399, -- (b) (° --) an image of, having the appearance of, sham etc.; in -- kakkara a decoy partridge J ii.161; -- tittira same J iii.358; -- pakkhin a decoy bird J v.376; -- miga a d. antelope J v.376.

Dīpaka

Dīpaka2 (=dīpa2) a (little) island J i.278, 279; ii.160.

Dīpaka

Dīpaka3 in vaṇidīpaka PvA 120 for vanibbaka (q. v.).

Dīpana

Dīpana (adj.) illustrating, explaining; f. °ī explanation, commentary, N. of several Commentaries, e. g. the Paramattha -- dīpanī of Dhammapāla on Th 2; Pv & Vv. -- Cp. jotikā & uddīpanā.

Dīpika

Dīpika [fr. dīpin] a panther J iii.480.

Dīpita

Dīpita [pp. of dīpeti] explained Vism 33.

Dīpitar

Dīpitar [n. ag. fr. dīpeti] one who illumines Vism 211.

Dīpin

Dīpin [Sk. dvīpin] a panther, leopard, tiger Vin i.186 dīpicamma a leopard skin =Sk. dvīpicarman); A iii.101; J i.342; ii.44, 110; iv.475; v.408; vi.538. dīpi -- rājā king of the panthers Vism 270. -- f. dīpinī Miln 363, 368; DhA i.48.

Dīpeti

Dīpeti [Sk. dīpayati, Caus. to dīp, see dīpa1 & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A v.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. ā°.

Du°

Du°1 (& before vowels dur°) (indecl.) [Sk. duḥ & duṣ=Gr. du/s -- , Oir. du -- , Ohg. zur -- , zer -- ; antithetic prefix, generally opposed to su°=Gr. eu) -- etc. Ultimately identical with du2 in sense of asunder, apart, away from= opposite or wrong] 1. syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) -- jīvitaṅ) DhA ii.6, 10=PvA 280, cp. J iii.47; Bdhgh's expln of the syllable see at Vism 494. -- 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form *duḥ is preserved at dur -- before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i. e. the cons. is doubled, with changes of v to bb & usual lengthening dū before r (but also du°). For purposes of convenience all cpds. with du° are referred to the simplex, e. g. dukkaṭa is to be looked up under kata, duggati under gati etc. See: A. dur°. akkhāta, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; itthi; ukkhepa, ubbaha. -- B. du°: (k)kata, kara; (g)ga, gata, gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jivha, jīvita; (t)tappaya, tara; (d)dama, dasika; (n)naya, nikkhaya, nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta; (p)pañña, paṭiānaya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamūca, pameyya, parihāra, payāta, pasu, peyya, posa; (p)phassa; (bb=b): bala, balika, budha; (bb=v): dubbaca=) vaca, vacana, vaṇṇa, vijāna, vidū, vinivijjha, visodha, vutthika; (b)bhaga, bhara, bhāsita, bhikkha; (m)mati, mana, manku, mukha, mejjha, medha; (y)yiṭṭha, yuja, yutta; (du+r)=du -- ratta, ropaya (dū+r): dū -- rakkha; (l)labha; (s)saddhapaya, sassa, saha, sīla; hara.

Du°

Du°2 in cpds. meaning two°; see dvi B II.

Du

Du3 (-- °) (adj. -- suff.) [Sk. druha, druh, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta° deceiving one's friends S i.225; Sn 244 expl. as mitta -- dūbhaka SnA 287, v. l. B mittadussaka; cp. mitta -- dubbhika & mitta -- dubbhin.

Duka

Duka (nt.) [see dvi B ii] a dyad DhsA 36, 343, 347, 406; Vism 11 sq. & in titles of books "in pairs, on pairs," e. g. Dukapaṭṭhāna; or chapters, e. g. J ii.1 (°nīpāta).

Dukūla

Dukūla [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukūlaṇ woven silk] very fine cloth, made of the fibre of the d. plant S iii.145; A iv.393; J ii.21; iv.219; v.400; vi.72; Vism 257, 262; VvA 165; DA i.140; Dāvs v. 27.

Dukkha

Dukkha (adj. -- n.) [Sk. duḥkha fr. duḥ -- ka, an adj. formation fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhgh (at Vism 494) expls dukkha as du+kha, where du=du1 and kha=ākāsa. See also def. at Vism 461.] A. (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin i.34; Dh 117. Lit. of vedanā (sensation) M i.59 (°ṇ vedanaṇ vediyamāna, see also below iii.1 e); A ii.116=M. i.10 (saṁvīkāhi vedanāhi dukkhāhi). <-> Fig. (fraught with pain, entailing sorrow or trouble) of kāmā D i.36 (=paṭipīlan -- atṭhena DA i.121); Dh 186 (=bahudukkha DhA iii.240); of jāti M i.185 (cp. ariyasacca, below B I.); in combn dukkhā paṭipadā dandhābhīṇā D iii.106; Dhs 176; Nett 7, 112 sq., cp. A ii.149 sq. ekanta° very painful, giving much pain S ii.173; iii.69. dukkhaṇ (adv.) with difficulty, hardly J i.215. B. (nt.; but pl. also dukkhā, e. g. S i.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis-ease (but we use disease in another sense); or wealth and ilth from well & ill (but we have now lost ilth); or wellbeing and ill-ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. Bud. Psy. 83 -- 86, quoting Ledi Sadaw). I. Main Points in the Use of the Word. -- The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four so-called Truths or Facts (see saccāni) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. (Pañc' upādānakkhandhā pi dukkhā; cp. S iii.47). The second Sacca gives the cause of this dukkha (see Taṇhā). The third enjoins the removal of this taṇhā. And the fourth shows the way, or method, of doing so (see Magga). These ariyasaccāni are found in two places in the older books Vin i.10=S v.421 (with addition of soka -- parideva . . . etc. [see below] in some MSS). Comments on this passage, or part of it, occur S iii.158, 159; with expln of each term

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(+soka) D i.189; iii.136, 277; M i.185; A i.107; Sn p. 140; Nd2 under sankhārā; It 17 (with dukkhassa atikkama for nirodha), 104, 105; Ps i.37; ii.204, 147; Pug 15, 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samudaya, nirodha, magga at Vin i.16, 18, 19; D iii.227; Nd2 304iib; as āsavānaṇ khaya -- nāṇa at D i.83; Vin iii.5; as sacca No. 1+paṭiccasamuppāda at A i.176 sq. (+soka°); in a slightly diff. version of No. 1 (leaving out appiyehi & piyehi, having soka° instead) at D ii.305; and in the formula catunnaṇ ariyasaccānaṇ ananubodhā etc. at D ii.90=Vin i.230. II. Characterisation in Detail. -- 1. A further specification of the 3rd of the Noble Truths is given in the Paṭicca -- samuppāda (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anabolic=samudaya) &, after their recognition as causes, breaking down (katabolic=nirodha) the dukkha -- synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin 1; D ii.32 sq. =S ii.2 sq.; S ii.17, 20, 65=Nd2 680i.c; S iii.14; M i.266 sq.; ii.38; A i.177; mentioned e. g. at A i.147; M i.192 sq., 460; It 89 (=dukkhassa antakiriya). <-> 2. Dukkha as one of the 3 qualifications of the sankhārā (q. v.), viz. anicca, d., anattā, evanescence, ill, nonsoul: S i.188; ii.53 (yad aniccaṇ taṇ dukkhaṇ); iii.112 (id.) iii.67, 180, 222; iv.28, 48,

29 sq.; 131 sq. -- rūpe nīcā ānupassī etc. with dukkha' & anat't') S iii.41. anicca -- sañña, dukkha° & D iii.243; A iii.334, cp. iv.52 sq. -- sabbe sankhārā niccā etc. Nd2 under sankhārā. -- 3. Specification of Dukkha. The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd2 304i.), & one expln (304iii.) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya -- pālā; see detail under niraya, & cp. below III. 2 b). -- The first expln (304i.) is similar in kind to the definition of d. as long afterwards given in the Sāṅkhya system (see Sāṅkhya -- kārīkā -- bhāṣya of Gauḍapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkha°, sankhārā°, vipariṇāma° (see below III. 1 c); -- (b) illnesses & all bodily states of suffering (cp. ādhyātmikaṇ dukkhaṇ of Sāṅkhya k.); -- (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnat -- bites etc. (cp. ādhibhautikaṇ & ādhidaivikaṇ d. of Sk.); -- (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). -- This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i. e. salvation from these states in the 8 fold Path (see above B I.). III. General Application, & various views regarding dukkha. -- 1. As simple sensation (: pain) & related to other terms: (a) principally a vedanā, sensation, in particular belonging to the body (kāyika), or physical pain (opp. cetasika dukkha mental ill: see domanassa). Thus defined as kāyikaṇ d. at D ii.306 (cp. the distinction between śarīraṇ & mānaṣaṇ dukkhaṇ in Sāṅkhya philosophy) M i.302; S v.209 (in def. of dukkhindriya); A ii.143 (sarīrikā vedanā dukkhā); Nett 12 (duvidhaṇ d.: kāyikaṇ=dukkhaṇ; cetasikaṇ=domanassaṇ); Vism 165 (twofold), 496 (dukkhā aññaṇ na bādhaṇ), 499 (seven divisions), 503 (kāyika); SnA 119 (sukhaṇ vā dukkhaṇ vā Sn 67=kāyikaṇ sātāsātaṇ). Bdgh. usually paraphrases d. with vaṭṭadukkha, e. g. at SnA 44, 212, 377, 505. -- (b) Thus to be understood as physical pain in combn dukkha+domanassa "pain & grief," where d. can also be taken as the gen. term & dom° as specification, e. g. in cetasikaṇ dukkhaṇ domanassaṇ paṭisaṇvedeti A i.157, 216; iv.406; S ii.69; rāgaṇ d °ṇ dom °ṇ paṭisaṇvedeti A ii.149; kāmūpaṇhitāṇ d °ṇ dom °ṇ A iii.207; d °ṇ dom °ṇ paṭisaṇvediyati S iv.343. Also as cpd. dukkhadomanassaṇaṇ atthaṅgamāya A iii.326, & freq. in formula soka -- parideva -- d° -- domanass -- upāyāsā (grief & sorrow, afflictions of pain & misery, i. e. all kinds of misery) D i.36 (arising fr. kāmā); M ii.64; A v.216 sq.; It 89 etc. (see above B I. 4). Cp. also the combn dukkhī dummano "miserable and dejected" S ii.282. -- (c) dukkha as "feeling of pain" forms one of the three dukkhatā or painful states, viz. d. -- dukkhatā (painful sensation caused by bodily pain), sankhārā° id. having its origin in the sankhārā, vipariṇāma°, being caused by change S iv.259; v.56; D iii.216; Nett 12. (d) Closely related in meaning is ahita "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti dīgharattaṇ ahitāya dukkhāya" for a long time it is a source of discomfort & pain A i.194 sq.; M i.332 D iii.157; Pug 33. Also in phrases anattāya ahitāya dukkhāya D iii.246 & akusalaṇ . . . ahitāya dukkhāya saṇvattati A i.58. -- (e) Under vedanā as sensation are grouped the 3: sukhaṇ (or sukhā ved.) pleasure (pleasant sensation), dukkhaṇ pain (painful sens.), adukkham -- asukhaṇ indifference (indifferent sens.), the last of which is the ideal state of the emotional habitus to be gained by the Arahan't (cp. upekha° & nibbidā). Their rôle is clearly indicated in the 4th jhāna: sukhassa pahānā dukkhassa pahānā pubbe va somanassadomanassaṇaṇ atthaṅgamā adukkham -- asukhaṇ upekha° parisuddhiṇ catutthaṇ jhānaṇ upasampajja viharati (see jhāna). -- As contents of vedanā: sukhaṇ vediyati dukkhaṇ v. adukkham -- asukhaṇ v. tasmā vedanā ti S iii.86, 87; cp. S ii.82 (vedayati). tisso vedanā: sukha, d°, adukkham -- asukha° D iii.275; S ii.53; iv.114 sq., 207, 223 sq., cp. M i.396; A i.173; iv.442; It 46, 47. yaṇ kiñc' āyaṇ purisa -- puggalo paṭisaṇvedeti sukhaṇ vā d °ṇ vā a °ṇ vā sabbaṇ taṇ pubbe katahetū ti=one's whole life -- experience is caused by one's former kamma A i.173=M ii.217. -- The combn (as complementary pair) of sukha+dukkha is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. n' ālam aññaṇaññaṇaṇ sukhāya vā dukkhāya vā sukhadukkhāya vā D i.56 =S iii.211. Thus under the 8 "fortunes of the world" (loka dhammā) with lābha (& a°), yasa (a°), pasaṇsa (nindā), sukha (dukkha) at D iii.260; Nd2 55. Regarded as a thing to be avoided in life: puriso jīvutikāmo . . . sukhakāmo dukkha -- paṭikkūlo S iv.172, 188. -- In similar contexts: D i.81≈; iii.51, 109, 187; S ii.22, 39; iv.123 sq.; A ii.158 etc. (cp. sukha). 2. As complex state (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, I.; cp. esp. kāma & bhava) Ps i.11 sq. (specified as jāti etc.); dukkhaṇ=mahabbhayaṇ S i.37; bhārādānaṇ dukkhaṇ loke bhāra -- nikkhepanaṇ sukhaṇ (pain is the great weight) S iii.26; kāmānaṇ

adhivacanaṃ A iii.310; iv.289; cp. A iii.410 sq. (with kāmā, vedanā, saññā, āsavā, kamma, dukkhaṃ). -- (b) ekanta° (extreme pain) refers to the suffering of sinful beings in Niraya, & it is open to conjecture whether this is not the first & orig. meaning of dukkha; e. g. M i.74; A ii.231 (vedanaṃ vediyati ekanta -- d°ṇ seyyathā pi sattā nerayikā); see ekanta. In the same sense: . . . upenti Roruvāṇ ghorāṇ cirarattaṇ dukkhaṇ anubhavanti S i.30; niraya -- dukkha Sn 531; pecca d°ṇ nigacchati Sn 278, 742; anubhonti d°ṇ kaṭuka -- pphalāni Pv i.1110 (=āpāyikaṇ d°ṇ PvA 60); PvA 67; mahādukkhaṇ anubhavati PvA 43, 68, 107 etc. atidukkaṇ PvA 65; dukkhato pete mocetvā PvA 8. -- (c) to

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suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkhaṇ anubhavati (only w. ref. to Niraya, see b); anveti Dh 1 (=kāyikaṇ cetasaṇ vipāka -- dukkhaṇ anugacchati DhA i.24), upeti Sn 728; carati S i.210; nigacchati M i.337; Sn 278, 742; paṭisaṇvedeti M i.313 (see above); passati S i.132 (jāto dukkhāni passati: whoever is born experiences woe); vadḍhetti S ii.109; viharati A i.202; ii.95; iii.3; S iv.78 (passaddhiyā asati d°ṇ v. dukkhino cittaṇ na samādhīyati); vedayati, vediyati, vedeti etc. see above III. 1 e; sayati A i.137. -- (d) More specific reference to the cause of suffering & its removal by means of enlightenment: (a) Origin (see also above I. & II. 1): dukkhe loko paṭiṭṭhito S i.40; yaṇ kiñci dukkhaṇ sambhoti sabbaṇ sankhāra -- paccayā Sn 731; ye dukkhaṇ vadḍhenti te na parimuccanti jātiyā etc. S ii.109; d°ṇ ettha bhiyyo Sn 61, 584; yo paṭhavī -- dhātuṇ abhinandati dukkhaṇ so abhin° Si i.174; taṇhā d°ssa samudayo etc. Nett 23 sq.; as result of sakkāyaditṭhi S iv.147, of chanda S i.22 of upadhi S ii.109, cp. upadhīnidānaṃ pabhavanti dukkhā Sn 728; d°ṇ eva hi sambhoti d°ṇ tiṭṭhati veti ca S i.135. -- (b) Salvation from Suffering (see above I.): kathaṇ dukkhā pamuccati Sn 170; dukkhā pamuccati S i.14; iii.41, 150; iv.205; v.451; na hi putto pati vā pi piyo d°ā pamocaye yathā saddhamma -- savanaṇ dukkhā moceti pāṇinaṇ S i.210; na appatvā lokantaṇ dukkhā atthi pamocanaṇ A ii.49. Kammakkhayā . . . sabbaṇ d°ṇ nijjinaṇ bhavissati M ii.217, cp. i.93. kāme pahāya . . . d°ṇ na sevetha anattasamhitāṇ S i.12=31; rūpaṇ (etc.) abhijānaṇ bhabbo d -- °kkhayāya S iii.27; iv.89; d°ṇ pariññāya sakhetvatthuṇ Tathāgato arahati pūralāsaṇ Sn 473. pajahati d°ṇ Sn 789, 1056. dukkhassa samudayo ca atthagamo ca S ii.72; iii.228 sq.; iv.86, 327. -- dukkhass' antakaro hoti M i.48; A iii.400 sq.; It 18; antakārā bhavāmase Sn 32; antaṇ karissanti Satthu sāsana -- kāriṇa A ii.26; d°parikkhinaṇ S ii.133; akiñcanaṇ nānupatanti dukkhā S i.23; sankhāraṇaṇ nirodhena n' atthi d°assa sambhavo Sn 731. -- muniṇ d°assa pārayuṇ S i.195=Nd2 136v; antagū 'si pāragū d°assa Sn 539. -- sang' ātiko maccejaho nirūpadhi pahāya d°ṇ apunabbhavāya S iv.158; ucchinnaṇ mūlaṇ d°assa, n' atthi dāni punabbhavo Vin i.231= D ii.91. -- ādhivāha bringing or entailing pain S iv.70; -- anubhavana suffering pain or undergoing punishment (in Niraya) J iv.3; -- antagū one who has conquered suffering Sn 401; -- ābhikiṇṇa beset with pain, full of distress It 89; -- āsahanatā non -- endurance of ills Vism 325. -- indriya the faculty of experiencing pain, painful sensation S v.209, 211; Dhs 556, 560; Vbh 15, 54, 71; -- udraya causing or yielding pain, resulting in ill, yielding distress M i.415 sq.; A i.97; iv.43 (+dukkhavipāka); v.117 (dukh°), 243; J iv.398; of kamma: Ps i.80; ii.79; Pv i.1110 (so read for dukkhandriya, which is also found at PvA 60); DhA ii.40 (°uddaya); -- ūpadhāna causing pain Dh 291; -- ūpasama the allayment of pain or alleviation of suffering, only in phrase (atthagiko maggo) d -- ūpasama -- gāmino S iii.86; It 106; Sn 724=Dh 191; -- (m)esin wishing ill, malevolent J iv.26; -- otiṇṇa fallen into misery S iii.93; M i.460; ii.10; -- kāraṇa labour or trials to be undergone as punishment DhA iii.70 (see Dh 138, 139 & cp. dasa1 B 1 b); -- khandha the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S ii.134; iii.93; M i.192 sq.; 200 sq.; etc.; -- khaya the destruction of pain, the extinction of ill M i.93; ii.217 (kammakkhayā d -- kkhayo); S iii.27; Sn 732. Freq. in phrase (nīyāti or hoti) sammā -- d -- kkhayāya "leads to the complete extinction of ill," with ref. to the Buddha's teaching or the higher wisdom, e. g. of brahmacariyā S ii.24; of paññā D iii.268; A iii.152 sq.; of ariyā ditṭhi D iii.264=A iii.132; of sikkhā A ii.243; of dhamma M i.72; -- dhamma the principle of pain, a painful object, any kind of suffering (cp. °khandha) D iii.88; S iv.188 (°anaṇ samudayaṇ ca atthagamaṇ ca yathābhūtaṇ pajānāti); It 38 (nirodha °anaṇ); -- nidāna a source of pain M ii.223; Dhs 1059, 1136; -- nirodha the destruction of pain, the extinction of suffering (see above B II. 1) M i.191; ii.10; A iii.410, 416; etc.; -- paṭikkūla averse to pain, avoiding unpleasantness, in combn sukhakāmo d -- p. S iv.172 (spelt °kulo), 188; M i.341; -- patta being in pain J vi.336; -- pareta afflicted by pain or misery S iii.93; It 89=A i.147; -- bhummi the soil of distress Dhs 985; -- vāca hurtful speech Pv i.32 (should probably be read dutṭha°); -- vipāka (adj.) having pain as its fruit, creating misery S ii.128; D iii.57, 229; A ii.172 (kamma); Ps ii.79 (id.); -- vepakka = °vipāka Sn 537 (kamma); -- saññā the consciousness of pain Nett 27; -- samudaya the rise or origin of pain or suffering

(opp. °nirodha; see above B II. 1) S iv.37; M i.191; ii.10; iii.267; Vbh 107 (taṇhā ca avasesā ca kilesā: ayaṇ vuccati d -- s.); -- samphassa contact with pain M i.507; Dhs 648; f. abstr. °tā Pug 33; -- seyya an uncomfortable couch DhA iv.8.

Dukkhatā

Dukkhatā (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D iii.216; S iv.259; v.56; Nett 12 (expl.).

Dukkhati

Dukkhati [fr. dukkha] to be painful Vism 264.

Dukkhatta

Dukkhatta (nt.) [Sk. *duḥkhatvaṇ]=dukkhatā D iii.106 (+dandhatta).

Dukkhāpana

Dukkhāpana (nt.) [abstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.

Dukkhāpita

Dukkhāpita [pp. of dukkhāpeti] pained, afflicted Miln 79, 180.

Dukkhāpeti

Dukkhāpeti [caus. to dukkha] to cause pain, to afflict J iv.452; Miln 276 sq.; PvA 215. -- pp. dukkhāpita.

Dukkhita

Dukkhita (adj.) [Sk. duḥkhita; pp. of *dukkhāpeti] afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhita) D i.72 (puriso ābādhiko d. bālha -- gilāno); ii.24; S i.149; iii.11=iv.180 (sukhitesu sukhito dukkhitesu dukkhito); v.211; M i.88; ii.66; Vin iv.291; Sn 984, 986; J iv.452; Miln 275; DhA ii.28; VvA 67.

Dukkhin

Dukkhin (adj. -- n.) [Sk. duḥkhin] 1. afflicted, grieved, miserable S i.103 sq., 129 sq., ii.282 (+dummano); iv.78; A iii.57. -- 2. a loser in the game J ii.160.

Dukkhīyati

Dukkhīyati [Sk. duḥkhīyati & duḥkhāyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA ii.28 (=vihaññati).

Dugga

Dugga [du+ga] a difficult road Dh 327; Pv ii.78. dugge sankamanāni passages over difficult roads, usually combd with papā (water -- shed) S i.100; Vv 5222; Pv ii.925.

Duṭṭha

Duṭṭha (adj. -- n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, corrupt; bad, malignant, wicked Vin iii.118; S ii.259, 262; iv.339; A i.124 (°āruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J i.187, 254 (°brāhmaṇa); iv.391 (°caṇḍāla); PvA 4 (°corā: rogues of thieves); Sdhp 86, 367, 434. -- aduṭṭha not evil, good Sn 623; It 86; DhA iv.164. Cp. pa°. -- gahaṇika suffering from indigestion Vin i.206; -- citta evil -- minded Vin ii.192; M iii.65.

Duṭṭhu

Duṭṭhu (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 396; VvA 337.

Duṭṭhulla

Duṭṭhulla (adj.) wicked, lewd Vin iv.128; S i.187 (°bhāṇin "whose speech is never lewd," cp. Th 1, 1217 padulla <-> gāhin, expld as duṭṭhullagāhin Psalms of Brethren 399 n. 3); M i.435; iii.159; Vism 313. -- (nt.) wicked <-> ness Vin iii.21; kāya° unchastity M iii.151; Th 1, 114; Vism 151.

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-- āduṭṭhulla that which is wicked & that which is not Vin v.130; -- āpatti a grave transgression of the Rules of the Order, viz. the 4 Pārājika & the 13 Sanghādisesa Vin iv.31 (opp. a° Vin iv.32).

Dutiya

Dutiya (num. ord.) [Sk. dvitīya, with reduction of dvi to du, as in compn mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundus/deu/teros> deu/omai he who stays behind, also Sk. davīyas farther] (a) (num.) the second, the following J ii.102, 110; dutiyaṇ for the second time (cp. tatiyaṇ in series 1, 2, 3) Vin ii.188; D ii.155. -- (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by (-- °); a companion, friend, partner Vin iv.225; S i.25 (saddhā dutiyā purisassa hoti=his 2nd self); iv.78 (id.) i.131; It 9; J v.400; Th 2, 230 (a husband); Sn 49 (=Nd2 305, where two kinds of associates or companions are distinguished, viz. taṇhā° & puggalo°). taṇhā - - dutiyā either "connected with thirst" or "having thirst as one's companion" (see taṇhā) S iv.37; It 109=A ii.10; bilanga° kaṇḍajaka (rice with sour gruel) Vin ii.77; S i.90, 91. -- adutiya alone, unaccompanied PvA 161.

Dutiyaka

Dutiyaka (adj. -- n.) [Dimin. of dutiya] (a) the second, following, next J i.504 (°cittavāre); °ṇ a 2nd time M i.83. -- (b) a companion; only in f. dutiyikā a wife or female compn Vin iv.230, 270 (a bhikkhunī as compn of another one); Freq. as purāṇa -- dutiyikā one's former wife Vin i.96; iii.16; S i.200; M ii.63; J i.210; v.152; DhA i.77. Cp. M Vastu ii.134 dvitīyā in the same sense.

Dutiyyatā

Dutiyyatā (f.) companionship, friendship, help J iii.169.

Duddabha

Duddabha see daddabha.

Duddha

Duddha (Sk. dugdha, pp. of duh, see dohati] milked, drawn Sn 18 (duddha -- khīra=gāvo duhitvā gahitakhīra SnA 27); M ii.186. -- (nt.) milk Dāvs v.26.

Dudrabhi

Dudrabhi [another form of dundubhi, cp. duddabha & dundubhya] a kettle -- drum, in Amata° the drum of Nibbāna Vin i.8=M i.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

Dundubhi

Dundubhi (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle -- drum, the noise of a drum, a heavy thud, thunder (usually as deva° in the latter meaning) Pv iii.34; J vi.465; PvA 40, 189 (v. l. dudrabhi). -- Amata° the drum of Nibbāna M i.171=Vin i.8 (: dudrabhi); deva° thunder D ii.156; A iv.311.

*Dunoti

*Dunoti to burn, see der, dava, dāva & dāya.

Dupaṭṭo

Dupaṭṭo see dvi B II.

Dubbaṇṇa

Dubbaṇṇa see under vaṇṇa.

Dubbuṭṭhika

Dubbuṭṭhika see under vuṭṭhi.

Dubbha

Dubbha (& dūbha) (adj.) [Sk. dambha, see dubbhati] deceiving, hurting, trying to injure Vin ii.203 (=It 86 where dubbhe); Pv ii.93 (mitta°). adubbha one who does not do harm, harmless Pv ii.98 (°pāṇin=ahiṇsakahattha). As nt. harmlessness, frankness, friendliness, good -- will Vin i.347 (adrūbhāya, but cp. vv. ll. p. 395: adubbhaya & adrabbhāvāya); S i.225 (adubbhāya trustily); J i.180 (id. as adūbhāya); spelt wrongly adrūbhaka (for adubbhaka, with v. l. adrabbhaka in expl. of adubbha -- pāṇin) at J vi.311. Note: dabhāya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobha.

Dubbhaka

Dubbhaka (adj.) [Sk. dambhaka] perfidious, insidious, treacherous Th 1, 214 (citta°). Cp. dubbhaya & dūbhaka.

Dubbhati

Dubbhati (& dūbhati) [Sk. dabhnoti cp. J.P.T.S. 1889, 204: dabh (dambh), pp. dabdha; idg. *dhebh, cp. Gr. a)te/mbw to deceive. Cp. also Sk. druḥ (so Kern, Toev. p. 11, s. v. padubbhati). See also dahara & dūbha, dūbhaka, dūbhi] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J v.245; vi.491, or w. loc. J i.267; iii.212) S i.85 (ppr. adubbhanto), 225; It 86 (dubbhe=dusseyya Com.)=Vin ii.203 (where

dubbho); Th 1, 1129; J ii.125; iv.261; v.487, 503. -- ppr. also dūbhato J iv.261; ger. dubbhitvā J iv.79; grd. dubbheyya (v. l. dūbheyya) to be punished J v.71. Cp. pa°.

Dubbhana

Dubbhana (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (=anattā).

Dubbhaya

Dubbhaya=dubbhaka, S i.107.

Dubbhika

Dubbhika=dubbhaka, Pv iii.113 (=mittadubbhika, mittānaṃ bādhaka PvA 175).

Dubbhikkha

Dubbhikkha see bhikkhā.

Dubbin

Dubbin (adj. -- n.) [Sk. dambhin] seeking to injure, deceit-ful; a deceiver, hypocrite J iv.41; Pv ii.98 (mitta°); DhA ii.23 (mitta -- dūbbhin). -- f. dubbhinī VvA 68 (so read for dubbinī).

Dubha

Dubha (num. -- adj.) [See dubhaya & cp. dvi B II.] both; only in abl. dubhato from both sides Th 1, 1134; Ps i.69; ii.35, 181; Vv 4621; VvA 281 (for Vv 6419 duvaddhato).

Dubhaya

Dubhaya (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J iii.442; vi.110.

Duma

Duma [Sk. druma=Gr. drumo/s, see dāru] tree A iii.43; J i.87, 272; ii.75, 270; vi.249, 528; Vv 8414; Miln 278, 347; VvA 161. -- agga 1. the top of a tree J ii.155. -- 2. a splendid tree Vv 354. -- 3. a tooth -- pick J v.156; -- inda "king of trees," the Bodhi tree Dpvs i.7; -- uttama a magnificent tree Vv 393; -- phala fruit of a tree M ii.74; Vism 231 (in comparison).

Duyhati

Duyhati Pass to dohati (q. v.).

Dussa

Dussa1 (nt.) [Sk. dūrśa & dūṣya] woven material, cloth, turban cloth; (upper) garment, clothes Vin i.290; ii.128, 174; iv.159. D i.103; S v.71; M i.215; ii.92; A v.347; Sn 679; Pv i.103 (=uttarīyaṃ sātakaṃ PvA 49); ii.314; Pug 55; PvA 73, 75. -- cīvara°, q. v.; chava° a miserable garment D i.166; A i.295; ii.206; M i.78,

308. -- karaṇḍaka a clothes -- chest S v.71=M i.215; A iv.230; -- koṭṭhagāra a store -- room for cloth or clothes DhA i.220, 393; -- gahaṇa (-- mangala) (the ceremony of) putting on a garment DhA ii.87; -- cālānī a cloth sieve Vin i.202; -- paṭṭa turban cloth Vin ii.266 (=setavattha -- paṭṭa Bdhgh.); S ii.102; -- phala having clothes as fruit (of magic trees, cp. kapparukkha) Vv 462 (cp. VvA 199); -- maya consisting in clothes Vv 467 (cp. VvA 199); -- yuga a suit of garments Vin i.278; M i.215=S v.71; Miln 31 (cp. M Vastu i.61); DhA iv.11; -- ratana "a pearl of a garment," a fine garment Miln 262. -- vaṭṭi fringed cotton cloth Vin ii.266. -- veṇi plaited cotton cloth Vin ii.266.

Dussa

Dussa2 at J iii.54 is usually taken as=amussa (cp. amuka). C. expls as "near," & adds "asammussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen Pali Reader ii.124.

Dussaka

Dussaka=dūsaka (q. v.).

Dussati

Dussati [Sk. duṣyati, Denom. fr. pref. duḥ (du°); pp. duṣṭha, caus. dūṣayati] to be or become bad or corrupted, to get damaged; to offend against, to do wrong

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Vin ii.113; S i.13=164; Dh 125=PvA 116; Dh 137; It 84 (dosancyye na d.) cp. A iii.110 (dussanīye d.); J vi.9; Miln 101, 386. -- pp. duṭṭha (q. v.). -- Caus. dūseti (q. v.). See also dosa1 & dosaniya; & pa°.

Dussanā

Dussanā (f.) & Dussana (nt.) [Sk. dūṣana, cp. dussati] defilement, guilt A ii.225; Pug 18, 22; Dhs 418, 1060; DA i.195 (rajjana -- d. muyhana).

Dussanīya

Dussanīya (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa taken to dus] able to give offence, hateful, evil (always combd with rājanīya, cp. rāga dosa moha) A iii.110 (dusanīye dussati, where It 84 has dosaneyye); J vi.9; Miln 386.

Dussassa

Dussassa see sassa.

Dussika

Dussika a cloth merchant J vi.276; Miln 262, 331 sq.

Dussitatta

Dussitatta (nt.) [Sk. *dūṣitatva]=dussanā, Pug 18, 22.

Duha

Duha (adj. -- °) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma° giving pleasures J iv.20; v.33.

Duhati

Duhati (to milk) see dohati.

Duhana

Duhana (adj. -- n.) [Sk. *druhana, to druh, druhyati to hurt, cp. Oir. droch; Ohg. triogan to deceive, traum= dream; also Sk. dhvarati. For further connections see Walde, Lat. Wtb. under fraus] one who injures, hurts or deceives; insidious, infesting; a robber, only in pantha° a dacoit D i.135; DA i.296. -- (nt.) waylaying, robbery (pantha°) J ii.281 (text dūhana), 388 (text: panthadūbhana, vv. ll. duhana & dūhana); DhsA 220. -- Cp. maggadūsin.

Duhitika

Duhitika (adj.) [cp. Sk. druha, fr. druhyati] infested with robbers, beset with dangers S iv.195 (magga). <-> Note. This interpretation may have to be abandoned in favour of duhitika being another spelling of dvīhitika= hard to get through (q. v.), to be compared are the vv. ll. of the latter at S iv.323 (S.S. dūhitika & dūhītika).

Dūta

Dūta1 [Ved. dūta, prob. to dūra (q. v.) as "one who is sent (far) away," also perhaps Gr. dou=los slave. See Walde, Lat. Wtb. under dudum] a messenger, envoy Vin i.16; ii.32, 277; D i.150; S iv.194; Sn 411 (rāja°), 417. <-> deva° Yama's envoy, Death's messenger A i.138, 142; M ii.75 sq.; J i.138. -- °ṇ pāheti to send a messenger Miln 18, PvA 133.

Dūta

Dūta2 (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J iv.248.

Dūteyya

Dūteyya (nt.) [Sk. dūtya, but varying in meaning] errand, commission, messages A iv.196; J iii.134; DA i.78.<-> °ṇ gacchati to go on an errand Vin ii.202; °ṇ harati to obtain a commission Vin iii.87; iv.23. -- kamma doing a messenger's duty Vin i.359; -- paṇḍitaṃ gāmaṃ pahīṇaṃ gāmaṃ sending & going on messages D i.5=M iii.34; A ii.209; M i.180.

Dūbha

Dūbha (adj.) deceiving, see dubbha.

Dūbhaka

Dūbhaka1 (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. °ikā J ii.297.

Dūbhaka

Dūbhaka2 [Sk. dambha, cp. dambholi] a diamond J i.363=iii.207.

Dūbhana

Dūbhana (nt.) deceiving, pillaging, robbing etc. at J ii.388 is to be read as (pantha --) duhana.

Dūbhin

Dūbhin (adj.) -- dubbhin J ii.180 (vv. ll. dūbha & dubbhi), 327; iv.257; DhA ii.23.

Dūbhī

Dūbhī (f.) [cp. Sk. dambha, see dubbhati] perfidy, treachery, J i.412; iv.57 (v. l. dubhī); vi.59 (=aparādha).

Dūra

Dūra (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. davīyān, Av. dūrō (far), *dāu; cp. Ohg. zawen, Goth. taujan=E. do. Another form is *deuā, far in respect to time, as in Gr. dh/n, dhro/n, Lat. dū -- dum (cp. dū -- rare= en -- dure). See also dutiya & dūta] far, distant, remote, opp. āsanna (J ii.154) or santika (Dhs 677; Vism 402). -- PvA 117. Often in cpds. (see below), also as dūri°, e. g. dūri -- bhāva distance Vism 71, 377; DhsA 76. -- Cases mostly used adverbially, viz. acc. dūraṇ far J ii.154; DhA i.192. - - abl. dūrato from afar, aloof Vin i.15; ii.195; S i.212; Sn 511; Dh 219; J v.78 (dūra -- dūrato); Miln 23; PvA 107. dūrato karoti to keep aloof from PvA 17. -- loc. dūre at a distance, also as prep. away from, far from (c. abl.), e. g. Sn 468; J ii.155, 449 (=ārā); iii.189. -- Sn 772; Dh 304; J vi.364; Dhs 677. -- dūre -- pātin one who shoots far [cp. Sk. dūra -- pātin] A i.284; ii.170, 202. J iv.494. See also akkhaṇavedhin. -- atidūre too far Vin ii.215. -- kantana at Th 1, 1123: the correct reading seems to be the v. l. durākantana, see ākantana; -- gata gone far away Pv ii.134 (=paralokagata PvA 164); DhA iii.377 (durā°). -- (ṇ)gama far -- going, going here & there Dh 37 (cp. DhA i.304); Pv ii.910; -- ghuṭṭha farrenowned Pv ii.82; -- vihāra (-- vuttin) living far away Sn 220.

Dūrakkha

Dūrakkha [du1+rakkha] see rakkha & cp. du1.

Dūratta

Dūratta (adj.) [du1+ratta] reddish M i.36 (°vaṇṇa).

Dūsaka

Dūsaka (adj. -- n.) [Sk. dūṣaka] corrupting, disgracing, one who defiles or defames; a robber, rebel A v.71 (bhikkhuni°); J ii.270; iv.495; Sn 89 (kula° one who spoils the reputation of the clan); DhA ii.23 (kuṭi° an incendiary); Miln 20 (pantha°). As dussaka at J v.113 (kamma°); Sn A 287 (mitta°, v. l. B. for dūbhaka). -- panthadūsaka a highwayman Miln 290. -- f. dūsikā J iii.179 (also as dūsiyā=dosakārikā); a° harmless Sn 312 (see a°).

Dūsana

Dūsana (nt.) [see dūseti] spoiling, defiling J ii.270; Sdhp 453.

Dūsita

Dūsita [Sk. dūṣita, pp. of dūseti] depraved, sinful, evil PvA 226 (°citta).

Dūsin

Dūsin (adj. -- n.) [Sk. dūṣin]=dūṣaka, in magga° (cp. pantha -- dusaka) a highway robber Sn 84 sq

Dūseti

Dūseti [Sk. dūṣayati, caus. of dussati (q. v.). Also as dusseti PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin i.79, 85, 86; iv.212 (maṇ so dūsetukāmo, said by a bhikkhunī), 316 (dūsetuṇ); A iv.169 sq.; J i.454; ii.270; DhA ii.22 (kuṭṭiṇ, damage, destroy). -- aor. dūsayi J ii.110 (fared ill). -- pp. dūṣita. Cp. pa°, pari°.

Dūhana

Dūhana1 (nt.) [see duhana] infesting, polluting, defaming; robbing, only in pantha° (with v. l. duhana) waylaying J ii.281, 388; Tikp 280.

Dūhana

Dūhana2 (nt.) [Sk. dohana, see dohati] milking (-- °), in kumbha° filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. droṇadughā a cow which yields much milk) Sn 309.

Dūhitika

Dūhitika see duhitika.

Dejjha

Dejjha (=dvejja, see dvi B i.5] divided, in a° undivided- ness J iii.7 (com. abhejja), 274=iv.258 (dhanuṇ a °ṇ karoti to get the bow ready, v. l. BB. sarejjhaṇ C. expld jiyāya ca sarena ca saddhiṇ ekam eva katvā).

Deḍḍubha

Deḍḍubha [Sk. duṇḍubha] a water -- snake; salamander J iii.16; vi.194; Sdhp 292. See next.

Deḍḍubhaka

Deḍḍubhaka 1. a sort of snake (see prec.) J i.361. -- 2. a kind of girdle (in the form of a snake's head) Vin ii.136 (expld by udaka -- sappi -- sira -- sadisa).

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Deṇḍima

Deṇḍima (m. nt.) [Sk. diṇḍima, cp. dindima] a kind of kettle -- drum D i.79 (v. l. dindima); Nd2 219 (°ka, v. l. dind°); J i.355; (=paṭaha -- bheri); v.322= vi.217; vi.465=580.

Depiccha

Depiccha (adj.) [=dvepiccha, see dvi B I. 5] having two tail -- feathers J v.339.

Deyya

Deyya (adj.) [Sk. deya, grd. of dā, see dadāti I. 2, b] (a) to be given (see below). -- (b) deserving a gift, worthy of receiving alms J iii.12 (a°); Miln 87 (rāja°) -- nt. a gift, offering Vin i.298 (saddhā°). -- dhamma a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S i.175; A i.150, 166; ii.264 (saddhā°); Pv i.11; ii.318; PvA 5, 7 sq., 26, 92 (°bija), 103, 129; cp. AvŚ i.308. The deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enumd at Nd2 523 under the old Brahman's term yañña "sacrifice") (1) cīvāra, (2) piṇḍapāta, (3) senāsana, (4) gilāna -- paccaya -- bhesajja -- parikkhāra, (5) anna, (6) pāna, (7) vattha, (8) yāna, (9) mālā, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padīpeyya. A similar enumn in diff. order is found at Nd1 373.

Deva

Deva [Ved. deva, Idg. *deǵā to shine (see dibba & diva), orig. adj. *deiṷos belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dēvas; Ohg. & slashedZ;io; Ags. Tīg, gen. Tīwes (=Tuesday); Oir. dia (god). The popular etymology refers it to the root div in the sense of playing, sporting or amusing oneself: dibbanti ti devā, pañcahi kāmagaṇehi kīlanti attano vā siriyā jotantī ti attho KhA 123] a god, a divine being; usually in pl. devā the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level. Thus primarily (see 1a) used of the first of the next -- world devas, Sakka, then also of subordinate deities, demons & spirits (devaññatarā some kind of deity; snake -- demons: nāgas, tree -- gods: rukkhadevatā etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (asurā: Titans; petā: miserable ghosts; nerayikā sattā: beings in Niraya). A double position (dark & light) is occupied by Yama, the god of the Dead (see Yama & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D i.17 sq.; S iii.85), hence "gods" is not a coincident term. All devas are themselves in saṃsāra, needing salvation. Many are found worshipping saints (Th i.627 -- 9; Th ii.365). -- The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. tāvatiṇsa) include some or most of the well -- known Vedic deities. Thus some collect. designations are devā sa -- indakā (the gods, including Indra or with their ruler at their head: D ii.208; S iii.90, A v.325), sa -- pajāpatikā (S iii.90), sa -- mārakā (see deva -- manussaloka), sa -- brahmakā (S iii.90). See below 1 b. Lists of popular gods are to be found, e. g. at D ii.253; iii.194. -- A current distinction dating from the latest books in the canon is that into 3 classes, viz. sammuti -- devā (conventional gods, gods in the public opinion, i. e. kings & princes J i.132; DA i.174), visuddhi° (beings divine by purity, i. e. of great religious merit or attainment like Arahants & Buddhas), & upapatti° (being born divine, i. e. in a heavenly state as one of the gatis, like bhumma -- devā etc.). This division in detail at Nd2 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (upapatti°) seven groups are enumerated in the foll. order: Cātummahārājikā devā, Tāvatiṇsā d. (with Sakka as chief), Yāmā d., Tusitā d., Nimmānaratī d., Paranimmita -- vasavattī d., Brāhmakāyikā d. Thus at D i.216 sq.; A i.210, 332 sq.; Nd2 307; cp. S i.133 & J i.48. See also devatā. 1. good etc. -- (a) sg. a god, a deity or divine being, M i.71 (d. vā Māro vā Brahmā vā); S iv.180=A iv.461 (devo vā bhavissāmi devaññataro vā ti: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu devo vā Brahmā vā Indo vāpi Sujampati); Dh 105 (+gandhabba, Māra, Brahmā); A ii.91, 92 (puggalo devo hoti devaparivāro etc.); PvA 16 (yakkho vā devo vā). -- (b) pl. devā gods. These inhabit the 26 devāloka one of which is under the rule of Sakka, as is implied by his appellation S. devānaṃ indo (his opponent is Vepacitti Asur -- indo S i.222) S i.216 sq.; iv.101, 269; A i.144; Sn 346; PvA 22 etc. -- Var. kinds are e. g. appamāṇ' -- ābhā (opp. paritt' ābhā) M iii.147; ābhassarā D i.17; Dh 200; khiddāpadosikā D i.19; gandhabba -- kāyikā S iii.250 sq.; cattāro mahārājikā S v.409, 423; Jat i.48; Pv iv.111; PvA 17, 272; naradevā tidaṣā S i.5; bhumma PvA 5; manāpa -- kāyikā A iv.265 sq.; mano -- padosikā D i.20; valāhaka -- kāyikā S iii.254. -- Var. attributes of the Devas are e. g. āyuppamāṇā A i.267; ii.126 sq.; iv.252 sq.; dīghāyukā S iii.86; A ii.33; rūpino manomayā M i.410, etc. etc. -- See further in general: D i.54 (satta devā); ii.14, 157, 208; S v.475=A i.37; Sn 258 (+manussā), 310 (id.); 404, 679; Dh 30, 56, 94, 230, 366; Ps i.83 sq.; ii.149; Vbh 86, 395, 412 sq.; Nett 23; Sdhp 240. -- (c) deva=Yama see deva -- dūta (expld at J i.139: devo ti maccu). -- atideva a pre -- eminent god, god above gods (Ep. of the Buddha) Nd2 307; DhsA 2 etc.; see under cpds. -- 2. the sky, but only in its rainy aspect, i. e. rain -- cloud, rainy sky, rain -- god (cp. Jupiter Pluvius; K.S. i.40, n. 2 on Pajjunna, a Cātummahārājika), usually in phrase deve vassante (when it rains etc.), or devo vassati (it rains) D i.74 (: devo ti meggho DA i.218); S i.65, 154 (cp. It 66 meggha); Sn 18, 30; J v.201; DhA ii.58, 82; PvA

139. devo ekam ekam phusāyati the cloud rains drop by drop, i. e. lightly S i.104 sq., 154, 184; iv.289. -- thulla -- phusitake deve vassante when the sky was shedding big drops of rain S iii.141; v.396; A i.243; ii.140; v.114; Vism 259. -- vigata -- valāhake deve when the rain -- clouds have passed S i.65; M ii.34, 42. - 3. king, usually in voc. deva, king! Vin i.272; iii.43; A ii.57; J i.150, 307; PvA 4, 74 etc. devī (f.) 1. goddess, of Petīs, Yakkhiṇīs etc.; see etym. expl. at VvA 18. -- Pv ii.112; Vv 13 etc. -- 2. queen Vin i.82 (Rahulamātā), 272; D ii.14; A ii.57, 202 (Mallikā) J i.50 (Māyā); iii.188; PvA 19, 75. -- accharā a divine Apsarā, a heavenly joy -- maiden Vism 531; PvA 46, 279; -- aññātara, in phrase devo vā d. vā, a god or one of the retinue of a god S iv.180= A iv.461; PvA 16; -- âtideva god of gods, i. e. divine beyond all divinities, a super -- deva, of Buddha Nd2 307 & on Sn 1134; J iv.158=DhA i.147; Vv 6427; VvA 18; Miln 241, 258, 368, 384 & passim; cp. M Vastu i.106, 257, 283, 291; -- attabhāva a divine condition, state of a god PvA 14; -- ânubhāva divine majesty or power D ii.12; M iii.120; J i.59; -- āsana a seat in heaven It 76; -- âsurasangāma the fight between the Gods & the Titans D ii.285; S i.222; iv.201; v.447; M i.253; A iv.432 (at all passages in identical phrase); -- iddhi divine power Vv 313; VvA 7; -- isi a divine Seer Sn 1116; Nd2 310; -- ūpapatti rebirth among the gods PvA 6; -- orohaṇa descent of the gods DhA iii.443; -- kaññā a celestial maiden, a nymph S i.200; J i.61; VvA 37, 78; -- kāya a particular group of gods S i.200; It 77; Th 2, 31; -- kuñjara "elephant of the gods," of Indra J v.158; -- kumāra son of a god (cp. °putta) J iii.391; -- gaṇa a troop of gods J i.203; DhA iii.441; -- gaha a temple, chapel Vin iii.43; -- cārikā a visit to the gods, journeying in the devaloka VvA 3, 7, 165 etc.; -- tṭhāna heavenly seat J iii.55; a temple, sacred place Miln 91, 330; -- dattika given or granted by a god, extraordinary PvA 145; -- dattiya= °dattika J iii.37; DhA i.278; -- dāruka a species of pine J v.420; -- dundubhi the celestial drum, i. e. thunder D i.10; Miln 178; DA i.95; -- dūta

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the god's (i. e. Yama's see above 1°) messenger A i.138, 142; M ii.75; iii.179; J i.138; DhA i.85 (tayo d.); Mhbv. 122 (°suttanta); -- deva "the god of gods," Ep. of the Buddha (cp. devâtideva) Th 1, 533, 1278 (of Kappāyana); DhA 1; PvA 140; -- dhamma that which is divine or a god A iii.277 (°ika); DhA iii.74; -- dhītā a female deva or angel (cp. devaputta), lit. daughter of a god J ii.57; VvA 137, 153 (with ref. to Vimānapetīs); -- nagara the city of the Devas, heaven J i.168, 202; DhA i.280; -- nikāya a class, community or group of gods, celestial state or condition D ii.261 (sixty enumd); S iv.180; M i.102 sq.; A i.63 sq.; ii.185; iii.249 sq.; iv.55; v.18; -- pañha questioning a god, using an oracle D i.11 (=DA i.97: devadāsiyā sarīre devataṇ otāretvā pañha -- pucchanaṇ); -- parivāra a retinue of gods A ii.91; -- parisā the assembly of gods A ii.185; Tikp 241. -- putta "son of a god," a demi -- god, a ministering god (cp. f. deva -- dhītā), usually of Yakkhas, but also appld to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Suyāma devaputta); the Tusitā d. (Santusita d.); the Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī d. (Vasavattī d.) D i.217 sq.; cp. J i.48. -- D ii.12, 14; S i.46 sq.; 216 sq.; iv.280; A i.278; It 76; J i.59 (jarā -- jajjara); iv.100 (Dhamma d.); vi.239 (Java d.); PvA 6, 9, 55, 92, 113 (Yakkho ti devaputto); Miln 23; -- pura the city of the gods, heaven S iv.202; Vv 6430 (= Sudassana -- mahānagara VvA 285); J iv.143; -- bhava celestial existence PvA 167; -- bhoga the wealth of the gods PvA 97; -- manussā (pl.) gods & men D i.46, 62≈, 99 (°mānuse); M ii.38, 55; Sn 14 (sa°), 236 (°pūjita), 521; It 80 (°setṭhā); Kh viii.10; KhA 196; PvA 17, 31, 117; -- °loka the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammuti -- devā, see above); (2) samaṇas & brāhmaṇas (cp. visuddhi -- devā); (3) gods & men under the human aspect (gati, cp. upapatti -- devā); Sn 1047, 1063; expl. at Nd2 309 & (with diff. interpretations) DA i.174 sq.; -- yāna leading to the (world of) the gods, i. e. the road to heaven Sn 139, also in °yāniya (magga) D i.215; -- rājā king of the devas, viz. Sakka Nd1 177; J iii.392 (=devinda); DhA iii.441; PvA 62; -- rūpa divine appearance or form PvA 92; -- loka the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka is in saṅsāra attained by extraordinary merit: Dh 177; J i.202, 203; iv.273; ThA 74; KhA 228; PvA 5, 9, 21, 66, 81, 89; Vism 415, etc.; -- vimāna the palace of a deva J i.58; VvA 173; -- sankhalikā a magic chain J ii.128; v.92, 94; -- sadda heavenly sound or talk among the devas It 75 (three such sounds).

Devaka

Devaka (adj.) (-- °) [deva+ka] belonging or peculiar to the devas; only in sa° -- loka the world including the gods in general D i.62; Nd2 309; Sn 86 377, 443, 760 etc.; Miln 234. See also devamanussa -- loka.

Devata

Devata (adj.) (-- °) having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma°+Brahma (garuka). -- f. devatā in pati° "worshipping the husband," i. e. a devoted wife J iii.406; VvA 128.

Devatā

Devatā (f.) [deva+tā, qualitative -- abstr. suffix, like Lat. juvena, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pūrṇatā, bandhutā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd2 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de -- vatā=yesañ deti, as is expressed in the conclusion "ye yesañ dakkhiṇeyyā te tesañ devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals (elephants, horses, cows, cocks, crows); (3) physical forces & elements (fire, stone etc.); (4) lower gods (: bhumma devā) (nāgā, suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahmā), to which are added the 2 aspects of the sky -- god as devadevatā & disā -- devatā). -- Another definition at VvA 21 simply states: devatā ti devaputto pi Brahmā pi devadhītā pi vuccati. -- Among the var. deities the foll. are frequently mentioned: rukkhā° tree -- gods or dryads M i.306; J i.221; PvA 5; vatthu° earth gods (the four kings) Pv 41; PvA 17; vana° wood -- nymphs M i.306; samudda° water -- sprites J ii.112 etc. etc. <-> D i.180 (mahiddhikā, pl.), 192; ii.8, 87, 139, 158; S i. sq.; iv.302; M i.245; ii.37; A i.64, 210, 211; ii.70 (sapubba°); iii.77 (bali -- paṭiggāhikā), 287 (saddhāya samannāgatā); 309; iv.302 sq., 390 (vipaṭisāriniyo); v.331; Sn 45, 316, 458, 995, 1043; Dh 99; J i.59, 72, 223, 256; iv.17, 474; Vv 163; Pv ii.110; KhA 113, 117; PvA 44. -- ānubhāva divine power or majesty J i.168; -- ānussati "remembrance of the gods," one of the 6 ānussatiṭṭhānāni, or subjects to be kept in mind D iii.250, 280, cp. A i.211; Vism 197. -- uposatha a day of devotion to the gods A i.211; -- paribhoga fit to be enjoyed by gods J ii.104; -- bali an offering to the gods A ii.68; -- bhāva at PvA 110 read as devattabhāva (opp. petattabhāva).

Devati

Devati [div] to lament, etc.; see pari°. Cp. also parideva etc.

Devatta

Devatta (nt.) [deva+tta] the state of being a deva, divinity ThA 70; PvA 110 (°bhāva as Yakkha, opp. petatta bhāva; so read for devatā -- bhāva).

Devattana

Devattana (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

Devara

Devara [Sk. devr & devara Gr. da_h/r (*daivh/r), Lat. levir, Ohg. zeihhur, Ags. tācor] husband's brother, brother-in-law J vi.152; Vv 326 (sa°), popularly expld at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhātā."

Devasika

Devasika (adj.) [Der. fr. divasa] daily J v.383; DA i.296 (°bhatta= bhattavetena); DhA i.187 sq., -- nt. °ṇ as adv. daily, every day J i.82, J i.149, 186; VvA 67, 75; DhA i.28; ii.41.

Desa

Desa [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin i.46; ii.211; M i.437; J i.308; DhA 307 (°bhūta); PvA 78 (°antara prob. to be read dos°), 153; KhA 132, 227. -- desaṇ karoti to go abroad J v.340 (p. 342 has disaṇ). -- kañcid -- eva desaṇ pucchati to ask a little point D i.51; M i.229; A v.39, sometimes as kiñcid -- eva d. p. S iii.101; M iii.15; v. l. at D i.51. -- desāgata pañha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

Desaka

Desaka (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 -- (nt.) advice, instruction, lesson M i.438.

Desanā

Desanā (f.) [Sk. deśanā] 1. discourse, instruction, lesson S v.83, 108; J iii.84; Pug 28; Nett 38; Vism 523 sq. (regarding Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. in dhamma° moral instruction, exposition of the Dhamma, preaching, sermon Vin i.16; A i.53; ii.182; iv.337 sq.; It 33; J i.106 etc. (a° gāminī āpatti), a Pārājika or Sanghādisesa offence Vin ii.3, 87; v.187. Cp. Vin. Texts ii.33. -- 3. (legal) acknowledgment Miln 344. -- Cp. ā°. -- avasāne (loc.) at the end of an instruction discourse or sermon DhA iii.175; PvA 54; -- pariyosāne=proc. PvA 9, 31 etc. -- vilāsa beauty of instruction Vism 524; Tikapaṭṭhāna 21.

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Desika

Desika (adj.) [Sk. deśika]=desaka, su° one who points out well, a good teacher Miln 195.

Desita

Desita [pp. of deseti] expounded, shown, taught etc., given, assigned, conferred Vin iii.152 (marked out); v.137; D ii.154 (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 (given).

Desetar

Desetar [n. ag. to deseti] one who instructs or points out; a guide, instructor, teacher M i.221, 249; A i.266; iii.441; v.349.

Deseti

Deseti [Sk. deśayati, Caus. of disati, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase dhammaṇ d. to deliver a moral discourse, to preach the Dhamma Vin i.15; ii.87, 188; v.125, 136; D i.241, A ii.185, v.194; It 111; J i.168; iii.394; Pug 57; PvA 6. -- aor. adesesi (S i.196=Th 1 1254) & desesi (PvA 2, 12, 78 etc.) -- pp. desita (q. v.).

Dessa & Dessiya

Dessa & Dessiya (adj.) [Sk. dveṣya, to dvis, see disa] dis- agreeable, odious, detestable J i.46; ii.285; iv.406; vi.570, ThA 268, Miln 281.

Dessati

Dessati [Sk. dviṣati & dveṣṭi; see etym. under disa] to hate, dislike, detest SnA 168 (=na piheti, opp. kāmeti).

Dessatā

Dessatā (f.) [Sk. dveṣyatā] repulsiveness Miln 281.

Dessin

Dessin (adj.) [Sk. dveṣin] hating, detesting Sn 92 (dham- ma°); better desin, cp. viddesin.

Deha

Deha [Sk. deha to *dheigh to form, knead, heap up (cp. kāya=heap), see diddha. So also in uddehaka. Cp. Kern, Toev. p. 75 s. v. sarīradeha. Cp. Gr. tei_xos (wall)=Sk. dehī; Lat. fingo & figura; Goth. deigan (knead)=Ohg. teig=E. dough] body A ii.18; PvA 10, 122. Usually in foll. phrases: hitvā mānusaṃ dehaṃ S i.60; Pv ii.956; pahāya m. d. S i.27, 30; jahati d. M ii.73; °ṇ nikkhipati Pv ii.615; (muni or khīṇāsavo) antima -- deha -- dhārin (°dhāro) S i.14, 53; ii.278; Sn 471; Th ii.7, 10; It 32, 40, 50, 53. °nikkhepana laying down the body Vism 236.

Dehaka

Dehaka (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258.

Dehin

Dehin (adj. -- n.) that which has a body, a creature Pgdp 12, 16.

Doṇa

Doṇa [Sk. droṇa (nt.) conn. with *dereṇo tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇī pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka generally) Pv iv.333 (mitāni sukhadukkhaṇi donehi piṭakehi). taṇḍula° a doṇa of rice DhA iii.264; iv.15. At J ii.367 doṇa is used elliptically for doṇamāpaka (see below). -- pāka of which a d. full is cooked, a doṇa measure of food S i.81; DhA ii.8. -- māpaka (mahāmatta) (a higher official) supervising the measuring of the doṇa -- revenue (of rice) J ii.367, 378, 381; DhA iv.88; -- mita a d. measure full D i.54; M i.518.

Doṇika

Doṇika (adj.) [fr. doṇa] measuring a doṇa in capacity Vin i.240 (catu° piṭaka).

Doṇikā

Doṇikā (f.)=donī, viz. a hollow wooden vessel, tub, vat Vin i.286 (rajana° for dyeing); ii.120 (mattikā to hold clay) 220 (udaka°), 221 (vacca° used for purposes of defaecation). See also passāva°.

Donī

Donī1 (f.) [Sk. droṇī, see doṇa] 1. a (wooden) trough, a vat, tub S ii.259; A i.253; v.323; J i.450; Miln 56. -- tela° an oil vat A iii.58 (āyasā made of iron & used as a sarcophagus). -- 2. a trough -- shaped canoe (cp. Marāṭhi ḍon "a long flat -- bottomed boat made of unḍi wood," & Kanarese ḍoni "a canoe hallowed from a log"] J iv.163 (=gambhīrā mahānāvā p. 164); PvA 189. -- 3. a hollow, dug in the ground Miln 397. -- 4. the body of a lute, the sounding -- board (?) i.450; Miln 53; VvA 281.

Doṇī

Doṇī2 (f.) [Sk. droṇi?] an oil -- giving plant (?) (or is it= donī1 meaning a cake made in a tub, but wrongly interpreted by Dhammapāla?) only in -- nimmiṇjana oil -- cake Pv i.1010; as °nimmiṇjani at Vv 3338; expld by telamiṇjaka at PvA 51 & by tilapiṇṇāka at VvA 147.

Dobbhagga

Dobbhagga (nt.) [Sk. daurbhāgya fr. duḥ+bhāga] ill luck, misfortune Vin iv.277; DhA 281 (text: °dobbhagga).

Dobha

Dobha [see dubbha] fraud, cheating D ii.243 (v. l. dobbha= dubbha).

Domanassa

Domanassa (nt.) [Sk. daurmanasya, duḥ+manas] dis- tress, dejectedness, melancholy, grief. As mental pain (cetasikaṇ asātaṇ cet. dukkhaṇ S v.209=Nd2 312; cp. D ii.306; Nett 12) opp. to dukkha physical pain: see dukkha B III. 1 a). A synonym of domanassaṇ is appaccaya (q. v.). For defn of the term see Vism 461, 504. The freq. combn dukkha -- domanassa refers to an unpleasant state of mind & body (see dukkha B III. 1 b; e. g. S iv.198; v.141; M ii.64; A i.157; It 89 etc.), the contrary of somanassaṇ with which dom° is combd to denote "happiness & unhappiness," joy & dejection, e. g. D iii.270; M ii.16; A i.163; Sn 67 (see somanassa). -- Vin i.34; D ii.278, 306; S iv.104, 188; v.349, 451; M i.48, 65, 313, 340; ii.51; iii.218; A i.39 (abhiṇṇhā° covetousness & dejection, see abhiṇṇhā); ii.5, 149 sq.; iii.99, 207; v.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (citta -- sampīṇaṇ d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh i.121. -- indriya the faculty or disposition to feel grief D iii.239 (+som°); S v.209 sq.; -- upavicāra discrimination of that which gives distress of mind D iii.245; -- patta dejected, disappointed J ii.155.

Dolā

Dolā (f.) [Sk. dolā, *del as in Ags. tealtian=E. tilt, adj. tealt unstable=Sk. dulā iṣṭakā an unstable woman] a swing J iv.283; vi.341; Vism 280 (in simile).

Dolāyati

Dolāyati [Denom. of dolā] to swing, to move to & fro J ii.385.

Dovacassa

Dovacassa (nt.) [contamination of Sk. *daurvacasya evil speech & *daurvratya disobedience, defiance] unruliness, indocility, bad conduct, fractiousness S ii.204 sq. (°karaṇā dhammā); M i.95 (id. specified); A ii.147; iii.178; Nett 40, 127.

Dovacassatā

Dovacassatā (f.) [2nd abstr. of dovacassa] unruliness, con- tumacy, stubbornness, obstinacy A i.83, iii.310, 448; v.146 sq.; D iii.212, 274; Pug 20; Dhs 1326 (cp. Dhs. trsl. p. 344); Vbh 359, 369, 371.

Dovacassiya

Dovacassiya (nt.)=dovacassa Pug 20; Dhs 1325.

Dovārika

Dovārika [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin i.269; D ii.83; iii.64 sq., 100; S iv.194; M i.380 sq.; A iv.107, 110; v.194; J ii.132; iv.382 (two by name, viz. Upajotiya & Bhaṇḍa -- kucchi), 447; vi.367; Miln 234, 332; Vism 281; Sdhp 356.

Dovila

Dovila (adj.) [Sk.?] being in the state of fructification, budding J vi.529 (cp. p. 530); Miln 334.

Dosa

Dosa1 [Sk. doṣa to an Idg. *deu(s) to want, to be inferior etc. (cp. dussati), as in Gr. de/omai, deu/omai] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually -- °, as khetta° blight of the field Miln 360; tiṇa° spoilt by weeds Dh 356; PvA 7; visa° ill effect of poison Th 1, 758, 768; sneha° blemish of sensual affection Sn 66. Four kasiṇa -- dosā at Vism 123; eighteen making a Vihāra unsuitable at Vism 118 sq. -- J ii.417; iii.104; Miln 330 (sabba -- d. -- virahita faultless); DA i.37, 141. -- pl. dosā the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172, cp. DA i.133.

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Dosa

Dosa2 [Sk. dveṣa, but very often not distinct in meaning from dosa1. On dveṣa see under disa] anger, ill -- will, evil intention, wickedness, corruption, malice, hatred. In most freq. combn of either rāga (lust) d. & moha (delusion), or lobha (greed) d. moha (see rāga & lobha), to denote the 3 main blemishes of character. For defn see Vism 295 & 470. Interpreted at Nd2 313 as "cittassa āghāto paṭighāto paṭigho . . . kopo . . . kodho . . . vyāpatti." -- The distinction between dosa & paṭigha is made at DA i.116 as: dosa=dubbalaḥkodha; paṭigha=balavakodha. -- In combn lobha d. moha e. g. S i.98; M i.47, 489; A i.134, 201; ii.191; iii.338; It 45 (tīṇi akusalamūlāni). With rāga & moha: Dh 20; It 2=6; with rāga & avijjā; It 57; rāga & māna Sn 270, 631 etc. -- See for ref.: Vin i.183; D iii.146, 159, 182, 214, 270; S i.13, 15, 70; v.34 sq.; M i.15, 96 sq., 250 sq., 305; A i.187; ii.172, 203; iii.181; Sn 506; It 2 (dosena duṭṭhāse sattā gacchanti duggatiṇ); Ps i.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. -- Various characterised as: 8 purisa -- dosā Vbh 387; khila, nīgha, mala S v.57; agati (4 agati -- gamanāni: chanda, d. moha, bhaya) D iii.228, cp. 133, 182; ajjhataṇṇ A iii.357 sq.; its relation to kamma A i.134; iii.338; v.262; to ariyamagga S v.5, 8. -- sadosa corrupted, depraved, wicked D i.80; A i.112; adosa absence of ill-will, adj. kind, friendly, sympathetic A i.135, 195, 203; ii.192; Vbh 169, 210; Dhs 33 (cp. Dhs. trsl. 21, 99); VvA 14 (+alobha amoha). -- aggi the fire of anger or ill -- will D iii.217; S iv.19 sq.; It 92 (+rāgaggi moh°); J i.61; -- antara (adj.) bearing anger, intending evil in one's heart Vin ii.249; D iii.237; M i.123; A i.59; iii.196 sq.; v.81 (opp. metta -- citta); perhaps at PvA 78 (for des°); -- kkhaya the fading away, dying out of anger or malice S iii.160, 191; iv.250; v.8; Vbh 73, 89; -- gata=dosa (+paṭigha) S iv.71; -- garu full of anger S i.24; -- dosa (: dosa1) spoilt by anger Dh 357; -- saññita connected with ill -- will It 78; -- sama like anger Dh 202; -- hetuka caused by evil intention or depravity A v.261 (pāṇātipāta).

Dosaniya, Dosanīya & Dosaneyya

Dosaniya, Dosanīya & Dosaneyya (adj.) [grd. -- formation either to dosa1 or dosa2, but more likely=Sk. *dūṣanīya=dūṣya (see dussa2 & dussati) influenced by dveṣanīya] corruptible; polluting, defiling; hateful, sinful S iv.307; A ii.120; It 84 (where A iii.110 has dussanīya in same context).

Dosā

Dosā (f.) [Sk. doṣā & doṣas, cp. Gr. du/w, du/omai to set (of the sun)] evening, dusk. Only in acc. as adv. dosaṇ (=doṣaṇ) at night J vi.386.

Dosin

Dosin (adj.) [to dosa2] angry J v.452, 454.

Dosinā

Dosinā (f.) [Sk. jyotsnā, cp. P. jñhā] a clear night, moon- light; only in phrase ramaṇīyā vata bho dosinā ratti. "lovely is the moonlight night" D i.47≈J i.509; J v.262; Miln 5, 19 etc. Expld in popular fashion by Bdhgh. as "dosāpagatā" ratti DA i.141. -- punṇamāsī a clear, full moon night Th 1, 306, 1119; -- mukha the face of a clear night J vi.223.

Doha

Doha1 [Sk. doha & dogha] milking, milk J v.63, 433.

Doha

Doha2 (adj.) [Sk. droha] injuring (-- °) DA i.296.

Dohaka

Dohaka [Sk. doha] a milk -- pail J v.105.

Dohati

Dohati [Sk. dogdhi, to which prob. duhitṛ daughter: see under dhītā & cp. dhenu] to milk. -- pres. 1 pl. dohāma & duhāma J v.105; pret. 1 pl. duhāmase ibid.; pot. duhe Jvi.211; ger. duhitvā SnA 27; pp. duddha (q. v.) -- Pass. duyhati S i.174 (so read for duhanti); J v.307; ppr. duyhamāna Miln 41. -- See also dūhana, doha1, dohin.

Dohaḷa

Dohaḷa [Sk. dohada & daurhṛda, of du+hṛd, sick longing, sickness, see hadaya. Lüders Göttinger GelehrteNachrichten 1898, 1 derives it as dvi+hṛd] (a) the longing of a pregnant woman J iii.28, 333; DhA i.350; ii.139. -- (b) intense longing, strong desire, craving in general J ii.159, 433; v.40, 41; vi.263, 308; DhA ii.86 (dhammika d.).

Dohaḷāyati

Dohaḷāyati [Denom. fr. dohaḷa] to have cravings (of a woman in pregnancy) J vi.263.

Dohaḷinī

Dohaḷinī (adj. -- f.) a woman in pregnancy having cravings; a pregnant woman in general J ii.395, 435; iii.27; iv.334; v.330 (=gabbhinī); vi.270, 326, 484; DhA iii.95.

Dohin

Dohin (adj. n.) one who milks, milking M i.220 sq.=A v.347 sq. (anavasesa° milking out fully).

Drūbha

Drūbha incorrect spelling for dubbha (q. v.) in adrūbhāya Vin i.347.

Dva°

Dva° in numeral composition, meaning two etc., see under dvi B III.

Dvaya

Dvaya (adj. -- n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twofold Sn 886 (saccaṇ musā ti dvayadhammaṇ); Dh 384; Pv iv.129 (dvayaṇ vipākaṇ=duvidhaṇ PvA 228). -- advaya single A v.46. -- (b) false, deceitful Vin iii.21. -- nt. a duality, a pair, couple S ii.17 (°ṇ nissito loko); J iii.395 (gātha°); PvA 19 (māsa°); DhA ii.93 (pada° two lines, "couplet"). -- kārin "doing both," i. e. both good & evil deeds (su° & duccharitaṇ) S iii.241, cp. 247 sq.; D iii.96.

Dvā

Dvā (cp. dva°) see dvi B III.

Dvāra

Dvāra (nt.) [Ved. dvār (f.) & dvāra (nt.), base *dhvār, cp. Av. dvarəm; Gr. qu/ ra_, qurw/n; Lat. fores (gate), forum; Goth. daúr, Ohg. turi=Ger. tür, Ags. dor=E. door.] 1. lit. an outer door, a gate, entrance Vin i.15; S i.58, 138, 211; J i.346; ii.63; vi.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. -- That d. cannot be used for an inner door see Vin ii.215; on knocking at a d. see DA i.252; cp. DhA i.145 (dvāraṇ ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraṇ alabhamāna unable to get out Vin ii.220. -- mahā° the main or city gate J i.63; culla° J ii.114; catu° (adj.) having 4 doors (of niraya) Pv i.1013; cha° with 6d. (nagaraṇ, w. ref. to the 6 doors of the senses, see below) S iv.194; pure° the front d. J ii.153; pacchima° the back d. J vi.364; uttara° the E. gate (PvA 74); nagara° the city gate (J i.263; deva° DhA i.280); gāma° the village g. (Vin iii.52; J ii.110); ghara° (J iv.142; PvA 38) & geha° (PvA 61) the house door; antepura° the door of the inner chamber M ii.100; kula° the doors of the clan -- people Sn 288. -- metaph. of the door leading to Nibbāna: amata° S i.137; A v.346. <-> 2. (fig.) the doors=in -- & outlets of the mind, viz. the sense organs; in phrase indriyesu gutta -- dvāra (adj.) guarding the doors with respect to the senses or faculties (of the mind): see gutta (e. g. S ii.218; iv.103 & cp. Dhs. trsl. p. 175). -- S iv.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya -- vacī°). The nine gates of the body at Vism 346. Thus also in f. abstr. guttadvāratā the condition of well protected doors (see gutta). -- kavāṭa a door post J i.63; ii.334; vi.444; PvA 280, -- koṭṭhaka [cp. Sk. dvārakoṭṭhaka Sp. AvŚ i.24, 31] gateway; also room over the gate Ud 52, 65; J i.290; iii.2; iv.63, 229; VvA 6, 160; DhA i.50; ii.27, 46; iv.204; Vism 22; Miln 10. -- bahidvārakoṭṭhake or °ā outside the gate M i.382; ii.92; A iii.31; iv.206; -- gāma a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J i.361) J iii.126 (°gāmaka), 188; iv.225; DhA ii.25 (°ka); -- toraṇa a gateway J iii.431. -- pānantara at J vi.349 should be read °vātapānantara; -- pidahana shutting the door Vism 78. -- bāhā a door post S i.146; Pv i.51; DhA iii.273; -- bhatta food scattered before the door Sn 286; -- vātapāna a door -- window Vin ii.211; J vi.349; -- sālā a hall with doors M i.382; ii.61.

Dvārika

Dvārika (-- °) (adj.) referring or belonging to the door of -- ; in cha °ā taṇhā, craving or fever, arising through the 6 doors (of the senses) DhA iv.221, & kāya° -- saṇvara control over the "bodily" door, i. e. over action (opp. speech) PvA 10 (so read for kāyañ cārika°).

Dvi

Dvi [Sk. dvi, dva etc. -- Bases: I. dvi=Sk. dvi in dvipad =Lat. bipēs (fr. dupēs), Ags. twiféte; dvidant=bidens. Reduced to di (see B I.4) as in Gr. δῑ̄ pous (=dipad), Lat. diennium & pref. dis -- (cp. Goth. twis asunder, Ogh. zwisk between). -- II. du (=dvi in reduced grade, cp. Lat. du -- plex, dubius etc.). - III. dvā (& dva)=Sk. dvāu, dvā, f. nt. dve (declined as dual, but the P. (plural) inflexion from base I. see B I.1); Gr. du/w, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twōs; Ags. twā (=E. two); Ohg. zwēne, zwō zwei. Also in cpd. num. dva -- daśa twelve=Gr. d(*v)w/deka=Lat. duodecim.] number two. A. Meanings -- I. Two as unit: 1. with objective foundation: (a) denoting a combn (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. dvipad (biped), nāgassa dve dantā (elephants' tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), dijivha (snake). See also dutiya & dvaya. -- dve: kāmā, khiḍḍā, gatiyo (Sn 1001), dānāni (It 98), piyā, phalāni (Sn 896; It 39), mittā, sinehā etc. See Nd2 under dve, cp. A i.47<-> 100; D iii.212 -- 214. -- (b) denoting a separation (in two, twofold etc.): see dvidhā & cpds. -- 2. with symbolic, sentimental meaning: (a) only two (i. e. next to one or "next to nothing"), cp. the two mites of the widow (Mark xii. 42), two sons of Rachel (Gen. 30): dumāsika not more than 2 months (Vin ii.107); dvemāsiko gabbho (Pv i.67); dnevācika; duvangula (see below). -- (b) a few -- more than one, some, a couple (often intermediate between 1 & 3, denoting more than once, or a comparatively long, rather long, but not like 3 a very long time): māsadvayaṇ a couple of months; dvisahassa dīpā 2000 islands (=a large number); diyaḍḍhasata 150=very long etc.; dvīhatīha (2 or 3= a couple of days) q. v.; dvirattatiratta (id. of nights); dvīsu tīsu manussesu to some people (PvA 47); dvatikkhattuṇ several times; cp. dvikkhattuṇ (more than once), dutiyaṇ (for the 2nd time). II. Two as unit in connection with its own & other decimals means a complex plus a pair, which amounts to the same as a large & a small unit, or so to speak "a year & a day." E. g. 12 (sometimes, but rarely= 10+2, see sep.); -- 32: rests usually on 4 X 8, but as No. of the Mahāpurisa -- lakkaṇāni it denotes 30+2= the great circle plus the decisive (invisible) pair; -- 62: views of heresy: see diṭṭhi; also as a year of eternity= 60 kappas+2; -- 92: as measure of eternity=90+2 kappas=a year & a day. III. Number twelve. 1. Based on natural phenomena it denotes the solar year (dvādasamāsako saṇvaccharo VvA 247). -- 2. Connected with the solar cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a set (cp. 12 months = companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35, 22; cakes as shewbread Lev. 25, 5; stones erected Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.); of theas, accomp'd by 12 bhikkhus PvA 67, 141. 179 etc.; dvādasā kotisatāni Sn 677; five groups of 12 musicians VvA 96 (cp. 5 X 12 cromlechs in the outer circle of Stonehenge). -- (b) as measure of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 yojanas wide extends the radiance VvA 16; 12 y. as respectful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3, 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Vimāna -- petas or Yakkhas Vv 551; J vi.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: solasa -- yojanikaṇ kanaka -- vimānaṇ Vv 671; VvA 188, 289 etc. -- Of years: J iii.80; VvA 157 (dvādasā -- vassikā; in this sense also 16 instead of 12: solasa -- vassuddesika VvA 259 etc. See solasa). B. Bases & Forms -- I. dvi; main base for numeral & nominal composition & derivation, in: 1. numeral dve (& duve) two: nom. acc. dve (Sn p. 107; It 98; J i.150; iv.137 etc.) & (in verse) duve (Sn 896, 1001); gen. dat. dvinnaṇ (It 39, 40, 98; J ii.154); instr. dvīhi (J i.87; v. l. dihi; 151; ii.153); loc. dvīsu (J i.203; PvA 47) & duvesu (Vv 412). 2. as numeral base: -- saḥassa 2000 (see A I. 2b) J i.57; VvA 261; PvA 74; also in dvittā and adv. dvikkhattuṇ twice & dvidhā in two parts. -- (b) as nominal base: -- (r)āvaṭṭa [Sk. dvīḥ cp. Lat. bis] turning twice S i.32; -- ja "twice born," i. e. a bird J i.152 (gaṇā); -- jātin one who is born twice, i. e. a brāhmaṇa Th, 2, 430 (ThA 269=brahmajātin); -- tālamatta of the size of 2 palms DhA ii.62; -- pad [Sk. dvipad, Lat. bipes, Gr. di/pous etc.] a biped, man S i.6; -- pala twofold Vism 339; -- pādaka=dvipad Vin ii.110; -- bandhu having two friends J vi.281; -- rattatiratta two or three nights Vin iv.16; also in dvīha two days (q. v.). 3. as diaeretic

form *duvi*°: -- *ja* (cp. *dija*) "growing again" i. e. a tooth J v.156. 4. as contracted form *di*°: -- (y)adḍha one and a half (lit. the second half, cp. Ger. *anderthalb*) Dh 235; J i.72 (*diyadḍha* -- *yojana* -- *satika* 150 y. long or high etc.), 202; iv.293 (°yāma); DhA i.395; DA i.17; Miln 243, 272; DhsA 12; -- *guṇa* twofold, double Vin i.289; Sn 714; J v.309; Miln 84; DhA ii.6; VvA 63, 120; -- *ja* (cp. *dvija*, *duvija*) (a) "twice -- born," a bird S i.224; Sn 1134 (d. *vuccati pakkhī* Nd2 296); J i.152, 203; ii.205; iv.347; v.157; Pv ii.124; Vv 358 (cp. VvA 178); Miln 295. -- (b) a brahmin ThA, 70, 73; -- *jivha* "twotongued," i. e. a snake (cp. *du*°) J iii.347; -- *pad* (-- *pada* or -- *pa*) a biped (cp. *dvi*°) A i.22; v.21; Sn 83 (*dipa* -- *duttama*), 995 (id.) 998; Dh 273; -- *pādaka*= °*pad* Th 1, 453=Sn 205. 5. as sec. cpd. form (with *guṇa*) *dve*° (and *de*°): -- *caturanga* twice fourfold -- eightfold Th 1, 520 (°gāmin); -- *patha* a "double" path, a border path, the boundary between two villages Vv 5317 (-- *sīmantika* -- *patha* VvA 241); -- *piccha* having two tail -- feathers J v.341 (cp. *de*°); -- *pitika* having two feathers J v.424; -- *bhāva* doubling kacc. 21; -- *māsika* two months old Pv i.67; -- *vācika* pronouncing (only) two words, viz. Buddha & Dhamma (cp. *tevācika*, saying the whole *saraṇa* -- formula), Vin i.4; J i.81; -- *sattaratta* twice seven nights, a fortnight [cp. Sk. *dvisapta*] J vi.230. -- See also der. fr. numer. adv. *dvidhā*, viz. *dvejḥha* (& *dejḥha*), *dvedhā*°, *dveḥhaka*. 6. as noun -- derivation *dvaya* a dyad (q. v.). II. *du*; reduced base in numeral and nominal compn & dern: -- (v)addhato from both sides (a distorted form of *dubhato* q. v.) Vv 6419 (= *dubhato* VvA 281); -- (v)angika consisting of two parts Dhs 163; -- (v)angula & *dvangula* two finger -- breadths or depths, two inches long, implying a minimum measure (see above A I.2a) Vin ii.107; iv.262; usually in cpds. -- *kappa* the 2 inch rule, i. e. a rule extending the allotted time for the morning meal to 2 inches of shadow after mid day Vin ii.294 306; -- *pañña* wisdom of 2 finger -- breadths, i. e. that of a woman S i.129=Th 2, 60 (*dvanguli*°, at ThA 66 as °*saññā*); -- *buddhika*=°*paññā* VvA 96; -- *jivha* twotongued (cp. *di*°); a snake J iv.330; v.82, 425; -- *paṭṭa* "double cloth" (Hind. *dupaṭṭā*; Kanarese *dupaṭa*, *duppaṭa*; Tamil *tuppattā* a cloak consisting of two cloths joined together, see Kern, Toev. i.179); J i.119; iv.114, 379 (*ratta*°); DhA i.249 (*suratta*°); iii.419 (°*cīvarā*); -- *matta* (about) 2 in measure Miln 82;

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-- *māsika* 2 months old or growing for 2 months (of hair) Vin ii.107; -- *vagga* consisting of two Vin i.58; -- *vassa* 2 years old Vin i.59; -- *vidha* twofold, instr. *duvidhena* M iii.45 sq.; etc. -- Derivations from *du*° see sep. under *duka* (dyad), *duṭṭiya* (the second), & the contamination forms *dubha* (to) & *dubhaya* (for *ubha* & *ubhaya*). III. *dvā* (& reduced *dva*), base in numeral compn only: *dvatikkhattuṇ* two or three times J i.506; DA i.133, 264; DhA iv.38; *dvādasa* twelve (on meaning of this & foll. numerals see above A II. & III.) J iii.80; vi.116; DhA i.88; iii.210; VvA 156, 247 etc.; °*yojanika* J i.125; iv.499; *dvāvāsati* (22) VvA 139; *dvattiṇṣa* (32) Kh ii. (°*ākāra* the 32 constituents of the body); DhA ii.88; VvA 39 etc.; *dvācattālisa* (42) Nd2 15; Vism 82; *dvāsattihi* (Nd2 271iii. & *dvattihi* (62) D i.54; S iii.211; DA i.162); *dvānavuti* (92) PvA 19, 21. -- Note. A singular case of *dva* as adv.=twice is in *dvāhaṇ* Sn 1116.

Dvikkhattuṇ

Dvikkhattuṇ (adv.) [Sk. **dvikṛtvah*] twice Nd2 on Sn 1116 (=dva); Nd2 296 (*jāyati dijo*). See *dvi* B I. 2a.

Dvittā

Dvittā (pl.) [Sk. *dvitrā*; see *dvi* B I. 2a] two or three S i.117 (perhaps we should read *tad vittāṇ*; Windisch, *Māra & Buddha* 108).

Dvidhā

Dvidhā (num. adv.) [Sk. *dvidhā*, see *dvi* B I. 2a] in two parts, in two M i.114; J i.253 (*karoti*), 254 (*chindati*), 298 (id.); iii.181; iv.101 (*jāta* disagreeing); vi.368 (*bhindati*). See also *dvedhā* & *dveḥhaka*. -- *gata* gone to pieces J v.197; -- *patha* a twofold way, a crossing; only fig. doubt Siii.108; M i.142, 144; Ud 90. See also *dvedhāpatha*.

Dvīha

Dvīha (adv.) [Sk. dvis -- ahnah; see dvi B I.2b] two days; dvīhena in 2 days S ii.192; dvīha -- mata 2 days dead M i.88; iii.91. -- tīha 2 or 3 days (°ṇ adv.) (on meaning cp. dvi A I.2b) D i.190 (°assa accayena after a few days); J ii.316; DhA iii.21 (°accayena id., gloss: katipāh'<-> accayena); DA i.190 (°ṇ) 215; VvA 45.

Dvīhika

Dvīhika (adj.) every other day M i.78.

Dvīhitika

Dvīhitika (adj.) [du -- īhitika, of du1+īhati] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "dubbhikkhā d. setatṭhikā salākavuttā," of a famine Vin iii.6, 15, 87; iv.23; S iv.323. On the term & its expln by Bdgh. (at Vin iii.268: dujjīvikā īhī tī . . . dukkheṇa īhitaṇ ettha pavattatī ti) see Kern, Toev. i.122. -- Note. Bdgh's expln is highly speculative, & leaves the problem still unsolved. The case of du1 appearing as du -- (and not as dur --) before a vowel is most peculiar; there may be a connection with druh (see duhana), which is even suggested by vv. ll. at S iv.223 as dūhitika= duhitika (q. v.).

Dve & Dve°

Dve & Dve° see dvi B 1 & 5.

Dvejja

Dvejja (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. advejja undivided, certain, doubtless; simple, sincere, uncontradictory A iii.403; J iv.77; Nd2 30 (+adveḥhaka); Miln 141. -- Cp. dejjha.

Dvejjhatā

Dvejjhatā (f.) [fr. prec.] in a° undividedness J iv.76.

Dvedhā

Dvedhā (adv.) [Sk. dvedhā, cp. dvidhā] in two J v.203, 206 (°sira); DhA ii.50 (bhijji: broke in two, broke asunder).

Dvedhāpatha

Dvedhāpatha [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross -- road DhA ii.192; Miln 17. <-> (b) doubt Dh 282; Dhs 1004, 1161 Vism 313.

Dveḥhaka

Dveḥhaka (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin iii.309; Dhs 1004, 1161; DA i.68; DhsA 259; °citta uncertain PvA 13; °jāta in doubt Vin iii.309; D iii.117 sq.; 210. -- adveḥhaka (adj.) sure, certain, without doubt Nd2 30 (+advejja).

Dh. Dhaṇṣati

Dhaṇṣati [Ved. dhvaṇṣati to fall to dust, sink down, perish; Idg. dheṇes to fly like dust, cp. Sk. dhūsara "dusky"; Ags. dust; Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] to fall from, to be deprived of (c. abl.), to be gone D iii.184 (with abl. asmā lokā dh.) A ii.67; v.76, 77; It 11; Th 1, 225, 610; J iii.260,

318, 441, 457; iv.611; v.218, 375. -- Caus. dhaṇseti [Sk. dhvaṇsayati, but more likely=Sk. dharṣayati (to infest, molest= Lat. infestare. On similar sound -- change P. dhaṇs° > Sk. dharṣ cp. P. daṇseti>Sk. darṣayati). Caus. of dhr̥ṣṇoti to be daring, to assault cp. Gr. qa/rsos audacious, bold, Lat. festus, Goth. gadars=E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D i.211; S iii.123; Sn 591; J iii.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°.

Dhaṇsana

Dhaṇsana (n. -- adj.) [Sk. dharṣana] destroying, bringing to ruin, only in kula° as v. l. to kula -- gandhana (q. v.) at It 64, and in dhaṇsanatā at DhA iii.353 in expln of dhaṇsin (q. v.).

Dhaṇsin

Dhaṇsin (adj. -- n.) [Sk. dharṣin to dhr̥ṣṇoti, see dhaṇseti] obtrusive, bold, offensive M i.236; A ii.182; Dh 244 (=DhA iii.353 paresaṇ guṇaṇ dhaṇsanatāya dh.).

Dhanka

Dhanka [Sk. dhvāṅkṣa, cp. also dhunkṣā] a crow S i.207; ii.258; Sn 271=Nd2 420; J ii.208; v.107, 270; vi.452; Pv iii.52 (=kāka PvA 198); VvA 334.

Dhaja

Dhaja [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin i.306 (titthiya°: outward signs of); ii.22 (gihi°); S i.42; ii.280; A ii. 51; iii.84 sq. (panna°); M i.139 (id.); A iii.149 (dhamma); J i.52 (+patākā); VvA 173 (id.); J i.65 (arahad °); Th i.961; J v.49=Miln 221; J v.509; vi.499; Nd1 170; Vv 361, 6428 (subhāsita°=dhamma° VvA 284); Dhs 1116, 1233; Vism 469 (+patāka, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna. -- agga the top of a standard S i.219; A iii.89 sq.; Pug 67, 68; Vism 414 (°paritta). -- ālu adorned with flags Th 1, 164=J ii.334 (: dhajasampanna Com.); -- āhaṭa won under or by the colours, taken as booty, captured Vin iii.139, 140; Vism 63. -- baddha captured (=°āhaṭa) Vin i.74 (cora).

Dhajinī

Dhajinī (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

Dhañña

Dhañña1 (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The usual enumn comprises 7 sorts of grain, which is however not strictly confined to grain -- fruit proper ("corn") but includes, like other enumns, pulse & seeds. These 7 are sāli & vīhi (rice -- sorts), yava (barley), godhuma (wheat), kangu (millet), varaka (beans), kudrūsaka (?) Vin iv.264; Nd2 314; DA i.78. -- Nd2 314 distinguishes two oategories of dhañña: the natural (pubbaṇṇa) & the prepared (aparaṇṇa) kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry). See also bīja -- bīja. -- Six sorts are mentioned at M i.57, viz. sāli, vīhi, mugga, māsa, tila, taṇḍula. <-> D i.5 (āmaka°, q. v.); A ii.209 (id.); M i.180; A ii.32

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(+dhana); Th 1, 531; Pug 58; DhA i.173; VvA 99; PvA 29 (dhanāṇ vā dh °ṇ vā), 198 (sāsapa -- tela -- missitaṇ), 278 (sappi -- madhu -- tela -- dhaññādīhi vohāraṇ katvā). -- dhaññaṇ ākirati to besprinkle a person with grain (for good luck) Pv iii.54 (=mangalaṇ karoti PvA 198, see also mangala). -- āgāra a store

house for grain Vin i.240; -- piṭaka a basket full of grain DhA iii.370; -- rāsi a heap of g. A iv.163, 170; -- samavāpaka grain for sowing, not more & not less than necessary to produce grain M i.451.

Dhañña

Dhañña2 (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. āhiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in combn dhanadhañña. -- DhA i.171; iii.464 (dhaññādika one who is rich in grains etc., i. e. lucky); DhsA 116. -- dhaññapuñña -- lakkhana a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J vi.3. See also dhāniya.

Dhata

Dhata [Sk. dhr̥ta, pp. of dharati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A iii.114; Dāvs v.52. -- 2. kept in mind, understood, known by heart Vin ii.95; A i.36.

Dhana

Dhana (nt.) [Ved. dhana; usually taken to dhā (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gr. qe/ma; but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & dhañña=dhana -- like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. Lit. D i.73 (sa°); M ii.180.; A iii.222; iv.4 sq.; Nd2 135 (+yasa, issariya etc.) Th 2, 464 (+issariya); J i.225 (paṭhavigataṇ karoti: hide in the ground), 262, 289; ii.112; iv.2; Sn 60, 185, 302; Pv ii.610; DhA i.238. Often in combn aḍḍha mahaddhana mahābhoga to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below °dhañña). -- 2. fig. Used in the expression sattavidha -- ariya -- dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enumd under cāga) D iii.163, 164, 251; VvA 113; ThA 240. -- agga the best treasure (i. e. the ariya -- dhana) D iii.164; -- atthika wishing for or desiring wealth Sn 987; -- āsā craving for wealth; -- kkīta bought for money DhA ii.3, -- thaddha proud of wealth, snobbish Sn 104; -- dhañña, usually Dvandva -- cpd. "money & money's worth," but as adj. (always in phrase pahūta°) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhanadhaññavā J i.3. As n. Pv i.1111; iii.104; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana -- dhañña" Vv 6313=Pv ii.611: PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D iii.163 sq.; S i.71; A ii.86; -- parājaya loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; -- lobha "greed of gold" J iv.1; -- lola= lobha J ii.212; -- viriya wealth & power Sn 422; -- hetu for the sake of wealth Sn 122.

Dhanatta

Dhanatta (nt.) [Sk. *dhanatvaṇ] being bent on having money J v.449.

Dhanavant

Dhanavant (adj.) [Sk. dhanavant] wealthy Nd2 462; J i.3.

Dhanāyati

Dhanāyati [Denom. to dhana] to desire (like money), to wish for, strive after M i.260 (perhaps better to be read vanāyati, see formula under allīyati, and note M i.552).

Dhanika

Dhanika [Sk. dhanika] a creditor, Th 2, 443, ThA, 271; PvA 276. Cp. dhaniya.

Dhanita

Dhanita [Sk. dhvanita, pp. of dhvan, cp. Ags. dyn noise= E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

Dhaniya

Dhaniya=dhanika Vin i.76.

Dhanu

Dhanu (nt.) [Sk. dhanus, to Ohg. tanna fir -- tree, also oak, orig tree in general, cp. dāru] a bow M i.429; J i.50, 150; ii.88; iv.327; PvA 285. -- kalāpa bow & quiver Vin ii.192; M i.86; ii.99; A iii.94; PvA 154; -- kāra a bow maker Miln 331; -- kārika N. of a tree J v.420; -- kārin=prec. J v.422 (= °pāṭali); -- ggaha an archer D i.51; A ii.48; iv.107; J i.58, 356; ii.87, 88; iii.220 (dhanuggaha) J iii.322; v.129 (where 4 kinds are enumd); Vism 150 (in simile); DA i.156; -- takkāri (f.) a plant J vi.535; -- pāṭali N. of a tree J v.422; -- lakkhaṇa prophesying from marks on a bow D i.9.

Dhanuka

Dhanuka (nt.) [Sk. dhanuṣka] a (small) bow Vin ii.10; iii.180; D i.7; A iii.75; v.203; J vi.41; Miln 229; DA i.86.

Dhanta

Dhanta [Sk. dhvānta in meaning of either dhvanita fr. dhvan to sound, or dhamita fr. dhmā to blow, see dhameti] blown, sounded A i.253; J i.283, 284.

Dhama

Dhama (-- °) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha°) D i.251; S iv.322.

Dhamaka

Dhamaka (-- °) (adj.) one who blows Miln 31; see vaṇṣa°, sankh°, singa°.

Dhamati

Dhamati [Ved. dhamati, dhmā, pp. dh amita & dh māta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A i.254; iv.169; J i.283, 284; vi.441; Nd1 478; Miln 262.<-> ppr. dhamāna S i.106; Miln 67. -- Caus. dhameti to blow (an instrument) J ii.110; Miln 31, and dhamāpeti to cause to blow or kindle DhA i.442. -- pp. dhanta & dhanita (the latter to dhvan, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

Dhamadhamāyati

Dhamadhamāyati [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

Dhamani

Dhamani (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: -- santhata strewn with veins, with veins showing, i. e. emaciated (: nimmaṇsa -- lohitaṭāya sirāḷālehi vitthataḡatta PvA 68) Vin iii.110; J iv.371; v.69; Dh 395=Th 1, 243=Pv ii.113; Pv iv.101; DhA i.299, 367; iv.157; ThA 80. So also in Jain Pk. "kisa dhamaniṣaṇṭata": Weber, Bhagavatī p. 289; cp. Lal. Vist. 226. -- Also as "santhataḡatta (adj.) having veins showing all over the body for lack of flesh Vin i.55; iii.146; M ii.121; J i.346, ii.283; ThA 80.

Dhamma

Dhamma1 (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like karman (see kamma for expln of subj. & obj. meanings); dhṛ (see dhāreti) to hold, support: that which forms a foundation and upholds= constitution. Cp. Gr. qro/nos, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dhariman form, constitution, perhaps=Lat. forma, E. form] constitution etc. A. Definitions by Commentators: Bdhgh gives a fourfold meaning of the word dhamma (at DA i.99= DhA i.22), viz. (1) guṇe (saddo), applied to good conduct; (2) desanāyaṇ, to preaching & moral instruction; (3) pariyattiyaṇ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte (-- nijjivāte), to cosmic (non -- animistic) law. -- No. 1 is referred to freq. in expls of the term, e. g. dhammiko ti nāyena samena pavattaṭi ti DA i.249; dhamman ti kāraṇaṇ nāyaṇ PvA 211; as paṭipatti -- dhamma at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) pariyatti, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guṇa, or moral quality or action, (4) nissatta -- nijjivātā, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi nāṇaṇ dhammapaṭisambhidā: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma°). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold

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connotation: -- doctrine, right, or righteousness, condition, phenomenon. -- For other exegetic definitions see the Coms & the Niddesa, e. g. Nd1 94; for modern expls & analyses see e. g. Rhys Davids, Buddh. India pp. 292 -- 4; Mrs. Rh. Davids, Buddhism (1912) pp. 32 sq., 107 sq., 235 sq.; Dhs. trsl. xxxiii. sq.; and most recently the exhaustive monograph by M. & W. Geiger, Pāli Dhamma. Abhandlungen der Bayer. Akademie xxxi. 1; München 1920; which reached the editors too late to be made use of for the Dictionary. B. Applications and Meaning. -- 1. Psychologically; "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own: -- a presentation (Vorstellung), or idea, idea, or purely mental phenomenon as distinguished from a psycho -- physical phenomenon, or sensation (re -- action of sense -- organ to sensestimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense -- organ when reacting to external objects. Thus cakkhu "faculty of sight" corresponds to rūpa "relation of form" & mano "faculty of thought" (citta & ceto its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind") -- (a) subjective: mental attitude, thought, idea, philosophy, truth, & its recognition (anubodhi) by the Buddha, i. e. the Dhamma or worldwisdom= philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikāyas (see below C.) -- Note. The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi -- personification of the Dh. with the phrase "dhammaja dh -- nimmita dh -- dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatā; also s. v. Niyama). That which the Buddha preached, the Dhamma kat) e)coxh/n, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesuṇ atītaṇ addhānaṇ Arahanto Sammāsambuddhā te pi dhammaṇ yeva sakkatvā S i.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe= Dhamma) & therefore a perfect man, one who is "truly enlightened" (sammā --

sambuddha): so Bhagavā jānaṇ jānāti passaṇ passati cakkhu -- bhūto nāṇa -- bhūto dhamma° brahma° & in this possession of the truth he is not like Brahmā, but Brahmā himself & the lord of the world as the "master of the Truth": vattā pavattā atthassa ninnetā Amatassa dātā dhammassāmī S iv.94; & similarly "yo kho Dhammaṇ passati so mam passati; yo mam passati so Dhammaṇ passati" =he who sees the Buddha sees the Truth S iii.120. Cp. with this also the dhamma -- cakka idea (see cpds.). On equation Dhamma=Brahman see esp. Geiger, Dhamma pp. 76 -- 80, where is also discussed the formula Bhagavato putto etc. (with dhammaja for the brahmanic brahmaja). -- In later (Abhidhamma) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 366. As 6th sense -- object "dhamma" is the counterpart of "mano": manasā dhammaṇ viññāya "apperceiving presentations with the mind" S iv.185 etc. (see formula under rūpa); mano -- viññeyyā dhammā S iv.73; cp. S iii.46; iv.3 sq.; v.74; D iii.226, 245, 269. Ranged in the same category under the anupassanā -- formula (q. v.) "dhammesu dhamm -- ānupassin" realising the mentality of mental objects or ideas, e. g. D ii.95, 100, 299; A i.39, 296; ii.256; iii.450; iv.301. Also as one of the 6 taṇhās "desire for ideas" D iii.244, 280. -- As spirituality opposed to materiality in contrast of dh. & āmisa: It 98 (°dāna: a mat. & a spir. gift). -- (b) objective: substratum (of cognition), piece, constituent (= khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA i.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S iii.39;=sankhārā D iii.58, 77, 141. Freq. in formula sabbe dhammā aniccā (+dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S iii.132 sq. & passim. diṭṭhe [va] dhamme in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S iv.175, 205 etc.). -- ye dhammā hetuppabhavā tesañ hetuṇ Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin i.40 (cp. Isā Upanishad 14). <-> lokadhammā things of this world (viz. gain, fame, happiness etc., see under lābha) D iii.260; Nd2 55. <-> uttari -- manussa -- dh°ā transcendental, supernormal phenomena D i.211, cp. D iii.4; abbhuta -- dh°ā wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāturahesug); PvA 2: hassa -- khiddhā -- rati -- dh. -- samāpanna endowed with the qualities or things of mirth, play & enjoyment D i.19; iii.31; gāma° things or doings of the village D i.4 (cp. DA i.72). 2. Ratio -- ethically -- (a) objective: "rationality," anything that is as it should be according to its reason & logicity (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. Natural or Cosmic Law: yattha nāmañ ca rūpaṇ ca asesam uparujjhati, taṇ te dhammaṇ idhāññāya acchiduṇ bhavabandhanaṇ (recognising this law) S i.35 cittacetasikā dh° ā a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma -- vidū Vin i.38 (see dasa); with attha, nirutti and paṭibhāna: one of the 4 Paṭisambhidās (branches of analytic knowledge A ii.160; Pts i.84, 88 etc.; Vibh. 293 f., Points of Controversy, p. 380. In this sense freq. -- ° as adj.: being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be . . ., of the (natural) property of . . ., like (cp. Gr. -- eidh/s or E. -- able, as in change -- able=liable to change, also E. -- hood, -- ly & P. -- gata, -- ṭhita), e. g. khaya -- dhamma liable to decay (+vaya°, virāga°, nirodha°), with ref. to the Sankhārās S iv.216 sq.; in the Paṭiccasamuppāda S ii.60; akkhaya imperishable Pv iv.152 (dānaṇ a -- dh. atthu). cavana° destined to shift to another state of existence D i.18; iii.31; It 76; VvA 54. jāti -- jarā -- maraṇa° under the law of birth, age, & death D iii.57; A i.147; iii.54; PvA 41 (sabbe sattā . . .); bhedana° fragile (of kāya) D i.76; S i.71; PvA 41 (bhijjana° of sankhārā). vipariṇāma° changeable A i.258; iv.157; PvA 60 (+anicca). a° unchanging D iii.31 sq. samudaya° & nirodha°, in formula yaṇ kiñci s -- dh°ṇ sabban tan n -- dh°ṇ "anything that is destined to come into existence must also cease to exist" D i.110, 180; S iv.47 & passim. Cp. further: anāvatti° avinipāta° D i.156; iii.107, 132; A i.232; ii.89, 238; iv.12; anuppāda° D iii.270. -- (b) subjective: "morality," right behaviour, righteousness, practice, duty; maxim (cp. thāna), constitution of character as conforming to No. 1 in social application, i. e. Moral Law. -- Often in pl.: tenets, convictions, moral habits; & as adj. that which is proper, that which forms the right idea; good, righteous, true; opp. adhamma false, unjust etc.; evil practice -- (a) Righteousness etc.: S i.86 (eko dh. one principle of conduct; ii.280 (dh. isinaṇ dhajo: righteousness is the banner of the Wise); kusala dh. D i.224; dhamme ṭhita righteous Vv 168; nāti° duty against relatives PvA 30; deyya°=

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dāna PvA 9, 70; sad° faith (q. v.) -- opp. adhamma unrighteousness, sin A ii.19; v.73 sq.; D iii.70 (°rāga+visama -- lobha & micchā -- dhamma); Pv iii.96 (°ṇ anuvattisaṇ I practised wrong conduct). -- In the same

sense: dh. asuddho Vin i.5=S i.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa° (adj.) of evil conduct Vin i.3; aṭṭhita° unrighteous D iii.133; lobha° greedy quality D i.224, 230; methuna dh. fornication D iii.133. -- (b) (pl.) Tenets, practices etc. -- (aa) good: kusalā dh. D ii.223, 228; iii.49, 56, 82, 102 etc.; S ii.206; sappurisa° A v.245, 279; PvA 114; samaṇa° Wanderer's practice or observances DhA ii.55. brāhmaṇakaraṇā D i.244; yesaṇ dh°ānaṇ Gotamo vaṇṇavādin D i.206; cp. sīlaṇ samādhī pañña ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yasassinā D ii.123. dhammānaṇ sukusalo perfect in all (these) qualities D i.180; samāhite citte dhammā pātubhavanti "with composed mind appear true views" S iv.78; dhammesu patitṭhito S i.185; ananussutesu dh°esu cakkhuṇ udapādi "he visualized undiscovered ideas" S ii.9. <-> (bb) evil: āvaraṇīyā S iv.104; pāpakā Vin i.8; D i.70; A i.202; akusalā D iii.56, 57, 73, 91 etc.; lobha°, dosa°, moha° S i.70=It 45=Nd2 420; S i.43; M iii.40; dukkhavipākā vōdanīyā saṅkilesikā ponobbhavikā D i.195; iii.57. -- (cc) various: gambhīrā duddasā etc. Vin i.4; D i.12; S i.136; -- Cp. S ii.15, 26; Nd2 320; It 22, 24; Ps i.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. -- (g) (adj.) good, pious, virtuous etc.: adhammo nirayaṇ neti dhammo pāpeti suggatiṇ "the sinners go to niraya, the good to heaven" Th 1, 304=DA i.99=DhsA 38=DhA i.22. kalyāṇa° virtuous A i.74, 108; ii.81, 91, 224 sq.; PvA 13. Opp. pāpa° Vin iii.90; cp. above a. -- (d) (phrases). Very freq. used as adv. is the instr. dhammena with justice, justly, rightly, fitly, properly Vin i.3; D i.122; S iv.331; Vv 3419 (=kāraṇena ṇāyena vā VvA); Pv ii.930 (=yutten' eva kāraṇena PvA 125, as just punishment); iv.169 (=anurūpakāraṇena PvA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaṇḍena asatthēna dhammena anusāsati (or ajjhāvasati) D i.89; ii.16; S i.236=Sn 1002; cp. Sn 554 (dhammena cakkāṇ vattēmi, of the Buddha). Opp. adhammena unjustly, unfitly, against the rule Vin iv.37; S i.57; iv.331; DA i.236. -- dhamme (loc.) honourably J ii.159. <-> dhammaṇ carati to live righteously Pv ii.334; see also below C 3 & dh. -- cariyā.

C. The Dhamma, i. e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma -- vinayaṇ sangāyantehi dhammasangāhakehi ekato katvā VvA 3; cp. mayaṇ dh.°ṇ ca vinayaṇ ca sangāyāma Vin ii.285), resting on the deeper meaning of dhamma as expld under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see piṭaka). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." -- (1) Dhamma and Vinaya, "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and SuttantaPiṭaka (but the expression "Piṭako" is later. See Piṭaka). Thus bhikkhū suttantikā vinaya -- dhara dhamma kathikā, i. e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin ii.75 (≈i.169), cp. iv.67. Dhamma & Vinaya combd: yo 'haṇ evaṇ svākkhāte Dh -- vinaye pabbajito S i.119; bhikkhu na evarūpiṇ kathaṇ kattā hoti: na tvaṇ imaṇ Dh -- v°ṇ ājānāsi, ahaṇ imaṇ Dh -- v°ṇ ājānāmi etc. S iii.12; imaṇ Dh -- v°ṇ na sakkomi vitthārena ācikkhituṇ S i.9; samaṇā . . . imasmiṇ Dh -- v°e gādhanti S iii.59. -- Thus in var. cpds. (see below), as Dh -- dhara (+V -- dh.) one who knows both by heart; Dh -- vādin (+V -- v.) one who can recite both, etc. -- See e. g. the foll. passages: Vin ii.285 (dh. ca v. ca pariyatta), 304; iii.19, 90; D i.8, 176, 229; ii.124 (ayaṇ Dh. ayaṇ V. idaṇ Satthu -- sāsaṇaṇ); iii.9, 12, 28, 118 sq.; S i.9, 119, 157; ii.21, 50, (dh -- vinaye assāsa); A iii.297 (id.); S ii.120; iii.91; iv.43 sq., 260; A i.34, 121, 185, 266; ii.2, 26, 117, 168; iii.8, 168 sq.; iv.36, 200 sq.; v.144, 163, 192; It 112; Sn p. 102; Ud 50. <-> 2. Dhamma, Buddha, Sangha. On the principle expld in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma -- kāyo Tathāgatassa adhivacanaṇ D iii.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church"; Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore threefold, viz. Buddhāṇ saraṇaṇ upemi (gacchāmi), Dh °ṇ . . . , Sanghaṇ . . . i. e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S i.34 (Buddhe pasannā Dhamme ca Sanghe tibbagāravā: ete sagge pakāśenti yattha te upapajjare, i. e. those who adore the B. & his Church will shine in Heaven); D ii.152 sq., 202 sq., 352; S iv.270 sq. (°saraṇagamana); DhA i.206; PvA 1 (vande taṇ uttamaṇ Dh °ṇ, B °ṇ, S °ṇ). Cp. Sattthari, Dhamme, Sanghe kankhati, as 3 of the ceto -- khilā A iii.248≈. -- 3. Character of the Dhamma in var. attributes, general phraseology. -- The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaṇ deseti ādi -- kalyāṇaṇ majjhe -- k°, pariyosāna -- k°, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D i.62; S i.105; iv.315; A ii.147, 208; iii.113 sq., 135, 262; D iii.96, 267; Nd2 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: sv' akkhāta, sandiṭṭhika, akālika, ehipassika etc. D ii.93; iii.5, 39, 45, 102; S i.9, 117; ii.199; iv.271; A iii.285 etc. It is mahā -- dh. S iv.128; ariya° S i.30; A v.241, 274; Sn 783; sammā° S i.129. It is likened to a splendid palace on a mountain -- top Vin i.5=It 33, or to a quiet lake with sīla as its banks S i.169=183; and it is above age & decay: satan

ca dhammo na jaram upeti S i.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loka sako putto piyo loka sako pati, tato piyatarā . . . dhammassa magganā S i.210; ye keci ariyadhamme khantiyā upetā . . . devakāyaṇ paripūressanti S i.30. Dh °ṇ garukaroti D iii.84. Opp. Dhamme agārava A iii.247, 340; iv.84: the slanderers of the Dh. receive the worst punishment after death S i.30 (upenti Roruvan ghoran). -- Var. phrases: to find the truth (i. e. to realize intuitively the Dh.)=dh°ṇ anubodhati D ii.113; S i.137, or vindati D i.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh°ṇ deseti Vin iv.134; S i.210 etc.; katheti PvA 41; bhāsati Vin i.101; bhaṇati Vin i.169; pakāseti S ii.28; iv.121. To hear the Dh., to listen to such an exposition: dh°ṇ suṇāti S i.114, 137, 196, 210; A i.36; iii.163; DhA iii.81, 113. To attain full knowledge of it: dh°ṇ pariyāpuṇāti A ii.103, 185; iii.86, cp. 177 & °pariyatti. To remember the Dh.: dhāreti A iii.176 (for details of the 5 stages of the Dh. -- accomplishment); to ponder over the Dh., to study it: dh°ṇ vicināti S i.34=55, 214; A iv.3 sq. To enter a relation of discipleship with the Dh.: dh°ṇ saraṇaṇ gacchati (see above 2) Pv iv.348; dhammaṇ saraṇatthaṇ upehi Vv 532 (cp. VvA 232). <-> See further Ps i.34, 78, 131; ii.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cpds. -- 4. Dhamma and anudhamma. Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see KS ii.202; Geiger, Pāli Dhamma pp. 115 -- 118). It occurs (always with Dh.) in the foll. contexts: dhammassa c' ānudh°ṇ vyākharoti "to explain according to the truth of the Dhamma" D i.161; iii.115; Ud 50; dhammassa hoti anudhammacārin

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"walking in perfect conformity to the Dh." A ii.8; dh. -- anudh°ṇ ācaranti id. D iii.154; dh. -- anudh°ṇ paṭipanna "one who has reached the complete righteousness of the Dh." D ii.224; iii.119; S iii.40 sq.; It 81; A iii.176 (where it forms the highest stage of the Dhammaknowledge, viz. (1) dh°ṇ suṇāti; (2) pariyāpuṇāti; (3) dhāreti; (4) atthaṇ upaparikkhati; (5) dh -- anudh°ṇ paṭipajjati). Further in series bahussuta, dhammadhara, dh -- anudh°ṇ -- paṭipanna D ii.104; S v.261; A ii.8; Ud 63; also in dhamma -- kathika, dh -- anudh°ṇ -- paṭi panna, diṭṭha -- dhamma -- nibbāna -- patta S ii.18=114= iii.163; & in atthaṇ aññāya, dhammaṇ aññāya, dhanudh°ṇ -- paṭipanna A i.36; ii.97. -- akkhāna discussing or preaching of the Dhamma Nd1 91; -- atthadesanā interpretation of the Dh. Miln 21; -- ādhikaraṇa a point in the Dh. S iv.63= v.346; -- ādhipa Lord of righteousness (+anudhamma -- cārin) A i.150; cp. °ssāmi; nt. abstr. °ādhipateyya the dominating influence of the Dh. A i.147 sq.; D iii.220; Miln 94; Vism 14. -- ānudhamma see above C 4; -- anuvatti acting in conformity with the moral law Dh 86, cp. DhA ii.161; -- ānusārin of righteous living D iii.105, 254 (+saddhā°); M i.226, 479; A i.74; iv.215; iv.23; S v.200; Pug 15; Nett 112, 189; -- anvaya main drift of the faith, general conclusions of the Dh., D ii.83= iii.100; M ii.120; -- abhisamaya understanding of the Truth, conversion to the Dhamma [cp. dharmābhisamaya Divy 200] S ii.134 (+dh. -- cakkhu -- paṭilābha): Pug 41; Miln 20; DhA i.27; iv.64; PvA 31 etc.; -- āmata the nectar of righteousness or the Dh. Miln 22 ("meghena lokaṇ abhitappayanto), 346; -- ādāsa the mirror of the Dhamma D ii.93 (name of an aphorism) S v.357 (id.); Th 1, 395; ThA 179; -- āyatana the field of objects of ideation S ii.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; -- ārammaṇa: dh. as an object of ideation Dhs 146, 157, 365; cp. Dhs. trsl. 2; -- ārāma "one who has the Dh. as his pleasure -- ground," one who rejoices in the Dh. A iii.431; It 82 (+dh -- rata); Sn 327; Dh 364, cp. DhA iv.95; -- ālapana using the proper address, a fit mode of addressing a person as followed by the right custom. See Dial. i.193 -- 196; J v.418; -- āsana "the Dh -- seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J i.53; DhA ii.31; -- ūposatha the fast day prescribed by the Dh. A i.208; -- okkā the torch of Righteousness J i.34; -- oja the essence or sap of the Dh. S v.162; DhA iv.169; -- osadha the medicine of the Dh. Miln 110, 335. -- kathā ethical discussion, fit utterance, conversation about the Dh., advice D iii.151; J i.217; VvA 6; PvA 50, 66; -- kathika (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with Vinaya -- dhara "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin iv.10, 13, 141; A iii.78; DhA ii.30; also with suttantika "one who is versed in the Suttantas": Vin i.169; ii.75; iv.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm -- ānudhamma, above C 4): S ii.18, 114=iii.163; M iii.40. -- A i.25 sq.; ii.138; Pug 42; J i.217; iv.2 ("thera). Cp. also AvŚ ii.81; -- kathikatta (nt.) speaking about the Dh.; preaching M iii.40; A i.38 (+vinayadhara -- katta); -- kamma a legally valid act, or procedure in accordance with the Rules of the Order Vin iv.37, 136,

232; A i.74 (+vinaya°); a° an illegal act Vin iv.232; A i.74; -- karaka a proper or regulation (standard) water -- pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin ii.118, 177, 301; J i.395; vi.331; DhA iii.290, 452; VvA 220 (not °karaṇena); PvA 185; Miln 68; -- kāma a lover of the Dh. D iii.267; A v.24, 27, 90, 201; Sn 92. -- kāya having a body according to the Norm (the dhammatā of bodies). See Bdgh as translated in Dial. iii. ad loc.; having a normal body (sic Bdgh, esp. of the B. D iii.84; -- ketu the standard of the Dh., or Dh. as standard A i.109=iii.149; -- khan- dha the (4) main portions or articles of the Dh. (sīla, samādhi, paññā, vimutti) D iii.229; cp. Sp. AvŚ ii.155; -- gaṇa a body of followers of the Dh. PvA 194; -- gaṇḍikā (better gaṇṭhikā, q v.) a block of justice, i. e. of execution J i.150, 151; ii.124; vi.176; v.303; -- garu worshipping the Dh. S iv.123; DhA i.17 (°ka); -- gariya a kind of acrobatic tumbler, lit. excellent t. (+brahma°) Miln 191; -- gu one who knows the Dh. (analogous to vedagu) J v.222; vi.261; -- gutta protecting the Dh. or protected by the Dh. (see gutta) S i.222; J v.222 (+dhpāla); -- ghosaka (-- kamma) praise of the Dh. DhA iii.81; -- cakka the perfection or supreme harmony of righteousness (see details under cakka), always in phrase dhacckaṇ pavatteti (of the Buddha) "to proclaim or inaugurate the perfect state or ideal of universal righteousness" Vin i.8=M i.171; Vin i.11; S i.191; iii.86; Sn 556, 693; Miln 20, 343; DhA i.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S i.33 of the car of righteousness; -- cakkhu "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "virajaṇ vītamalaṇ dhacckhuṇ udapādi" D i.86, 110; ii.288; S iv.47; A iv.186; Vin i.11, 16, 40 etc. Expl. at DA i.237: dhammesu vā cakkhuṇ dhammamayaṇ vā cakkhuṇ. Cp. S ii.134 (°paṭīlābha;+dhammābhisaṃsāra); Dial. i.184; ii.176; -- cariyā walking in righteousness, righteous living, observance of the Dh., piety (=dānādi -- puññapaṭipatti VvA 282) S i.101 (+samacariyā kusalakiriya); A ii.5; iii.448; v.87, 302; Sn 263 (=kāyasucaritādi° Sn A 309), 274 (+brahma°). a° evil way of living A i.55 (+visama -- cariyā); -- cārin virtuous, dutiful M i.289; ii.188; Dh 168; Miln 19 (+samacārin); -- cetiya a memorial in honour of the Dh. M ii.124; -- chanda virtuous desire (opp. kāma°) DhsA 370; Vbh 208; -- ja born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putto oraso dh -- jo, dh -- nimmito, dh.dāyādo" (the spiritual child of the Buddha) D iii.84=S ii.221; It 101; -- jāla "net of the Dh.," name of a discourse (cp. °ādāsa & pariyāya) D i.46; -- jīvin living righteously It 108; Dh 24 (=dhammāna samena DhA i.239); -- ññū one who knows the Dh. J vi.261; -- tṭha standing in the Law, just, righteous S i.33 (+sīlasampanna); Sn 749; J iii.334; iv.211; ThA 244, -- tṭhita=°tṭha D i.190; -- tṭhiti° having a footing in the Dh. S ii.60, 124, cp. °tṭhitatā: establishing of causes and effects S ii.25; -- takka right reasoning Sn 1107 (=sammāsankappa Nd2 318); -- dāna gift of; -- dāyāda heir of the Dh.; spiritual heir (cp. above note on B 1 a) D iii.84; S ii.221; M i.12; iii.29; It 101; -- dīpa the firm ground or footing of the Dh. (usually combd with atta -- dīpa: having oneself as one's refuge, self -- dependent) D ii.100; iii.58, 77; S v.154; -- desanā moral instruction, exposition of the Dh. Vin i.16; D i.110 etc. (see desanā); -- dessin a hater of the Dh. Sn 92; -- dhaja the banner of the Dh. A i.109= iii.149; Nd2 503; Miln 21; -- dhara (adj.) one who knows the Dh. (by heart); see above C 4. Combd w. Vinayadhara Vin i.127, 337; ii.8; A i.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). -- See also A iii.361 sq., iv.310; Nd2 319; -- dhātu the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D ii.8; M i.396; S ii.143 sq.; Nett 64 sq.; Vism 486 sq. -- dhāraṇa knowledge of the Dh. M ii.175; -- nāṭaka a class of dancing girls having a certain duty J v.279; -- nimmita see °ja; -- niyāma belonging to the order of the Norm D i.190; DA on D ii.12: dhammatā; (°ka); -- niyāmatā, certainty, or orderliness of causes and effects S ii.25; Points of Controversy, 387; -- netti= niyāma Miln 328; DA i.31; cp. Sk. dharmanetrī M Vastu ii.357; iii.234, 238; -- pajjota the lamp of the Dh. Miln 21; -- pada (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhijjhā, avyāpāda, sammā -- sati,

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sammā -- samādhi D iii.229; A ii.29 sq. (in detail); Nett 170. -- S i.22 (dānā ca kho dh -- padaṇ va seyyo). 202 (dh -- padesu chando); A ii.185; Sn 88 (dh -- pade sudesite= nibbāna -- dhammassa padattā SnA 164); J iii.472 (=nibbāna); DhA iii.190 (ekaṇ dh -- padaṇ). As Np. title of a canonical book, included in the Khuddaka Nikāya; -- pamāṇa measuring by the (teaching of) Dh. Pug 53; DhA iii.114 (°ikāni jātisatāni); -- pariyatti attainment of or accomplishment in the Dh., the collection of the Dh. in general A iii.86 (w. ref. to the 9 angas, see navāṅga); -- pariyāya a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D i.46; ii.93; iii.116; M i.445; Vin i.40 (a single verse); A

i.65; iv.63 (a poem Sn 190 -- 218, where also it is called a dh°pariyāyo); A v.288, 291. Such a dh°pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D i.46; Dhammādāso dh°p°, the Mirror of the Law D ii.93=S v.357; Sokasallaharaṇa, Sorrow's dart extractor A iii.62; Ādittap° dh°p°, the Red -- hot lancet S iv.168; Lomahaṇṣana° M i.83; Dhammatā -- dhamma° Miln 193, etc. -- pāla guardian of the Law or the Dh. J v.222, freq. also as Np.; -- pīti (-- rasa) the sweetness of drinking in the Dh. (pivaṇ) Sn 257; Dh 79 (=dhammapāyako dhammaṇ pivanto ti attho DhsA ii.126); -- bhaṇḍāgārika treasurer of the Dh., an Ep. of Ānanda Th 1, 1048; J i.382, 501; ii.25; DhA iii.250; PvA 2. -- bhūta having become the Dh.; righteousness incorporated, said of the Buddhas D iii.84. Usually in phrase (Bhagavā) cakkhu -- bhūta . . . dh -- bhūta brahmabhūta A v.226 sq. (cp. cakkhu); Th 1, 491; see also above, note B 1 a; -- bheri the drum of the Dh. Miln 21; -- magga the path of righteousness Sn 696; Miln 21; -- maya made (built) of the Dh. (pāsāda) S i.137; -- yanta the (sugar --) mill of the Dh. (fig.) Miln 166. -- yāna the vehicle of the Law (the eightfold Noble Path) S v.5; -- rakkhita rightly guarded Sn 288; -- rata fond of the Law Sn 327; Dh 364; DhA iv.95; cp. dh. -- [gatā]rati Th i.742; Dhp. 354; -- rasa taste of Dhp. 354; -- rājā king of righteousness, Ep. of the Buddha S i.33=55; D i.88 (of a cakkavatti); A i.109; iii.149; Sn 554; J i.262; interpreted by Bdhgh at DA i.249 as "dhammena rajjaṇ labhivā rājā jāto ti"=a king who gained the throne legitimately; -- laddha one who has acquired the Dh., holy, pious S ii.21; J iii.472; justly acquired (bhogā) Sn p. 87; -- vara the best of truths or the most excellent Doctrine Sn 233, 234; -- vādin speaking properly, speaking the truth or according to the Doctrine Vin ii.285; iii.175 (+Vinaya -- vādin); D iii.135 (id.); D i.4, 95 (of Gotama; DA i.76: nava -- lokuttara -- dhamma sannissitaṇ katvā vadati); S iv.252; A i.75; ii.209; -- vicaya investigation of doctrine, religious research Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; -- vitakka righteous thought A i.254; -- vidū one who understands the Dh., an expert in the Dh. J v.222; vi.261; -- vinicchaya righteous decision, discrimination of the truth Sn 327; Dh 144; DhA iii.86; -- vihārin living according to the Dh. A iii.86 sq.; -- saṇvibhāga sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmisā° material gifts); -- sangāhaka a compiler of the sacred scriptures, a diaskeuasth/s VvA 3, 169; -- saññā righteous thought, faith, piety PvA 3; -- sabhā a hall for the discussion of the Dh., a chapel, meetinghouse J vi.333; DhA i.31; ii.51; iv.91; PvA 38, 196; -- samaya a meeting where the Dh. is preached S i.26; -- samādāna acquisition of the Dh., which is fourfold as discussed at M i.305; D iii.229; -- saraṇa relying on or putting one's faith in the Dh. (see above C 3) D iii.58, 77; S v.154; -- savana hearing the preaching of the Dh., "going to church" Vin i.101; M ii.175; A ii.248, 381; iv.361; Sn 265; DhA iii.190; -- sākaccha conversation about the Dh. Sn 266; -- ssāmi Lord of the Truth, Ep. of the Buddha (see above B 1 a note) S iv.94; -- sāra the essence of the Dh. S v.402; -- sārathi in purisa -- dh. -- s° at D i.62 misprint for purisa -- damma -- s°; -- sārīn a follower of the Dh. S i.170; -- sudhammatā excellency of the Dh. S ii.199; Th 1, 24, 220, 270, 286; -- senāpati "captain of the Dhamma," Ep. of Sāriputta Th 1, 1083; J i.408; Miln 343; DhA iii.305; VvA 64, 65, 158; -- soṇḍatā thirst after justice J v.482; -- sota the ear of the Dh. S ii.43.

Dhamma

Dhamma2 (adj.) [Sk. *dhārma, cp. dhammika] only in f. -- ī in combn with kathā: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammī kathā Vin ii.161; iv.56 & in instr. -- abl. dhammiyā kathāya (sandasseti samādapeti samuttejeti saṇpahaṇseti: ster. formula) S i.114, 155, 210, iv.122, PvA 30 etc.; or as cpd. dhammī -- kathā D ii.1; M i.161; Sn 325; & dhammī -- kathā S i.155; PvA 38.

Dhamma

Dhamma3 (adj.) [Sk. dhanvan] having a bow: see daḷha°; also as dhammin in daḷha° S i.185 (see dhammin).

Dhammatā

Dhammatā (f.) [Sk. dharmitā] conformity to the Dhamma- niyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S i.140 (Buddhānaṇ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); iv.216 sq. (khaya° etc.); D ii.12; A ii.36 (kusala°); v.46; Th 1, 712; J i.245; ii.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvŚ Index.

Dhammatta (nt.)

Dhammatta (nt.) [Sk. *dharmatvaṇ] liability to be judged Vin ii.55 (& a°).

Dhammani

Dhammani only found in S i.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp. Kindred Sayings i.129, n. 2.

Dhammika

Dhammika (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko dhammarājā) D i.86; ii.16; A i.109=iii.149; J i.262, 263; def. by Bdhgh as "dhammaṇ caratī ti dh." (DA i.237) & "dhammena caratī ti dh., ñāyena samena pavattalī ti" (ib. 249). <-> Vin iv.284; D i.103; S ii.280 (dhammikā kathā); iii.240 (āhāra); iv.203 (dhammikā devā, adh° asurā); A i.75; iii.277; Sn 404; DhA ii.86 (dohaḷa); iv.185 (°lābha); PvA 25 (=suddha, manohara). Also as saha -- dh° (esp. in conn. w. pañha, a justified, reasonable, proper question: D i.94; S iv.299 in detail) Vin iv.141; D i.161; iii.115; A i.174. -- a° unjust, illegal etc. Vin iv.285; S iv.203; A iii.243.

Dhammin

Dhammin1 (adj.) [Sk. dharmin] only -- °: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. uppāda -- vaya° D ii.157; maraṇa° (=maraṇadhamma) A i.147; pāpa° Pv i.117 of evil nature.

Dhammin

Dhammin2 (-- °) only in daḷha -- dh°, which is customarily taken as a dern from dhanu, bow=having a strong bow (see dhamma3); although some passages admit interpretation as "of strong character or good practice," e. g. S i.185.

Dhammiya

Dhammiya (adj.) [Sk. dharmya; cp. dhammika] in accord- ance with the Dhamma PvA 242 (also a°); Vism 306 (°lābha).

Dhammilla

Dhammilla [Sk. dhammilla] the braided hair of women Dāvs iv.9.

Dhammī

Dhammī in °kathā see dhamma2.

*Dhayati

*Dhayati to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.).

Dhara

Dhara (usually -- °, except at Miln 420) (adj.) [Sk. dhara, to dhr see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhammadhara (knowing the Dhamma, q. v.), vinaya°, mātikā°

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e. g. D ii.125. dhamma° also Sn 58; Th 1, 187; Nd2 319; vinaya° Miln 344; jaṭājina° Sn 1010. See also dhāra.

Dharaṇa

Dharaṇa (adj.) bearing, holding, comprising VvA 104 (suvannaṇassa pañcadasa° nikkha holding, i. e. worth or equal to 15 parts of gold). -- f. -- ī bearing, i. e. pregnant with Sn 26 (of cows: godharaṇiyo pavaniyo=gabbhiniyo SnA 39). As n. the Earth J v.311; vi.526; Miln 34; dharaṇī -- ruha N. of a tree J vi.482, 497; Miln 376.

Dharati

Dharati [Sk. dharati, dhr̥ as in Gr. qro/nos; Lat. firmus & fretus. See also daḷha, dhata, dhamma, dhiti, dhuvā] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA ii.68; -- ppr. dharamāṇa living, lasting J i.75 (dh°e yeva suriye while the sun was still up); ii.6; Miln 240, 291 (Bhagavato dh° -- kāle); -- grd. dhareyya, in dh°divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472=vivāha ThA 285. -- pp. dhata (q. v.) -- Caus. dhāreti (q. v.).

Dhava

Dhava1 [Sk. dhava=madhuratvaca, Halāyudha] the shrub Grislea Tomentosa A i.202, 204; J iv.209; vi.528.

Dhava

Dhava2 [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

Dhavalā

Dhavalā (adj.) [Sk. dhavalā, to dhavati, see dhāvati & dhovati] white, dazzling white VvA 252; Dāvs ii.123; v.26.

Dhavalatā

Dhavalatā (f.) whiteness VvA 197.

Dhāta

Dhāta [Sk. *dhāyita of dhayati to suck, nourish, pp. dhīta] fed, satiated; satisfied, appeased Vin i.222; J i.185; ii.247, 446; v.73; vi.555; Pv i.118 (so read for dāta)=PvA 59 (: suhita titta); Miln 238, 249. -- f. abstr. dhātātā satiation, fulness, satisfaction, in ati° J ii.293.

Dhātar

Dhātar [n. ag. fr. dhr̥] upholder J v.225.

Dhātī

Dhātī (f.) [Sk. dhātī=Gr. tiqh/nh wet nurse, to dhayati suck, suckle; Idg. *dhēi as in Gr. qh_sqai to milk, qh_lus feeding, qhlh/ female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dīnu lamb; Goth. daddjan; Ohg. tila breast. See also dadhi, dhītā, dhenu] wet nurse, fostermother D ii.19; M i.395; ii.97; J i.57; iii.391; PvA 16, 176. In cpds. dhātī°, viz. -- cela swaddling cloth, baby's napkin S i.205= J iii.309.

Dhātu

Dhātu (f.) [Sk. dhātu to dadhāti, Idg. *dhē, cp. Gr. ti/qhmi, a)na/ -- qhma, Sk. dhāman, dhātr (=Lat. conditor); Goth. gadēds; Ohg. tāt, tuom (in meaning -- °=dhātu, cp. E. serf -- dom "condition of . . .") tuon=E. to do; & with k -- suffix Lat. facio, Gr. (e)/qhk(a), Sk. dhāka; see also dhamma] element. Closely related to dhamma in meaning B 1b, only implying a closer relation to physical substance. As to its gen. connotation cp. Dhs. trsl. p. 198. -- 1. a primary element, of which the usual set comprises the four pathavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtā(ni): D i.215; ii.294; iii.228; S i.15; ii.169 sq., 224; iv.175, 195; A ii.165; iii.243; Vbh 14, 72; Nett 73. See discussed at Cpd. 254 sq. -- A defn of dhātu is to be found at Vism 485. -- Singly or in other combns pathavī° S ii.174; tejo° S i.144; D iii.227; the four plus ākāsa S iii.227, plus viññāna S ii.248; iii.231; see below 2 b. -- 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. combns & applications, esp. closely related to khandha. Thus mentioned with khandha & āyatana (sensory element & element of sense - - perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd2 under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātu° āyatana° Nd2 550). Freq. also in combn kāma -- dhātu, rūpa° arūpa° "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd2 s. v.). See under d. -- As "set of conditions or state of being (-- °)" in the foll.: loka° a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S i.26; v.424; Pv ii.961; Vbh 336; PvA 138; KS ii.101, n. 1; -- nibbāna° the state of N. S v.8; A ii.120; iv.202; J i.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata° It 62; bhū° the verbal root bhū DA i.229; thapitāya dhātuyā "while the bodily element, i. e. vitality lasts" Miln 125; vaṇṇa° form, beauty S i.131; Pv i.31. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix -- hood or -- ity (cp. °hood=origin. "form": see ketu), so perhaps in Nibbāna°=Nibbāna -- dom. Cp. dhātuka. -- (b) elements in sense -- consciousness: referring to the 6 ajjhāttikāni & 6 bāhirāni āyatanāni S ii.140 sq. Of these sep. sota° D i.79; iii.38; Vbh 334; dibbasota° S ii.121, 212; v.265, 304; A i.255; iii.17, 280; v.199; cakkhu° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano -- viññāna° Vbh 87, 89, 175, 182 sq. <-> (c) various: aneka° A i.22; iii.325; v.33; akusala° Vbh 363; avijjā° S ii.132; ābhā° S ii.150; ārambha° S v.66, 104 sq.; A i.4; ii.338; thiti° S ii.175; iii.231; A iii.338; dhamma° S ii.56; nekkhamma° S ii.151; A iii.447; nissāraṇiyyā dhātuyo (5) D iii.239; A iii.245, 290. See further S i.134, 196; ii.153, 248 (aniccā); iii.231 (nirodha); iv.67; A i.176; ii.164; iv.385; Dhs 58, 67, 121; Nett 57, 64 sq.; ThA 20, 49, 285, -- (d) Different sets and enumerations: as 3 under kāma°, rūpa°, arūpa° A i.223; iii.447; Ps i.137; Vbh 86, 363, 404 sq.; under rūpa°, arūpa°, nirodha° It 45. -- as 6 (pathavī etc.+ākāsa° & viññāna°): D iii.247; A i.175 sq.; M iii.31, 62, 240; Ps i.136; Vbh 82 sq. -- as 7 (ābhā subha etc.): S ii.150. -- 18: Ps i.101, 137; ii.230, Dhs 1333; Vbh 87 sq., 401 sq.; Vism 484 sq. -- 3. a humour or affection of the body DA i.253 (dhātusamatā). -- 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarīra°, bodily relic); Dāvs v.3 (dasana° the toothrelic). -- abl. dhātuso according to one's nature S ii.154 sq. (sattā sattehi saddhiṇ saṅsandanti etc.); It 70 (id.); S iii.65. -- kathā N. of 3rd book of the Abhidhamma Vism 96. -- kucchi womb Miln 176; -- kusala skilled in the elements M iii.62; °kusalatā proficiency in the (18) elements D iii.212; Dhs 1333; -- ghara "house for a relic," a dagoba SnA 194. -- cetiya a shrine over a relic DhA iii.29; -- nānatta diversity of specific experience D iii.289; S ii.143; iv.113 sq., 284; -- vibhāga distribution of relics VvA 297; PvA 212.

Dhātuka

Dhātuka (adj.) (only -- °) having the nature, by nature, affected with, -- like (cp. °dhamma B 2a); often simply= first part of cpd. (cp. E. friend -- like= friendly=friend) J i.438 (kiliṭṭha° miserable), ii.31 (sama°),

63 (badhira° deaf), 102 (paṇḍuroga° having jaundice), 114 (dhuttika°); iv.137 (vāmanaka° deformed), 391 (muddhā°); v.197 (āvāṭa°); DhA i.89 (anattamana°).

Dhātura

Dhātura (adj. -- °) [=*dhātuya] in cha° consisting of six elements (purisa) M iii.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

Dhāna

Dhāna (adj. -- n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (-- °) M i.11 (ahi kaṇṭaka°; cp. ādhāna & kaṇṭaka). -- (n.) nt. a receptacle Dh 58 (sankāra° dust -- heap=ṭhāna DhA i.445). f. dhānī a seat (= ṭhāna), in rāja° "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin iii.89; J vi.397; Pv ii.1318.

Dhāniya

Dhāniya (adj.) [Sk. dhānya, cp. dhañña2] wealthy, rich, abundant in (-- °) J iii.367 (pahūtadhana°; v. l. BB °dhāritā); (nt.) riches, wealth J v.99, 100.

Dhāra

Dhāra (adj.) (-- °) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D i.74 (udaka -- rahado sitavāri°); M

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i.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also dhārin.

Dhāraka

Dhāraka (adj. -- n.) 1. bearing, one who holds or possesses DhA iii.93 (sampattiṇ). -- 2. one who knows or remembers A ii.97 (°jātika); iv.296 sq., 328 (id.).

Dhāraṇa

Dhāraṇa (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mālā° (etc.) D i.5=A ii.210=Pug 58; KhA 37; cīvara° A ii.104=Pug 45. -- 2. maintaining, sustaining, keeping up Miln 320 (āyu° bhojana). -- 3. bearing in mind, remembrance Vin iv.305; M ii.175 (dhamma°).

Dhāraṇaka

Dhāraṇaka [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J ii.203; iv.45. -- 2. a mnemonician Miln 79.

Dhāraṇatā

Dhāraṇatā (f.) 1. wearing, being dressed with (=dhāraṇa 1) Miln 257. -- 2. mindfulness (=dhāraṇa 3) Nd2 628= Dhs 14.

Dhāraṇā

Dhāraṇā (f.) [to dhāraṇa] 1. memory Miln 79. -- 2. the earth ("the upholder," cp. dharaṇī) J vi.180.

Dhārā

Dhārā1 (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D i.74 (sammā° an even or seasonable shower; DA i.218=vuṭṭhi); ii.15 (udakassa, streams); J i.31; Ps i.125 (udaka°); Pv ii.970 (sammā°); VvA 4 (hingulika°); PvA 139; DhA iv.15 (assu°); Sdhp 595 (vassa°).

Dhārā

Dhārā2 (f.) [Sk. dhārā, from dhāvati 2.] the edge of a weapon J i.455; vi.449; DhA 317; DA i.37. -- (adj.) (- °) having a (sharp) edge J i.414 (khura°) Miln 105 (sukhuma°); ekato° -- ubhato° single -- & double -- edged J i.73 (asi); iv.12 (sattha).

Dhārin

Dhārin (adj. -- °) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° "wearing the last body" (of an Arahant) S i.14; Sn 471; It 32, 40. -- J i.47 (virūpa -- vesa°); Dāvs v.15. -- f. °inī Pv i.108 (kāśikuttama°).

Dhāretar

Dhāretar [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A iv.196 (sotā sāvetā uggaḥetā dh.).

Dhāreti

Dhāreti [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D i.166≈(chavadussāni etc.); Vin i.16= D i.110≈ (telapajjotaṇ); D ii.19 (chattaṇ to hold a sunshade over a person); PvA 47 (id.); dehaṇ dh. to "wear," i. e. to have a body It 50, 53 (antimaṇ d.); J iv.3 (padumaṇ); vi.136; Pv i.31 (vaṇṇaṇ dh.=vahaṇi PvA 14); tassa kahāpaṇaṇ daṇḍaṇ dh. "to inflict a fine of a k. on him" Miln 171. -- 2. to hold back, restrain Vin iv.261 (kathaṇ dhāretha how do you suppress or conceal pregnancy?); Dh 222 (kodhaṇ). -- 3. to bear in mind, know by heart, understand: dhammaṇ to know the Dhamma A iii.176; tipīṭakaṇ buddhavacanaṇ to know the 3 Piṭakas Miln 18. -- D ii.2; Pug 41 (suṇāti, bhaṇati, dh.=remember). Cp. upadhāreti. -- With double acc.: to receive as, to take=believe, to take for, consider as, call: upāsakaṇ maṇ dhāretu Bhagavā "call me your disciple" Vin i.16 & passim; atthajālan ti pi naṇ dhārehi (call it . . .) D i.46; yathā pañhaṇ Bhagavā vyākaroṭi tathā naṇ dhareyyāsi (believe it) D i.222; yathā no (atthaṇ) Gotamo vyākariṣṣati tathā naṇ dhāressāma D i.236; evaṇ maṇ dhārehi adhimuttacittaṇ (consider as) Sn 1149 (=upalakkhehi Nd2 323). -- 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D i.125 (may allow), 126; A ii.69 (na kassa kiñci dh. pays no tribute); Miln 47 (atthaṇ).

Dhāreyya

Dhāreyya (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya=vivāha).

Dhāva

Dhāva [Sk. dhāva] running, racing M i.446.

Dhāvati

Dhāvati [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. qe/w (both meanings); Ags. déaw=E. dew; Ohg. tou=Ger. tau; cp. also dhārā & dhunāti. -- 2. to clean (by running water) etc.=P. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd1 419); Dh 344; J i.308; vi.332; Nd1 405=Nd2 304iii.; Pv iv.161 =palāyati PvA 2841; DhA i.389 (opp. gacchati); PvA 4; Sdhp 378. -- 2. to clean etc.: see dhovati; cp. dhavala & dhārā2.

Dhāvana

Dhāvana (nt.) [Sk. dhāvana] running, galloping J ii.431; Miln 351.

Dhāvin

Dhāvin: see pa°.

Dhi & Dhī

Dhi1 & Dhī (indecl.) [Sk. dhik] an excln of reproach & disgust: fie! shame! woe! (with acc. or gen.) S v.217 (read dhī taṇ for dhītaṇ); Dh 389 (dhī= garahāmi DhA iv.148); J i.507; DhA i.179 (haṇ dhī), 216 (v. l. BB but text has haṇḍi). An inorganic r replaces the sandhi -- cons. in dhī -- r -- atthu jīvitaṇ Sn 440; cp. Th i.1150; dhi -- r -- atthu jātiyā J i.59.

Dhi

Dhi2 (f.) [Sk. dhīḥ to didheti, cp. Av. dī to see, Goth. (filu --) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd1 44=J ii.140=iii.38.

Dhikkita

Dhikkita (adj.) [Sk. dhikkṛta, of dhi1+kata] reproached, reviled; used also medially: blaming, censuring, condemning J i.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita -- pāpa detesting evil) at Nd1 44=J ii.140=iii.38 (cp. dhi2).

Dhiti

Dhiti (f.) [Sk. dhṛti to dhṛ, see dharati] energy, courage, steadfastness, firm character, resolution. S i.122, 215 =Sn 188 (cp. SnA 237); J i.266, 280; iii.239; vi.373; Vbh 211; Dhs 13 (+thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd1 44≈(see dhi2); PvA 131.

Dhitimant

Dhitimant (adj.) [Sk. dhṛtimant; cp. also dhīmant] courageous, firm, resolute A i.25; Sn 462, 542; Th i.6; J ii.140; vi.286 (wise, cp. dhiti).

Dhītar

Dhītar and Dhītā (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia): see dhāta & dhātī, influenced in inflection by Sk. duhitṛ, although etymologically different] daughter Th 2, 336 (in faith); J i.152, 253; vi.366; Pv i.115; DhA iii.171, 176; PvA 16, 21, 61, 105. deva° a female deva (see deva) VvA 137 etc.; nattu° a granddaughter PvA 17; mātula° a niece PvA 55; rāja° a princess J i.207; PvA 74. In compn dhītu. -- kkama one who is desirous of a daughter J vi.307 (=dhītu atthāya vicarati Com.; v. l. dhītu -- kāma); -- dhītā granddaughter PvA 16.

Dhīṭalikā

Dhīṭalikā (f.) [Dimin. of dhīṭā; cp. dhīṭikā & pottha-likā] a doll Vin iii.36, 126 (dāru°); DhsA 321; PvA 16.

Dhīṭikā

Dhīṭikā (f.) [cp. dhīṭalikā] a doll Th 2, 374 (=dhīṭalikā ThA 252).

Dhīna

Dhīna see adhīna.

Dhīyati

Dhīyati [Sk. dhīyate, Pass. to dahati] to be contained ThA 13 (so read for dhiyati); PvA 71.

Dhīra

Dhīra (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhiti); 2. Vedic. dhīra "wise" fr. dīdheti (see dhi2). The fluctuation of connotation is also seen in the expls of Coms which always give the foll. three conventional etymologies, viz. dhikkitaṭṭhā, dhiti -- sampanna, dhiyā (=paññāya) samannāgata Nd144≈(see dhi2)] constant, firm, self -- relying, of character; wise, possessing the knowledge of the Dhamma, often=paṇḍita & Ep. of an Arahant D ii.128; S i.24 (lokapariyāyaṇ aññāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vipamutto dīṭṭhigatehi dh.), 1052; It 68 (°upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th 1, 4; 2, 7 (dhammā=tejussadehi

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ariyamaggadhammehi ThA 13); J iii.396; v.116; Pv ii.16; ii.945; Nd1 44, 55, 482; Nd2 324 (=jutimant); Miln 342; KhA 194, 224, 230; DhA iii.189 (=paṇḍita).

Dhuta

Dhuta (& Dhūta) [cp. Sk. dhuta & dhūta, pp. of dhunāti] 1. shaken, moved Dāvs v.49 (vāta°). -- 2. lit. "shaken off," but always expld in the commentaries as "one who shakes off" either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin i.45=305=ii.2=iii.21=iv.213) it is an adj. opposed to kosajja lazy, remiss; and means either scrupulous or punctilious. At D i.5 it is used of a pain. At Sn 385 we are told of a dhutadhamma, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a defn of dhuta. -- anga a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin v.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. vi.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M i.282, & examples of one or other of them are given at Vin iii.15; Bu i.59; J iii.342; iv.8; Miln 133, 348, 351; Vism 59 (°kathā), 65 (°cora), 72 (id.), 80 (defn); SnA 494; DhA i.68; ii.32 (dhūtanga); iv.30. Nd1 188 says that 8 of them are desirable. -- dhara mindful of punctiliousness Miln 342 (āraññaka dh. jhāyin). -- vata the vow to perform the dhutangas DhA vi.165. -- vāda one who inculcates punctiliousness S ii.156; A i.23; Miln 380; Vism 80; ThA 69; DhA ii.30. -- vādin= °vāda J i.130.

Dhutatta

Dhutatta (nt.) [Sk. *dhūtatan] the state of being pun-tilious Vin i.305 (of going naked).

Dhutta

Dhutta [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. fraus; Idg. *dhreu, an enlarged form of which is *dreugh in Sk. druhyati, drugdha=Ohg. triogan, troum etc.: see duhana] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil -- minded person, scoundrel, rascal. There are three sorts of a wild life, viz. akkha° in gambling, itthi° with women, surā° in drink (Sn 106; J iv.255). -- Vin ii.277 (robber, highwayman); A iii.38 (a°); iv.288 (itthi°); J i.49 (surā°), 290, 291; ii.416; iii.287; iv.223, 494 (surā°); ThA 250 (itthi°), 260 (°purisa), 266 (°kilesa); PvA 3, 5 (itthi°, surā°), 151. <-> f. dhutti (dhutti) J ii.114 (°brāhmaṇī).

Dhuttaka

Dhuttaka=dhutta S i.131; Th 2, 366 (=itthi -- dhutta ThA 250); DhA iii.207; Dpvs ix.19. -- f. dhuttikā always in combn w. chinnikā (meretrix, q. v.) Vin iii.128; J ii.114; Miln 122.

Dhunana

Dhunana (nt.) [Sk. dhūnana] shaking, in °ka (adj.) con-sisting in shaking off, doing away with, giving up (kilesa°) SnA 373.

Dhunāti

Dhunāti [Sk. dhunoti (dhūnoti), dhunāti & dhuvati, Caus. dhūnayati. Idg. *dhū to be in turbulent motion; cp. Gr. qu/w, qu/nw (to be impetuous), qu/ella (storm), qu/mos "thyme"; Lat. fūmus (smoke=fume), suffio; Lith. duja (dust); Goth. dauns (smoke & smell); Ohg. toum. Connected also w. dhāvate; see further dhūpa, dhūma, dhūsara, dhona & a secondary root Idg. *dheues in dhaṇṣati] to shake, toss; to shake off, remove, destroy S i.156 (maccuno senaṇ); Th 1, 256= Miln 245; dhunāti pāpake dhamme dumapattaṇ va māluto Th i.2; J i.11 (v. 48); iii.44 (hatthe dhuniṇṣu, wrung their hands); Vv 649 (=VvA 278 misprint dhumanti); aor. adhosi [=Sk. adhaṣīt] Sn 787 (micchādittṭhiṇ= pajahi SnA 523). pp. dhuta & dhūta (q. v.). Cp. nis°, o°.

Dhuma

Dhuma in °kaṭacchuka=druma° having a wooden spoon (see duma), cp. Mar. dhumārā? (Ed. in note) DhA ii.59. [Doubtful reading.]

Dhura

Dhura (m. & nt.) [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J i.192 (purima -- sakata°, 196; Cp. ii.8, 4. -- 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto porisaṇ dh °ṇ "carrying a human yoke"=purisānucchavikā bhārā SnA 299), 694 (asama° one who has to bear a heavy burden=asamaviriya SnA 489); DhA ii.97 (sama°); dve dhurāni two burdens (viz. gantha° & vipassanā, study & contemplation) DhA i.7; iv.37; asamadhura J i.193; vi.330. Three dhurā are enumd at J iv.242 as saddhā°, sīla°, and paññā°. -- Sdhp 355 (saddhā°), 392 (+viriya), 413 (paññā°) dh °ṇ nikkhipati to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see °nikkhēpa): nikkhittadhura A i.71; ii.148; iii.65, 108, 179 sq.; a° S v.197, 225; Nd2 131; SnA 236 (=dhuravant). -- 3. the forepart of anything, head, top, front; fig. chief, leader, leading part. nāvāya dh. the forecastle of a ship J iii.127=iv.142; dh -- vāta head wind J i.100; ekaṇ dh °ṇ nīharati to set aside a foremost part DA i.135. <-> 4. the far end, either as top or beginning J iii.216 (yāva dh -- sopānā); iv.265 (dh -- sopānaṇ katvā making the staircase end); v.458 (magga -- dhure ṭhatvā standing on the far end or other side of the road, i. e.

opposite; gloss BB maggantare); VvA 44 (dh -- gehassa dvāre at the door of the top house of the village, i. e. the first or last house). -- gāma a neighbouring village (lit. the first v. that one meets) J i.8, 237; iv.243; DhA iii.414; -- dhorayha a yoked ox S i.173=Sn 79 (viriyam me dh -- dh °ṇ); SnA 150. -- nikkhepa the putting down of the yoke, the giving up of one's office J iii.243; Vism 413. -- bhatta a meal where a monk is invited as leader of other monks who likewise take part in it J i.449. v. l. (for dhuva°); iii.97 (v. l. dhuva°); Vism 66. -- yotta yoke -- tie, i. e. the tie fastening the yoke to the neck of the ox J i.192; vi.253; -- vahana bearing a burden (cp. dhorayha) DhA iii.472; -- vihāra a neighbouring monastery (cp. °gāma) J i.23; iv.243; DhA i.126 (Np.); iii.224 (id.); -- sampaggāha "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); -- ssaha enduring one's yoke Th 1, 659. Cp. dhuratā.

Dhuratā

Dhuratā (f.) [abstr. fr. dhura] in cpd. anikkhitta -- dh. "a state of unflinching endurance" Nd2 394, 405=Dhs 13 etc.=Vbh 350, 370 (+dhura -- sampaggāha); opp. nikkhitta -- dh. weakness of character, lack of endurance (= pamāda) ibid.

Dhuravant

Dhuravant (adj.) [cp. Sk. dhuradhara] one who has or bears his yoke, patient, enduring S i.214=Sn 187 (: cetasikaviriya -- vasena anikkhittadhura SnA 236).

Dhuva

Dhuva (adj.) [Sk. dhruva, cp. Lith. drūta firm; Goth. triggws=Ohg. triuwi (Ger. treue, trost); Ags. tréowe=E. true, of Idg. *dheru, enlarged form of *dher, see dharati] stable, constant, permanent; fixed, regular, certain, sure D i.18; S i.142; iv.370; A ii.33; J i.19; v.121 (°sassataṇ maraṇaṇ); iii.325; Bu ii.82; Miln 114 (na tā nadiyo dh -- salilā). 334 (°phala); Vism 77; DA i.112 (maraṇaṇ apassanto dh.), 150 (=thāvara); DhA iii.170 (adhavaṇ jīvitaṇ dhuvaṇ maraṇaṇ); ThA 241; Sdhp 331. -- nt. permanence, stability M i.326; Dh 147. Also Ep. of Nibbāna (see °gāmin). -- nt. as adv. dhuvaṇ continuously, constantly, always J ii.24=Miln 172; PvA 207; certainly J i.18, v.103. -- adhuva (addhuva) changing, unstable, impermanent D i.19 (anicca a. appāyuka); M i.326; S iv.302; J i.393; iii.19 (addhuva -- sīla); VvA 77. -- gāmin leading to permanence, i. e. Nibbāna S iv.370

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(magga); -- colā (f.) constantly dressed, of a woman Vin iii.129; -- tṭhāniya lasting (of shoes) Vin i.190; -- dhamma one who has reached a stable condition DhA iii.289; -- paññatta (a) permanently appointed (seat) Vin iv.274; -- bhatta a constant supply of food Vin i.25, 243; ii.15 (°ika); J i.449 (where the v. l. dhura° seems to be preferable instead of dhuva°, see dhurabhatta); cp. niccabhatta; -- yāgu constant (distribution of) rice-gruel Vin i.292 sq.; -- lohitā (f.) a woman whose blood is stagnant Vin iii.129; -- ssava always discharging, constantly flowing J i.6, v.35.

Dhūta & Dhūtanga

Dhūta & Dhūtanga see dhuta.

Dhūpa

Dhūpa [Sk. dhūpa of Idg. *dhūp, enlarged fr. *dhū in dhunāti (q. v.)] incense J i.51, 64, 290 (gandha°, dvandva, cpd.); iii.144; vi.42; PvA 141 (gandhapuppha°). dh °ṇ dadāti to incense (a room) J i.399. Sometimes misspelt dhūma, e. g. VvA 173 (gandhapuppha°).

Dhūpana

Dhūpana (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J iii.144; iv.236; Pv iii.53 (sāsapa°).

Dhūpāyati & Dhūpayati

Dhūpāyati & Dhūpayati [Sk. dhūpayati; caus. fr. dhūpa] to fumigate, make fragrant, perfume Vin i.180; S i.40 (dhūpāyita)=Th 1, 448; A ii.214 sq.; J i.73; Miln 333 (sīlagandhena lokaṇ dh.); DhA i.370 (aor. dhūpāyi); iii.38 (ppr. dhūpayamāna). -- pp. dhūpita.

Dhūpita

Dhūpita [pp. of dhūpāyati] fumigated, flavoured Vv 435 (tela° flavoured with oil). Cp. pa°.

Dhūma

Dhūma [Vedic dhūma=Lat. fumus; Gr. qumo/s (mood, mind), qumia/w (fumigate); Ohg. toum etc. Idg. *dhu, cp. Gr. qu/w (burn incense), qu/os (incense). See also dhunāti] smoke, fumes Vin i.204 (aroma of drugs); M i.220 (dh °ṇ kattā); A v.352 (id.); A ii.53; iv.72 sq.; v.347 sq.; J iii.401, 422 (tumhākaṇ dh -- kāle at the time when you will end in smoke, i. e. at your cremation); DhA i.370 (eka° one mass of smoke); VvA 173 (for dhūpa, in gandhapuppha°); PvA 230 (micchā -- vitakka° in expl. of vidhūma). -- andha blind with smoke J i.216; -- kālika (cp. above dh. -- kāle) lasting till a person's cremation Vin ii.172, 288; -- ketu fire (lit. whose sign is smoke) J iv.26; v.63; -- jāla a mass of smoke J v.497; -- netta a smoke -- tube, i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14; -- sikhā fire (Ep. of Agni; lit. smoke -- crested) Vv 352 (sikhā)=VvA 161; Vism 416; also as sikhin J vi.206.

Dhūmāyati & Dhūmayati

Dhūmāyati & Dhūmayati [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M i.142 (v. l. dhūpāyati); Pv i.64 (pariḍayhati+dh. hadayaṇ); DhA i.425 (akkhīni me dh.= I see almost nothing). pp. dhūmāyita.

Dhūmāyanā

Dhūmāyanā (f.) smoking, smouldering M i.143; Nett 24 (as v. l. to dhūpāyanā).

Dhūmāyitatta

Dhūmāyitatta (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S iii.124 (+tīmīrāyitattaṇ).

Dhūsara

Dhūsara (adj.) [Sk. dhūsara, Ags. dust=E. dust & dusk, Ger. dust; see dhvaṇsati & dhunoti & cp. Walde, Lat. Wtb. under furo] dust -- coloured VvA 335.

Dhenu

Dhenu (f.) [Sk. dhenu, to dhayati to give suck, see dhātī & dhītar] a milch cow, a female animal in general J i.152 (miga° hind); Vv 806; DhA i.170; 396; PvA 112. In simile at Vism 313.

Dhenupa

Dhenupa [dhenu+pa from pibati] a suckling calf M i.79; Sn 26.

Dheyya

Dheyya (-- °) [Sk. dheya, orig. grd. of dhā, see dahati1] 1. in the realm of, under the sway or power of: anañña° J iv.110; kamma° A iv.285; maccu° (q. v.) S i.22; Sn 358, 1104; Th 2, 10 (=maccu ettha dhīyati ThA 13); māra° A iv.228. -- 2. putting on, assigning, in nāma° Dhs 1307.

Dhota

Dhota [Sk. dhāuta, pp. of dhavati2, see dhovati] washed, bleached, clean J i.62 (°sankha a bleached shell); ii.275; PvA 73 (°vattha), 116 (°hattha with clean hands), 274 (id.); Vism 224 (id.).

Dhona

Dhona (adj. -- n.) [either=dhota, Sk. dhauta, see dhovati or=dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, Toev. 117, who considers it as a possible dern fr. (a)dho, after analogy of poṇa. Very doubtful] 1. purified M i.386; Sn 351, 786, 813, 834 (=dhutakilesa SnA 542); J iii.160 (°sākhā=patthaṭasākhā Com.; v. l. BB vena°); Nd1 77=176 (: dhonā vuccati paññā etc., dhuta & dhota used indiscriminately in exegesis following). -- 2. (pl.) the four requisites of a bhikkhu DhA iii.344 (: dhonā vuccati cattāro paccayā, in Com. on atidhonacārin Dh 240; gloss K. dhovanā, cp. Morris, J.P.T.S. 1887, 100).

Dhopati

Dhopati [a variant of dhovati, taken as Caus. formation] to wash, cleanse D i.93 (dhopetha, imper.; v. l. B. dhovathā), 124 (dhopeyya; v. l. B. dhoveyya).

Dhopana

Dhopana (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D i. 6; aṭṭhi -- dhovana Bdgh at DA i.84; A v.216 (see Commentary at 364). <-> 2. Surgical washing of a wound J ii.117. -- 3. In vaṇṣadhopana, apparently a feat by acrobats J iv.390. It is possible that the passage at D i. 6 really belongs here. See the note at Dial. i.9.

Dhorayha

Dhorayha [for *dhor -- vayha=Sk. *dhaurvahya, abstr. fr. dhurvaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S i.28; D iii.113 (purisa°); A i.162. -- vata (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S i.28; -- sīla accustomed to the yoke, enduring; patient Dh 208 (=dhuravahana -- sīlatāya dh. DhA iii.272); -- sīlin= °sīla J ii.97 (=dhura -- vahanaka -- ācārena sampanna Com.).

Dhoreyya

Dhoreyya (-- °) [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in kamma° Miln 288.

Dhova

Dhova (adj. -- n.) [Sk. dhāva, see dhovati] washing, cleansing Bu ii.15.

Dhovati

Dhovati [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin ii.208, 210, 214; Sn p. 104 (bhājanāni); J i.8; v.297. -- dhovi J vi.366; DhA iii.207. ger. dhovitvā J i.266; iv.2; VvA 33 (pattaṇ), 77 (id.); PvA 75, 144. inf. dhovituṇ Vin ii.120; iv.261 pp. dhota (q. v.) & dhovita J i.266. -- See also dhopati (*dhopeti).

Dhovana

Dhovana (nt.) [Sk. dhāvana; see also dhopana] washing Vin iv.262; S iv.316 (bhaṇḍa°); A i.132, 161, 277; It 111 (pādānaṇ); J ii.129; vi.365 (hattha°); Miln 11; Vism 343; PvA 241 (hattha -- pāda°); DhA ii.19 (pāda°); fig. (ariyaṇ) A v.216.

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N. Na

Na1 [Sk. na (in cana) & nā (in nānā, vi -- nā) Idg. pron. base *no, cp. Gr. nh /, nai/; Lat. nē, nae surely, also encl. in ego -- ne & in question utrumne, nam; fuller form *eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. e)/nh "that day"; Lat. enim] expletive -- emphatic particle, often used in comparative -- indefinite sense: just so, like this, as if, as (see cana & canaṇ) J v.339 (Com. cttha na -- kāro upamāne). Also as naṇ (cp. cana > canaṇ) Vin ii.81, 186 (kathaṇ naṇ=kathaṇ nu); J ii.416; v.302; vi.213 (Com. p. 216: ettha eko na -- karo pucchanaṭṭho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha -- ci naṇ, v. l. BB na; but Com. KhA 247= etaṇ). To this na belongs na3; see also nu & nanu.

Na

Na2 [Ved. na=Idg. *nē; Lat. ne in n' unquam etc., Goth. ni; Sk. na ca=Lat. neque=Goth. nih. Also Sk. nā=Idg. *nē, cp. Lat. Goth. nē] negātive & adversative particle "not" (Nd2 326; paṭikkhepa; KhA 170: paṭisedhe) 1. often apostr. n': n' atthi, n' etaṇ etc.; or contracted: nāhaṇ, nāpi etc., or with cuphonic consonant y: nayidaṇ (It 29, J iv.3), nayidha (It 36, 37), nayimaṇ (It 15) etc. As double negation implying emphatic affirmation: na kiñci na all, everything J i.295. -- 2. In disjunctive clauses: na . . . na neither -- nor, so -- or not so. In question: karoti na karoti ("or not") J ii.133. Cp. mā in same use. <-> Often with added pi (api) in second part: na -- nāpi neither -- nor ("not -- but also not") S ii.65; M i.246; Pv i.119. -- 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. nāpi (see under 2); n' eva indeed not, not for all that J iii.55; or not KhA 219; n' eva -- na neither -- nor D i.33, 35; M i.486; A v.193; J i.207, 279; Vin ii.185; DhA i.328; ii.65; DA i.186, 188; n' eva -- na pana id. D i.24; na kho not indeed J ii.134; na ca but not (=this rather than that) J i.153; na tāva=na kho Vv 3713; na nu (in quest.=nounge) is it not? PvA 74, 136; na no surely not Sn 224; na hi [cp. Gr. ou/xi/ not at all; nai/xi certainly] certainly not Dh 5, 184; Sn 666; Kh vii.6; na hi jātu id. Sn 152. -- See also nu, nū, no. -- 4. na is also used in the function of the negative prefix a -- (an --) in cases where the word -- negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (=acira) short, napparūpa abundant, napuṇṣaka neuter, neka (=aneka) several; (b) natthi, natthika etc. (q. v.).

Na

Na3 [identical with na1] base of demonstr. pron. 3rd pers. (=ta°), only in foll. cases: acc. sg. naṇ (mostly enclitic), fuller form enaṇ him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J i.152, 172, 222; iii.281; KhA 220; DhA i.181; iii.173; PvA 3, 68, 73. -- acc. pl. ne them It 110 (v. l. te); Sn 223 (=te manusse KhA 169); J ii.417; iii.204; v.458; DhA i.8, 13, 61, 101, 390; VvA 299. -- gen. dat. pl. nesaṇ D i.175, 191; It 63; J i.153; DhA iv.41; VvA 37, 136.; PvA 54, 201, 207. See also cna; cp. nava2.

Nakula

Nakula [Ved. nakula, cp. nakra crocodile] a mongoose, Viverra Ichneumon A v.289 sq.; J ii.53; vi.538; Miln 118, 394.

Nakkhatta

Nakkhatta (nt.) [Ved. nakṣatra collect. formation from naktiḥ & naktā=Gr. nu/c, Lat. nox, Goth. nahts, E. night=the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādicco tapataṇ mukhaṇ Vin i.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. -- The recognised number of such lunar mansions is 27, the names of which as given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvinī, Satabhisaja for Śatatāraka). Enumd at Abhp. 58 -- 60 as follows: Assayuja [Sk. Aśvinī] Bharaṇī, Kattikā, Rohiṇī, Magasiraṇ [Sk. Mrgaśīrṣa] Addā [Sk. Ārdrā], Punabbasu, Phussa [Sk. Puṣya], Asilesā, Maghā, Pubba -- phaggunī [Sk. Pūrva -- phalgunī]. Uttara°, Hattha, Cittā [Sk. Chaitra], Sāti [Svātī], Visākhā, Anurādhā, Jetṭhā, Mūlaṇ, Pubb -- āsālha [°āśāḍha], Uttar°, Savaṇa, Dhaniṭṭhā, Satabhisaja [Śatatāraka], Pubba -- bhaddapadā, Uttara°, Revatī. -- It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd1 382: aṭṭhaviṣati nakkhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mrgaśīrṣa & Agrahayanī (see Plunkett, Ancient Calendars etc. p. 227 sq.). -- Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsālha (Āsālhi°) J i.50 & Uttarāsālha J i.63, 82; Kattikā & Rohiṇī SnA 456. -- nakkhattaṇ ādisati to augur from the stars, to set the horoscope Nd1 382; oloketi to read the stars, to scan the constellations J i.108, 253; ghoseti to proclaim (shout out) the new month (cp. Lat. calandae fr. cālāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J i.250; n. ghuṭṭhaṇ J i.50, 433; sanghuṭṭhaṇ PvA 73; ghositaṇ VvA 31; kīlati to celebrate a (nakkhatta --) festival J i.50, 250; VvA 63; DhA i.393 (cp. °kīlā below). n. ositaṇ the festival at an end J i.433. -- nakkhatta (sg.) a constellation Sn 927; collect. the stars Vv 811 (cando nparivārito). nakkhattāni (pl.) the stars: nakkhattānaṇ mukhaṇ chando (the moon is the most prominent of the lights of night) Th 2.143; Vin i.246=Sn 569 (but cp. expl. at SnA 456: candayogavasena "ajja kattikā, ajja Rohiṇī" ti paññānato ālokaṛānato sammabhāvato ca nakkhattānaṇ mukhaṇ cando ti vutto); D i.10 (nakkhattānaṇ pathagamaṇaṇ & uppatha -- gamaṇaṇ a right or wrong course, i. e. a straight ascension or deviation of the stars or planets); ii.259; iii.85, 90; A iv.86; Th 2, 143 (nakkhattāni namassantā bālā). -- kīlana=kīlā DhA iii.461; -- kīlā the celebration of a festival, making merry, taking a holiday J i.50; ThA 137; VvA 109; -- ggāha the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D i.10 (expl. at DA i.95 as nakkhattassa angārakādi -- gahasamāyoga); -- patha "the course of the stars," i. e. the nocturnal sky Dh 208; -- pada a constellation Vin ii.217; -- pāṭhaka an astrologer, soothsayer, augur Nd1 382; -- pīlana the failing or obscuration of a star (as a sign of death in horoscopy) DhA i.166; -- mālā a garland of stars VvA 167; -- yoga a conjunction of the planets, a constellation in its meaning for the horoscope J i.82

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253; DhA i.174 (+tithi -- karaṇa); °ṇ oloketi to set the horoscope DhA i.166, °ṇ uggaṇhāti id. Pv iii.54. -- rājā the king of the nakkhattas (i. e. the moon) J iii.348.

Nakha

Nakha [Ved. nakha, cp. Sk. anghri foot; Gr. o)/nuc (claw, nail), Lat. unguis= Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin ii.133; Sn 610 (na angulīhi nakhehi vā); J v.489 (pañcanakhā sattā five -- nailed or -- toed beings); Kh ii.=Miln 26, cp. taca (pañcatācakaṇ); KhA 43; VvA 7 (dasa -- nakhasamodhāna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

Nakhaka

Nakhaka (adj.) belonging to, consisting of or resembling a claw, in *hatthi*° like elephants' claws, Ep. of a castle (*pāsāda*) Vin ii.169 (Bdhgh on p. 323: *hatthikumbhe patiṭṭhitaṇ, evaṇ evaṇkatassa kir' etaṇ nāmaṇ*) (?).

Nakhin

Nakhin (adj.) having nails J vi.290 (*tamba*° with copper- coloured nails).

Naga

Naga [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to *na+gacchati*, i. e. immovable (=sthāvara), more probably however with Lidén (see Walde under *nāvis*) to Ohg. *nahho*, Ags. *naca* "boat=tree"; semantically mountain= trees, i. e. forest] mountain S i.195= Nd2 136a (*nagassa passe āsīna*, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest"?); Th 1, 41 (°vivara), 525; Pv ii.961 (°muddhani on top of the Mount, i. e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 166 (°antare in between the (5) mountains, see VvA 82).

Nagara

Nagara (nt.) [Ved. *nagara*, Non -- aryan? Connection with *agāra* is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with *gāma* & *nigama* (village & market -- place or township) Vin iii.47 (°bandhana), 184; cp. *gāma* 3 b. *deva*° *deva* -- city Ji. 3, 168, 202; DhA i.280 etc.; cp. *yakkha*° J ii.127. -- Vin i.277, 342, 344; ii.155, 184; D ii.7; S ii.105 sq.; iv.194 (*kāyassa adhivacanaṇ*); v.160; A i.168, 178; iv.106 sq. (*paccantima*); v.194 (id.) Dh 150 (*aṭṭhīnaṇ*); Sn 414, 1013 (*Bhoga*°); J i.3, 50 (*Kapilavatthu*°); ii.5; iii.188; vi.368 etc.; Pug 56; DhA iv.2; PvA 3, 39, 73; Dpvs xiv.51 (+pura). Cp. *nāgara*. -- *ūpakārikā* a town fortified with a wall covered with cement at its base D i.105, cp. DA i.274; -- *ūpama* like a citadel (of *citta*) Dh 40, cp. DhA i.317 & *Nagaropama sūtra* Divy 340; -- *kathā* town -- gossip D i.7; -- *guttika* superintendent of the city police J iii.30, 436; iv.279; Miln 345 (*dhammanagare n -- g.*), DhA iv.55. Cp. Kern, Toev. p. 167; -- *vara* the noble town (of *Rājagaha*) Vv 166, cp. VvA 82; -- *vīthi* a city street J ii.416; -- *sobhinī* the city belle, a town courtesan J ii.367 (°anā); iii.435 (*Sulasā*), 475 (°anī); DhA i.174; ii.201; PvA 4 (*Sulasā*); Miln 350.

Nagaraka

Nagaraka (nt.) a small city D i.146=169, quoted J i.391.

Nagga

Nagga (adj.) [Ved. *nagna*=Lat. *nudus* (fr. **noguedhos*) Goth. *naqaps*=Ohg. *naccot*, Ags. *nacod*=naked; Oir. *nocht*; perhaps Gr. *gumno/s*] naked, nude Vin ii.121; J i.307; Pv i.61 (=niccola PvA 32); ii.15; 81; PvA 68, 106. -- *cariyā* going naked Dh 141; DhA iii.78; cp. Sk *nagnacaryā* Divy 339; -- *bhogga* one whose goods are nakedness, an ascetic J iv.160; v.75; vi.225.

Naggatta

Naggatta (nt.) [Sk. *nagnatva*]=naggiya nakedness PvA 106.

Naggiya

Naggiya (nt.) [Sk. **nagnyaṇ*] naked state, nudity Vin i.292, 305; S iv.300; Sn 249.

Naggiyā

Naggiyā (adj. f.) [Sk. nagnikā]=naggā, naked Pv ii.312.

Nangala

Nangala (nt.) [Ved. lāngala; nangala by dissimilation through subsequent nasal, cp. Milinda>Menandros. Etym. unknown, prob. dialectical (already in RV iv. 574), because unconnected with other Aryan words for plough. Cp. Balūčī nangār] a plough S i.115; iii.155; A iii.64; Sn 77 (yuga° yoke & plough); Sn p. 13; J i.57; Th 2, 441 (=sīra ThA 270); SnA 146; VvA 63, 65; PvA 133 (dun° hard to plough); DhA i.223 (aya°); iii.67 (id.). -- īsā the beam of a plough S i.104 (of an elephant's trunk); -- kaṭṭhakarāṇa ploughing S v.146=J ii.59; -- phāla [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA i.395.

Nangalin

Nangalin (adj. -- n.) having or using a plough, ploughman, in mukha° "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

Nanguṭṭha

Nanguṭṭha (nt.) [dial. for *nangūlya>*nanguḷhya?]= nangula A ii.245; J i.194 (of a bull); ii.19 (of an elephant); iii.16 (sūci°), 480 (panther); iv.256 (of a deer); DhA i.275 (of a fish); ii.64.

Nangula

Nangula (nt.) [Sk. lāng&uhacekmacr;la to langa & lagati (q. v.). cp. Gr. lagga/ zw, Lat. lingueo] a tail Th 1, 113=601 (go°).

Nacira

Nacira (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen nacirass' eva after a short time, shortly Sn p. 16; J iv.2, 392; Miln 250.

Nacca

Nacca (nt.) [Ved. nr̥tya=Anglo -- Ind. nautch, etym. un- certain, cp. naccati & naṭati] (pantomimic) dancing; usually combd with singing (gīta, q. v.) & instrumental music (vādita). -- nacca: A i.261; D iii.183; J i.61, 207; DA i.77; PvA 231. -- nacca -- gīta: J i.61; Pv iv.72; DhA iii.129; VvA 131, 135. -- nacca -- gīta -- vādita (+visūkadassana): Vin i.83; D i.5, 6; KhA 36; cp. Vv 8110 (naccagīte suvādite).

Naccaka

Naccaka [Sk. *nr̥tyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa°). -- f. naccakī Vin ii.12.

Naccati

Naccati [Ved. nr̥tyati nr̥t, cp. nacca & naṭati] to dance, play Vin ii.10; J i.292; Vv 501 (=naṭati VvA 210); 6421. <-> pp. naccanto D i.135; fut. naccissati Vin ii.12; aor. nacci J iii.127; inf. naccituṇ J i.207. -- Caus. naccāpeti to make play Vism 305 (so read for nacch°).

Naccana

Naccana (nt.) [Ved. *nr̥tyana, cp. naṭana] dance, dancing VvA 282, 315.

Najjuha

Najjuha [Sk. dātyuḥa] a kind of cock or hen J vi.528, 538.

Naṭa

Naṭa [Sk. naṭa dial. ṭ, cp. Prk. naḍa, of nṛt, see naccati] a dancer, player, mimic, actor Vin iv.285; S iv.306 sq.; DhA iv.60 (°dhītā), 65 (°karaka), 224 (°kīlā); Miln 359 (°naccaka); Sdhp 380. -- Cp. naṭaka & nāṭaka.

Naṭaka

Naṭaka [Sk. naṭaka]=naṭa Vin iv.285; Miln 331; PvA 3. -- f. naṭikā DA i.239.

Naṭati

Naṭati [Sk. naṭati, of nṛt, with dial. ṭ, cp. naccati] to dance, play VvA 210 (=naccati).

Naṭṭha

Naṭṭha [Sk. naṣṭha, pp. of nassati (naśyati), q. v.] perished, destroyed; lost A ii.249; J i.74; 267.

Naṭṭhana

Naṭṭhana (nt.) [Der. fr. naṭṭha] destruction Miln 180, 237.

Naṭṭhāyika

Naṭṭhāyika [cp. Sk. naṣṭhārtha, i. e. naṣṭha+artha] bank-rupt Miln 131, 201.

Nata

Nata [Sk. nata, pp. of namati, q. v.] bent (on) S i.186 (a°); Sn 1143; Nd2 327.

Nati

Nati (f.) [Sk. nati of nam] bending, bent, inclination S ii.67; iv.59; M i.115.

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Natta

Natta (nt.) [Sk. nakta, see nakkhatta] night, acc. nattaṇ by night, in nattam -- ahaṇ by day & by night Sn 1070 (v. l. BB and Nd2 rattamahāṇ).

Nattar

Nattar [Sk. napṭṛ, analogy -- formation after māṭṛ etc. from Ved. napāt; cp. Lat. nepos; Ags. nefa=E. nephew; Ohg. nevo] grandson J i.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu -- dhītā great -- grand -- daughter), 25 (nattā nom.).

Natthika

Natthika (adj. -- n.) [Sk. nāstika] one who professes the motto of "natthi," a sceptic, nihilist S i.96; usually in cpds. -- diṭṭhi scepticism, nihilistic view, heresy Sn 243 (=micchādītthi Com.); VvA 342; PvA 244; -- vāda one who professes a nihilistic doctrine S iii.73; M i.403; A ii.31; PvA 215 (+micchādītthika).

Natthitā

Natthitā (f.) [Sk. nāstitā, fr. n' atthi] nihilism S ii.17; J v.110.

Natthibhāva

Natthibhāva [n' atthi -- bhāva] non -- existence DhA iii.324.

Natthu

Natthu [cp. Sk. nas f. & nasta, see etym. under nāsā] 1. the nose J v.166 (= nāsā Com.). -- 2. =°kamma, medical treatment through the nose Vin iii.83 (deti). -- kamma nose -- treatment, consisting in the application of hot oil (DA i.98: telaṇ yojetvā n -- karaṇaṇ) D i.12; Vin i.204; M i.511; DhA i.12; -- karaṇī a pocket-handkerchief Vin i.204.

Nadati

Nadati [Ved. nadati, nad of unknown etym.] to roar, cry, make a noise (nadaṇ nadati freq.) Sn 552 (sīha), 684 (id.), 1015; J i.50, 150; ii.110; aor. nadi J iii.55 & anādisuṇ J iv.349. Caus. nadāpeti to make roar J ii.244. See also nadī & nāda, & cp. onadati.

Nadana

Nadana (nt.) [cp. Sk. nadanu] roaring J i.19 (sīhanāda° the sound of a lion's roar).

Nadita

Nadita (nt.) [cp. Sk. nādita, pp. of caus. nadayati] roar, noise J ii.110.

Nadī

Nadī (f.) [Ved. nadī, from nadati="the roaring," cp. also nandati] a river; often characterised as mahā° in opp. to kun° rivulet; pl. nadiyo also collect. "the waters." -- D i.244 (Aciravatī nadī); S ii.32, 118, 135; v.390; A i.33, 136, 243 (mahā°); ii.55, 140 (mahā°); iii.52; iv.101 (m°), 137; Sn 425, 433, 568, 720; Dh 251; J i.296; ii.102; iii.51; iii.91 (Kebukā); v.269 (Vetaraṇī°); vi.518 (Ketumatī°); Pv iv.354; Vism 468 (sīghasotā°); PvA 256 (m°); Sdhp 21, 194, 574. -- gen. sg. nadiyā J i.278; It 113; instr. nadiyā J i.278; PvA 46; pl. nom. nadiyo Miln 114 (na tā n. dhuva -- salilā), najjo PvA 29 (mahā°); & najjāyo J vi.278; gen. nadīnaṇ Vin i.246=Sn 569 (n. sāgaro mukhaṇ). -- kunnadī a small river S i.109; ii.32, 118; v.47, 63; A ii.140; iv.100; V.114 sq. -- On n. in similes see J.P.T.S. 1906, 100. -- kuñja a river glen DA i.209; -- kūla the bank of a river Cp. iii.71; -- tīra=°kūla J i.278; -- dugga a difficult ford in a river S ii.198; -- vidugga=°dugga A i.35; iii.128.

Naddha

Naddha [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on J i.175 (rathavarattaṇ); Bu i.31 (camma°, of a drum); Mhvs vii.16 (°pañcāyudha); Miln 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

Nanandar

Nanandar (f.) [Sk. nanāndr̥ & nanāndā, to nanā "mother"] husband's sister J v.269 (=sāmikassa bhaginī p. 275).

Nanikāma

Nanikāma (adj.) [na+nikāma=anikāma] disagreeable, unpleasant Dh 309 (°seyyā an uncomfortable bed).

Nanu

Nanu (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na1): surely, certainly Pv ii.67 (so to be read for nanda? v. l. BB nuna); Manor. Pūr. on A v.194 (Andersen P. R. 91). -- 2. part. of interrogation (=Lat. nonne) "is it not" (cp. na2): J i.151; iii.393; DhA i.33.

Nantaka

Nantaka (nt.) [a contamination of namataka (Kern, Toev. p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, Notes 811), unless it be non -- Aryan] a shred, rag, worn -- out cloth, usually expld by jīṇṇapilotika (J iii.22) or khaṇḍabhūtā pilotikā (PvA 185) or pilotika only (VvA 311). -- S v.342; A iii.187; iv.376 (°vāsin as v. l.; text has nantikavāsin); Vv 807 (anantaka); Pv iii.214; J iii.22 (°vāsin clad in rags).

Nanda

Nanda at Pv ii.67 used either as interj. (=nanu, q. v.) or as voc. in the sense of "dear"; the first expln to be preferred & n. probably to be read as nanu (v. l. nuna) or handa (in which case nanu would be gloss).

Nandaka

Nandaka (adj.) [Sk. nandikā] giving pleasure, pleasing, full of joy; f. nandikā J iv.396 (+khiḍḍā), either as adj. or f. abstr. pleasure, rejoicing (= abhindandanā Com.).

Nandati

Nandati [Ved. nandati, nand=nad (cp. vind>vid etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S i.110; A iv.94 sq.; Sn 33; Dh 18. -- Caus. nandeti to please, to do a favour J iv.107 (nandaya=tosehi Com.); PvA 139 (=toseti). -- ppr. nandayanto J vi.588. -- Cp. ānandati.

Nandanā

Nandanā (f.) [Sk. nandanā] rejoicing, delight, pleasure S i.6=Sn 33.

Nandi

Nandi1 & (freq.) Nandī (f.) [Sk. nandi, but cp. BSk. nandī Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S i.16, 39, 54; ii.101 sq. (āhāre); iii.14 (=upādāna); iv.36 sq.; A ii.10 (kāma°, bhava°, dīṭṭhi°), iii.246; iv.423 sq. (dhamma°); Sn 1055 (+nivesana); Nd2 330 (=taṇhā); Pug 57; Dhs 1059≈(in def. of taṇhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. -- For nandī at Miln 289 read tandī. -- 2. a musical instrument: joy -- drum [Sk. nandī] Vin iii.108 (= vijayabheri). Cp. ā°. -- (y)āvatta "turning auspiciously" (i. e. turning to the right: see dakkhiṇāvatta), auspicious, good Nett 2, 4, 7, 113 (always attr. of naya); -- ūpasecana (rāgasalla) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maṇṣūpasecana (odana) J iii.144=vi.24; -- kkhaya the destruction of (finding) delight S iii.51; -- (ṇ)jaha giving up or abandoning joy Sn 1101 (+okañjaha & kappañjaha); Nd2 331; -- bhava existence of joy, being full of joy, in °parikkhīṇa one in whom joy is extinct (i. e. an Arahant), expld however by Com. as one who has rid

himself of the craving for rebirth (tīsu bhavesu parikkhīnataṇha DhA iv.192=SnA 469) S i.2, 53; Sn 175, 637=Dh 413; -- mukhī (adj. -- f.) "joyfaced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin i.288 (ratti); ii.236 (id.); -- rāga pleasure & lust, passionate delight S ii.227; iii.51; iv.142, 174, 180; M i.145; Dhs 1059~, 1136; esp. as attr. of taṇhā in phrase n -- r -- sahagata -- taṇhā (cp. M Vastu iii.332: nandīrāgasahagatā trṣṇā) Vin i.10; S iii.158; v.425 sq.; Ps ii.137; Nett 72; -- saṃyojana the fetter of finding delight in anything Sn 1109, 1115; Nd2 332; -- samudaya the rise or origin of delight M iii.267.

Nandi

Nandi2=nandhi.

Nandin

Nandin (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S ii.53 (vedanā); A ii.59, 61; It 112.

Nandha

Nandha see yuga°.

Nandhati

Nandhati [for nayhati, der. fr. naddha after analogy of baddha>bandhati] meaning not so much "to bind" as "to cover": see apiḷandhati, upanandhati, onandhati, pariyanandhati.

Nandhi

Nandhi (f.) (usually spelt nandi) [Sk. naddhrī to naddha, pp. of nah to bind] a strap, thong J i.175 (rathassa cammañ ca nandiñ ca); Sn 622=Dh 398 (+varatta); SnA 400; DhA i.44, iv.160.

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Napuṇṣaka

Napuṇṣaka (adj.) [Ved. napuṇṣaka=na+puṇṣ "not- male"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

Nabha

Nabha (nt.) & Nabhas (in oblique cases) [Sk. nabhas; Gr. ne/fos & nefē/lh, Lat. nebula, Oir. nēl, Ags. nifol (darkness), Ohg. nebul. See also abbha] mist, vapour, clouds, sky A i.242; ii.50 (nabhā), iii.240, Sn 687 (nabhasi -- gama, of the moon); Vv 323, 352 (=ākāsa VvA 161), 534 (id. 236), 6327 (id. 268); PvA 65; Mhvs vii.9 (nabhasā instr.).

Nabbho

Nabbho=nābhiyo, nom. pl. of nābhi (q. v.).

Namataka

Namataka (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin ii.317: matakaṇ (sic) ti satthakavedhanakaṇ (=veṭhanakaṇ) pilotikakhaṇḍaṇ] a piece of cloth Vin ii.115 (satthaka), 123, 267 (°ṇ dhāreti).

Namati

Namati [Ved. namati, Idg. *nem to bend; also to share out, cp. Gr. ne/mw, Goth. niman=Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S i.137 (cittaṇ); Sn 806; J i.61 (aor. nami, cittaṇ). -- Caus. nameti (not nāmeti, Fsb. to Sn 1143 nāmenti, which is to be corrected to n' āpentī) to bend, to wield Dh 80=145 (namayati). As nāmeti at J vi.349. pp. namita (q. v.).

Namana

Namana (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana -- rūpa] naming, giving a name KhA 78; DhA 52 (see nāma2); Vism 528.

Namanā

Namanā (f.) [abstr. to namati, cp. Sk. namana nt.] bent, application, industry Vbh 352.

Namassati

Namassati [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & añjaliṇ katvā) Sn 236, 485, 598, 1058, 1063; Nd2 334; J iii.83; Pv ii.1220; KhA 196; pot. namasseyya It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaṇ Sn 334, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd1 400; J ii.73; VvA 7. -- aor. namassinsu Sn 287. -- ger. namassitvā J i.1. -- grd. (as adj.) namassaniya (venerable), Miln 278.

Namassana

Namassana (nt.) (?) veneration J i.1.

Namassiyā

Namassiyā (namassā) (f.) [Sk. namasyā] worship, veneration Miln 140.

Namita

Namita [pp. nameti] bent on, disposed to (-- °), able or capable of J iii.392 (pabbajjāya -- namita -- citta); Miln 308 (phalabhāra°).

Namo

Namo (nt.) & Nama (nt.) [Ved. namas, cp. Av. nāmo prayer; Gr. ne/mos, Lat. nemus (see namati)] homage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

Namuci

Namuci (Np.) a name of Māra.

Naya

Naya (adj. -- n.) [from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A ii.193=Nd2 151 (°hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayena=nayahetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280. -- nayaṇ neti to draw a conclusion, apply an inference, judge, behave S ii.58=Vbh 329; J iv.241 (anayaṇ nayati dummedho: draws a wrong conclusion); PvA 227 (+anumināti). -- With °ādī° N. has the function of continuing or completing the context= "and similarly," e. g. °ādinaya -- pavatta dealing with this & the following VvA 2; . . . ti ādinā nayena thus & similarly, & so forth J i.81; PvA 30. -- Instr. nayena (-- °) as adv. in the way of, as, according(ly): āgata° according to what has been shown or said in . . . J i.59; VvA 3; PvA 280; purima° as before J i.59; iv.140; vutta° as said (above) (cp. vutta -- niyāmena) PvA 13, 29, 36, 71, 92 etc. -- sunaya a sound judgment J iv.241; dunnaya a wrong principle, method or judgment, or as adj.: wrongly inferred, hard to be understood, unintelligible A iii.178=Nett 21; J iv.241.

Nayati

Nayati see neti.

Nayana

Nayana (nt.) [Sk. nayana, to nayati=the leader cp. also netra=P. netta] the eye Th 2, 381; Vv 353; Dh 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (=cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

Nayhati

Nayhati [Ved. nahyati, Idg. *nedh as in Lat. nodus & Ved. nahu] to tie, bind; only in comp. with prep. as upanayhati (cp. upāhanā sandal), pilandhati etc. -- pp. naddha (q. v.). See also nandhi, nāha; onayhati, unnahanā, piḷayhati.

Nayhana

Nayhana (nt.) [Sk. nahana] tying, binding; bond, fetter DhA iv.161.

Nara

Nara [Ved. nara, cp. nṛtu; Idg. *ner to be strong or valiant =Gr. a)nh/r, a)g -- h/nwr (valiant), drw/y (*nrw/y); Lat. neriosus (muscular), Nero (Sabinian, cp. Oscan ner= Lat. vir); Oir. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv i.1112). -- A i.130; ii.5; iii.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J iii.295; Nd1 12=Nd2 335 (definition); VvA 42 (popular etymology: narati netī ti nara puriso, i. e. a "leading" man); PvA 116=Dh 125. -- ādhama vilest of men Sn 246; -- āsabha "man bull," i. e. lord of men Sn 684, 996; -- inda "man lord," i. e. king Sn 836; J i.151; -- uttama best of men (Ep. of the Buddha) S i.23; D iii.147; Sn 1021; -- deva god -- man or man -- god (pl.) gods, also Ep. of the B. "king of men" S i.5; Pv iv.350; -- nārī (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 324, 337, 538; Pv ii.112; -- vīra a hero (?), a skilled man (?) Th 1, 736 (naravīrakata "by human skill & wit" Mrs. Rh. D.). -- sīha lion of men J i.89.

Naraka

Naraka [Sk. naraka; etym. doubtful, problematic whether to Gr. ne/rteros (= inferus), Ags. nord=north as region of the underworld] 1. a pit D i.234; Th 1, 869; J iv.268 (°āvāṭa PvA 225). -- 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see niraya & cp. list of narakas at Divy 67) S i.209; Sn 706; PvA 52; Sdhp 492 (saṅsāraghora°), 612. -- angāra the ashes of purgatory Sdhp 32.

Narada

Narada (nt.) [Sk. nalada, Gr. na/rdos, of Semitic origin, cp. Hebr. nīrd] nard, ointment J vi.537.

Nala & Naḷa

Nala & Naḷa [Ved. naḍa & Sk. naḷa, with dial. ḍ (l) for *narda, cp. Gr. na/ rdhc] a species of reed; reed in general Vin iv.35; A ii.73; Dh 337; Nd2 680ii; J i.223; iv.141, 396 (n. va chinno); Pv i.116 (id.); DhA iii.156; iv.43. See also nāḷa, nālī & nālīkā. -- āgāra a house built of reeds S i.156; iv.185 (+tiṇāgāra); A i.101 (+tiṇāgāra); Nd2 40d (id.), Miln 245; cp. AvŚ Index ii.228 (naḍāgāra); -- aggi a fire of reeds J vi.100 (°vaṇṇaṇ pabbataṇ); -- kalāpī a bundle of r. S ii.114; -- kāra a worker in reeds, basket -- maker; D i.51 (+pesakāra & kumbhakāra); J v.291; ThA 28; PvA 175 (+vilīvakāra); DhA i.177; -- daṇḍaka a shaft of r. J i.170; -- maya made of r. Vin ii.115; -- vana a thicket of reeds J iv.140; Miln 342; -- sannibha reedcoloured J vi.537 (Com.: naḷa -- puppha -- vaṇṇa rukkhassunakha); -- setu a bridge of reeds Sn 4.

Naḷapin

Naḷapin a water -- animal J vi.537.

Nalāṭa

Nalāṭa (nt.) [Ved. lalāṭa=rarāṭa; on n>l cp. nangala] the forehead S i.118; J iii.393; iv.417 (nalāṭena maccuṇ ādāya: by his forelock); Vism 185; DhA i.253.

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-- anta the side of the forehead J vi.331; -- maṇḍala the round of the f. D i.106; Sn p. 108.

Nalāṭikā

Nalāṭikā (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin ii.10 (nalāṭikaṇ deti to give a frown).

Nalinī

Nalinī (f.) [Sk. nalinī] a pond J iv.90; Vism 84, 17.

Nava

Naval (num.) [Ved. navan, Idg. *neṽn°, cp. Lat. novem (*noven), Gr. e)nne/a, Goth. niun, Oir. nōin, E. nine. Connection with nava2 likely because in counting by tetrads (octo=8 is a dual!) a new series begins with No. 9] number nine. gen. -- dat. navannaṇ (Sn p. 87); instr. -- abl. navahi (VvA 76), loc. navasu. Meaning and Application: The primitive -- Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=32. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta°, 7) J i.58; nava -- hiraññakoṭṭhi (w. 9 koṭṭis of gold) VvA 188; nava yojana DhA ii.65. -- 2. navangabuddhasāsana "the 9 fold teaching of Buddha," i. e. the 9 divisions of the Buddh. Scriptures according to their form or style, viz. suttaṇ geyyaṇ veyyākaraṇaṇ gāthā udānaṇ itivuttakaṇ jātaṇ abbhutaḍḍhammaṇ vedallaṇ M i.133; A ii.103, 178; iii.86 sq., 177 sq.; Pug 43; Miln 344; Dpvs iv.15; PvA 2. Cp. chaḷaṅga. -- nava sattāvāsā "9 abodes of beings" Kh iv. (in exemplifying No. 9), viz. (see D iii.263=KhA 86, 87 cp. also A iv.39 sq.) (1) manussā, devā, vinipātikā; (2) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakinḥā; (5) Asaññasattā; (6) Ākāśanañcāyatana -- upagā; (7) Viññāṇanañcāyatana°; (8) Ākiñcaññāyatana°; (9) Nevasaññāsatthāyatana°. -- nava sotā (Sn 197) or nava dvārā (VvA 76; v. l. mukhā)

9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. S.B.E. 39, 180; 40, 259 sq.). -- nava vitakkā 9 thoughts Nd2 269 (q. v.). -- 3. a trace of the week of 9 days is to be found in the expression "navuti -- vassasatasahass -- āyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345. -- Cp. navuti.

Nava

Nava2 (adj.) [Ved. nava, Idg. *neṽn° (cp. nava1)=Lat. novus, Gr. ne/os (*ne/ vos), Lith. navas; Goth. niujis etc.=E. new; also Sk. navya=Gr. nei_os, Lat. Novius. May be related to na3] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāṇa). Often syn. with taruṇa. Sn 28, 235 (opp. purāṇa), 944 (id.), 913 (opp. pubba); Pv i.92 (of clothes=costly); J iv.201 (opp. purāṇa); Miln 132 (salila fresh water). -- 2. young, inexperienced, newly initiated; a novice Vin i.47 (navā bhikkhū the younger bhs., opp. therā); S i.9 (+acira -- pabbajita); ii.218; Sn p. 93 (Gotamo navo pabbajjāya "a novice in the Wanderer's life"); DhA i.92 (bhikkhu). -- kamma building new, making repairs, "doing up," mending Vin ii.119, 159; iii.81; J i.92; iv.378; Nd2 385; -- kammika an expert in making repairs or in building, a builder (cp. vaḍḍhaki) Vin ii.15; iv.211; -- ghata fresh ghee J ii.433 (v. l. °sappi).

Navaka

Navaka (adj. -- n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. therā), novice (cp. Divy 404) J i.33 (sangha°); PvA 76 (id.). -- Freq. in compar. navakatara a younger one, or the youngest (opp. theratara) D ii.154; J i.218; Miln 24.

Navanīta

Navanīta (nt.) & nonīta [cp. Ved. navanīta] fresh butter Vin i.244 (cp. gorasa); D i.201; M iii.141; Pv iii.55 (nonīta); Pug 69, 70; Miln 41, Dhs 646, 740; DhA i.417; PvA 199.

Navama

Navama (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus; Gr. e)/natos, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. °ī VvA 72.

Naviya

Naviya (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

Navuti

Navuti (num.) [Ved. navati] number ninety VvA 345 & in compn eka° 91 D ii.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); dvā° 92 (see dvi A II. & B III.); PvA 19, 21; aṭṭhā° 98; Sn 311 (diseases sprung fr. orig. 3).

Navutiya

Navutiya (adj.) worth ninety J v.485. Cp. nāvutika.

Nassati

Nassati (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. ne/kus, nekro/s (corpse), ne/ktar ("overcoming death" =nec+tr, cp. tarati); Lat. neco, noceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na hi nassati kassaci kammaṇ); It 90; J i.81, 116, 150; pret. nassaṇ (prohib.) Sn 1120, pl. anassāma

M i.177; aor. nassi A iii.54 (mā nassi prohib.); J iv.137 (cakkhūni °iṇsu: the eyes failed); fut. nassisati J i.5; cond. nassissa J ii.112. -- Caus. nāseti (q. v.). See also pa°.

Nassana

Nassana (nt.) [cp. Sk. naśana] disappearance, loss, destruction A iii.54 (°dhamma adj. doomed to perish).

Nahāta

Nahāta [Sk. snāta, see nahāyati] one who has bathed Vin ii.221; J i.266; DhA iv.232 (°kilesatā washed off moral stain).

Nahātaka

Nahātaka [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M i.280; A iv.144; Dh 422 (expl. at DhA iv.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.

Nahāna

Nahāna (nt.) [Sk. snāna] bathing, a bath Vin i.47, 51= ii.224; i.196 (dhuva° constant bathing), 197; S i.183; v.390 (fig.); J i.265; PvA 50; Vism 27. -- kāla bathing time PvA 46; -- koṭṭhaka bath -- room DhA iii.88; -- garuka fond of bathing Vin i.196; -- cuṇṇa bath powder (cp. nahāniya°) DhA i.398; -- tittha a shallow place for bathing DhA i.3; iii.79.

Nahāniya

Nahāniya (adj.) belonging to a bath, bath -- ; in °cuṇṇa bath -- powder PvA 46.

Nahāpaka

Nahāpaka [Sk. snāpaka, fr. Caus. nahāpeti; cp. nahāpita] a barber, bath attendant D i.74; A iii.25; DA i.157 (=ye nahāpenti); PvA 127 (=kappaka).

Nahāpana

Nahāpana (nt.) bathing, washing (trs.) D i.7, 12; A i.62, 132; ii.70; iv.54; It 111 (ucchādāna+); VvA 305 (udakadāna+).

Nahāpita

Nahāpita [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with a -- theme instead of ar -- , cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath -- attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin i.249 (°pubba who had formerly been a barber); D i.225; J i.137; ii.5; iii.451; iv.138 (eight kahāpaṇas as a barber's fee); DA i.157 (=kappaka); VvA 207 (°sālā a barber's shop).

Nahāpeti

Nahāpeti [Sk. snāpayati, Caus. of nahāyati] to wash, to give a bath, bathe J i.166; PvA 49; VvA 68, 305.

Nahāmin

Nahāmin (adj. -- n.) [=nahāpaka; Kern, Toev. asks: should it be nahāpin?] a barber, a low -- class individual Pv iii.114 (=kappaka -- jātika PvA 176).

Nahāyati

Nahāyati (rarely nhāyati) [Ved. snāti & snāyati, snā=Gr. nh/xw (to swim), naro/ s, *nhreu/s (Nereid), nh_sos (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. na/w, ne/w; Goth. sniwan] to bathe (trs. & intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a lustrative period) Vin ii.280;

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J i.265; vi.336; PvA 93. ppr. nahāyanto (PvA 83) & nahāyamāna (Vin ii.105); inf. nahāyituṇ (Vin i.47; PvA 144); ger. nahāyitvā (J i.50; vi.367; PvA 42) & nahātvā (J i.265; iii.277; DhA iii.88; PvA 23, 62) (after mourning), 82; grd. nahāyitabba (Vin ii.220, 280).

Nahāru & Nhāru

Nahāru & Nhāru [Sk. snāyu, Idg. *snē to sew, cp. Gr. ne/w, nh/qw, nh_ma (thread); Ohg. nājan; also Gr. neu_ron (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. nepla=Ags. nāēdl (=needle); Oir. snātha (thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the place between maṇsa (flesh, soft flesh) & aṭṭhi (bone), as is seen from ster. sequence chavi, camma, maṇsa, nahāru, aṭṭhi, aṭṭhi -- miṇja (e. g. at Vin i.25; J iii.84). See also defn in detail at SnA 246 sq. & KhA 47. <-> Vin i.25 (nh°); M i.429 (used for bow strings); A i.50; iii.324; iv.47 sq. (°daddula), 129; Kh 111.; Sn 194 (aṭṭhi°) Nd2 97 (nh°); DhA iii.118; ThA 257 (nh°); PvA 68 (aṭṭhi -- camma°), 80 (camma -- maṇsa°); Sdhp 46, 103.

Nahuta

Nahuta (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v>y>h is frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J i.25, 83; Pv iv.17; DhA i.88; PvA 22, 265.

Nāga

Nāga [Ved. nāga; etym. of 1. perhaps fr. *snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non -- Aryan word distorted by popular analogy to nāga1] 1. a serpent or Nāga demon, playing a prominent part in Buddh. fairy -- tales, gifted with miraculous powers & great strength. They often act as fairies & are classed with other divinities (see devatā), with whom they are sometimes friendly, sometimes at enmity (as with the Garuḷas) D i.54; S iii.240 sq.; v.47, 63; Bu. i.30 (dīghāyukā mahiddhikā); Miln 23. Often with supannā (Garuḷas); J i.64; DhA ii.4; PvA 272. Descriptions e. g. at DhA iii.231, 242 sq.; see also cpds. -- 2. an elephant, esp. a strong, stately animal (thus in combn hatthi -- nāga characterising "a Nāga elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants. Popular etymologies of n. are based on the excellency of this animal (āguṇ na karoti=he is faultless, etc.): see Nd1 201=Nd2 337; Th 1, 693; PvA 57. -- (a) the animal D i.49; S i.16; ii.217, 222; iii.85; v.351; A ii.116; iii.156 sq.; Sn 543; Vv 55 (=hatthināga VvA 37); Pv i.113. mahā° A iv.107, 110. -- (b) fig.= hero or saint: S ii.277; iii.83; M i.151, 386; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn 522, 845, 1058, 1101; Miln 346 (Buddha°). -- 3. The Nāga -- tree (now called "iron -- wood tree," the P. meaning "fairy tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see cpds. °rukkha, °puppha, °latā. -- āpalokita "elephant -- look" (turning the whole body), a mark of the Buddhas M i.337; cp. BSk. nāgāvalokita Divy 208; -- danta an ivory peg or pin, also used as a hook on a

wall Vin ii.117 (°ka Vin ii.114, 152); J vi.382; -- nāṭaka snakes as actors DhA iv.130; -- nāsūru (f.) (woman) having thighs like an elephant's trunk J v.297; -- puppha iron -- wood flower Miln 283; -- bala the strength of an elephant J i.265; ii.158; -- bhavana the world of snakes Nd1 448; J iii.275; DhA iv.14; -- māṇavaka a young serpent J iii.276; f. °ikā ib. 275; DhA iii.232; -- rājā king of the Nāgas, i. e. serpents J ii.111; iii.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA i.359; iii.231, 242 sq. (Ahicchatta); iv.129 sq. (Paṇṇaka); -- rukkhā the iron -- wood tree J i.35 (cp. M Vastu ii.249); -- latā=rukkhā J i.80 (the Buddha's toothpick made of its wood), 232; DhA ii.211 (°dantakaṭṭha toothpick); -- vatta habits of serpents Nd1 92, also adj. °ika ibid. 89; -- vana elephant -- grove Dh 324; DhA iv.15; -- vanika cl. hunter M i.175; iii.132; -- hata one who strikes the el. (viz. the Buddha) Vin ii.195.

Nāgara

Nāgara [Sk. nāgara, see nagara] a citizen J i.150; iv.404; v.385; Dāvs ii.85; VvA 31; PvA 19; DhA i.41.

Nāgarika

Nāgarika (adj.) [Sk. nāgarika] citizen -- like, urbane, polite DA i.282.

Nāṭaka

Nāṭaka [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J i.206; v.373; DhA iii.88; iv.59, 130; nāṭakitthi a dancing -- girl, nautch -- girl DhA iii.166; VvA 131. -- 2. (nt.) a play, pantomime J i.59; v.279, also used coll.= dancing -- woman J i.59 (?) ii.395.

Nātha

Nātha [Ved. nātha, nāth, to which Goth. nipan (to support), Ohg. gināda (grace)] protector, refuge, help A v.23, 89; Dh 160 (attā hi attano n.), 380; Sn 1131 (Nd2 has nāga); DhA iv.117; PvA 1. lokanātha Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. -- anātha helpless, unprotected, poor J i.6 (nāthānātha rich & poor); PvA 3 (°sālā poor house) 65. Cp. nādhāti.

Nāda

Nāda [Sk. nāda, see nadati] loud sound, roaring, roar J i.19 (sīha°), 50 (koñca°), 150 (mahā°). Cp. pa°.

Nādi

Nādi (f.)=nāda, loud sound, thundering (fig.) Vv 6410.

Nādhāti

Nādhāti [Sk. nādhate=nāthate (see nātha), only in nadhamāna, cp. RV x.65, 5: nādhas] to have need of, to be in want of (c. gen.) J v.90 (Com. expls by upatappati milāyati; thinking perhaps of nalo va chinno).

Nānatta

Nānatta (nt. m.) [Sk. nānatva; abstr. fr. nānā] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opp. ekatta, cp. M i.364: "the multiformity of sensuous impressions," M.A.). Enumn of diversity as nānattā, viz. dhātu° phassa° vedanā° saññā° sankappa° chanda° pariḷāha° pariyesanā° lābha° D iii.289; S ii.140 sq., cp. iv.113 sq., 284 sq.; Ps i.87. -- A iv.385; Ps i.63 sq., 88 sq.; S ii.115 (vedanā°); Ps i.91 (samāpatti° & vihāra°); J ii.265. In composition, substituted sometimes for nāna. Cp. Dialogues i.14, n. 2. -- kathā desultory talk, gossip D i.8; (=nirattakakathā DA i.90); S v.420; -- kāya (adj.) having a variety of

bodies or bodily states (combd with or opp. to ekatta°, nānatta -- saññin, & ekatta -- saññin), appl. to manussā, devā, vinipātikā (cp. nava sattāvāsā) A iv.39 sq.=Nd2 5702; D iii.253, 263, 282; -- saññā consciousness of diversity (Rh. D.: "idea of multiformity," Dial. ii.119; Mrs. Rh. D. "consciousness of the manifold") M i.3; S iv.113 sq.; D iii.224, 262 sq., 282; A i.41, 267; ii.184; iii.306; Ps ii.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; -- saññin having a varying consciousness (cp. °kāya), D i.31 (cp. DA i.119) 183; iii.263.

Nānattatā

Nānattatā (f.) [2nd abstr. to nānā]=nānatta, diversity (of states of mind). Seven sorts at Vbh 425: ārammaṇa° manasikāra° chanda° paṇidha° adhimokkha° abhinīhāra° paññā°.

Nānā

Nānā (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na1) "so and so," i. e. various, of all kinds] variously, differently. 1. (abs.) A i.138 (on different sides, viz. right 1 285), 884 sq. -- 2. more frequently in cpds., as first part of adj. or n. where it may be trsl'd as "different, divers, all kinds of" etc. Before a double cons. the final ā is shortened: nānagga (for nānā+agga), nānappakāra etc. see below. -- agga (-- rasa) all the choicest delicacies J i.266 (°bhojana, of food); vi.366; PvA 155 (°dibbabhojana); -- ādhimuttikā diversity of dispositions DA i.44; Nett 98; -- āvudhā (pl.) various weapons J i.150; -- karaṇa difference, diversity Vin i.339 (saṅgha°); M ii.128; cp. Divy 222; -- gotta of all kinds of descent Pv ii.916; -- citta of varying mind J i.295 (itthiyo); -- jana all kinds

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of folk Sn 1102; Nd1 308 (puthu°); -- titthiya of var. sects D iii.16 sq.; -- pakkāra various, manifold J i.52 (sakuṇā), 127, 278 (phalāni); DAi. 148 (āvudhā); PvA 50, 123, 135; -- ratta multi -- coloured Sn 287; J vi.230; -- rasā (pl.) all kinds of dainties Pv ii.911; -- vāda difference of opinion D i.236; -- vidha divers, various, motley PvA 53, 96, 113, and passim; -- saṅvāsaka living in a different part, or living apart Vin i.134 sq. (opp. samāna°), 321; ii.162.

Nābhi & Nābhī

Nābhi & Nābhī (f.) [Vedic nābhi, nābhī; Av. nabā; Gr. o)mfalo/s (navel); Lat. umbo & umbilicus; Oir. imbliu (navel); Ags. nafu; Ohg. naba (nave), Ger. nabel= E. nave & navel] 1. the navel A iii.240; J i.238; DA i.254 (where it is said that the Vessā (Vaiśyas) have sprung from the navel of Brahmā). -- 2. the nave of a wheel Vv 644 (pl. nabhyo & nabbho SS=nābhiyo VvA 276); J i.64; iv.277; Miln 115.

Nāma

Nāma (nt.) [Vedic nāman, cp. Gr. o)/noma (a)n -- w/numos without name); Lat. nomen; Goth. namō; Ags. noma, Ohg. namo] name. -- 1. Literal. nom. nāmaṇ S i.39; Sn 808; J ii.131; Miln 27; acc. nāmaṇ PvA 145 (likhi: he wrote her name). -- nāmaṇ karoti to give a name Sn 344; Nd2 466 (n' etaṇ nāmaṇ mātarā kataṇ on "Bhagavā"); J i.203, 262 (w. double acc.). -- nāmaṇ gaṇhāti to call by name, to enumerate J iv.402; PvA 18 (v. l. BB nāmato g.). Definitions at Vin iv.6 (two kinds : hīna° & ukkattha°) and at Vism 528 (=nāmanalakkhaṇa). -- 2. Specified. nāma as metaphysical term is opposed to rūpa, & comprises the 4 immaterial factors of an individual (arūpino khandhā, viz. vedanā saññā sankhāra viññāṇa; see khandha II. Ba). These as the noētic principle combd with the material principle make up the individual as it is distinguished by "name & body" from other individuals. Thus nāmarūpa= individuality, individual being. These two are inseparable (aññamaññūpanissitā ete dhammā, ekato va uppajjanti Miln 49). S i.35 (yattha n. ca rūpaṇ ca asesañ uparujjhati taṇ te dhammaṇ idh' aññāya acchiduṇ bhavabandhanaṇ); Sn 1036, 1100; Nd1 435=Nd2 339 (nāma=cattāro arūpino khandhā); DhA iv.100 (on Dh 367): vedanādīnaṇ catunnaṇ rūpakkhandhassa cā ti pañcannaṇ khandhānaṇ vasena pavattaṇ nāmarūpaṇ; DhsA 52: nāmarūpa -- duke

nāmakaraṇaṭṭhena nāmaṭṭhena namanāṭṭhena ca nāmaṇ ruppanāṭṭhena rūpaṇ. Cp. D i.223; ii.32, 34, 56, 62; S i.12 (taṇhā nrūpe), 23 (n -- rūpasmiṇ asajjamāna); ii.3, 4, 66 (nrūpassa avakkanti), 101 sq. (id.); M i.53; A i.83, 176; iii.400; iv.385 (°ārammaṇa); v.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps i.193; ii.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma+rūpa form an elementary pair D iii.212; Kh iv. Also in the Paṭicca -- samuppāda (q. v.), where it is said to be caused (conditioned) by viññāṇa & to cause saḷāyatana (the 6 senses), D ii.34; Vin i.1 sq.; S ii.6 sq.; Sn 872 (nāmañ ca rūpañca paṭicca phassā; see in detail expld at Nd1 276). Synonymous with nāmarūpa is nāmakāya: Sn 1074; Nd2 338; Ps i.183; Nett 27, 41, 69, 77. <-> In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Coms, e. g. Nd1 109, 127; KhA 78; with which cp. Bdhgh's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at Dhs. trsl. p. 341. -- 3. Use of Cases. Instr. nāmena by name PvA 1 (Petavatthū ti n.); Mhvs vii.32 (Sīrisavatthu n.). -- acc. nāma (the older form, cp. Sk. nāma) by name S i.33, 235 (Anoma°); Sn 153, 177; J i.59 (ko nām' esa "who by name is this one"=what is his name), 149 (nāmena Nigrodhamigarājā n.), 203 (kiṇsaddo nāma esa); ii.4; iii.187; vi.364 (kā nāma tvaṇ). See also evaṇnāma, kinnāma; & cp. the foll. -- 4. nāma (acc.) as adv. is used as emphatic particle=just, indeed, for sure, certainly J i.222; ii.133, 160, 326; iii.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J vi.367; DhA iii.171; PvA 29 (n. detha do give); in combn with interr. pron.=now, then J i.221 (kiṇ n.), 266 (kathaṇ n.); iii.55 (kiṇ); Kh iv. (ekaṇ n. kiṇ); with neg.=not at all, certainly not J i.222; ii.352; iii.126 etc. -- Often further emphasised or emphasising other part.; e. g. pi (=api) nāma really, just so Vin i.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PvA 76; app' (=api) eva n. thus indeed, forsooth Vin i.16; It 89=M i.460; J i.168; Pv ii.26 (=api nāma PvA 80); eva nāma in truth PvA 2; nāma tāva certainly DhA i.392, etc. -- kamma giving a name, naming, denomination Dhs 1306; Bdhd 83; -- karaṇa name -- giving, "christening" DhA ii.87; -- gahaṇa receiving a name, "being christened" J i.262 (°divasa) -- gotta ancestry, lineage S i.43 (°ṇ na jīrati); Sn 648, Nd2 385 (mātāpettikaṇ n.); -- dheyya assigning a name, name -- giving J iii.305; iv.449; v.496; Dhs 1306. -- pada see pada. -- matta a mere name Miln 25.

Nāmaka

Nāmaka (adj.) [fr. nāma] 1. (-- °) by name S ii.282 (Thera°); PvA 67, 96 (kaṇha°). -- 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D i.240.

Nāmeti

Nāmeti at Sn 1143 (Fsb.) is to be read as nāpenti. Otherwise see under namati.

Nāyaka

Nāyaka [BSk. nāyaka (cp. anāyaka without guide AvŚ i.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka° "Lord of the World") Sn 991 (loka°); Mhvs vii.1 (id.); Sdhp 491 (tilokassa); bala -- nāyakā gang leaders J i.103.

Nārāca

Nārāca [Sk. nārāca; perhaps for *nāḍāca & conn. with nālīka, a kind of arrow, to nāla] an iron weapon, an arrow or javelin M i.429; J iii.322; Miln 105, 244, 418. -- valaya an iron ring or collar (?) Mhvs vii.20 (Com. "vaṭṭita -- assanārāca -- pasa"=a noose formed by bending the ends of the n. into a circle).

Nārī

Nārī (f.) [Sk. nārī to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J i.60; iii.395; iv.396 (°gaṇa); Vv 61, 4416; Pv i.91 (=itthi PvA 44). pl. nariyo (Sn 299, 304, 703), & nārīyo (Sn 703 v. l. BB; Pv ii.952). Combd with nara as naranārī, male & female (angels), e. g. Vv 538; Pv ii.112 (see nara).

Nāla & Nāla

Nāla & Nāla (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A iv.169; J i.392 (°pana v. l. °vana); VvA 43. See also nālikā & nālī.

Nālaṇ

Nālaṇ (adv.) [=na alaṇ] not enough, insufficient It 37; J i.190; DA i.167.

Nālikā

Nālikā (f.) [Sk. nāḍikā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin ii.116 (sūci°, cp. sūciḥara, needle -- case); D i.7 (=bhesajja° DA i.89); A i.210; J i.123 (taṇḍula° a nālī full of rice); vi.366 (aḍḍha -- n -- matta); Nd2 229. Cp. pa°. -- odana a nālī measure of boiled rice S i.82; DhA iv.17; -- gabbha an (inner) room of tubular shape Vin ii.152.

Nālikera

Nālikera [Sk. nārikera, nārikela, nalikera, nālikela: dialect, of uncertain etym.] the coconut tree Vv 4413; J iv.159; v.384; DA i.83; VvA 162.

Nālikerika

Nālikerika (adj.) belonging to the coconut tree J v.417.

Nālī

Nālī (f.) & (in cpds.) nālī [Sk. nāḍī, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin i.249; A iii.49; J i.98 (suvaṇṇa°), 124 (taṇḍula°), 419; iii.220 (kaṇḍa° a quiver); iv.67; DhA ii.193 (tela°), 257. Cp. pa°. -- paṭṭa a covering for the head, a cap J vi.370, 444 (text °vaṭṭa); -- matta as much as a tube holds A ii.199; PvA 283; DhA ii.70; J i.419 (of aja -- laṇḍikā).

Nāvā

Nāvā (f.) [Ved. nāuḥ & nāvā, Gr. nau_s, Lat. navis] a boat, ship Vin iii.49 (q. v. for definition & description);

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S i.106 (eka -- rukkhikā); iii.155=v.51=A iv.127 (sāmuddikā "a liner"); A ii.200; iii.368; Sn 321, 770, 771; Dh 369 (metaphor of the human body); J i.239; ii.112; iii.126; 188; iv.2, 21, 138; v.75 (with "500" passengers), 433; vi.160 (=nāvā canal? or read nālaṇ?); Vv 61 (=pota VvA 42, with pop. etym. "satte netī ti nāvā ti vuccati"); Pv iii.35 (=doṇi PvA 189); Miln 261 (100 cubits long); Dāvs iv.42; PvA 47, 53; Sdhp 321. In simile Vism 690. -- tittha a ferry J iii.230; -- saṅcaraṇa (a place for) the traffic of boats, a port Miln 359.

Nāvāyika

Nāvāyika [Sk. nāvāja=Gr. nauho/s, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

Nāvika

Nāvika [Sk. nāvika] 1. a sailor, mariner J ii.103; iv.142; Miln 359; Dāvs iv.43 (captain). -- 2. a ferryman J ii.111; iii.230 (Avariya -- pitā.).

Nāvutika

Nāvutika (adj.) [fr. navuti] 90 years old J iii.395 (°ā itthi); SnA 172.

Nāsa

Nāsa [Sk. nāśa, see nassati] destruction, ruin, death J i.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.

Nāsana

Nāsana (nt.) [Sk. nāśana] destruction, abandoning, ex-pulsion, in °antika (adj.) a bhikkhu who is under the penalty of expulsion Vin i.255.

Nāsā

Nāsā (f.) [Vedic nāsā (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. -- 2. the trunk (of an elephant) J v.297 (nāga° -- uru); Sdhp 153. -- puṭa "nose -- cup"; the outside of the nose, the nostril J vi.74; Vism 195 (nāsa°), 264 (nāsa°, but KhA 67 nāsā°), 283 (nāsa°). -- vāta wind, i. e. breath from the nostrils J iii.276.

Nāsika

Nāsika (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in °sota the nostril or nose (orig. "sense of smell") D i.106; Sn p. 108.

Nāsitaka

Nāsitaka (adj.) [see nāsa & nāseti] one who is ejected Vin iv.140 (of a bhikkhu).

Nāseti

Nāseti [Sk. nāśayati, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J i.59; ii.105, 150; iii.279, 418. <-> 2. to atone for a fault (with abl.) Vin i.85, 86, 173 etc. <-> Cp. vi°.

Nāha

Nāha (nt.) [cp. nayhati, naddha] armour J i.358 (sabba° - sannaddha). Cp. onāha.

Ni°

Ni° [Sk. ni -- & nih -- , insep. prefixes: (a) ni down=Av. ni, cp. Gr. neio/s lowland, nei/atos the lowest, hindmost; Lat. nīdus (*ni -- zdos: place to sit down=nest); Ags. nēol, nider=E. nether; Goth. nidar=Ohg. nidar; also Sk. nīca, nīpa etc. -- (b) niḥ out, prob. fr. *seni & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. <-> A. Forms. 1. Pāli ni° combines the two prefixes ni & nis (nir). They are outwardly to be distinguished inasmuch as ni is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni -- kkhīpati=ni+kṣip; nissita= ni+sri. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni -- is contrasted with ud -- ("up"), as nikkujja>ukkujja, niggilati>uggilati,

ninnamati>unnamati). On the other hand a compn with nis is subject to the rules of assimilation, viz. either doubling of cons. (nibbhoga=nir -- bhoga) where vv is represented by bb (nibbiṇṇa fr. nir -- vindati), or lengthening of ni to nī (nīyādeti as well as niyy°; nīharati=nir+har), or single cons. in the special cases of r & v (niroga besides nīroga for nirroga, cp. duratta > dūrakkha; nīveṭṭeti=nibbeṭṭeti, nivāreti=*nivvāreti=nīvāreti). Before a vowel the sandhi -- cons. r is restored: nir -- aya, nir -- upadhi etc. -- 2. Both ni & nis are base -- prefixes only, & of stable, well -- defined character, i. e. never enter combns with other prefixes as first (modifying) components in verb -- function (like saṇ, vi etc.), although nis occurs in such combn in noun -- cpds. negating the whole term: nir -- upadhi, nis -- saṇsaya etc. <-> 3. ni is freq. emphasised by saṇ as saṇni° (tud, dhā, pat, sad); nis most freq. by abhi as abhinis° (nam, pad, vatt, har). B. Meanings. 1. ni (with secondary derivations like nīca "low") is a verb -- pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a downward motion (opp. abhi & ud); (b) often implying the aim (=down into, on to, cp. Lat. sub in subire, or pref. ad°); or (c) the reverting of an upward motion=back (identical with b); e. g. (a) ni -- dhā (put down), °kkip (throw d.), °guh (hide d.), °ci (heap up), °pad (fall d.), °sad (sit d.); (b) ni -- ratta (at -- tached to), °mant (speak to); °yuj (ap -- point), °ved (ad -- dress), °sev (be devoted to) etc.; (c) ni -- vatt (turn back). -- 2. nis (a) as verb -- pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action="un" (Lat. dis --), e. g. nikkhamati (to go out from) opp. pavisati (to enter into), °ccharati (nis to car to go forth), °ddhamati (throw out), °pajjati (result from), °bbattati (vatt spring out from), nīharati (take out), nirodhati (break up, destroy). -- (b) as nounpref. it denotes "being without" or "not having"= E. -- less, e. g. niccola without clothes, °ttaṇha (without thirst), °ppurisa (without a man), °pphala (without fruit); niccala motion -- less, °kkaruṇa (heartless), °ddosa (fault°), °maṇsa (flesh°), °saṇsaya (doubt°) nirattha (useless), °bbhaya (fear°). -- Bdhgh evidently takes ni -- in meaning of nis only, when defining: ni -- saddo abhāvaṇ dīpeti Vism 495.

Nikacca

Nikacca see nikati.

Nikaṭṭha

Nikaṭṭha (adj.) [cp. Sk. nikṛṣṭa, ni+kasati] brought down, debased, low. As one kind of puggala (n -- kāya+ncitta) A ii.137. loc. nikaṭṭhe (adv.) near J iii.438= ThA 105 (v. 33) (=santike J iii.438).

Nikaṇṇika

Nikaṇṇika (adj.) under (4) ears, secret, cp. catukkaṇṇa J iii.124; nt. adv. secretly Vin iv.270, 271.

Nikata

Nikata (adj.) [Sk. nikṛta, ni+karoti "done down"] deceived, cheated M i.511 (+vañcita paladdha); S iv.307 (+vañcita paluddha).

Nikati

Nikati (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D i.5 (=DA i.80 paṭirūpakena vañcanaṇ); iii.176; Sn 242 (=nirāsaṇ -- karaṇaṇ SnA 286); J i.223; Pv iii.95 (+vañcana); Pug 19, 23, 58; VvA 114; PvA 211 (paṭirūpadassanena paresaṇ vikāro). -- instr. nikatiyā (metri causa) J i.223, nikatyā J ii.183, nikacca S i.24. Cp. nekatika.

Nikanta

Nikanta (adj.) [Sk. nikṛtta & nikṛntita (cp. Divy 537, 539), ni+kantati2] cut, (ab --)razed M i.364 (of a fleshless bone).

Nikantati

Nikantati [Sk. ni -- kṛntati, see kantati2] to cut down, to cut up, cut off PvA 210 (piṭṭhi -- maṇṣāni the flesh of the back, v. l. SS for ukkant°); Pgdp 29.

Nikanti

Nikanti (f.) [Sk. nikānti, ni+kamati] desire, craving, longing for, wish Th 1, 20; Ps ii.72, 101; Dhs 1059, 1136; Vism 239, 580; DhsA 369; DhA iv.63; DA i.110; Dāvs iii.40.

Nikara

Nikara [Sk. nikara, ni+karoti] a multitude Dāvs v.25 (jātipuppha°).

Nikaraṇā

Nikaraṇā (f. or is it °aṇ?)=nikati (fraud) Pug 19, 23 (as syn. of māyā).

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Nikaroti

Nikaroti [Sk. nikaroti, ni+karoti] to bring down, humiliate, to deceive, cheat Sn 138 (nikubbetha Pot.=vañceyya KhA 247). pp. nikata (q. v.).

Nikasa

Nikasa [Sk. nikasa, ni+kasati] a whetstone Dāvs iii.87 (°opala).

Nikasāva

Nikasāva (adj.) [Sk. niṣkaṣāya nis+kasāva see kasāya 2d] free from impurity Vin i.3; opp. anikkasāva (q. v.) Dh 9≈.

Nikāma

Nikāma [Vedic nikāma, ni+kāma] desire, pleasure, longing: only in cpds.; see nanikāma. -- kāra read by Kern (Toev. 174) at Th 1, 1271 for na kāmakāra but unjustified (see SnA on Sn 351); -- lābhīn gaining pleasure S ii.278; M i.354; iii.110; A ii.23, 36; Pug 11, 12; Vbh 332.

Nikāmanā

Nikāmanā (f.)=nikanti, Dhs 1059.

Nikāmeti

Nikāmeti [Sk. ni -- kāmayati, ni+kāmeti] to crave, desire, strive after, ppr nikāmayaṇ S i.122, & nikāmayamāna Vin ii.108. Cp. nikanta & nikanti.

Nikāya

Nikāya [Sk. nikāya, ni+kāya] collection ("body") assemblage, class, group; 1. generally (always -- °): eka° one class of beings DhsA 66; tiracchāna° the animal kingdom S iii.152; deva° the assembly of the gods, the gods D ii.261 (60); M i.102; S iv. 180; A iii.249; iv.461; PvA 136; satta° the world of beings, the animate creation, a class of living beings S ii.2, 42, 44; M i.49 (tesaṃ tesaṃ sattānaṃ tamhi tamhi s. -- nikāye of all beings in each class); Vbh 137; PvA 134. -- 2. especially the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Piṭaka, viz. Dīgha°, Majjhima°, Saṃyutta°, Anguttara° (referred to as D.M.S.A. in Dictionary quotations), Khuddaka°; enumd PvA 2; Anvs p. 35; DhA ii.95 (dhammāsanaṃ āruya pañcahi nikāyehi atthaṃ ca kāraṇaṃ ca ākaḍḍhitvā). The five Nikāyas are enumd also at Vism 711; one is referred to at SnA 195 (pariyāpuṇāti master by heart). See further details under piṭaka. Cp. nekāyika.

Nikāra

Nikāra [Sk. nikāra in diff. meaning, ni+kāra] service, humility J iii.120 (nikāra -- pakāra, prob. to be read nipaccākāra, q. v.).

Nikāsa

Nikāsa (n. -- adj.) [ni+kaś] appearance; adj. of appearance, like J v.87 (-- °), corresp. to °avakāsa.

Nikāsin

Nikāsin (adj.) [cp. Sk. nikāśin; fr. ni+kāśati] "shining," resembling, like J iii.320 (aggi -- nikāsinā suriyena).

Nikiṇṇa

Nikiṇṇa (adj.) [Sk. *nikīrṇa, pp. ni+kirati, cp. kiraṇa] "strewn down into," hidden away, sheltered J iii.529.

Nikīḷita

Nikīḷita (adj.) [Sk. *nikīḷita, pp. of nikīḷayati, ni+ kīḷati] engrossed in play J vi.313.

Nikīḷitāvin

Nikīḷitāvin (adj.) [fr. ni -- kīḷati] playful, playing or dallying with (c. loc.), finding enjoyment in S i.9 (a° kāmesu); iv.110 (id.).

Nikuḷja

Nikuḷja see nikkujja, q. v. also for nikuḷjita which is more correctly spelt k than kk (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

Nikuḷjati

Nikuḷjati [ni+kujjati, see kujja & cp. nikkujja] to be bent down on, i. e. to attach importance to, to lay weight on D i.53 (as vv. ll. to be preferred to text reading nikkujj°, cp. nikujja); DA i.160 (nikk°).

Nikuṇja

Nikuṇja [Sk. nikuṇja, ni+kuṇja] a hollow down, a glen, thicket Dāvs iv.32.

Nikūjati

Nikūjati [ni+kūjati "to sing on"] 1. to chirp, warble, hum Th 1, 1270 (nikūjaṇ); ThA 211 (nikūji). -- 2. to twang, jingle, rustle J iii.323. -- pp. nikūjita. -- Cp. abhi°.

Nikūjita

Nikūjita [see nikūjati] sung forth, warbled out Th 2, 261.

Nikūṭa

Nikūṭa [ni+kūṭa to kūṭa2] a corner, top, climax J i.278 (arahatta°, where usually arahattena kūṭaṇ etc.); DA i.307 (id.).

Niketa

Niketa [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya DhA ii.170). -- 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu "sign, characteristic, mark," and niketa -- sārin would have to be taken as "following the banner or flag of . . .," i. e. belonging or attached to, i. e. a follower of, one who is devoted to.) a° not living in company, having no house Sn 207; Miln 244 (+nirālaya). -- vāsin (a°) not living in a house, not associating with anybody Miln 201; -- sayana=vāsin Miln 361; -- sārin (a°) "wandering homeless" or "not living in company," i. e. not associating with, not a follower of . . . S iii.9 sq.=Nd1 198; Sn 844=S iii.9; SnA 255=S iii.10; Sn 970 (=Nd1 494 q. v.).

Niketavant

Niketavant (adj.) [to niketa] parting company with Miln 288 (kamma°).

Niketin

Niketin (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J iii.432 (duma -- sākhā -- niketinī f.).

Nikkankha

Nikkankha (adj.) [Sk. niḥśanka, nis+kankha, adj. of kankhā, cp. kankhin] not afraid, fearless, not doubting, confident, sure J i.58. Cp. nissaṇsaya.

Nikkankhā

Nikkankhā (f.) [Sk. niḥśankā, nis+kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S v.221.

Nikkaḍḍhati

Nikkaḍḍhati [Sk. niṣkarṣati, nis+kasati, cp. kaḍḍhati] to throw out Vin iv.274 (Caus. nikkāḍḍhāpeti ibid.); J i.116; ii.440; SnA 192. pp. nikkāḍḍhita.

Nikkaḍḍhanā

Nikkaḍḍhanā (f.) throwing out, ejection J iii.22 (a°); v.234. (=niddhamanā).

Nikkaḍḍhita

Nikkaḍḍhita (adj.) [Sk. *niṣkarṣita see nikkāḍḍhati] thrown out J ii.103 (gehā); PvA 179 (read ḍḍh for ḍḍ).

Nikkaṇṭaka

Nikkaṇṭaka (adj.) [Sk. niṣkaṇṭaka, nis+kaṇṭaka] free from thorns or enemies Miln 250; cp. akaṇṭaka.

Nikkaddama

Nikkaddama (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA i.226.

Nikkama

Nikkama (n. -- adj.) [Sk. niṣkrama; nis+kama] exertion, strength, endurance. The orig. meaning of "going forth" is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A i.4; iii.214; Vv 187 (=virīya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244 (+ārambha). -- (adj.) strong in (-- °), enduring, exerting oneself S i.194 (tibba°); v.66, 104 sq.; Sn 68 (daḷha°, cp. Nd2 under padhānavā), 542 (sacca°).

Nikkamati

Nikkamati [Sk. niṣkramati, nis+kamati, see also nikkha- mati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of "kāma" (craving), to show right exertion & strength Miln 245 (+arabhati)+S i.156 (kkh).

Nikkaya

Nikkaya [cp. Sk. niṣkraya, nis+kaya cp. nikkiṇāti] "buying off," redemption J vi.577.

Nikkaruṇa

Nikkaruṇa (adj.) [nis+karuṇa, adj. of karuṇā] without compassion, heartless Sn 244 (=sattāṇaṇ anatthakāma); Sdhp 508.

Nikkarunatā

Nikkarunatā (f.)=following Vism 314.

Nikkaruṇā

Nikkaruṇā (f.) [Sk. niṣkaruṇatā; nis+karuṇā] heartless- ness PvA 55.

Nikkasāva

Nikkasāva see nikasāva.

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Nikkāma

Nikkāma (adj.) [Sk. niṣkāma, nis+kāma] without craving or lust, desireless Sn 1131 (=akāmakāmin Nd2 340; pahīnakāma SnA 605 with v. l.: nikkāma). Cp. next.

Nikkāmin

Nikkāmin (adj.) [nis+kāmin]=nikkāma Sn 228 (=kata- nikkhamana KhA 184).

Nikkāraṇā

Nikkāraṇā (abl.=adv.) [Sk. niṣkāraṇā, nis+kāraṇa] without reason, without cause or purpose Sn 75 (=akāraṇā ahētu Nd2 341).

Nikkāsa

Nikkāsa is Bdhgh's reading for ikkāsa (q. v.) Vin ii.151, with C. on p. 321.

Nikkiṇāti

Nikkiṇāti [Sk. niṣkriṇāti, nis+kiṇāti] to buy back, to redeem J vi.576, 585; Miln 284.

Nikkiṇṇa

Nikkiṇṇa (adj.) [Sk. niṣkīrṇa, nis+kiṇṇa, see kirāṇa] spread out, spread before, ready (for eating) J vi.182 (=ṭhapita Com.).

Nikkilesa

Nikkilesa [nis+kilesa] freedom fr. moral blemish Nd1 340=Nd2 under pucchā Nd2 185; as adj. pure, unstained DhA iv.192=SnA 469 (=anāvila).

Nikkujja

Nikkujja (adj.) [ni+kubja, better spelling is nikujja see nikkujjati] bent down, i. e. head forward, lying on one's face; upset, thrown over A i.130; S v.48; Pv iv.77 (k); Pug 31. Opp. ukkujja.

Nikkujjati

Nikkujjati [for nikujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kubja, but better with Kern, Toev. 1. p. 175= Sk. nyubjati, influenced by kubja with regard to k.] to turn upside down, to upset Vin ii.113; A iv.344 (pattaṇ). <-> pp. nikkujjita.

Nikkujjita

Nikkujjita (adj.) [pp. of nikkujjati; often (rightly) spelt nikujjita, q. v.] lying face downward, overturned, upset, fallen over, stumbled Vin i.16; D i.85, 110; 147, M i.24 (k.); A i.173; iii.238; Th 2, 28, 30 (k.); J iii.277; SnA 155 (=adhomukha -- ṭhapita); DA i.228.

Nikkuha

Nikkuha (adj.) [nis+kuha] without deceit, not false A ii.26=It 113; Sn 56; Nd2 342.

Nikkodha

Nikkodha (adj.) [nis+kodha] without anger, free from anger J iv.22.

Nikkha

Nikkha (m. & nt.) [Vedic niṣka; cp. Oir. nasc (ring), Ohg. nusca (bracelet)] 1. a golden ornament for neck or breast, a ring J ii.444; vi.577. -- 2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 suvaṇṇas (VvA 104=suvaṇṇassa pañcadasa -- dharaṇaṇ nikkhan ti vadanti) S ii.234 (suvaṇṇa° & singi°); J i.84 (id.); A iv.120 (suvaṇṇa°); Vv 208= 438 (v. l. SS nekkha) J vi.180; Miln 284. suvaṇṇanikkha -- sataṇ (100 gold pieces) J i.376; iv.97; v.58; °sahassaṇ (1000) J v.67; DhA i.393. -- See also nekkha.

Nikkhanta

Nikkhanta (adj.) [pp. of nis+kamati, see nikkhamati] gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta of kāmyati =desireless) S i.185 (agārasmā anagāriyaṇ); Sn 991 (Kapilavatthumhā n. lokanāyako); J i.149; ii.153; iv.364 (°bhikkhā, in sense of nikkhāmita°, v. l. nikkhitta°, perhaps preferable, expld p. 366 nibaddha° = designed for, given to); SnA 605 (fig.; as v. l. for nikkāma); DhA ii.39; PvA 61 (bahi); Nd2 under nissita; Nd2 107 (free, unobstructed).

Nikkhama

Nikkhama (adj.) [cp. Sk. niṣkrama] going out from PvA 80 (nāsikāya n. -- mala). dun° at Th 1, 72 is to be read dunnikkhaya, as indicated by vv. ll. See the latter.

Nikkhamati

Nikkhamati [Sk. niṣkramati, nis+kamati] to go forth from, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (agārā n.), to retire from the world (cp. abhinikkhamati etc.), or to give up evil desire. -- (a) lit. (often with bahi outside, out; opp. pavisati to enter into: A v.195). D ii.14 (mātu kucchismā); J i.52 (mātukucchito). Imper. nikkhama Pv. i.103; ppr. nikkhamanto J i.52; ii.153; iii.26 (mukhato); PvA 90; aor. nikkhami J ii.154; iii.188; fut. °issati J ii.154; ger. nikkhamma J i.51, 61 (fig.) & nikkhamitvā J i.16, 138 (fig.), 265; iii.26; iv.449 (n. pabbajissāmi); PvA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. nikkhamituṇ J i.61 (fig.); ii.104; Pv i.102 (bahi n.); grd. nikkhamitabba Vin i.47. <-> (b) fig. (see also nikkamati, & cp. nekkhamma & BSk. niṣkramati in same meaning, e. g. Divy 68 etc.) S i.156 (ārabbhati+)=Miln 245 (where nikkamati); J i.51 (agārā), 61 (mahābhinikkhamanaṇ "the great renunciation"), PvA 19 (id.). -- pp. nikkhanta; caus. nikkhameti (q. v.).

Nikkhamana

Nikkhamana [BSk. niṣkramaṇa, to nikkhamati] going out, departing J ii.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (kata° as adj.=nikkāmin). See also abhi°.

Nikkhameti & Nikkhāmeti

Nikkhameti & Nikkhāmeti [Caus. of nikkhamati] to make go out or away, to bring out or forth S ii.128; J i.264, ii.112. -- pp. nikkhāmita J iii.99 (+nicchuddha, thrown out, in expln of nibbāpita; v. l. BB. nikaḍḍhāpita).

Nikkhaya

Nikkhaya (adj.) [Sk. *niḥkṣaya, nis+khaya] liable to destruction, able to be destroyed, in dun° hard to destroy J iv.449 (=dun -- nikkaḍḍhiya Com.); also to be read (v. l.) at Th 1, 72 for dunnikkhama. Cp. nikhīṇa.

Nikkhitta

Nikkhitta (adj.) [Sk. nikṣipta, see nikkhipati] laid down, lying; put down into, set in, arranged; in cpds. (° --) having laid down=freed of, rid of D ii.14 (maṇi -- ratanaṇ vatthe n. set into); It 13 (sagge: put into heaven); J i.53, 266; Pv iii.68; Miln 343 (agga° put down as the highest, i. e. of the highest praise; cp. BSk. agranikṣipta Lal. V. 167); PvA 148 (dhana n.= collected, v. l. SS. nikkita). nikkhitta -- daṇḍa (adj.) not using a weapon (cp. daṇḍa) S i.141 etc.; nikkhitta -- dhura unyoked, freed of the yoke A i.71; iii.108; cp. DhsA 145; -- su° well set, well arranged A ii.147 sq. (°assa pada -- vyañjanassa attho sunnayo hoti); opp. dun° A i.59; Nett 21.

Nikkhattaka

Nikkhattaka (adj. -- n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs iv.5 (agga° therā: original depositary of the Faith).

Nikkhipati

Nikkhipati [Sk. nikṣipati, ni+kipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin ii.114; It 13, 14 (Pot. nikkhipeyya); Pug 34; J i.49 (aṇḍakaṇ). -- 2. to lay aside, to put away Vin i.46 (patta -- cīvaraṇ); A i.206 (daṇḍaṇ to discard the weapon; see daṇḍa); Mhvs 14, 10 (dhanu -- saraṇ). -- 3. to eliminate, get rid of, give up Pv ii.615 (dehaṇ to get rid of the body); DhsA 344 (vitthāra -- desanaṇ). -- 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikaṇ). -- aor. nikkhipi D ii.161 (Bhagavato sarīraṇ) J ii.104, 111, 416; fut. °issati D ii.157 (samussayaṇ); ger. °itvā M iii.156 (cittaṇ); J ii.416; vi.366; grd. °itabba Vin i.46. -- pp. nikkhitta (q. v.). -- Caus. nikkhipāpeti to cause to be laid down, to order to be put down etc. PvA 215 (gosīsaṭṭhiṇ). Cp. abhi°.

Nikkhepa

Nikkhepa [Sk. nikṣepa, see nikkhipati] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhsA 6, 344 (see under mātikā); in grammar: pada° the setting of the verse; i. e. rules of composition (Miln 381). Vin i.16 (pādukānaṇ=the putting down of the slippers, i.e. the slippers as they were, put down); J iii.243 (dhura° giving up one's office or charge), i.236 (sarīra °ṇ kāresi had the body laid out); Dpvs xvii.109 (id.). Vism 618 (=cuti); DhA ii.98 (sarīra°); DA i.50 (sutta°); DhsA 344; Miln 91.

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Nikkhepana

Nikkhepana (nt.)=nikkhepa S iii.26 (bhāra° getting rid of the load, opp. bhārādānaṇ); Miln 356 (=comparison); Vism 236 (deha°).

Nikhanati & Nikhaṇati

Nikhanati & Nikhaṇati [Sk. nikhanati, ni+khanati] to dig into, to bury, to erect, to cover up Vin ii.116; iii.78 (akkhiṇ=cover the eye, as a sign); J v.434=DhA iv.197 (id.); D ii.127 (ṇ); J i.264; SnA 519 (ṇ, to bury). -- pp. nikhāta.

Nikhāta

Nikhāta [pp. of nikhaṇati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. -- 2. dug in, erected (of a post) Sn 28; DhA ii.181 (nagara -- dvāre n. indakhīla). See also a°.

Nikhādana

Nikhādana (nt.) [Sk. *nikhādana, ni+khādati, cp. khā- dana] "eating down," a sharp instrument, a spade or (acc. to Morris, J.P.T.S. 1884, 83) a chisel Vin iii.149; iv.211; J ii.405 (so read for khādana); iv.344; v.45.

Nikhila

Nikhila (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs v.40 (°loka v. l. sakala°).

Nikhīṇa

Nikhīṇa (adj.) [nis+khīṇa] having or being lost J vi.499 (°patta without wings, deprived of its wings).

Niga

Niga in gavaya -- gokaṇṇa -- nig -- ādīṇaṇ DhsA 331 is mis- print for miga.

Nigacchati

Nigacchati [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with dukkhaṇ & similar expressions of affliction or punishment S iv.70 (dukkhaṇ); M i.337 sq. (id.); A i.251 (bandhanaṇ); Dh 69 (dukkhaṇ=vindati, paṭilabhati DhA ii.50), 137; Nd2 1994 (maraṇaṇ+maraṇamattam pi dukkhaṇ) Pv iv.77 (pret. nigacchiṭṭha=pāpuṇi PvA 266).

Nigaṇṭha

Nigaṇṭha [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis+gaṇṭhi. This is the customary (correct?) etym. Prk. niggantha, cp. Weber, Bhagavatī p. 165] a member of the Jain order (see M i.370 -- 375, 380 & cp. jaṭila) Vin i.233 (Nātaputta, the head of that Order, cp. D i.57; also Sīho senāpati n -- sāvako); S i.78, 82 (°bhikkhā); A i.205 sq. (°uposatha), cp. 220; ii.196 (°sāvaka); iii.276, 383; v.150 (dasahi asaddhammehi samannāgata); Sn 381; Ud 65 (jaṭilā, n., acelā, ekasātā, paribbājakā); J ii.262 (object to eating flesh); DA i.162; DhA i.440; iii.489; VvA 29 (n. nāma samaṇajāti). -- f. nigaṇṭhī D i.54 (nigaṇṭhi -- gabbha).

Nigati

Nigati (f.) [ni+gati, q. v.] destiny, condition, behaviour J vi.238. See also niyati & cp. niggatika.

Nigama

Nigama [Sk. nigama, fr. nigacchati=a meeting -- place or market, cp. E. moot -- hall=market hall] a small town, market town (opp. janapada); often combd with gāma (see gāma 2) Vin i.110 (°sīma), 188 (°kathā), 197 (Setakaṇṇika°); D i.7 (°kathā), 101 (°sāmanta), 193, 237; M i.429, 488; Pv ii.1318; J vi.330; PvA 111 (Asitañjana°, v. l. BB nagara). Cp. negama.

Nigamana

Nigamana (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 (°vacana quotation); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.

Nigaḷa

Nigaḷa [Sk. nigaḍa, ni+gaḷa, cp. gala3] an (iron) chain for the feet J i.394; ii.153; vi.64 (here as "bracelet").

Nigāḷhika

Nigāḷhika (better v. l. nigāḷhita) [Sk. nigāḍhita; ni+ gāḍhita, see gāḷha2] sunk down into, immersed in Th 1, 568 (gūthakūpe).

Nigūḷha

Nigūḷha [Sk. nigūḍha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J i.461; Dāvs iii.39.

Nigūhati

Nigūhati [Sk. nigūhati, ni+gūhati] to cover up, conceal, hide J i.286; iii.392; iv.203; Pv.iii.43 (≈parigūhāmi, v. l. SS guyhāmi). pp. nigūḷha (q. v.).

Nigūhana

Nigūhana (nt.) [Sk. nigūhana, see nigūhati] covering, concealing, hiding VvA 71.

Niggacchati

Niggacchati [Sk. nirgacchati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. niggata (q. v.); at J vi.504 as ni°.

Niggaṇṭhi

Niggaṇṭhi (adj.) [Sk. nirgranthi, nis+gaṇṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

Niggaṇhāti

Niggaṇhāti [Sk. nigrhṇāti, ni+gaṇhāti] 1. to hold back, restrain Dh 326; J iv.97; Miln 184; Vism 133. -- Opp. paggaṇhāti. -- 2. to rebuke, censure (c. instr.) A iii.187; J iii.222; Miln 9 (musāvādena); DhA i.29. <-> ger. niggayha, pp. niggahīta (q. v.). Cp. abhi°.

Niggata

Niggata (adj.) [Sk. nirgata, see niggacchati] 1. going out, proceeding from (abl.): dahato niggatā nadi (a river issuing from a lake) PvA 152. -- 2. (= nigata? or=nis+gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 ("kamma=punishment in expln of niyassa kamma, v. l. SS. nigaha for niggata; see also niya & niyata); Sdhp 165 (of niraya=miserable), cp. niggatika & niggamana.

Niggatika

Niggatika [Sk. *nirgatika, nis+gati -- ka] having a bad "gati" or fate, ill -- fated, bad, unfortunate, miserable J iii.538 (v. l. BB as gloss, nikkāruṇika); iv.48 (v. l. BB nikatika).

Niggama

Niggama (n.) in logic, deduction, conclusion. Pts. of Controversy p. 1.

Niggamana

Niggamana [Sk. *nirgamana, of niggacchati] 1. going away DA i.94. -- 2. result, fate, consequence, outcome Sdhp 172, 173 (dun°). -- 3. (log.) conclusion Kvu 4.

Niggayhavādin

Niggayha -- vādin (adj.) [see nigganḥāti] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expln in detail at DhA ii.107 & cp. M iii.118).

Niggayhati

Niggayhati [Sk. nigr̥hyate, ni+gayhati, Pass. of niggan- hāti] to be seized by (?), to be blamed for DhA i.295 (cittaṇ dukkhena n., in expln of dunniggaha).

Niggaha

Niggaha [Sk. nigr̥aha, ni+gaha2; see nigganḥāti] 1. restraint, control, rebuke, censure, blame Vin ii.196; A i.98, 174; v.70; J v.116 (opp. paggaha); vi.371 (id.); Miln 28, 45, 224. -- dun° hard to control (citta) Dh 35 (cp. expl. at DhA i.295). -- 2. (log.) refutation Kvu 3.

Niggahaṇa

Niggahaṇa (adj.) [Sk. *nirgahaṇa, cp. nirgr̥ha homeless; nis+gahaṇa] without acquisitions, i. e. poor J ii.367 (v. l. BB. as gloss nirāhāra).

Niggahaṇatā

Niggahaṇatā (f.) [abstr. fr. ni+gr̥h, cp. next] restraint Vism 134 (cittassa). Opp. pagg°.

Niggahīta

Niggahīta (adj.) [Sk. nigr̥hīta, but cp. Divy 401: nigr̥hīta; ni+gahita] restrained, checked, rebuked, reproved S iii.12; A i.175 (aniggahīto dhammo); J vi.493.

Niggāhaka

Niggāhaka (adj. -- n.) [ni+gāhaka, see nigganḥāti] one who rebukes, oppresses, oppressor Sn 118 (=bādhaka SnA 178, with v. l. ghātaka); J iv.362 (=balisādhaka Com.).

Niggilati

Niggilati (niggalati) [Sk. nigr̥irati, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J iv.392 (sic as v. l.; text niggalati).

Nigguṇa

Nigguṇa (adj.) [Sk. nirguṇa, nis+guṇa] devoid of good qualities, bad Miln 180.

Nigguṇḍi

Nigguṇḍi (f.) [Sk. nirguṇḍī, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (°phala); Vism 257 (°puppha).

Niggumba

Niggumba (adj.) [Sk. *nirgulma, nis+gumba] free from bushes, clear J i.187; Miln 3.

Nigghātana

Nigghātana (nt.) [Sk. nirghātana, nis+ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (tanhā°; SnA 576=vināsana); Nd2 343 (v. l. nighātana).

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Nigghosa

Nigghosa [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S i.190; A iv.88 (appa° noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvacana SnA 537), 1061; J i.64; vi.83; Vv 55; Nd1 150; Nd2 344; Dhs 621; VvA 140 (madhura°); 334 (in quotation appa -- sadda, appa°); Sdhp 245. -- 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd1 467).

Nigrodha

Nigrodha [Sk. nyagrodha; Non -- Aryan?] the banyan or Indian fig -- tree, Ficus Indica, usually as cpd. °rukkha Vin iv.35; D ii.4; Sn 272; J iii.188 (r.) DhA ii.14 (r.); PvA 5 (r.) 112, 244; Sdhp 270; -- pakka the fruit of the fig -- tree Vism 409. -- parimaṇḍala the round or circumference of the banyan D ii.18; iii.144, 162.

Nigha

Nigha1 (nīgha) (adj. -- n.) is invented by Com. & scholiasts to explain the combn anigha (anīgha sporadic, e. g. S v.57). But this should be divided an -- īgha instead of a -- nīgha. -- (m.) rage, trembling, confusion, only in formula rāgo n. doso n. moho n. explaining the adj. anīgha. Thus at S iv.292=Nd2 45; S v.57. -- (adj.) anigha not trembling, undisturbed, calm [see etym. under īgha= Sk. rgh of rghāyati to tremble, rage, rave] S i.54; iv.291; J v.343. Otherwise always combd with nirāsa: S i.12=23, 141; Sn 1048, 1060, 1078. Expld correctly at SnA 590 by rāgādi -- īgha -- virahita. Spelling anīgha J iii.443 (Com. niddukkha); Pv iv.134 (+nirāsa; expld by niddukkha PvA 230). anīgha also at It 97 (+chinnasaṇṣaya); Ud 76; Dh 295 (v. l. aniggha; expld by niddukkha DhA iii.454).

Nigha

Nigha2 (nt.) [prob. ni+gha=Sk. °gha of hanati (see also P. °gha), to kill; unless abstracted from anigha as in prec. nigha1] killing, destruction Th 2, 491 (=maraṇasampāpana ThA 288).

Nighaṇsa

Nighaṇsa [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

Nighaṇṣati

Nighaṇṣati [Sk. nigharṣati, ni+ghaṇṣati1] 1. to rub, rub against, graze, chafe Vin ii.133; Vism 120; DhA i.396. -- 2. to polish up, clean J ii.418; iii.75.

Nighaṇṣana

Nighaṇṣana (nt.) [Sk. nigharṣana]=nighaṇṣa Miln 215.

Nighaṇḍu

Nighaṇḍu [Sk. nighaṇṭu, dial. for nirgrantha from grath- nāti (see gaṇṭhi & ghaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. niggaṇṭhi, which is a variant of the same word. -- BSk. nighaṇṭa (Divy 619; AvŚ ii.19), Prk. nighaṇṭu] an explained word or a word expln, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin " sanighaṇḍu -- keṭubhāṇaṇ . . . padako" (see detail under keṭubha) D i.88; A i.163, 166; iii.223; Sn p. 105; Miln 10. Bdhgh's expln is quoted by Trenckner, Notes p. 65.

Nighāta

Nighāta [Sk. nighāta, ni+ghāta] striking down, suppressing, destroying, killing M i.430; Nett 189. Cp. nighāti.

Nighāti

Nighāti [ni+ghāti] "slaying or being slain," defeat, loss (opp. ugghāti) Sn 828. Cp. nighāta.

Nicaya

Nicaya [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S i.93, 97; Vin v.172 (°sannidhi). See also necayika.

Nicita

Nicita (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparūpari nicita, of Niraya).

Nicula

Nicula [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

Nicca

Nicca (adj.) [Vedic nitya, adj. -- formation fr. ni, meaning "downward"=onward, on and on; according to Grassmann (Wtb. z. Rig Veda) originally "inwardly, homely"] constant, continuous, permanent D iii.31; S i.142; ii.109, 198; iv.24 sq., 45, 63; A ii.33, 52; v.210; Ps ii.80; Vbh 335, 426. In chain of synonyms: nicca dhuvā sassata avipariṇāmadhamma D i.21; S iii.144, 147; see below anicca, -- nt. adv. niccaṇ perpetually, constantly, always (syn. sadā) M i.326; iii.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J i.290; iii.26, 190; Nd2 345 (=dhuvakāḷaṇ); PvA 32, 55, 134. <-> Far more freq. as anicca (adj.; aniccaṇ nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. -- The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right

knowledge (: anicca -- saññaṃ manasikaroti to ponder over the idea of impermanence S ii.47; iii.155; v.132; Ps ii.48 sq., 100; PvA 62 etc. -- kāye anicc' ānupassin realizing the impermanence of the body (together with vayānupassin & nirodha°) S iv.211; v.324, 345; Ps ii.37, 45 sq., 241 sq. See anupassanā). In this import anicca occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "aniccaṃ dukkhaṃ anattā" (see dukkha ii.2), e. g. S iii.41, 67, 180; iv.28 (sabbaṃ), 85 sq., 106 sq.; 133 sq. Thus anicca addhuva appāyuka cavanadhamma D i.21. anicca+dukkha S ii.53 (yad aniccaṃ taṃ dukkhaṃ); iv.28, 31, v.345; A iv.52 (anicce dukkhasaññā); M i.500 (+roga etc.); Nd2 214 (id. cp. roga). anicca dukkha vipariṇāmadhamma (of kāmā) D i.36. aniccasaññī anattasaññī A iv.353; etc. <-> Opposed to this ever -- fluctuating impermanence is Nibbāna (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. dhuva, sassata amata, vipariṇāma). -- See further for ref. S ii.244 sq. (saṃyatanā a.), 248 (dhātuyo); iii.102 (rūpa etc.); iv.131, 151; A ii.33, 52; v.187 sq., 343 sq.; Sn 805; Ps i.191; ii.28 sq., 80, 106; Vbh 12 (rūpa etc.), 70 (dvādasāyatanāni), 319 (viññāṇā), 324 (khandhā), 373; PvA 60 (= ittara). -- kālaṃ (adv.) constantly Nd2 345; -- dāna a perpetual gift D i.144 (cp. DA i.302); -- bhatta a continuous food-supply (for the bhikkhus) J i.178; VvA 92; PvA 54; -- bhattika one who enjoys a continuous supply of food (as charity) Vin ii.78; iii.237 (=dhuva -- bhattika); iv.271; -- saññā (& adj. saññin) the consciousness or idea of permanence (adj. having etc.) A ii.52; iii.79, 334; iv.13, 145 sq.; Nett 27; -- sīla the uninterrupted observance of good conduct VvA 72; PvA 256.

Niccata

Niccata (f.) [abstr. to nicca] continuity, permanence, only as a° changeableness, impermanence S i.61, 204; iii.43; iv.142 sq., 216, 325.

Niccatta

Niccatta (nt.)=niccatā Vism 509.

Niccamma

Niccamma [Sk. niścarmā, nis+camma] without skin, excoriated, in °ṇ karoti to flog skinless, to beat the skin off J iii.281. niccamma -- gāvī "a skinless cow," used in a well -- known simile at S ii.99, referred to at Vism 341 & 463.

Niccala

Niccala (adj.) [Sk. niścāla, nis+cala] motionless J iv.2; PvA 95.

Niccittaka

Niccittaka (adj.) [Sk. niścitta, nis+citta (ka)] thoughtless J ii.298.

Nicola

Nicola (adj.) [nis -- cola] without dress, naked PvA 32 (=nagga).

Nicchanda

Nicchanda (adj.) [nis+chanda] without desire or ex-citement J i.7.

Nicchaya

Nicchaya [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J i.441 (°mitta a firm friend); DhsA 133 (adhimokkha=its

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paccupaṭṭhāna); SnA 60 (dalha° adj. of firm resolution). See vi°.

Niccharaṇa

Niccharaṇa (nt.) [fr. niccharati] emanation, sending out, expansion, efflux Vism 303.

Niccharati

Niccharati [Sk. nišcarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 382; J i.53, 176; DhA i.389; VvA 12, 37 (saddā). <-> Caus. nicchāreti to make come out from, to let go forth, get rid of, emit, utter, give out D i.53 (anattamanavācam a° not utter a word of discontent); J iii.127; v.416 (madhurassaraṇ); Pug 33; Miln 259 (garahaṇ); Dāvs i.28 (vācaṇ).

Nicchāta

Nicchāta [Sk. *niḥpsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arahant always in combn with nibbuta or parinibbuta: S iii.26 (tanhaṇ abbuyha); iv.204 (vedanāṇaṇ khayā); M i.341; 412, A iv.410; v.65 (sītibhūta); Sn 707 (aniccha), 735, 758; It 48 (esaṇāṇaṇ khayā); Th 2, 132 (abbūḥhasalla). -- Expld at Ps ii.243 by nekkhammena kāmacchandato n.; arahattamaggena sabbakilesehi n. muccati.

Nicchādeti

Nicchādeti see nicchodeti.

Nicchāreti

Nicchāreti Caus. of niccharati, q. v.

Nicchita

Nicchita (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

Nicchināti

Nicchināti [Sk. nišcinoti, nis+cināti] to discriminate, consider, investigate, ascertain; pot. niccheyya Sn 785 (expld by nicchinitvā vinicchinitvā etc. Nd1 76); Dh 256 (gloss K vinicchaye). -- pp. nicchita.

Nicchuddha

Nicchuddha (adj.) [Sk. niḥkṣubdha, nis+chuddha, see nicchubhati] thrown out J iii.99 (=nibbāpita, nikkhāmita); Miln 130.

Nicchubhati

Nicchubhati [Sk. *niḥkṣubhati, nis+khubhati or chu- bhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J iii.512 (=nīharati Com.; v. l. nicchurāti); Miln 187. -- pp. nicchuddha q. v.

Nicchubhana

Nicchubhana (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

Nicchodeti

Nicchodeti (& v. l. nicchādeti) [shows a confusion of two roots, which are both of Prk. origin, viz. chaḍḍ & choṭ, the former=P. chaḍḍeti, the latter=Sk. kṣodayati or BSk. chorayati, Apabhraṃśa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase odhunāti nidhunāti nicchodeti at S iii.155 =M i.229= 374=A iii.365, where S has correct reading (v. l. °choṭeti); M has °chādeti (v. l. °chodeti); A has °chedeti (v. l. °choreti, °chāreti; gloss nippoṭeti). The C. on A iii.365 has: nicchedeti ti bāhāya vā rukkhe vā paharati. -- nicchedeti (chid) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchurāti. For sound change P. chḥ cp. P. chamā Nija

Nija (adj.) [Sk. nija, wth dial. j. for nitya=P. nicca] own Dāvs ii.68. Cp. niya.

Nijana

Nijana (nt.) [fr. nij] washing, cleansing Vism 342 (v. l. nijj°).

Nijigīṣati

Nijigīṣati [Sk. nijigīṣati, ni+jigīṣati] to desire ardently, to covet DA i.92 (=maggeti pariyesati).

Nijigīṣanā

Nijigīṣanā (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id.= magganā), referring to Vbh 353, where T has jigīṣanā, with v. l. nijigīṣanā.

Nijigīṣitar

Nijigīṣitar (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D i.8 (lābhaṇ) A iii.111 (id.).

Nijjaṭa

Nijjaṭa (adj.) [Sk. *nirjaṭa, nis+jaṭa, adj. to jaṭā] dis- entangled J i.187; Miln 3.

Nijjara

Nijjara (adj.) [Sk. nirjara in diff. meaning, P. nis functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. °ā decay, destruction, death S iv.339; A i.221; ii.198; v.215 sq. (dasa -- n -- vatthūni); Ps i.5 (id.).

Nijjareti

Nijjareti [Sk. nir -- jarayati; nis+jarati1] to destroy, annihilate, cause to cease or exist M i.93; Th 2, 431 (nijaressāmi=jīrāpessāmi vināsessāmi ThA 269).

Nijjāleti

Nijjāleti [nis+jāleti] to make an end to a blaze, to extinguish, to put out J vi.495 (aggin).

Nijjīṇṇa

Nijjīṇṇa (adj.) [Sk. nirjīṇa, nis+jiṇṇa] destroyed, over- come, exhausted, finished, dead D i.96; M ii.217= A i.221 (vedanākkhayā sabbaṇ dukkhaṇ n. bhavissati); M i.93; A v.215 sq.; Nett 51.

Nijjīta

Nijjīta (adj.) [Sk. nirjīta, nis+jīta] unvanquished Miln 192 (°kammāsūrā), 332 (°vijīta -- sangāma); Sdhp 360.

Nijjīvata

Nijjīvata (adj.) [Sk. nirjīvata, nis+jīva1] lifeless, soulless DhsA 38; Miln 413.

Nijjhatta

Nijjhatta (adj.) [pp. of nijjhāpeti, *Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J vi.414 (=khamāpita Com.); Vv 6319 (=nijjhāpita VvA 265); Miln 209. See also paṭi°

Nijjhatti

Nijjhatti (f.) [abstr. to nijjhatta, cp. BSk. nidhyapti, formation like P. ñatti>Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M i.320; A iv.223; Ps ii.171, 176; Miln 210.

Nijjhāna

Nijjhāna1 (nt.) [*Sk. nidhyāna, ni+jhāna1] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J vi.207. Often as °ṇ khamati: to be pleased with, to find pleasure in: S iii.225, 228; M i.133, 480; Vv 8417. Thus also diṭṭhinijjhāna -- kkhanti delighting in speculation A i.189 sq.; ii.191. Cp. upa°.

Nijjhāna

Nijjhāna2 (nt.) [nis+jhāna2] conflagration, in anto°= nijjhāyana PvA 18 (cittasantāpa+in expln of soka).

Nijjhāpana

Nijjhāpana (nt.) [Sk. *nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J iv.495 (°ṇ karoti=khamāpeti Com.; text reads nijjhāpana).

Nijjhāpaya

Nijjhāpaya (adj.) [Sk. *ni -- dhyāpya, to nijjhāpeti] to be discriminated or understood, in dun° hard to . . . Miln 141 (paṇha).

Nijjhāpeti

Nijjhāpeti [Sk. nidhāyayati, ni+jhāpeti, Caus. to jhāyati1; cp. Sk. nididhyāsatē] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin ii.96; M i.321; J iv.108; 414, 495; vi.516; Miln 264; VvA 265 (nijjhāpita=nijjhatta).

Nijjhāma

Nijjhāma (adj. n.) [Sk. niḥkṣāma, cp. niḥkṣāna, nis+ jhāma of jhāyati2=Sk. kṣāyati] burning away, wasting away, consuming or consumed A i.295; Nett 77, 95 paṭipadā. -- taṇha (adj.) of consuming thirst, very thirsty J i.44; -- taṇhika=°taṇha denoting a class of Petas (q. v.) Miln 294, 303, 357.

Nijjhāyati

Nijjhāyati1 [Sk. nidhyāyati, ni+jhāyati1] to meditate, reflect, think S iii.140 sq. (+passati, cp. jānāti), 157; M i.334 (jhāyati n. apajjhāyati); iii.14 (id.). Cp. upa°.

Nijjhāyati

Nijjhāyati2 [ni+jhāyati2] to be consumed (by sorrow), to fret Nd1 433.

Nijjhāyana

Nijjhāyana (nt.) [Sk. *niḥkṣāyana, nis+jhāyana of jhā- yati2] burning away, consumption; fig. remorse, mortification in anto° J i.168 (cp. nijjhāna2).

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Niṭṭha

Niṭṭha (adj.) [Sk. niṣṭha, ni+°tha; cp. niṭṭhā1] dependent on, resting on, intent upon S iii.13 (accanta°); Nd1 263 (rūpa°).

Niṭṭhā

Niṭṭhā1 (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj. -- suff. °ṭha] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd1 263).

Niṭṭhā

Niṭṭhā2 (f.) [Vedic niṣṭhā (niḥṣṭhā), nis+ṭhā from °ṭha] end, conclusion; perfection, height, summit; object, aim Vin i.255; S ii.186; A i.279 (object); Ps i.161. niṭṭhaṇ gacchati to come to an end; fig. to reach perfection, be completed in the faith M i.176; J i.201; Miln 310; freq. in pp. niṭṭhaṇ gata (niṭṭhangata) one who has attained perfection (=pabbajitānaṇ arahattaṇ patta) DhA iv.70; S iii.99 (a°); A ii.175; iii.450; v.119 sq.; Dh 351; Ps i.81, 161.

Niṭṭhāti

Niṭṭhāti [Sk. niṣṭiṣṭhāti, nis+tiṭṭhāti, the older *sthāti restored in compn] to be at an end, to be finished J i.220; iv.391; DhA i.393. -- pp. niṭṭhita, Caus. niṭṭhāpeti (q. v.).

Niṭṭhāna

Niṭṭhāna (nt.) [abstr. of niṭṭhāti] being finished, carrying out, execution, performance D i.141; ThA 19 (=avasāya). Cp. san°.

Niṭṭhāpita

Niṭṭhāpita (& niṭṭhapita) [pp. of niṭṭhāpeti] accomplished, performed, carried out J i.86, 172 (°tha°), 201.

Niṭṭhāpeti

Niṭṭhāpeti [Caus. to niṭṭhāti] to carry out, perform; prepare, make ready, accomplish J i.86, 290; vi.366; DhA iii.172. -- pp. niṭṭhāpita Cp. pari°.

Niṭṭhita

Niṭṭhita (adj.) [Sk. niṣṭhita (niḥṣṭhita), nis+ṭhita, cp. niṭṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i. e. the preparations being finished) Vin i.35; D i.109 (bhattaṇ: the meal is ready); ii.127 (id.); J i.255 (id.); J ii.48; iii.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters. aniṭṭhita not completed DhA iii.172. -- su° well finished, nicely got up, accomplished Sn 48, 240. Cp. pari°.

Niṭṭhubhati

Niṭṭhubhati (& nuṭṭhubhati Vin i.271; J i.459; also niṭṭhu- haṭi) [Sk. niṣṭhubhati, but in meaning=Sk. niṣṭhīvati, nis+*thīv, stubh taking the function of ṣṭhīv, since stubh itself is represented by thavati & thometi] to spit out, to expectorate Vin i.271 (nuṭṭhuhitvā); iii.132 (id.); J ii.105, 117 (nuṭṭh°); vi.367; DhA ii.36 (niṭṭhuhitvā). pp. nuṭṭhubhita Sdhp 121. -- Cp. oṭṭhubhati.

Niṭṭhubhana

Niṭṭhubhana (nt.) [Sk. niṣṭhīvāna, see niṭṭhubhati & cp. Prk. niṭṭhuhana] spitting out, spittle J i.47; PvA 80 (=kheḷa, v. l. SS niṭṭhuvana, BB niṭṭhūna).

Niṭṭhurin

Niṭṭhurin (adj.) [Sk. niṣṭhura or niṣṭhūra, ni+thūra= thūla; cp. Prk. niṭṭhura] rough, hard, cruel, merciless Sn 952 (a°; this reading is mentioned as v. l. by Bdgh at SnA 569, & the reading anuddharī given; vv. ll. SS anuṭṭhurī, BB anuṭṭharī, expld as anissukī. Nd1 440 however has aniṭṭhurī with expln of nitthuriya as under issā at Vbh 357).

Niṭṭhuriya

Niṭṭhuriya (nt.) [cp. Sk. niṣṭhuratva] hardness, harshness, roughness Nd1 440; Nd2 484 (in exegesis of makkha)= Vbh 357.

Niḍḍāyati

Niḍḍāyati [Sk. nirdāti, nis+dāyati, cp. Sk. nirdātar weeder] to cut out, to weed D i.231 (niddāyit°); It 56 (as v. l. niddāta for niṇhāta, q. v.); J i.215. Caus. niḍḍāpeti to cause to weed, to have weeds dug up Vin ii.180.

Niḍḍha

Niḍḍha (nt.) [Vedic nīḍa resting -- place ni+sad "sitting down"] nest, place, seat Dh 148 (v. l. niḷa).

Niṇhāta

Niṇhāta (adj.) [Sk. *niḥsnāta, nis+nahāta] cleansed, purified It 56 (°pāpaka= sinless; with several vv. ll. amongst which niddāta of niḍḍāyati=cleansed of weeds) =Nd1 58 (niṇhāta°)=Nd2 514 (niṇhāta, v.l. SS ninnahāta).

Nitamba

Nitamba [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA i.209.

Nitammati

Nitammati [Sk. nitāmyati, ni+tam as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J iv.284 (Com.: atikilamati).

Nitāleti

Nitāleti [Sk. nitādayati, ni+tāleti] to knock down, to strike J iv.347.

Nittaṇha

Nittaṇha (adj.) [BSk. niṣṭṛṇa (Divy 210 etc.), nis+taṇhā] free from thirst or desire, desireless PvA 230 (=nirāsa). f. abstr. nitthaṇhata Net 38.

Nittaddana

Nittaddana (better: nitthaddhana) (nt.) [Sk. *niṣṭambhana, abstr. fr. ni+thaddha=making rigid] paralysing D i.11 (jīvhā°=mantena jivhāya thaddhakaraṇa DA i.96; v. l. (gloss) nibandhana).

Nittāreti

Nittāreti see nittharati.

Nittiṇa

Nittiṇa (adj.) [Sk. niṣṭṛṇa, nis+tiṇa] free from grass J iii.23.

Nittiṇṇa

Nittiṇṇa (pp.) [Sk. nistīrṇa, nis+tiṇṇa] got out of, having crossed or overcome D ii.275 (-- ogha; v. l. BB nitiṇṇa); Nd1 159 (as v. l.; text has nitiṇṇa); Nd2 278 (t.). Cp. nittharati.

Nittudana

Nittudana (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A i.65 (text: nittuddana); iii.403 sq.

Nitteja

Nitteja (adj.) [cp. Sk. nistejas only in meaning 1; nis+ teja] 1. without energy Vism 596. -- 2. "put out," abashed, put to shame, in °ṇ karoti to make blush or put to shame J ii.94 (lajjāpeti+).

Nitthanati & Nitthunati

Nitthanati & Nitthunati [Sk. nisstanati "moan out," nis +thaneti & thunati1] to moan, groan: (a) °thanati: J i.463; ii.362; iv.446; v.296; DA i.291. -- (b) °thunati Vin ii.222; J v.295, 389; Vism 311; VvA 224. Cp. nitthuna.

Nitthanana

Nitthanana (nt.) [nis+thanana, abstr. to thaneti] groaning, moaning DA i.291 (v. l. BB. °ṭhuna). As nitthunana Vism 504.

Nittharaṇa

Nittharaṇa1 (nt.) [Sk. nistarāṇa, nis+tarāṇa, cp. nittha- rati] getting across, ferrying over, traversing, overcoming S i.193 (oghassa); A ii.200 (id.); It 111 (id.); M i.134; J i.48 (loka°); Dāvs ii.29 (id.); Vism 32; Sdhp 334 (bhava°), 619 (tiloka°).

Nittharaṇa

Nittharaṇa2 (nt.) [Sk. nistarāṇa, ni+tharaṇa] "strewing or being strewn down," putting down, carrying, bearing S iv.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharaṇa, in kuṭumba -- bhārassa nsamatthā=able to carry the burden of a household).

Nittharati

Nittharati [Sk. nistarati, nis+tarati1] to cross over, get out of, leave behind, get over D i.73 (kantāraṇ). pp. nitṭiṇṇa q. v. Caus. nitthāreti to bring through, help over Nd2 630 (nittāreti).

Nitthāra

Nitthāra [Sk. nistāra; nis+tāra of tarati1] passing over, rescue, payment, acquittance, in °ṇ vattati to be acquitted, to get off scot -- free M i.442 (v. l. netth°, which is the usual form). See netthāra.

Nitthuna

Nitthuna [Sk. *nis -- stanana & nistava to thunati] (a) (of thunati1) moan, groan DA i.291 (as v. l. BB for nitthanana) -- (b) (of thunati2) blame, censure, curse PvA 76 (°ṇ karoti to revile or curse).

Nitthunati

Nitthunati etc., see nitthanati etc.

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Nidassana

Nidassana (nt.) [Sk. nidarśana, ni+dassana] "pointing at" evidence, example, comparison, apposition, attribute, characteristic; sign, term D i.223 (a° with no attribute); iii.217 (id.); S iv.370 (id.); A iv.305 sq. (nīla°, pīṭa° etc.); Sn 137; Vbh 13, 64, 70 sq. (sa°, a°); VvA 12, 13; PvA 26, 121 (pucchanākāra°) 226 (paccakkhabhūtaṇ n. "sign, token").

Nidassati

Nidassati v. l. BB at Sn 785 for nirassati (q. v.) Nd1 76 has nid° in text, nir° as v. l. SS; SnA 522 reads nirassati.

Nidassita

Nidassita (pp.) [see nidasseti] pointed out, defined as, termed Pv i.512; PvA 30.

Nidasseti

Nidasseti [Sk. nidarśayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 (°etabbavacana the word to be compared or defined, correl. to nidassana -- vacana). -- pp. nidassita (q. v.).

Nidahati

Nidahati [Sk. nidadhāti, ni+dahati1] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin i.46 (cīvaraṇ); Miln 271; ger. nidahitvā PvA 97 (dhanadhaññaṇ) & nidhāya Dh 142, 405; Sn 35 (daṇḍaṇ), 394, 629; Nd2 348; pres. also nidheti KhA 217, 219; fut. nidhessati PvA 132. Pass. nidhīyati KhA 217. Caus. nidhāpeti PvA 130 (bhoge). See also nidāhaka, nidhāna & nidhi; also upanidhāya.

Nidāgha

Nidāgha [Sk. nidāgha, fr. nidahati, ni+dahati2, see ḍahati] heat, summer -- heat, summer, drought J i.221 (- samaya dry season); ii.80; Vism 259 (°samaya, where KhA 58 reads sarada -- samaya); PvA 174 (-- kāla summer). fig. J iv.285; v.404; Dāvs ii.60.

Nidāna

Nidāna (nt.) [Sk. nidāna, ni+*dāna of dā, dyati to bind, cp. Gr. de/sma, dh_ma (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject ("sujet") M i.261; A i.134 sq.; 263 sq., 338; ii.196; iv.128 sq.; Dhs 1059 (dukkha°, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, aetiology), 344 (°pathanakusala, of lawyers); PvA 132, 253. <-> (b) (adj. -- °) founded on, caused by, originating in, relating to S v.213 sq. (a° & sa°); A i.82 (id.); Sn 271 (ito°), 866 (kuto°), 1050 (upadhi°=hetuka, paccayā, kāraṇā Nd2 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). -- (c) nidānaṇ (acc. as adv.) by means of, in consequence of, through, usually with tato° through this, yato° through which D i.52, 73; M i.112; Pv iv.161 (through whom=yāṇ nimittaṇ PvA 242); PvA 281; ito° by this Nd2 2912.

Nidāhaka

Nidāhaka (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: cīvara°) Vin i.284.

Nidda

Nidda (nt.) [nis+dara, see darī] a cave Nd1 23 (Ep. of kāya).

Niddanta

Niddanta [so read for niddanna, v. l. niddhā=niddā; cp. supinanta]=niddā J vi.294.

Niddaya

Niddaya (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

Niddara

Niddara (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expld at DhA iii.269 by rāgadarathānaṃ abhāvena n.; at SnA 299 by kilesapariḷhābhāvena n.).

Niddasa

Niddasa see niddesa.

Niddā

Niddā (f.) [Vedic nidrā, ni+drā in Sk. drāti, drāyate, Idg. *dorē; cp. Gr. (hom.) e)/dracon, Lat. dormio] sleep A ii.48, 50; iii.251; Sn 926 (opp. jāgariyā), 942 (see expln at Nd1 423); J i.61, 192; ii.128. -- niddaṇ okkamati to fall asleep Vin i.15 (niddā?); J iii.538; iv.1; DhA i.9; VvA 65; PvA 47; °ṇ upagacchati id. PvA 43, 105, 128. -- ārāma fond of sleep, slothful, sluggish It 72 (+kammārāma, bhassarata); -- ārāmatā fondness of sleep, laziness, sluggishness A iii.116, 293 sq., 309 sq.; iv.25 (+kamm°, bhass°); v.164; -- sīlin of drowsy habits, slothful, sleepy Sn 96.

Niddāna

Niddāna (nt.) [Sk. *nirdāna, nis+dāna of dayati², Sk. dāti, cp. dātta] cutting off, mowing, destroying Sn 78 (=chedana lunana uppāṭana SnA 148)=S i.172; K.S. i.319, cp. niḍḍāyati.

Niddāyati

Niddāyati [Denom. fr. niddā] to sleep D i.231; J i.192, 266; ii.103; v.68, 382; DhA iii.175; SnA 169.

Niddāyitar

Niddāyitar [n. ag. fr. niddāyati] a sleepy person Dh 325.

Niddiṭṭha

Niddiṭṭha (pp.) [see niddisati] expressed, explained, designated Miln 3; DhsA 57; Vism 528; VvA 13.

Niddisati

Niddisati (& niddissati) [Sk. nir -- diśati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd2 276f; Miln 123, 345; DhsA 57; DhA ii.59; PvA 87, 217 (°itvā); aor. niddisi DhsA 57; SnA 61. -- grd. niddisitabba DhsA 56; Nett 96. Pass. niddissīyati PvA 163. -- pp. niddiṭṭha (q. v.).

Niddukkha

Niddukkha (adj.) [nis+dukkha] without fault or evil J iii.443 (in expln of anīgha); PvA 230 (id.); (in expln of mārisa) K.S. (S.A.) 1, 2, n. 1.

Niddesa

Niddesa [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkaṭṭha°); °vatthu object of distinction or praise D iii.253= A iv.15 (where reading is niddasa, which also as v. 1. at D iii.253 & Ps i.5). -- 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin v.114 (sa°); Nett 4, 8 38 sq.; Vism 26; DhsA 54; VvA 78; PvA 71, 147. <-> 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Aṭṭhaka -- vagga, interpreted in the Mahā -- Niddesa; Pārāyana -- vagga and, as a sort of appendix, the Khaggavisāṇa -- sutta, interpreted in the Culla -- Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in P.T.S. Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

Niddosa

Niddosa1 (adj.) [Sk. nirdośa, nis+dosa1] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA i.41.

Niddosa

Niddosa2 (adj.) [Sk. nirdveṣa, nis+dosa2] free from hatred J iv.10 (su°; Com. "adussanavasena," foll. upon sunikkodha).

Niddhana

Niddhana (adj.) [nis+dhana] without property, poor J v.447.

Niddhanta

Niddhanta (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A i.254 (jātarūpa "loitered," cp. niddhota); Sn 56 (°kasāva -- moha; Com. vijahati); Dh 236 (°mala, malāṇaṇ nīhaṭatāya DhA iii.336); Nd2 347 (=vanta & pahīna); J vi.218 (of hair; Com. expls siniddharutā, v. 1. BB siniddha -- anta, thus meant for Sk. snigdhānta).

Niddhamati

Niddhamati [in form=Sk. nirdhmāti, nis+dhāmati, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvatī (dhāvatī1 & 2): see niddhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 414 (kāraṇḍavaṇ); Sn 282 (°itvā pāpicche), 962 (malaṇ=pajāhati (Nd1 478); Dh 239 (id.); Miln 43. -- pp. niddhanta).

Niddhamana

Niddhamana (nt.) [of niddhamati or=*nirdhāvana= °dhovana to dhāvatī2] drainage, drain, canal Vin ii.120 (udaka°; dhovituṇ immediately preceding); J i.175, 409, 425; iii.415; iv.28; v.21 (udaka°); DhA ii.37.

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Niddhamanā

Niddhamanā (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J v.233 (=nikkaḍḍhanā Com.).

Niddharaṇa

Niddharaṇa (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as nittharaṇa (see nittharaṇa2).

Niddhāpita

Niddhāpita (adj.) [pp. of niddhāpeti, q. v.] thrown out J iii.99 (v. l. for nibbāpita).

Niddhāpeti

Niddhāpeti [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati1; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J iv.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J iv.41 (niddhāpayiṇsu), 48 (? for niddhāmase). pp. niddhāpita.

Niddhāmase

Niddhāmase at J iv.48 should probably be read niddhāpaye (as v. l. BB), q. v.

Niddhunāti

Niddhunāti [Sk. nirdhunoti, nis+dhunāti] to shake off S iii.155; A iii.365 (odhunāti+; spelt nidhunāti); M i.229; Th 1, 416; PvA 256 (=odhunāti).

Niddhuniya

Niddhuniya (?) (nt.) [=Sk. nihnuvāna fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. J.P.T.S. 1884, 83.

Niddhūpana

Niddhūpana (adj.) [nir+dhūpana] unscented J vi.21 (udaka).

Niddhota

Niddhota (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs v.63 (°rūpiya; cp. niddhanta).

Niddhovati

Niddhovati [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A i.253 (jātarūpaṇ, immediately followed by niddhanta). pp. niddhota.

Nidhāna

Nidhāna (nt.) [Vedic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation, (hidden) treasure J iv.280 (nidhi°); PvA 7 (udaka -- dāna -- nīharaṇa -- n°), 97 (n -- gata dhana=hoarded, accumulated), 132 (°ṇ nidhessāmi gather a treasure); DhsA 405 (°kkhama).

Nidhānavant

Nidhānavant (adj.) forming or having a receptacle, worth treasuring or saving D i.4 (=hadaye nidhātabba -- yuttavāca DA i.76).

Nidhāpeti, Nidhāya & Nidhīyati

Nidhāpeti, Nidhāya & Nidhīyati, see nidahati.

Nidhi

Nidhi [Vedic nidhi, ni+dhā, see nidahati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh viii.2 (see KhA 217 sq.: nidhīyatī ti nidhi, def. of n.), 9 (acorāharaṇo nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdhp 528, 588. -- 2. "putting on," a cloak J vi.79 (expld as vākacīra -- nivāsanaṇ=a bark dress). Cp. sannidhi. -- kumbhī a treasure -- pot, a treasure hidden in a pot =a hidden treasure DhA ii.107; iv.208; -- nidhāna laying up treasures, burying a treasure J iv.280; -- mukha an excellent treasure A v.346.

Nidhura

Nidhura see nīdhura.

Nidheti

Nidheti see nidahati.

Nindati

Nindati [Sk. nindati, nid as in Gr. o)/neidos (blame), Lith. naids (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neip= Ohg. nīd (envy)] to blame, find fault with, censure A ii.3; v.171, 174; Sn 658; J vi.63; Dh 227; inf. nindituṇ Dh 230; grd. nindaniya SnA 477. pp. nindita (q. v.); cp. also nindiya.

Nindana

Nindana (nt.) [abstr. fr. nindati] blaming, reviling, finding fault DhA iii.328.

Nindā

Nindā (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault -- finding, fault, disgrace S iii.73; A ii.188; iv.157 sq.; M i.362; Sn 213 (+pasaṇsā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd1 165, 306, 384; DhA ii.148. -- In compn nindi° see anindi°.

Nindita

Nindita (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv ii.334 (a° blameless= agarahita pasaṇsa PvA 89); Sdhp 254, 361. -- anindita J iv.106 (°angin).

Nindiya

Nindiya (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindaniya SnA 477); Nett 132. pi nindiyā at PvA 23 is to be read as pīṇitindriyā.

Ninna

Ninna (adj. -- n.) [Vedic nimna, der. fr. ni down, prob. combd with °na of nam to bend, thus meaning "bent down," cp. unna & panna] 1. (adj.) bent down (cp. ninnata), low -- lying, deep, low, sunken J ii.3 (magga);

PvA 29 (bhūmibhāga), 132 (ṭhāṇa); esp. freq. as -- °: bent on, inclining to, leading to, aiming at, flowing into etc. Often combd with similar expressions in chain taccarita tabbahula taggaruka tanninna tappoṇa tappabbhāra tadādhimutta (with variation nibbāna°, viveka° etc. for tad°): Nd2 under tad; J ii.15; Ps ii.197; - Vin ii.237=A iv.198 (samuddo anupubba° etc.); A iv.224 (viveka°); v.175 (id.); M i.493 (Nibbāna°). Similarly: samudda° Gangā M i.493; nekkhamma° J i.45 (v.258); samādhi° Miln 38. -- 2. (acc. as adv.) downward: ninnāṇ pavattati to flow downward M i.117; Pv i.57; ninnagata running down Miln 259 (udaka); ninnaga Dāvs iv.28. -- 3. (nt.) low land, low ground, plain (opp. thala elevation, plateau): usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho °ṇ pūrayanto); SnA 42 (=pallala); It 66 (megho °ṇ pūreti); Pv ii.945 (megho °ṇ paripūrayanto). -- unnata low lying & elevated Miln 349 (desabhāga).

Ninnata

Ninnata (adj.) [ni+nata] bent down, bent upon, in nin- natattā (fem. abstr.) aim, purpose (?) DhA 39 (is the reading correct?).

Ninnāda

Ninnāda (& Nināda Miln, Dāvs) [Sk. nināda, ni+nāda] sounding forth, sound, tune, melody A ii.117 (°sadda); J vi.43; VvA 161; Miln 148; Dāvs v.31.

Ninnādin

Ninnādin (adj.) [fr. ninnāda] sounding (loud), resonant (of a beautiful voice) D ii.211 (cp. aṭṭhanga brahmassara & bindu).

Ninnāmin

Ninnāmin (adj.) [fr. ni+nam] bending downwards, descending A iv.237.

Ninnāmeti

Ninnāmeti [Caus. of ni+namati] to bend down, put out (the tongue) D i.106 (jivhaṇ=nīharati DA i.276); J i.163, 164; cp. Divy 7, 71 (niṇṇāmayati).

Ninnīta

Ninnīta (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (° --) A i.254 (ninnīta -- kasāva of gold: free fr. dross).

Ninnetar

Ninnetar [n. ag. to ni -- nayati=Sk. *ninayitr, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S iv.94; M i.111; A v.226 sq., 256 sq.; Ps ii.194.

Ninneti

Ninneti [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaṇ), desiccate Vin ii.180. -- pp. ninnīta, q. v.

Ninhāta

Ninhāta see niṇhāta.

Nipa

Nipa at J v.6 read as nīpa.

Nipaka

Nipaka (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S i.13, 52, 187; M i.339; A i.165 (+jhāyin); iii.24, 138; Sn 45≈Dh

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328≈DhA i.62; Sn 283, 962, 1038; Nd2 349 (=jātimā) =Nd1 478; Bu i.49; Vbh 426; Miln 34, 342, 411; Vism 3 (defn).

Nipakka

Nipakka at Vin i.200 read nippakka.

Nipaccākāra

Nipacc -- ākāra [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S i.178; v.233; A v.66; J i.232; iv.133; VvA 22, 320; PvA 12.

Nipaccavādin

Nipacca -- vādin (adj.) [nipacca, ger. of nipātetī+vādin] speaking hurtfully Sn 217 (=dāyakaṇ nipātetvā appiyavacanāni vattā SnA 272).

Nipajjati

Nipajjati [Sk. nipadyate, ni+pajjati] to lie down (to sleep) D i.246; A iv.332; J i.150; DhA i.40; PvA 280; aor. nipajji J i.279; ii.154; iii.83; VvA 75, 76; PvA 74, 75, 93; ger. nipajja J i.7 (v.44: °tṭhānacankama). -- Caus. nipajjāpeti to lay down, deposit J i.50, 253, 267; iii.26, 188; DhA i.50; VvA 76 (°etvā rakkhāpetha). Cp. abhi°.

Nipatati

Nipatati [Sk. nipatati, ni+patati] 1. (intrs.) to fall down, fly down, descend, go out Vin ii.192 (Bhagavato pādesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J i.278; v.467 (nippatissāmi=nikkhamissāmi Com.) Pv ii.89 (v. 1. BB parivisayitvā)=nikkhamitvā PvA 109 (cp. nippatati). -- 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene?" J iv.361. See also nipadāmase. -- Cp. abhi°, san°.

Nipadāmase

Nipadāmase at J iii.120 is an old misreading & is to be corrected into nipatāmase (=let us gather, bring together=dedicate), unless it be read as nippadāmase (=do, set forth, prepare, give), in spite of Com. expln p. 121: nikārapakārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (dā) ti attho; endorsed by Müller, P.G. p. 97 & Kern, Toev. p. 175. It cannot be ni+pa+ dāmase, since ni is never used as secondary (modifying) verb -- component (see ni° A 2), & Bdhgh's expln is popular etym. Cp. nipatāmase at J iv.361 (see nipatati).

Nipanna

Nipanna (adj.) [pp. of nipajjati] lying down J i.151, 279; ii.103; iii.276 (°kāle while he was asleep), iv.167; PvA 43, 75, 265 (spelt nippanna, opp. nikuḍḍa).

Nipannaka

Nipannaka (adj.)=nipanna Ps ii.209; J i.151.

Nipalāvita

Nipalāvita (pp.) (Com. reading for vipalāvita text) [Sk. viplāvita, see plavati] made to swim, immersed, thrown into water J i.326.

Nipāka

Nipāka (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J vi.327 (of a tree).

Nipāta

Nipāta [Sk. nipāta, ni+pāta, of nipatati] 1. falling down Dh 121 (udabindu°); VvA 279 (diṭṭhi°, a glance); PvA 45 (asa°). -- 2. descending M i.453. -- 3. a particle, the gram. term for adverbs, conjunctions & interjections J v.243 (assu); PvA 11 (mā), 26 (vo), 40 (taṇ), 50 (ca). -- 4. a section of a book (see next). Cp. vi°, san°.

Nipātaka

Nipātaka (adj.) [to nipāta] divided into sections or chapters Dpvs iv.16.

Nipātana

Nipātana (nt.) [to nipatati] 1. falling upon DhA i.295. - 2. going to bed VvA 71 (pacchā° opp. pubbuttāna). Cp. nipātin.

Nipātin

Nipātin (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yattakāma° cittaṇ=yattha yattha icchati tattha tattha' eva nipatati DhA i.295). <-> 2. going to bed D i.60 (pacchā° going to bed late). <-> Cp. abhi°.

Nipāteti

Nipāteti [ni+Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with D i.91; M i.453 (ayokaṭṭha); J iii.359; SnA 272; PvA 152 (bhūmiyaṇ). pp. nipātita corrupt, evil, wicked Vin ii.182 (caṇḍa+; text nippātita, v. l. nipphātita).

Nipuṇa

Nipuṇa (adj.) [Sk. nipuṇa, dial. for niprṇa, to prṇoti, pr] clever, skilful, accomplished; fine, subtle, abstruse D i.26≈(n. gambhīra dhamma), 162 (paṇḍita+); M i.487 (dhamma); S i.33; iv.369; A iii.78; Sn 1126 (=gambhīra duddasa etc. Nd2 350); Vbh 426; Miln 233, 276; DA i.117; VvA 73 (ariyasaccesu kusala+), 232; PvA 1, 16. Cp. abhinipuṇa.

Nippakāra

Nippakāra (adj.) [nis+pakāra 2] of no flavour, tasteless, useless J i.340.

Nippakka

Nippakka (adj.) [nis+pakka] boiled, infused Vin i.200.

Nippajjati & Nipphajjati

Nippajjati & Nipphajjati [Sk. niṣpadyate, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA ii.4 (pph); PvA 19 (= upakappati), 71 (phalaṇ ijjhati n.), 120 (id.). pp. nipphanna. See also nipphādeti & nipphatti etc.; cp. also abhi°.

Nippañña

Nippañña (adj.) [nis+pañña] unwise, foolish PvA 40, 41 (=dummati).

Nippatati & Nipphatati

Nippatati & Nipphatati [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin ii.151 (nipphaṭati, v. l. nippatati); J v.467 (=nikkhamati Com.; or is it nipatati?). -- ger. nippacca (cp. BSk. nirpatya AvŚ i.209).

Nippatta

Nippatta (adj.) [nis+patta] 1. without wings, plucked (of a bird) Vin iv.259. -- 2. without leaves J iii.496 (=patita -- patta); SnA 117 (°puppha). -- Note nippatta at Dhs 1035 is to be read as nibbatta.

Nippatti

Nippatti see nipphatti.

Nippadā

Nippadā (?) at S i.225 read nipphādā (q. v.).

Nippadesa

Nippadesa [Sk. *niṣpradesa, nis+padesa] only in instr. & abl.=separately DhsA 2, 30, 37, 297.

Nippanna

Nippanna see nipanna & nipphanna.

Nippapañca

Nippapañca (adj.) [nis+papañca] free from diffuseness S iv.370; Dh 254 (Tathāgata); °ārāma not fond of delay M i.65 (Neumann trsl. i.119: "dem keine Sonderheit behagt"); A iii.431; iv.229 sq.; Miln 262.

Nippabha

Nippabha (adj.) [nis+prabhā] without splendour J ii.415; Miln 102.

Nippariyāya

Nippariyāya [nis+pariyāya] 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (°ena not figuratively), 403 (°desanā); VvA 320. -- 2. unchangeable, not to be turned Miln 113, 123, 212.

Nippalāpa

Nippalāpa (adj.) [nis+palāpa] free from prattle or talk, not talking A ii.183 (apalāpa+; v. l. °palāsa).

Nippalibodha

Nippalibodha (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

Nippādeti

Nippādeti see nipphādeti.

Nippāpa

Nippāpa (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

Nippitika

Nippitika (adj.) [Sk. *niṣpaitṛka=fatherless or *niṣprī- tika?] a bastard J i.133 (v. l. nippītika q. v.).

Nippipāsa

Nippipāsa (adj.) [nis+pipāsā] without thirst or desire Sn 56; Nd2 351.

Nippītika

Nippītika (adj.) [nis+pīti+ka] 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D i.75; A i.81. -- 2. being unloved, a foster child etc. (?) see nippitika.

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Nippīḷana

Nippīḷana (nt.) [nis+pīḷana] squeezing, pressing; a blow J iii.160. Cp. abhinippīḷanā.

Nippīleti

Nippīleti [nis+pīleti] to squeeze, press, clench, urge J i.63, 223. Pass. nippīliyati, only in ppr. nippīliyamāna being urged Vin ii.303; VvA 138; PvA 31, 192. Cp. abhi°.

Nippurisa

Nippurisa (adj.) [nis+purisa] 1. without men PvA 177. - 2. without men, executed by females (female devas) only (of turiyā=a female orchestra) Vin i.15; D ii.21; J v.506. Cp. M Vastu iii.165 (niṣpuruṣeṇa nāṭakena) & AvŚ i.321 (niṣpuruṣeṇa tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has niṣparuṣa (soft), with v. l. niṣpuruṣa.

Nippesika

Nippesika [cp. Sk. niṣpeṣa clashing against, bounce, shock, niṣ+piṣ] one who performs jugglery, a juggler D i.8 (=nippeso sīlaṇ etesan ti DA.i.91); A iii.111.

Nippesikatā

Nippesikatā (f.) [abstr. fr. prec.] jugglery, trickery (cp. Kern, Toev. p. 176) Vbh 353 (expld at Vism 29); Miln 383.

Nippothana

Nippothana (nt.) [nis+pothana of puth to crush] crushing, beating, destroying SnA 390.

Nippahjati

Nippahjati see nippajjati.

Nippahjjana

Nippahjjana (nt.) (or °nā f. ?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J iv.83.

Nipphatti

Nipphatti (f.) [cp. Sk. niṣpatti] result, accomplishment, effect, end, completion, perfection J i.56, 335 (of dreams), 343, 456; iv.137 (sippe); vi.36; VvA 138 (sippa°); DhA ii.6 (import, meaning, of a vision); DhA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi°.

Nipphattika

Nipphattika (adj.) [fr. nipphatti] having a result J iii.166 (evaṇ° of such consequence).

Nipphanna

Nipphanna (adj.) [pp. of nippajjati] accomplished, perfected, trained S i.215 (°sobhin, spelt nippanna); J iv.39 (°sippa master of the art, M.A.); DhA iii.285 (sasse); DhA 316; in phil. determined, conditioned Kvu xi.7; xxiii.5; Vism 450; Pts. of Controversy, 395. Cp. abhi°, pari°. See also CpD. 156, 157.

Nipphala

Nipphala (adj.) [nis+phala] without fruit, barren in a° not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv i.42; 55, PvA 194; Sdhp 504.

Nipphalita

Nipphalita (adj.) [Sk. niṣphārita, pp. of nipphaleti, nis+ phaleti] broken out, split open J i.493 (lasī=nikkhaṇṭā Com.; v. l. nipphalita).

Nipphāṇitatta

Nipphāṇitatta (nt.) [nis+phāṇita+tva] state of being free from sugar or molasses J iii.409.

Nipphādaka

Nipphādaka (adj.) [fr. nipphādeti] producing, accomplishing DhsA 47; PvA 147 (sukha -- °ṇ puññaṇ).

Nipphādana

Nipphādana (nt.) [Sk. niṣpādana, to nipphādeti] accomplishment Miln 356; DA i.195.

Nipphādar

Nipphādar [n. ag.=Sk. niṣpādayitr cp. nipphāditar] one who produces or gains S i.225 (atthassa; read nipphādā, nom. for nippadā).

Nipphādita

Nipphādita [pp. of nipphādeti] (having) produced, producing (perhaps= nipphāditar) VvA 113.

Nipphāditar

Nipphāditar [n. ag. to nipphādeti, cp. nipphādar] one who produces or accomplishes PvA 8 (read "so nipphādītā" for sā nipphādikā). Cp. nipphādita and nipphādaka.

Nipphādeti

Nipphādeti [Caus. of nippajjati] to bring forth, produce; accomplish, perform J i.185 (lābhasakkāraṇ); v.81; Miln 299; VvA 32, 72 (grd. nipphādetabba, n. of ablative case); Sdhp 319, 426. -- pp. nipphādita. Cp. abhinipphādeti.

Nipphoṭana

Nipphoṭana (nt.) [nis+poṭhanā] beating S iv.300 (v. l. ṭh.). Cp. nippothana.

Nipphoṭeti

Nipphoṭeti [nis+poṭheti] to beat down, smother, crush S i.101, 102.

Nibaddha

Nibaddha (adj.) [ni+baddha] bound down to, i. e. (1) fixed, stable, sure J iv.134 (bhattavetana); Miln 398 (a°, unstable, °sayana). At DA i.243 two kinds of cārikā (wanderings, pilgrimages) are distinguished, viz. nibaddha° definite, regular and anibaddha° indefinite, irregular pilgrimage. -- (2) asked, pressed, urged J iii.277. -- (3) nibaddhaṇ (nt. as adv.) constantly, always, continually J i.100, 150; iii.325; v.95, 459; vi.161; PvA 267 (°vasanaka); DhA ii.41, 52 sq.

Nibandha

Nibandha [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S ii.17; VvA 259, 260 (perseverance). acc. nibandhaṇ (often misspelt for nibaddhaṇ) continually VvA 75. Cp. vi°.

Nibandhati

Nibandhati [ni+bandhati] 1. to bind Miln 79. -- 2. to mix, apply, prepare Vin ii.151 (anibandhanīya unable to be applied, not binding); J i.201 (yāgubhattaṇ). <-> 3. to press, urge, importune J iii.277.

Nibandhana

Nibandhana (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

Nibodhati

Nibodhati [ni+bodhati] to attend to, to look out for, to take J iii.151 (= gaṇhati). -- Caus. nibodheti to waken, at Th 1, 22 is probably to be read as vibodheti.

Nibbatta

Nibbatta (pp.) [Sk. nirvṛtta, nis+vatta, pp. of nibbattati] existing, having existed, being reborn Vin i.215 (n. bījaṇ phalaṇ fruit with seed); J i.168; ii.111; PvA 10 (niraye), 35 (petayoniyaṇ), 100 (pubbe n. -- thānato paṭṭhāya); Miln 268 (kamma°, hetu° & utu°). -- Cp. abhi°.

Nibbattaka

Nibbattaka (adj.) [cp. nibbatta] producing, yielding PvA 26 (phala °ṇ kusalakammaṇ), 126 (=sukha°=sukhāvaha).

Nibbattati

Nibbattati [nis+vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex -- ist (=nir -- vatt) Dh 338; Pv i.11 (nibbattate); ThA 259 (=jāyati); DhA iii.173; PvA 8 (=uppajjati) 71 (id.); ger. nibbattitvā J ii.158 (kapiyoniyaṇ); PvA 68, 78; aor. nibbatti J i.221; PvA 14 (Avicimhi), 67 (petesu), 73 (amaccakule). -- pp. nibbatta (q. v.). Caus. nibbatteti (q. v.). Cp. abhi°.

Nibbattana

Nibbattana (nt.) [abstr. fr. nibbattati] growing, coming forth; (re)birth, existence, life J ii.105; PvA 5 (devaloke n -- araha deserving rebirth in the world of gods) 9, 67 etc.

Nibbattanaka

Nibbattanaka (adj.) [fr. nibbattana] 1. arising, coming out, growing ThA 259 (akkhidalesu n. pīḷikā). -- 2. one destined to be reborn, a candidate of rebirth J iii.304 (sagge).

Nibbattāpana

Nibbattāpana (nt.) [fr. nibbattāpeti, see nibbatteti] reproduction Miln 97.

Nibbatti

Nibbatti (f.) [Sk. nirvṛtti, nis+vatti] constitution, product; rebirth J i.47; Nett 28, 79; Vism 199, 649; VvA 10. Cp. abhi°.

Nibbattita

Nibbattita (adj.) [pp. of nibbatteti] done, produced, brought forth PvA 150 (a°kusalakamma=akata).

Nibbattin

Nibbattin (adj.) [fr. nibbatti] arising, having rebirth, in neg. anibbattin not to be born again J vi.573.

Nibbatteti

Nibbatteti [nis+vatteti, Caus. of nibbattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd2= jāneti (s. v.); J i.66, 140; iii.396 (jhānābhīṇaṇ); PvA 76 (jhānāni),

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30; Miln 200; Sdhp 470. -- pp. nibbattita (q. v.); 2nd Caus. nibbattāpeti to cause rebirth DhA iii.484; see also nibbattāpana. -- Cp. abhi°.

Nibbanka

Nibbanka (adj.) [nis+vanka] not crooked, straight DhA i.288.

Nibbajjeti

Nibbajjeti [nis+vajjeti] to throw away, to do without, to avoid Th 1, 1105.

Nibbana

Nibbana (adj.) 1. [Sk. nirvana] without forest, woodless J ii.358. -- 2. [an abstr. fr. nibbāna, see nibbāna I.; cp. vana2. Freq. nibbāna as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbano); Dh 283 (nibbanā pl.) Vv 5014 (better reading nibbāna, in phrase "vanā nibbānaṇ āgataṇ," as found at A iii.346= Th 1, 691, although the latter has nibbanaṇ in text), expld by "nittaṇṇhabhāvaṇ nibbānam eva upagataṇ" VvA 213.

Nibbanatha

Nibbanatha (adj.) [nis+vanatha] free from lust or cravings Si.180, 186 (so 'haṇ vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs i.18.

Nibbasana

Nibbasana (adj.) [nis+vasana] no longer worn, cast off (of cloth) S ii.202, 221.

Nibbahati

Nibbahati [nis+bahati] to stretch out J iii.185 (asiṇ); to pull out J v.269 (jivhaṇ=jivhaṇ balisena n. 275). See also nibbāheti & nibbāhāpeti.

Nibbāti

Nibbāti [see nibbuta etym.; influenced in meaning by Sk. nirvāti, nis+vāti to blow, i. e. to make cool, see vāyati & nibbāpeti] (instr.) to cool off (lit. & fig.), to get cold, to become passionless Sn 235 (nibbanti dhīrā yathāyaṇ padīpo=vijjhāyanti; yathāyaṇ padīpo nibbuto evaṇ nibbanti KhA 194, 195), 915 (kathaṇ disvā nibbāti bhikkhu=rāgaṇ etc. nibbāpeti Nd1 344); J iv.391 (pāyāsaṇ). See also parinibbāti (e. g. Vbh 426).

Nibbāna

Nibbāna (nt.). -- I. Etymology. Although nir+vā "to blow". (cp. BSk. nirvāṇa) is already in use in the Vedic period (see nibbāpeti), we do not find its distinctive application till later and more commonly in popular use, where vā is fused with vṛ in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. Only in the older texts do we find references to a simile of the wind and the flame; but by far the most common metaphor and that which governs the whole idea of nibbāna finds expression in the putting out of fire by other means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the Pali etymologist the main reference is to the root vṛ (to cover), and not to vā (to blow). This is still more clearly evident in the case of nibbuta (q. v. for further discussion). In verbal compn. nis+vā (see vāyati) refers only to the (non --) emittance of an odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbāna by anything like blowing (vāta), but always by nis+vana (see nibbana). For Bdgh's defn of nibbāna see e. g. Vism 293. -- The meanings of n. are: 1. the going out of a lamp or fire (popular meaning). -- 2. health, the sense of bodily well -- being (probably, at first, the passing away of feverishness, restlessness). -- 3. The dying out in the heart of the threefold fire of rāga, dosa & moha: lust, ill -- will & stupidity (Buddhist meaning). <-> 4. the sense of spiritual well -- being, of security, emancipation, victory and peace, salvation, bliss. II. Import and Range of the Term. A. Nibbāna is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought. N. is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. -- A very apt and comprehensive discussion of nibbāna is found in F. Heiler, "Die buddhistische Versenkung" (München 1922), pp. 36 -- 42, where also the main literature on the subject is given. -- N. is the untranslatable expression of the Unspeakable, of that for which in the Buddha's own saying there is no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefined (cp. the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthagatassa na pamāṇam atthi . . . yena naṇ vajju: taṇ tassa n' atthi" Sn 1076. The simile in v. 1074: "accī yathā vāta -- vegena khitto atthaṇ paleti, na upeti sankhaṇ: evaṇ munī nāmakāyā vimutto atthaṇ paleti, na upeti sankhaṇ"). Yet, it is a reality, and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. accutaṇ thānaṇ, pāraṇ, amataṇ padaṇ, amata (& nibbāna --) dhātu. -- It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite state or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, Early Buddhism, p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of R. Otto (Das Heilige etc. 1917; quoted l. c. p. 41) describes it, "only by its concept Nirvāna is something negative, by its sentiment, however, a positive item in most pronounced form." -- We may also quote Rh. Davids' words: "One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to

the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them -- for they are not synonyms -- emphasising one or other phase of this many -- sided conception -- the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, 'the state of him who is worthy'; and the one exclusively used in Europe is Nirvana, the 'dying out,' that is, the dying out in the heart of the fell fire of the three cardinal sins -- sensuality, ill -- will, and stupidity (Saṅyutta iv.251, 261)," (Early Buddhism pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conceptional negativity nothing but 'eternal salvation,' after which the heart of the religious yearns on the whole earth." The current simile is that of fire, the consuming fire of passion (rāg -- aggi), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from

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rebirth altogether, to certain and final extinction (parinibbāna). -- Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called Nibbāna can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J i.212; Miln 346, 410; SnA 28; Sdhp 584. For the older view see M i.487 (aggi anāhāro nibbuto, a fire gone out through lack of fuel); Sn 1094 (akiñcanaṇ anādānaṇ etaṇ dīpaṇ anāparaṇ Nibbānaṇ iti); S i.236 (attadaṇdesu nibbuto sādānesu anādāno); S ii.85 (aggikkhandho purimassa upādānassa pariyādānā aññassa ca anupāhārā anāhāro nibbāyeyya, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa -- upādāno devānaṇ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S iv.102; pāragū sabbadhammānaṇ anupādāya nibbuto A i.162; pāragato jhāyī anup° nibbuto, a philosopher, freed, without any cause, source, of rebirth A iv.290 (etc., see nibbuta). dāvaggi -- nibbānaṇ the going out of the jungle fire J i.212; aggi nibbāyeyya, should the fire go out M i.487; aggikkhandho nibbuto hoti the great fire has died out Miln 304; nibbuto ginī my fire is out Sn 19. The result of quenching the fire (going out) is coolness (sīta); and one who has attained the state of coolness is sītibhūta. sītibhūto 'smi nibbuto Vin i.8; Pv i.87; sītibhūto nirūpadhi, cooled, with no more fuel (to produce heat) Vin ii.156; A i.138; nicchāto nibbuto sītibhūto (cp. nicchāta) A ii.208; v.65.

anupādānā dīpacchi viya nibbutā gone out like the flame of a lamp without supply of fuel ThA 154 (Ap. 153). -- nibbanti dhīrā yath' āyaṇ padīpo the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wick or to lack of oil, not to a blowing out; cp. vaṭṭiṇ paṭicca telapadīpo jāleyya S ii.86; Th 2, 116 (padīpass' eva nibbānaṇ vimokkho ahu cetaso). The pulling out of the wick is expressed by vaṭṭiṇ okassayāmi (=dīpavaṭṭiṇ ākadḍhemi ThA 117) cp. on this passage Pischel, Leben & Lehre des Buddha 71; Mrs. Rh. Davids, Buddhism 176; Neumann, Lieder 298). pajjotass' eva nibbānaṇ like the going out of a lamp S i.159~. B. Since rebirth is the result of wrong desire (kāma, kilesa, āsava, rāga etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the fuel in ethical sense (cp. A 1: aggi); (2) the aims to be accomplished (for instance, coolness=peace); (3) the seat of its realisation (the heart); (4) the means of achievement (the Path); (5) the obstacles to be removed. -- 1. Fuel= cause of rebirth & suffering: āsava (intoxications).

khīṇāsava jutimanto to loka parinibbutā the wise who are rid of all intoxications are in this world the thoroughly free S v.29; sāvakā āsavānaṇ khayā viharanti A iv.83; kodhaṇ pahatvāna parinibbīsu anāsavā (are completely cooled) A iv.98; āsavakhīṇo danto parinibbuto Sn 370; saggaṇ sugatino yanti parinibbanti anāsavā those of happy fate go to heaven, but those not intoxicated die out Dh 126; nibbānaṇ adhimuttānaṇ atthangacchanti āsavā Dh 226; āsavānaṇ khayā bhikkhu nicchāto parinibbuto It 49; vimutti -- kusuma -- sañchanno parinibbissati anāsavo Th 1, 100. -- kāmā (cravings) nikkāmo nibbano Nāgo Sn 1131. -- kilesa -- (nibbāna) vice (only in certain commentaries). kilesa -- nibbānass' āpi anupādā parinibbānass' āpi santike DhA i.286; upādānaṇ abhāvena anupādiyivā kilesa -- nibbānena nibbutā DhA iv.194. -- nibbidā (disenchantment). Nibbānaṇ ekanta -- nibbidāya virāgāya etc. saṇvattati S ii.223; nibbijjha sabbaso kāme sikkhe nibbānaṇ attano Sn 940. -- rāga virāgo nirodho nibbānaṇ S i.136~; desento virajaṇ dhammaṇ nibbānaṇ akutobhayan S i.192; yo rāgakkhayo (dosa° . . . moha° . . .): idaṇ vuccati nibbānaṇ S iv.251, &

nibbāna -- sacchikiriya, attainment of N., is mangalaṇ uttamaṇ & to be achieved by means of tapo, brahmacariyā and ariyasaccāna -- dassanaṇ Sn 267. -- brahmacariya (a saintly life) is n. -- parāyaṇā (leading to N.) S iii.189, cp. v.218; also called n. -- ogaḍhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A ii.26=It 28, cp. It 29 (nibbān' -- ogaḍha -- gāmaṇaṇ b'ṇ). The stages of sanctification are also discussed under the formula " nibbidā virāgo vimutti . . . vimuttasmiṇ vimuttaṇ iti ṇāṇaṇ hoti: khīṇā jātī etc." (i. e. no more possibility of birth) S ii.124=iv.86. <-> dhamma: Buddha's teaching as the way to N.: "dhammavaṇaṇ adesayi n. -- gāmiṇ paraṇaṇ hitāya" Sn 233; ahaṇ sāvakaṇaṇ dhammaṇ desemi sattānaṇ visuddhiyā . . . n'assa sacchikiriyaṇ A v.194, cp. 141; pubbe dh. -- ṭhiti -- ṇāṇaṇ pacchā nibbāne ṇāṇaṇ ti S ii.124. -- magga: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamagga). Sace atthi akammena koci kvaci na jiyati nibbānassa hi so maggo S i.217; ekāyano ayaṇ maggo sattānaṇ visuddhiyā . . . N'assa sacchikiriyaṇ D ii.290; S v.167, 185; bhāvayitvā sucimaggaṇ n' -- ogaḍha -- gāmaṇaṇ . . . Vbh 426; ādimhi sīlaṇ dasseyya, majjhe maggaṇ vibhāve , pariyoṣaṇamhi nibbānaṇ . . . DA i.176. -- N. -- gamaṇaṇ maggaṇ: tattha me nirato mano "my heart rejoices in the path to Nibbāna" S i.186; N. -- gāmiṇiṇ paṭipadā A iv.83 (the path to salvation). Cp. §§ 4 & 7. -- 3. The Search for N. or the goal of earnest endeavour. ārogya -- paramā lābhā nibbānaṇ paramaṇ sukhaṇ, atthangiko ca maggānaṇ khemaṇ

amata -- gāmināṇ "N. is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M i.508, cp. Dh 204 ("the fullest gain is for health etc.; N. is the highest happiness" DhA iii.267). Similarly: khantī paramaṇ tapo titikkhā, n^oṇ paramaṇ vadanti buddhā D ii.49=Dh 184; n^oṇ paramaṇ sukhaṇ: Dh 204=Sn 257=J iii.195; id.: Dh 203; jhānaṇ upasampajja . . . okkamanāya n^oassa A iv.111 sq.; cp. 230 sq.; kaṭuvīyakato bhikkhu . . . ārakā hoti N^oa A i.281; n^oṇ ajjhagamūṇ sapaññā S i.22; devaḷokañ ca te yanti . . . anupubbena n^oṇ adhigacchanti paṇḍitā A i.162; n^oṇ abhikankhati S i.198; abhipassati A i.147; tiṇṇakathankatho visallo n. -- ābhīrato Sn 86; bhikkhu bhabbo anuttaraṇ sītibhāvaṇ sacchikātuṇ . . . pañītādhimutto hoti ṇ -- ābhīrato ca A iii.435; n. -- ābhīrato . . . sabbadukkā pamuccati S i.38; n. -- ogaḍhaṇ brahmacariyaṇ vussati n. -- parāyaṇaṇ n. -- pariyoṣāṇaṇ S iii.189=v.218; n^oṇ gavesanto carāmi (Bodhisat, J i.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase n. -- ninna, °poṇa, °pabbhāra, e. g. S v.75=134= 137=190; v.244; A v.75, 134, 190, 244= 291; Vv 8442. Saddahāno arahataṇ dhammaṇ n.<-> pattiyaṇ sūssūsaṇ labhate paññaṇ appamatto S i.214= Sn 186, cp. S i.48; Gotamo n. -- paṭisaṇyuttāya dhammiyaṇ kathāya bhikkhū sandasseti S i.214=192= 210; Ud 80; n^oṇ pariyesati A ii.247; n. -- pariyoṣāṇā sabbe dhammā A v.107; n. -- poṇaṇ me mānaṇ bhavissati, saṇyōjanā pahāṇaṇ gacchanti A iii.443; odhunitvā malaṇ sabbaṇ patvā n. -- sampadaṇ muccati sabba -- dukkhehi: sā hoti sabbasampadā A iv.239; nibbijjaṇ sabbaso kāme sikkhe n^oṇ attano Sn 940, cp. 1061. -- 4. Some Epithets of Nibbāna: akuto bhayaṇ A ii.24=It 122; accutaṇ padaṇ (careyya āditta -- siso va patthayaṇ a. p.) S iii.143; Sn 1086; pattā te acalaṭṭhānaṇ yattha gantvā na socare Vv 514; amataṇ A ii.247; M iii.224 (Bhagavā athassa ninnetā a °assa datā); Miln 319; Vv 6427 (apāpuranto a °assa dvāraṇ); VvA 85 (a -- rasa); Vv 5020 (amatogadha magga=nibb° -- gāminī paṭipadā); amosadhammaṇ Sn 758; khemaṇ appaṭibhayaṇ S iv.175; S i.189=Sn 454; Th 2, 350 (°ṭṭhāne vimuttā te patta te acalaṇ sukhaṇ); M i.508 (+amatagāmināṇ); A ii.247 (yogakkhemaṇ anuttaraṇ); same at A iii.294; It 27; Dh 23. -- taṇhakkhaya Vv 735; ṭhānaṇ dud- dasaṇ S i.136 (=sabba -- sankhāra -- samatho); dhūvaṇ (q. v.); niccaṇ Kvu 121; nekkhammaṇ A i.147 (°ṇ datṭhu khemato . . . nibbānaṇ abhipassanto); Vv 8442. sabba -- gantha -- pamocanaṇ (deliverance from all ties) S i.210; ii.278 (sabbadukkha°); It 222=A ii.24; yathābhūtaṇ vacanaṇ S iv.195; yathāsukhaṇ (the Auspicious) A iv.415 sq.; (chanda --) rāga vinodanaṇ Sn 1086; rāgakkhaya (dosa°, moha°) S v.8; rāgavinayo (dosa°, moha°) ibid., santi (calm, peace) Vv 5021=Sn 204 (chandarāga -- viratto bhikkhu paññaṇavā ajjhagā amataṇ santiṇ nibbānapadaṇ accutaṇ); VvA 219 (=acala); santimaggaṇ eva brūhaya n^oṇ Sugatena desitaṇ Dh 285=Nett 36; sandiṭṭhikaṇ akālikaṇ etc.; A i.158; samo bhūmibhāgo ramaṇīyo S iii.109; sassataṇ Kvu 34; suvatthi Sn 235. -- 5. N. is realisable in this world, i. e. in this life if it is mature (diṭṭhe va dhamme): S ii.18=115=iii.163=iv.141 (diṭṭha -- dh -- npatta); M ii.228; A iv.353=358, cp. 454. -- 6. Definitions with regard to the destruction of the causes or substrata of life (cp. above I.): taṇhāya vipphāṇena n^oṇ iti vuccati S i.39=Sn 1109; as sabba -- sankhārasamatho (calming down of all vital elements) Vin i.5; S i.136; A ii.118=iii.164; iv.423; v.8, 110, 320, 354; akiñcanaṇ anādānaṇ etaṇ dīpaṇ anāparaṇ n^oṇ iti nam brūmi jarāmaccu -- parikkhayaṇ Sn 1094; bhavanirodho n^oṇ ti S ii.117; A v.9; rāga -- kkhayo (dosa°, moha°) S iv.251=261; virāgo nirodho n^oṇ in typical & very freq. exposition at Nd2=S i.136≈. See also vana & cp. the foll.: taṇhā -- sankhātā -- vānābhāvato n^oṇ SnA 253; nikkhantaṇ vānato ti n^oṇ KhA 151; kilesa -- n^o ass' āpi anupadā parinibbānass' āpi santike yeva DhA i.286 (on Dh 32). -- 7. N. as perfect wisdom and what is conducive to such a state (saṇvattati). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as "upasamāya abhiññāya sambodhāya nibbānāya saṇvattati," with ref. to majjhimā paṭipadā at Vin i.10=S iv.331=v.421; of satta bojjhangaṇ at S v.80; and in a fuller form as "ekanta -- nibbidāya virāgāya nirodhāya upasamāya etc. as above" at D i.189 (negative); ii.251 (of brahmacariyaṇ), 285; iii.130 (sukhallikānuyogā, neg.) 136 (avyākataṇ, neg.); S ii.223 (brahmacariya); v.82 (satta bojjhangaṇ), 179 (satipatṭhānā), 255 (iddhipadā), 361 (ariyamagga), 438 A iii.83, 326 sq.; etc. -- Cp. n -- saṇvattanika S v.97 (upekhāsambojjhanga); Nd2 281 (neg. of tamo). <-> 8. N. as the opposite of rāga (passion, lust). Freq. is the combn of virāga nirodha nibbāna, almost used as three synonyms, thus at S ii.18; Vin iii.20= 111; A ii.118=iii.164=iv.423=v.8=Nd2 under Nibbāna; A ii.34=It 88 (dhammānaṇ aggaṇ akkhāyati, madanimmadano pipāsa -- vinayo ālaya -- samugghāto vaṭṭupacchedo taṇhakkhayaṇ virāgo nirodha nibbānaṇ), cp. Vin iii.20≈. Similarly S i.192 (Sugataṇ payirupāsati desentaṇ virajaṇ dhammaṇ nibbānaṇ akuto bhayaṇ). <-> 9. Various Characterisations & Similes (cp. above II. A 4 & 5). sukkābhijātiko samāno akaṇhaṇ asukkaṇ n^oṇ abhijayati D iii.251; A iii.384 sq.; aniccā sabbe sankhārā dukkhā 'nattā ca sankhātā: nibbānañ c' eva paññatti anattā iti nicchayaṇ Vin v.86. On anicca & anattā in rel. to N. see also S iv.133 sq.; A iv.353; dukkhato & sukhato n^oṇ samanupassati A iii.442. On comparison with a lamp see e. g.

S i.159=D ii.157= Th 1, 906 (pajjotass' eva nibbānaṃ vimokkha cetasa ahū), A iv.3 (pajjotass' eva n. vimokkha hoti cetaso); Sn 235 (. . . te khīṇabījā avirūhichandā nibbanti dhīrā yathāyaṇ padīpo). -- abhirata fond of N. (cp. III. 3) S i.38; A iii.435; Sn 86 (visalla+); -- ogadha merging into N. (of brahmacariya) S iii.189; v.218; A ii.26=It 28; Vbh 426, cp. amatogadha A v.107; -- gamana (magga; cp. III. 2) leading to N. D ii.223; S i.186, 217; A iv.83; (dhamma:)

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S v.11; Sn 233; -- dhātu the sphere or realm of N. always in phrase anupādisesāsaya n. -- dhātuyā parinibbāyate Vin ii.239; D iii.135; It 38, 121; Ps i.101; cp. rāgavinayo n. -- dhātuyā adhivacanaṃ S v.8. See parinibbāyin; -- ninna (+°poṇa, °pabbhāra; cp. III. 3) converging into N. A iii.443; Vv 8442 & passim; - - paṭisaññuta (dhammikathā; cp. III. 2) relating or referring to N. S i.114=192=210; Ud 80; -- patta having attained N. (diṭṭha -- dhamma°, see above III. 5) S ii.18=114= iii.163; -- patti attainment of N. S i.48, 214=Sn 186; -- pada=Nibbāna (see pada 3) Sn 204. -- pariyosāna ending in N. having its final goal in N. S iii.189; v.218; A v.107; -- saṃvattanika conducive to N.; contributing toward the attainment of N. S v.97; Nd2 281 (a°); cp. above III. 7; -- sacchikiriyā realisation of N. (identical with ñāṇa and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D ii.290; S v.167; A iii.423; v.141; -- saññā perception of N. A iii.443; -- sampatti successful attainment of N. Kh viii.13; -- sampadā the blessing of the attainment of N. A iv.239.

Nibbāpana

Nibbāpana (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S i.188 (cittaṃ pariḍayhati: nibbāpanaṃ brūhi=allayment of the glow); A iv.320 (celassa n°āya chandaṃ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n°ṇ alabhamāno), 318 (pariḷāha°).

Nibbāpita

Nibbāpita (adj.) [pp. of nibbāpeti] extinguished, put out, quenched J iii.99 (= nicchuddha).

Nibbāpeti

Nibbāpeti [Sk. ni(r)vārayati, Caus. of ni(r)varati, influ- enced in meaning by nirvāpayati. Caus. of nirvāti= make cool by blowing (e. g. RV x.1613). See nibbuta on etym.] 1. to extinguish, put out, quench S i.188 (mahārāgaṃ); It 93 (rāg -- aggiṃ; & nibbāpetvā aggiṃ nipakā parinibbanti); cp. aggiṃ nijjāleti J vi.495; Pv i.85 (vārinā viya osiṇcaṃ sabbaṃ daraṇ nibbāpaye); Miln 304 (aggikhandhaṃ mahāmegho abhippavassitvā n.), 318 (nibbāpehi me hadaya -- pariḷāhaṃ), 410 (megho uṇhaṃ n.); DhA ii.241 (fire); Sdhp 552 (bhavadukkh' aggiṃ). -- 2. to cleanse, purify (cittaṃ, one's heart) Vism 305. -- pp. nibbāpita. See also nibbāpana.

Nibbāyati

Nibbāyati [Sk. ni -- (or nir --)vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up=to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): aggikkhandho purimassa ca upādānassa puriyādānā aññassa ca anupāhārā anāhāro nibbāyeyya S ii.85 (opp. jāleyya); do. of telaṇ & vaṭṭiṇ paṭicca telappadīpo n. S ii.86=iii.126=iv.213= v.319; sace te purato so aggi nibbāyeyya jāneyyāsi tvaṇ: ayaṇ . . . aggi nibbuto M i.487; A iv.70 (papaṭikā n.); aggi uduke tiṇukkā viya n. J i.212; mātuhadayaṇ n. J i.61; aggi upādāna -- sankhaya n. Miln 304. -- aor. nibbāyi [Sk. niravāri] J i.27 (mano n.: was refreshed) 212 (aggi uduke n.: was extinguished); vi.349 (cooled down). -- 2. to go out (of light) Vism 430 (dīpā nibbāyiṃsu the lights went out); ThA 154 (dīpacci n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

Nibbāyin

Nibbāyin see pari°.

Nibbāhana

Nibbāhana (adj. -- n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 (°magga). [Miln. the only references!]

Nibbāhati

Nibbāhati [nis+vahati] to lead out, carry out, save from, remove Miln 188. -- 2nd Caus. nibbāhāpeti to have brought out, to unload (a waggon) Vin ii.159 (hirañña); iii.43. See also nibbāhana & nibbuyhati.

Nibbikappa

Nibbikappa [nis+vikappa] distinction, distinguishing Vism 193.

Nibbikāra

Nibbikāra (adj.) [nis+vikāra] steady, unchanged, steady- fast; persevering J i.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

Nibbicikicchā

Nibbicikicchā (f.) [nis+vicikicchā] surety, reliance, trust S ii.84; v.221 (= nikkankhā); VvA 85 (=ekaṇṣikā).

Nibbijjhati

Nibbijjhati [nis+vijjhati, vyadh] to pierce, transfix, wound S v.88 (+padāleti); Sdhp 153 (patodehi). ger. nibbijjha Sn 940 (=paṭivijjhitvā Nd1 420). -- pp. nibbiddha. Cp. abhi°.

Nibbiṭṭha

Nibbiṭṭha (pp.) [nis+viṭṭha, of nibbisati] gained, earned Vin iv.265; Sn 25; SnA 38.

Nibbiṇṇa

Nibbiṇṇa (adj.) [Sk. nirviṇṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J i.347; vi.62; Th 2, 478 (=viratta ThA 286); DhA i.85 (°hadaya); VvA 207 (°rūpa); PvA 159 (tattha -- vāsena n -- mānaso tired of living there), 272 (°rūpa), 283 (°rūpa, tired of: purohite).

Nibbidā

Nibbidā (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna (see nibbāna II B 1) & occurs frequently together with virāga, vimutti & nibbāna in the formula: etaṇ ekanta -- nibbidāya virāgāya nirodhāya . . . sambodhāya nibbānāya saṇvattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbāna," e. g. at D i.189; S v.82, 179, 255, 361; A iii.83; iv.143; v.216. -- In other connections: Vin i.15 (nibbidāya cittaṇ saṇṭhāsi); D iii.130 sq.; S ii.30; iii.40; 179, 189; iv.86, 141 (read

nibbidāya for nibbindāya?); A i.51, 64; iii.19, 200, 325 sq.; iv.99, 336; v.2 sq., 311 sq.; J i.97; iv.471, 473; Sn 340; Ps i.195; ii.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi°.

Nibbiddha

Nibbiddha [pp. of nibbijjhati] 1. in phrase °pingala (with) disgustingly red (eyes) (perhaps=nibbiṇṇa?) J v.42 (of a giant). -- 2. with ref. to a road: broken up, i. e. much frequented, busy street J vi.276 (of vīthi, bazaar, in contrast with a -- nibbiddha -- raccha carriage -- road, which is not a thoroughfare. The reading patatthiyo at J vi.276, for which nibbiddha -- vīthiyo is the C. expln is to be corrected into pathaddhiyo).

Nibbindati

Nibbindati [nis+vindati, vid2] to get wearied of (c. loc.); to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. vind: prs. nibbindati etc. usually in combn with virajjati & vimuccati (cp. nibbāna III. 2). Vin i.35; S ii.94; iv.86, 140; A v.3; Dh 277 sq.; It 33; J i.267; Miln 235, 244; Sdhp 612. ppr. nibbindaṇ S iv.86; PvA 36 (nibbinda -- mānasa); ger. nibbindiya J v.121 (°kārin). -- B. vid: Pot. nibbide (v. l. BB nibbiṇṇa) J v.368 (=nibbindeyya Com.); ger. nibbijjivā J i.82, & nibbijja Sn 448=S i.124 (nibbijjāpema=nibbijja pakkameyya SnA 393). -- pp. nibbiṇṇa. See also nibbidā.

Nibbiriya

Nibbiriya (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J iv.131; PvA 175 (=alasa, kusīta).

Nibbivara

Nibbivara (adj.) [nis+vivara] without holes or fissures, without omissions J v.429; VvA 275 (=atīva sangata).

Nibbisa

Nibbisa [to nibbisati] earnings, wages Th 1, 606=1003= Miln 45 (cp. Manu vi.45); SnA 38.

Nibbisanka

Nibbisanka (adj.) [nis+visanka, Sk. viśankā] fearless, not hesitating, undaunted SnA 61.

Nibbisati

Nibbisati [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. anibbisāṇ not finding Th 2, 159 (=avindanto ThA 142); J i.76=Dh 153. -- pp. nibbiṭṭha. See also nibbisa.

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Nibbisaya

Nibbisaya (adj.) [nis+visaya] having no residence, ban- ished, driven from (-- °) J ii.401.

Nibbisevana

Nibbisevana (adj.) [nis+visevana] not self -- indulgent, self- denying, meek, tame, gentle J ii.210 (dametvā nibbisevanaṇ katvā), 351; v.34, 381, 456; vi.255; DhA i.288 (cittaṇ ujuṇ akuṭiḷaṇ n. karoti), 295; VvA 284 (°bhava = jitindriya).

Nibbisesa

Nibbisesa (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J ii.32; vi.355; Miln 249.

Nibbujjhati

Nibbujjhati [ni+yujjhati, yudh. Pāli form difficult to explain: niy°=niyy°=nivv°=nibb°] to wrestle, to fight with fists Vin iii.180. -- pp. nibbuddha.

Nibbuta

Nibbuta (adj.) [Nibbuta represents Sk. nirvṛta (e. g. AvŚ i.48) as well as nivṛta, both pp. of vr̥, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. *uer* to cover, cover up (Lat. *aperio*=*apa -- *verjo* to cover up, Sk. *varutram* upper garment, "cover") and (b) **uel* to resolve, roll, move (Lat. *volvo*=revolve; Gr. *e*(/lic, *e*)lu/w; Sk. *vāṇa* reed=Lat. *ulva*; Sk. *ūrmi* wave; P. *valli* creeper, *valita* wrinkled). **uer* is represented in P. by e. g. *vivarati* to open, *nivāreti* to cover, obstruct, *nīvaraṇa*, *nivāraṇa* obstruction; **uel* by *āvuta*, *khandh* -- *āvāra*, *parivāra*, *vyāvaṭa* (busy with=moving about), *samparivāreti*. Thus we gain the two meanings combined and used promiscuously in the one word because of their semantic affinity: (a) **nivṛta* covered up, extinguished, quenched, and (b) **nirvṛta* without movement, with motion finished (cp. *niṭṭhita*), ceasing, exhaustion, both represented by P. *nibbuta*. -- In derivations we have besides the rootform *vr̥* (=P. *bbu°*) that with *guṇa* *vṛ* (cp. Sk. *vārayati*, *vrāyati*) or *vrā*=P.* *bbā°* (with which also cp. *paṭivāṇa*=**prativāraṇa*). The former is in *nibbuti* (ceasing, extinction, with meaning partly influenced by *nibbutṭhi*=Sk. *nirvṛṣṭi* pouring of water), the latter in instr. *nibbāti* and *nibbāyati* (to cease or to go out) and trs. *nibbāpeti* (Caus.: to make cease, to stop or cool) and further in *nibbāna* (nt. instr. abstr.) (the dying out)] (lit.) extinguished (of fire), cooled, quenched (fig.) desireless (often with *nicchāta* & *sītibhūta*), appeased, pleased, happy. -- (a) (lit.) *aggi anāhāro* n. M i.487; Sn 19 (*gini* n.=magga -- *salila* -- *sekena* n. SnA 28); J iv.391 (*anibbute pāyāse*); Miln 304 (*aggikkhandha*), 346 (*mahāmeghena* n°ṇ *pathaviṇ*); ThA 154 (*anupādānā dip' acci*); KhA 194 (*padīpo* n.). -- (b) (fig.) combined with *sītibhūta* (& *nicchāta*): Vin i.8; M i.341; A ii.208 =D iii.233=Pug 56, 61; A iv.410; v.65; Sn 593, 707; Pv i.87. -- In phrase *anupādāya nibbuta*: S ii.279; A i.162; iv.290=Dh 414=Sn 638. -- In other connections: *attadaṇḍesu* n. *sādānesu* *anādāno* S i.236=Dh 406=Sn 630; *aññāya nibbutā dhīrā* S i.24; *tadangan*. S iii.43; *ejānugo anejassa nibbutassa anibbuto* It 91; *vītataṇho* n. Sn 1041; *tiṇṇa* -- *sokapariddavo* n. Dh 196; *rāg' aggimhi* n. & n. *mātā*, *pitā*, *nārī* J i.60; n. *veyyākaraṇena* Miln 347; *upādānāṇaṇ abhāvena* . . . *kilesanibbānena* n. DhA iv.194. -- See also *abhinibbuta* and *parinibbuta*.

Nibbuti

Nibbuti (f.) [Sk. *nirvṛti*, abstr. to *nibbuta*] allayment, refreshment, cooling, peace, happiness J i.3 (*khemaṇ pariessāmi* n°ṇ); Sn 228 (*nikkāmino* n°ṇ *bhuñjamānā*), 917, 933 (*santī ti* n°ṇ *ñatvā*); Nd1 399; Pv i.74 (*n°ṇ n' ādhigacchāmi*=quenching of hunger & thirst); KhA 185 (=paṭippassaddha -- *kilesa* -- *daratha*).

Nibbuddha

Nibbuddha [Sk. *niyuddha*, pp. of *nibbujjhati*] wrestling, fist -- fight D i.6 (= *mallayuddhaṇ* DA i.85); DhA 403.

Nibbuyhati

Nibbuyhati [Sk. *niruhate*, *nis+vuyhati*, Pass. of *vahati*, cp. *nibbāhati*] to be led out to (c. acc.): *susānaṇ* Th 2, 468 (= *upanīyati* ThA 284); to be led out of= to be saved S i.1, cp. RV i.117, 14; vi.62, 6.

Nibbusitattā

Nibbusitattā (nibbusitattan?) [Sk. *nir -- vasit -- ātman or *nirvasitatvaṇ (nt. abstr.), to nis -- vasati, cp. nirvāsana =nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D i.17.

Nibbecikicchā

Nibbecikicchā=nibbicikicchā certainty, doubtlessness Nd2 185 (opp. savicikicchā).

Nibbejaniya

Nibbejaniya at S i.124 should probably be read as nibbe- ṭhaniya (rejecting, evading).

Nibbeṭhana

Nibbeṭhana (nt.) [Sk. nirveṣṭana, nis+veṭhana] unwinding, fig. explanation Miln 28.

Nibbeṭhita

Nibbeṭhita [pp. of nibbeṭheti] explained, unravelled, made clear Miln 123 (su°).

Nibbeṭheti

Nibbeṭheti [Sk. nirveṣṭate, nis+veṭheti, to twist round] 1. to unravel, untwist, unwind; to explain, make clear D i.54 (nibbeṭhiyamāna, v. l. BB nibbedh°); Pv iv.329 (°ento=niveṭṭhiyamāna PvA 253 v. l. BB nibbedh°); Miln 3; Sdhp 153. -- 2. to deny, reject Vin ii.79; D i.3 (=apanetabba Com.); S iii.12 (v. l. BB °dh°). <-> 3. to give an evasive answer Vin iii.162. -- See also nibbejaniya. -- pp. nibbeṭhita, q. v.

Nibbedha

Nibbedha [nis+vedha, to vyadh] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase nibbedha -- bhāgiya (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nirvedha° Divy 50; but also nirbheda° AvŚ ii.181, of kusalamūlāni; expld as lobhakkhandhassa (etc.) nibbijjhanāni at Nett 274] D iii.251, 277; A iii.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhA 162. -- Also in nibbedha -- gāminī (paññā) It 35; & dunnibbedha (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt dunniveṭha at Miln 90).

Nibbedhaka

Nibbedhaka (adj.) [nis+vedhaka, to vyadh] piercing, sharp, penetrating, discriminating; only in f. nibbedhikā (cp. āvedhikā), appld to paññā (wisdom) D iii.237, 268; S v.197, 199; M i.356; A i.45; ii.167; iii.152; 410 sq., 416; v.15; Ps ii.201; Nd2 235, 3a (+tikkha -- paññā), 415, 689; J ii.9, 297; iv.267.

Nibbematika

Nibbematika (adj.) [nis+vimati+ka] not disagreeing, of one accord, unanimous Vin ii.65; DhA i.34.

Nibbhacceti

Nibbhacceti [Sk. nirbhartsayati, nis+bhaccheti] to threaten, revile, scorn J iii.338.

Nibbhaya

Nibbhaya (adj.) [nis+bhaya] free from fear or danger, fearless, unafraid J i.274; iii.80; v.287; Vism 512.

Nibbhujati

Nibbhujati [Sk. ni -- or nirbhujati, nis+bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.

Nibbhoga

Nibbhoga (adj.) [Sk. nirbhoga, nis+bhoga1] deprived of enjoyment; deserted, being of no avail, useless J vi.556; Pv i.12. Cp. vi°.

Nibbhoga

Nibbhoga [ni+bhoga2] bending, contortion J ii.264 (oṭṭha°).

Nibyaggha

Nibyaggha see nivyaggha.

Nibha

Nibha (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling (-- °) J v.372; Vv 401; Pv iv.312; VvA 122 (vaṇṇa°=vaṇṇa); Nd2 608.

Nibhatā

Nibhatā (f.) [abstr. to nibha] likeness, appearance VvA 27.

Nibhā

Nibhā (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dīppatī ti nibhā).

Nibhāti

Nibhāti [ni+bhāti] to shine VvA 179 (=dīppati).

Nimajjhima

Nimajjhima (adj.) the middle one J v.371.

Nimantaka

Nimantaka (adj. -- n.) one who invites Miln 205.

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Nimantana

Nimantana (nt.) [to nimanteti] invitation Vin i.58= ii.175; D i.166; M i.77; A i.295; J i.116 (ṇ), 412; Pug 55.

Nimantanika

Nimantanika (adj.) inviting; (nt.) N. of a Suttanta M i.331; quoted at Vism 393.

Nimantita

Nimantita [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (=āmantita), 141.

Nimanteti

Nimanteti [Sk. nimantrayati, ni+manteti] to send a message, to call, summon, invite, coax (to=c. instr.) Sn 981 (nimantayī aor., āsanena asked him to sit down); J vi.365; Nd2 342; DhA iii.171 (°ayīṇsu); DA i.169; VvA 47 (pāṇīyena invite to a drink); PvA 75, 95. <-> pp. nimantita, q. v. -- Cp. abhi°.

Nimitta

Nimitta (nt.) [cp. Sk. nimitta, to mā, although etym. un- certain] 1. sign, omen, portent, prognostication D i.9 (study of omens=n. satthaṇ DA i.92, q. v. for detailed expln); J i.11 (caturo nimitte nāddasaṇ); Miln 79, 178. Esp. as pubba° signs preceding an event, portents, warnings, foreshadowings S v.154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J i.48, 50 (32 signs before birth, some at DA i.61), 59; Miln 298; Vism 577. <-> 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D iii.249; A i.256; iii.319, 375 sq.; iv.33, 418 sq.; J i.420; Ps i.60, 91 sq., 164, 170; ii.39, 64; Vbh 193 sq. -- Mental reflex, image (with ref. to jhāna) Vism 123, cp. DhsA 167. -- Specified e. g. as foll.: oḷārika S v.259; pasādaniya S v.156; paccavekkhana° D iii.278; Vbh 334; bahiddhā -- sankhārā° Ps i.66 sq.; bāla° (opp. paṇḍita°) M iii.163; A i.102; mukha° (=face) D i.80; S iii.103; v.121; A v.92, 97 sq., 103; rūpa°, sadda° etc. S iii.10; M i.296; Ps i.92, 112; samatha° D iii.213; samādhi° etc. A i.256 sq.; subha° (& asubha°) S v.64, 103 sq.; A i.3 sq., 87, 200; v.134; Vism 178 sq. nimittaṇ gaṇhāti to make something the object of a thought, to catch up a theme for reflection Vin i.183, cp. S v.150 sq. (°ṇ uggaṇhāti); M i.119 (=five sorts of mental images); Nd2 659; DhsA 53 (=ākāra). See below n -- gāhin & animitta.<-> nimittaṇ parivajjeti to discard the phenomenal S i.188; Sn 341. -- 3. mark, aim: in nimittaṇ karoti to pick out the aim, to mark out J v.436; Nd2 235, 1d; Miln 418. <-> 4. sexual organ (cp. lakkhaṇa) Vin iii.129 (n. & a°, as term of abuse); see also kāṭa & koṭacikā. -- 5. ground, reason, condition, in nimittena (instr.) and nimittaṇ (acc.) as adv.=by means of, on account of DhA iii.175 (instr.) PvA 8, 97 (jāti -- nimittaṇ), 106 (kiṇ n°ṇ=kissa hetu), 242 (yaṇ n°ṇ=yato nidānaṇ). gahita -- nimittena "by means of being caught" Vism 144=DhsA 116 (read trsln 154 accordingly!). adj. nimitta (-- °) caused by, referring to PvA 64 (maraṇa -- nimittaṇ rodanaṇ). -- animitta free from marks or attributes, not contaminated by outward signs or appearance, undefiled, unaffected, unconditioned (opp. sa°) S i.188; iv.225 (phassa), 268, 360 (samādhi); M i.296 (cetovimutti); A i.82; iii.292; iv.78; Vin iii.129; Th 1, 92; D iii.219, 249; Dh 92; Sn 342; Ps i.60, 91; ii.36, 59 sq. (vimokha), 65 sq., 99; Dhs 530 (read a° for appa°); Vism 236; DhsA 223 (absence of the 3 lakkhaṇas); Miln 333, 413; DhA ii.172; ThA 50. See also Cpd. 199, 2115. sanimitta S v.213 sq.; A i.82. -- ānusārin following outward signs (=°gāhin) A iii.292; Nett 25; -- kamma prognostication, prophecy Vin v.172; Vbh 353; -- karaṇa=gāhin S iv.297; -- gāhin "taking signs," enticed or led away by outward signs, entranced with the general appearance, sensuously attracted D i.70 (cp. Dialogues i.80); iii.225; S iv.104, 168; A ii.16; iii.99; v.348; Pug 20, 24, 58; Dhs 1345; Miln 367, 403. Cp. Vism 151, 209.

Nimināti

Nimināti [Sk. niminoti in diff. meaning, the P. meaning being influenced by mā; ni+mināti, mi to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.): pres. imper. niminā J v.343 (= parivattehi Com.); pres. 1st pl. nimimhase J ii.369, pot. nimineyya J iii.63; fut. nimissati J v.271, 453 (devatāhi nirayaṇ); aor. nimmini J iii.63; ger. nimitivā Milo 279.

Nimisa

Nimisa [cp. Vedic nimiṣ f. & nimiṣa nt.] winking, shutting the eyes; animisa not winking Dāvs v.26. See also nimesa.

Nimisatā

Nimisatā (f.) [abstr. to nimisati] winking J vi.336 (a°).

Nimisati

Nimisati [Sk. nimiṣati, ni+misati] to wink D ii.20 (animi- santo, not winking; v. l. BB animm°; J iii.96 (ummisati+). Cp. nimisatā.

Nimīlati

Nimīlati (& Nimmīlati) [ni+mīlati] to shut, close (the eyes) J i.279; DhA ii.6 (akkhīni nimmīlituṇ nāsakkhi). Caus. nim(m)īl -- eti id. M i.120; DhA ii.28 (paralokaṇ; opp. ummīleti); J i.279; Vism 292 (akkhīni ni°).

Nimugga

Nimugga (adj.) [cp. Sk. nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into (-- °) (c. loc.) Vin iii.106 (gūthakūpe sasīsakaṇ n.); D i.75; J i.4; iii.393 (gūthakalale), 415; Nd1 26; Pug 71; Miln 262; Sdhp 573.

Nimujjā (nimmujjā)

Nimujjā (nimmujjā) [Sk. *nimajj -- yā] diving, immersion, in cpd. ummujja -- nimujja(ṇ karoti) D i.78. See ummujjā.

Nimujjati

Nimujjati [Sk. nimajjati, ni+mujjati] to sink down, plunge into (with loc.), dive in, be immersed A iv.11; Pug 74; J i.66, 70; iii.163, 393 (kāmakalale); iv.139; aor. nimujji J ii.293; PvA 47 (udake). -- Caus. nimujjeti (so read for nimujjati J v.268) & nimujjāpeti to cause to sink or dive, to drown J -- iii.133; iv.142 (nāvaṇ). -- pp. nimugga q. v.

Nimujjana

Nimujjana (nt.) [Sk. nimajjana] diving, ducking; bathing PvA 47.

Nimesa

Nimesa [=nimisa, cp. Vedic nimesa] winking Miln 194.

Nimokkha

Nimokkha=vimokkha S i.2 (v. l. SS vi°, preferable).

Nimba

Nimba [Sk. nimba, non -- Aryan] the Nimb tree (Azadi- rachta Indica), bearing a bitter leaf, & noted for its hard wood Vin i.152 (°kosa), 284 (id.), 201 (°kasāva); A i.32; v.212; Vv 3336 (°muṭṭhi, a handful of N. leaves); J ii.105, 106; DhA i.52 (°kosa); DhsA 320 (°paṇṇa, the leaf of the N. as example of tittaka, bitter taste); VvA 142 (°palāsa); PvA 220 (°rukkhassa daṇḍena katasūla).

Nimmaṇsa

Nimmaṇsa (adj.) [nis+maṇsa] fleshless M i.58, 364; PvA 68.

Nimmakkha

Nimmakkha (adj.) [nis+makkha, cp. Sk. nirmatsara] without egotism, not false, not slandering Sn 56 (cp. Nd2 356 makkha=niṭṭhuriya; see also SnA 108; paraguṇa -- vināsa -- lakkhaṇo makkho).

Nimmakkhika

Nimmakkhika (adj.) [Sk. nirmakṣika] free from flies J i.262; DhA i.59.

Nimmajjana (Nimmiṇjana?)

Nimmajjana (Nimmiṇjana?) [*mṛd -- yana? perhaps non- Aryan] a kind of (oil --) cake Vv 3338 (nimmajjani=tilapiṇṇāka VvA 147); Pv i.1010 (°miṇjana, v. l. BB °majjani); PvA 47 (doṇi°).

Nimmathana

Nimmathana (nt.) [nis+mathana] crushing J iii.252; Vism 234 (sattu°); DhA iii.404; VvA 284.

Nimmatheti

Nimmatheti [nis+matheti] to crush out, suppress, destroy J i.340. Cp. abhimatthati.

Nimmadana

Nimmadana (nt.) [to nimmādeti] touching, touch, crushing, subduing A ii.34 (mada -- nimmadana, crushing out pride; may, however, be taken as nis+mada of mad= "de -- priding," lit. disintoxication); Bu i.81; Vism 293.

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Nimmadaya

Nimmadaya (adj.) [Sk. nirmṛdya, grd. of nimmadeti] suppressible D ii.243.

Nimmaddana

Nimmaddana (nt.) [nis+mṛd] touching, crushing Miln 270 (na vāto hattha -- gahaṇaṇ vā nimmaddanaṇ vā upeti: the wind cannot be grasped).

Nimmanussa

Nimmanussa (nt.) [nis+manussa+ya] void of men, absence of men J iii.148.

Nimmala

Nimmala (adj.) [nis+mala] free from impurity, stainless, clean, pure A iv.340; Dh 243; Nd2 586; Vism 58; Sdhp 250.

Nimmātapitika

Nimmāta -- pitika (adj.) [nis+māta -- pitika] one who has neither mother nor father, an orphan DhA ii.72.

Nimmātar

Nimmātar [Sk. nirmātr, n. ag. of nimmināti] maker, builder, creator D i.18, 56 (in formula: brahmā . . . kattā nimmātā . . .).

Nimmādeti

Nimmādeti [either=Sk. nirmṛdayati (mṛd) or *nirmādayati to nirmada. free from pride=nirmāna] to crush, subdue, humiliate; insult D i.92 (v. l. °maddeti;=DA i.257 nimmadati nimmāne karoti), 93, 96.

Nimmāna

Nimmāna1 (nt.) [Sk. nirmāṇa, see nimmināti] measuring; production, creation, work; issara -- n -- hetu caused by God M ii.122; A i.173; Vbh 367. N. -- ratī devā a class of devas, e. g. at D i.218; It 94; Vism 225; DA i.114; ThA 169; VvA 149. Cp. (para --) nimmita.

Nimmāna

Nimmāna2 (adj.) [Sk. nirmāna, nis+māna] free from pride, humble DA i.257.

Nimmāniyati

Nimmāniyati [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin ii.183.

Nimmita

Nimmita (adj. -- pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D i.18, 56 (iddhiyā pi DA i.167), 219 (Su° devaputta. Np.), ibid. (Paranimmitavasavattī devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāṃūpapattiyo) in the kāmaloka, viz. paccupaṭṭhita -- kāṃā, nimmānarati° (or nimmita°), paranimmita°. It 94; Dhs 1280 (cp. kāma); D iii.218; J i.59, 146 (kāyo n' eva deva° na brahma°), 232, Nd2 202a, also under pucchā; P ii.119 (su°, well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaṇ Buddharūpaṇ); VvA 36 (=mitaṇ gacchati vāraṇa), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

Nimmināti

Nimmināti [cp. Sk. nirmimīti & nirmāti, nis+mināti, mā; cp. nimināti] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. nimmini J i.232; PvA 245; DhA iv.67; ger nimminivā J i.32; VvA 80, & nimmāya Vv 163. -- pp. nimmita See also nimmātar and nimmāna. Cp. abhi°.

Nimmīleti

Nimmīleti see nimīlati.

Nimmūla

Nimmūla (adj.) [nis+mūla] without root, rootless J vi.177.

Nimmoka

Nimmoka [Sk. nirmoka fr. nis+moceti] the slough or cast-off skin of a snake PvA 63.

Niya

Niya (adj.) [Sk. nija, q. v.] one's own Sn 149 (°putta= orasaputta KhA 248); niyassakamma at A i.99 & Pv iv.113 (v. l. Minayeff tiyassa) is to be read as nissayakamma (q. v.).

Niyaka

Niyaka (adj.) [=niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA i.183; Vbh 2; Vism 349.

Niyata

Niyata (adj.) [pp. of ni+yam] restrained, bound to, con- strained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D ii.92 (sambodhiparāyanā), 155; iii.107; Sn 70 (=ariyamaggena niyāmapatta SnA 124, cp. Nd2 357); Dh 142 (=catumagga<-> niyamena n. DhA iii.83); J i.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta° etc.; cp. Dhs. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (°micchādīṭṭhi); DhA iii.170; PvA 211. Discussed in Pts. of Contr. (see Index). <-> aniyata see separately.

Niyati

Niyati (f.) [cp. Sk. niyati, ni+yam] necessity, fate, destiny D i.53; DA i.161; VvA 341; PvA 254.

Niyama

Niyama [cp. Sk. niyama, ni+yam; often confused with niyāma] 1. restraint, constraint, training, self -- control Miln 116 (yama+); PvA 98 (yama+). -- 2. definiteness, certainty, limitation DhA iii.83 (catumagga°, v. l. niyāma); SnA 124 (niyāma); DhsA 154; PvA 166 (ayaṇ n. saṇsāren' atthi: law, necessity). -- aniyama indefiniteness, choice, generality DhsA 57; VvA 16 (yaṇ kiñci=aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo aniyamattho= indefinite). -- niyamena (instr.) adv. by necessity, necessarily PvA 287; niyamato (abl.) id. DhsA 145, 304 (so read). <-> 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu -- , bīja -- , kamma -- , citta -- , dhammaDA on D ii.11; Dial. ii.8; DhsA 272; trs. 360.

Niyamana

Niyamana (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha -- n° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana°).

Niyameti

Niyameti [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. <-> pp. niyamita see a°.

Niyātetī

Niyātetī see niyyādetī.

Niyāma

Niyāma [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta°); method, manner, practice S i.196; iii.225 (sammatta°); A i.122; Sn 371 (°dassin=sammatta -- niyāmahūtaṣṣa maggassa dassāvin SnA 365); Nd1 314 (°avakkanti); Nd2 358 (=cattāro maggā); Ps ii.236 sq. (sammatta° okkamati); Pug 13, 15; Vbh 342. -- niyāmena (instr.) adv. in this way, by way of, according to J i.278; iv.139, 414 (suta° as he had heard); DhA i.79; ii.9, 21; VvA 4; PvA 260; Kvu trs. 383. -- aniyāmena (see also aniyāmena) without order, aimlessly, at random J v.337.

Niyāmaka

Niyāmaka1 (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D i.190 (dhamma -- n. paṭipadā, cp. niyamatā).

Niyāmaka

Niyāmaka2 (see niyyāmaka) ship's captain Vism 137 (simile).

Niyāmatā

Niyāmatā (f.) [abstr. to niyāma, influenced in meaning by niyama] state of being settled, certainty, reliance, surety, being fixed in (-- °) S ii.25 (dhamma°+dhammatṭhitatā); A i.286 (id.), J i.113 (saddhammassa n. assurance of . . .); Kvu 586 (accanta° final assurance).

Niyāmeti

Niyāmeti [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvaṇ).

Niyujjati

Niyujjati [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati).

Niyutta(ka)

Niyutta(ka) (adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124 (dānādhikāre), 127 (dāne).

Niyoga

Niyoga [ni+yoga] command, order; necessity. abl. niyogā "strictly speaking" Dhs 1417.

Niyojeti

Niyojeti [Caus. of niyuñjati] to urge, incite to (with loc.) Vin ii.303; A iv.32; Pv ii.14; Miln 229.

Niyyati=Nīyati

Niyyati=Nīyati (Pass. of nayati).

Niyyatta

Niyyatta (nt.) [cp. Sk. niryāṇa] escape J i.215.

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Niyyāta

Niyyāta (pp.)=niyyādita M i.360.

Niyyātana

Niyyātana (nt.) [fr. niyyāti] returning, return to (-- °) J v.497 (saka -- raṭṭha°); Vism 556; DA i.234.

Niyyātar

Niyyātar [n. ag. to niyyāma] a guide, leader M i.523 sq.

Niyyāti

Niyyāti [Sk. niryāti, nis+yāti] to go out, get out (esp. of saṃsāra); S v.6 (niyyanti dhīrā lokamhā); SnA 212; aor. niyyāsi D i.49, 108; J i.263; Sn 417; 3rd pl. niyyiṃsu A v.195; fut. niyyassati A v.194. -- See also niyyāna & niyyānika.

Niyyādita

Niyyādita [pp. of niyyādeti] assigned, presented, given, dedicated PvA 196 (dhana nī°). As niyyātita at Vism 115.

Niyyādeti

Niyyādeti (niyyādeti, nīyādeti) [cp. Sk. ni -- or nir -- yātayati, Caus. of ni (r)yatati] to give (back), give into charge, give over, assign, dedicate, to present, denote S i.131 (niyyāyāmi); iv.181 (sāṃikāṇaṃ gāvo), 194; J i.30, 66, 496; ii.106, 133; Vv 468 niyyādesi=sampannicchāpesi, adāsi VvA 199; Pv iii.211 (niyātayṃsu=adaṃsu PvA 184); Vism 115 (t); DhA i.70; ii.87; VvA 33, 67; PvA 20 (vihāraṇ nīyādetvā), 25 (=uddissati dadāti), 42, 81, 276 (at all PvA passages as nī°). -- pp. niyyādita. Cp. similarly paṭiyādeti & paṭiyādita.

Niyyāna

Niyyāna (nt.) [nis+yāna, cp. niyyāti] 1. going out, departure D i.9 (= niggamana DA i.94). -- 2. way out, release, deliverance Sn 170, 172 ("magga -- saccaṇ bhāvento lokamhā niyyāti" SnA 212); Ps i.163, 176; Nett 119. Cp. niyyānika. -- aniyāna DhA ii.209.

Niyyānika

Niyyānika (adj.) [to niyyāna] leading out (of saṃsāra), leading to salvation, salutary, sanctifying, saving, profitable D i.235, 237; S i.220; v.82, 166, 255, 379 sq.; J i.48 (a°), 106; Dhs 277, 339, 505 (cp. Dhs. trsl. pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; DhA iv.87. -- Also found in spelling nīyānika e.

g. A iii.132 (ariyā dīṭṭhi n. nīyāti takkarassa sammādukkha -- khayāya); DA i.89 (anīyānikattā tiracchanabhūtā kathā).

Niyyāma(ka)

Niyyāma(ka) [Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J i.107 (thala°); iv.137, 138; Miln 194, 378 sq.; Dāvs iv.42.

Niyyāsa

Niyyāsa [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (°rukkha, one of the 8 kinds of trees), 360 (paggharitan. -- rukkha). Cp. nivāyāsa.

Niyyūha

Niyyūha [Sk. niryūha (& nirvyūha?), perhaps to vah] a pinnacle, turret, gate M i.253; DA i.284 (pāsāda+).

Nirankaroti

Nirankaroti (& nirākaroti) [Sk. nirākaroti, nis+ā kr] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J iii.280=v.498; iv.302; Pv iii.96 (=chaḍḍeti pajahati PvA 211); VvA 109. -- pp. (a)nirākata It 39.

Niraggala

Niraggala (niraggala) (adj.) [nis+aggala] unobstructed, free, rich in result S i.76=It 21; A ii.43; iv.151; M i.139; Sn 303; Nd2 284 Ca; Vv 6431 (=VvA 285).

Niraggika

Niraggika (adj.) [nis+aggi+ka] without fire Miln 324 (°okāsa).

Nirajjati

Nirajjati [Pass. of nirajati, nis+ajati, Vedic nirajati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J vi.502, 503 (raṭṭhā); v. 1. BB nirajhati; Com. ni(g)gacchati; Th 2, 93 (aor. nirajji 'haṇ=na jānim ahaṇ ThA, 90. Kern (wrongly) proposes reading virajjhi).

Nirata

Nirata (adj.) [pp. of niramati] fond of, attached to (-- °) S i.133; DA i.250; PvA 5 (duccarita°), 89, 161 (hitakaraṇa°).

Niratta

Niratta1 (adj. -- nt.) [Sk. *nirātman, nis+attan] soulless; view of soullessness or unsubstantiality; thus interpreted (in preference to niratta2) by Com. on Sn 787, 858, 919. See foll.

Niratta

Niratta2 (adj.) [Sk. nirasta, pp. of nirasyati, see nirassati] rejected, thrown off, given up Sn 1098; Nd2 359. <-> Note. At Sn 787, 858, 919 the interpretation of Nd1 82= 248=352 and also Bdhgh assume a cpd. of nis+attan (= nirātman): see niratta1.

Nirattha

Nirattha (adj.) [nis+attha] useless, groundless, unpro- ficient, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (niratthā paridevanā); Dh 41; J iii.26; PvA 18 (°bhāva uselessness), 83 (=duh).

Niratthaka

Niratthaka (adj.)=nirattha; VvA 324; PvA 18, 40, 63, 102 etc. -- f. °ikā ThA 258; Miln 20; Sdhp 68.

Nirantara

Nirantara (adj.) [nis+antara] having no interval, con- tinuous, uninterrupted PvA 135. Usually in nt. as adv. nirantaraṇ always, incessantly, constantly; immediately, at once DhsA 168; PvA 52, 80, 107, 110 (=satataṇ), 120; DhA i.13.

Niraparādha

Niraparādha (adj.) [nis+aparādha] without offence, guilt- less, innocent J i.264.

Nirapekkha

Nirapekkha (adj.) [nis+apa+īkṣ] not heeding, unsus- pecting, disregarding, indifferent, reckless VvA 27, 47 (jīvitāṇ); PvA 62; DA i.177; Miln 343 (jīvitāṇ).

Nirabbuda

Nirabbuda1 (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S i.149=A ii.3=v.171 (expld at 173 as "seyyathā pi vīsati abbudā nirayā evam eko nirabbudo nirayo"); J iii.360 (Com.: vīsati abbudāni ekaṇ nirabbudaṇ).

Nirabbuda

Nirabbuda2 (adj.) [nis+abbuda2] free from boils or tumours, healthy (also fig.) Vin iii.18 (of the Sangha).

Niraya

Niraya [BSk. niraya, nis+aya of i=to go asunder, to go to destruction, to die, cp. in meaning Vedic nirṛti. The popular etym. given by Dhammapāla at PvA 53 is "n' atthi ettha ayo sukhan ti"=there is no good; that given by Bdhgh at Vism 427 "n' atthi ettha assādasāññito ayo" (no refreshment)] purgatory, hell, a place of punishment & torture, where sin is atoned (i. e. kamma ripens=paccati, is literally boiled) by terrible ordeals (kāraṇāni) similar to & partly identical with those of Hades & Tartarus. There are a great number of hells, of which the most fearful is the Avīcimahāniraya (see Avīci). Names of other purgatories occur frequently in the Jātaka collection, e. g. Kākola v.247; Khuradhāra v.269 sq.; Dhūma -- roruva v.271; Patāpana v.266, 271, 453; Paduma iv.245; Roruva iii.299; v.266; vi.237; Sanghāta v.266; Sañjīva ibid.; Sataporisa v.269; Sattisūla v.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tiracchānayoni (animal world) & pittivisaya (the manes), e. g. at Nd1 489; Nd2 517, 550; Pv iv.11; ThA 282; PvA 27 sq. (see apāya). -- There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery & continuous suffering, e. g. kaṭuka,

ghora, dāruṇa, bhayānaka, mahābhitāpa, sattussada etc. -- Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta -- Vatthu, Pañcagati -- dīpana & Saddhammopāyana. Of these the foll. may be quoted as characteristic: S i.152 (10 nirayas); M iii.183; A i.141; Sn p. 126=A v.173; Nd1 404 sq.=Nd2 304iii.c; J iv.4 (Mittavindaka); Vv 52 (Revatī); Pv i.10; iii.10; iv.1; 7; DhA i.148. -- See on the whole subject, esp. L. Scherman, Materialien zur indischen Visionsliteratur, Leipzig 1792; & W. Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914, pp. 33 -- 39. -- References: Vin i.227 (apāya duggati vinipāta niraya); D i.82, 107

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(id.); Vin ii.198 (yo kho sanghaṇ bhindati kappañ nirayamhi paccati), 204; ii.203=It 86; D i.228 (+tiracchānayoni), 54 (read nirayasate for niriyasate); iii.111; S iv.126; v.356, 450; M i.73, 285, 308, 334; ii.86, 149, 186; iii.166, 203, 209; A iv.405; v.76, 182, 184; Sn 248 (patanti sattā nirayaṇ avaṇṣirā), 333, 660 sq., 677 sq.; Dh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayaṇ neti dhammo pāpeti suggatiṇ)=DhsA 38=DA i.99 =DhA i.22; Th 2, 456; It 12; J iv.463; Pug 60; Ps i.83 (Avīci°); Vbh 86, 337; Vism 102; Miln 148; DhA i.22; iii.71; Sdhp 7, 285. -- See also nerayika. -- gāmin (adj.) leading to purgatory (magga) Sn 277; -- dukkha the pain of H. Sn 531; -- pāla a guardian of P., a devil A i.138, 141; M iii.179; Nd1 404; VvA 226. Names of guardians (after their complexion) e. g. Kāḷa (black) & Upakāḷa (blackish) J vi.248. -- bhaya the fear of P. J i.168; Vism 392; -- saṇvattanika conducive to P. Nd1 489.

Niravasesa

Niravasesa (adj.) [nis+avasesa] without remainder, complete, inclusive Nett 14, 15, cp. Miln 91, 182.

Nirasana

Nirasana (adj.) [nis+asana2] without food or subsistence, poor J iv.128.

Nirassati

Nirassati [cp. Sk. nirasyati, nis+assati, as to throw] to throw off, despise, neglect Sn 785, 954; Nd1 76 (so read for nidassati, v. l. SS nir°), 444; SnA 522. -- pp. niratta2.

Nirassāda

Nirassāda (adj.) [nis+assāda] without taste, insipid, dull Vism 135. Cp. nirāsāda.

Nirākaroti

Nirākaroti see nirankaroti.

Nirākula

Nirākula (adj.) [nis+ākula] unconfused, clear, calm, undisturbed J i.17 (v. 94).

Nirātanka

Nirātanka (adj.) [nis+ātanka] healthy Miln 251 (of paddy).

Nirādīnava

Nirādīnava (adj.) [nis+ādīnava] not beset with dangers, not in danger, unimperilled Vin iii.19.

Nirāma

Nirāma (adj.) [nis+āma, cp. nirāmaya] healthy, unde- praved, without sin, virtuous Sn 251, 252 (°gandha= nikkilesayoga SnA 293), 717 (id.=nikkilesa SnA 499).

Nirāmaya

Nirāmaya (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

Nirāmisa

Nirāmisa (adj.) [nis+āmisa] having no meat or prey; free from sensual desires, disinterested, not material S i.35, 60; iv.219, 235; v.68, 332; A iii.412; D iii.278; Vbh 195; Vism 71; Sdhp 475, 477.

Nirārambha

Nirārambha (adj.) [nis+ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S i.76; A ii.42 sq.

Nirālamba

Nirālamba (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

Nirālaya

Nirālaya (adj.) [nis+ālaya] houseless, homeless Miln 244 (=aniketa). At DhA iv.31 as expln of appossukka. <-> f. abstr. nirālayatā homelessness Miln 162, 276, 420.

Nirāsa

Nirāsa (adj.) [nis+āsā] not hungry, not longing for any- thing, desireless S i.12, 23, 141; A i.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd2 360; Pug 27; Pv iv.133 (=nittaṇha PvA 230). See also amama.

Nirāsaṇsa

Nirāsaṇsa (adj.) [nis+āsaṇsa, śaṇs] without wishes, ex- pectations or desires, desireless Sn 1090 (Nd2 reading for nirāsaya); Nd2 361 (cp. DhA iv.185 nirāsāsa = *nirāsaṇsa, v. l. for nirāsaya).

Nirāsanka

Nirāsanka (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J i.264; Vism 180.

Nirāsankatā

Nirāsankatā (f.) [abstr. fr. nirāsanka] the not hesitating J vi.337.

Nirāsattin

Nirāsattin (adj.) [adj. to pp. āsatta1 with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (=nittaṇha SnA 549); Nd1 221.

Nirāsaya

Nirāsaya (adj.) [nis+āsaya, fr. śri] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (: Nd2 360 b reads nirāsasa), 369, 634, 1090 (Nd2 361 reads nirāsaṇsa); Dh 410; DhA iv.185 (v. l. BB nirāsāsa; expld by nittañha).

Nirāsava

Nirāsava (adj.) [nis+āsava] without intoxication, un- defiled, sinless ThA 148.

Nirāsāda

Nirāsāda (adj.) [nis+assāda] tasteless, yielding no enjoy- ment Th 1, 710. Cp. nirassāda.

Nirāhāra

Nirāhāra (adj.) [nis+āhāra] without food, not eating, fasting J iv.225; Sdhp 389.

Niriñjana

Niriñjana (adj.) [nis+iñjanā, fr. iñjati] not moving, stable, unshaken Vism 377 (=acala, āneñja).

Nirindhana

Nirindhana (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA i.44 (jātaveda).

Nirīha(ka)

Nirīha(ka) (adj.) [nis+īha] inactive, motionless, without impulse ThA 148 (°ka); Miln 413 (+nijjīvata); Vism 484, 594 sq.

Nirujjhati

Nirujjhati [Pass. of nirundhati (nirodhati) ni+rundhati] to be broken up, to be dissolved, to be destroyed, to cease, die Vin i.1; D i.180 sq., 215; ii.157; S iii.93 (aparisaṇ); iv.36 sq., 60, 98, 184 sq.; 294, 402; v.213 sq.; A iii.165 sq. (aparisaṇ); v.139 sq.; J i.180; Pug 64; Sdhp 606. -- pp. niruddha. Cp. nirodha.

Nirutara

Nirutara (adj.) [nis+uttara] making no reply PvA 117.

Nirutti

Nirutti (f.) [Sk. nirukti, nis+vac] one of the Vedāṅgas (see chaṅga), expln of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin ii.139 (pabbajitā . . . sakāya niruttiyā Buddhavacaṇaṇ dūṣenti); D i.202 (loka°, expression); M iii.237 (janapada°); S iii.71 (tayo n -- pathā); A ii.160 (°paṭisambhidā); iii.201; Dh 352 (°padakovidā=niruttiyañ ca sesapadesu cā ti catūsu pi paṭisambhidāsu cheko ti attho DhA iv.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps i.88 sq.; ii.150 (°paṭisambhidā); Nd2 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.

Nirudaka

Nirudaka (adj.) [nis+udaka] without water, waterless M i.543; Nd2 630.

Niruddha

Niruddha (pp.) [pp. of nirundhati, cp. nirujjhati] expelled, destroyed; vanished, ceased S iii.112; Dhs 1038.

Nirundhati

Nirundhati see nirujjhati, niruddha, nirodha & nirodheti. Cp. parirundhati.

Nirupakāra

Nirupakāra (adj.) [nis+upakāra] useless J ii.103.

Nirupaghāta

Nirupaghāta (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.

Nirupatāpa

Nirupatāpa (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

Nirupaddava

Nirupaddava (adj.) [nis+upaddava] without affliction or mishap, harmless, secure, happy J iv.139; PvA 262 (soṭṭhi).

Nirupadhi

Nirupadhi (adj.) (in verse always nirūpadhi) [nis+upadhi, cp. upadhīka] free from passions or attachment, desireless, controlled Vin ii.156; S i.194 (vip̐pamutta+);

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iv.158; A i.80, 138 (sītibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vip̐pamutta+; expld by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītibhūta+); Pv iv.134; DhA iv.225 (=nirupakkilesa); PvA 230.

Nirupama

Nirupama (adj.) [nis+upama] without comparison, in- comparable SnA 455 (= atitula).

Nirumbhati

Nirumbhati [Sk. ? Trenckner, Notes p. 59 ni+rudh (?)] to suppress, hush, silence J i.62 (text nirumhitvā, v. l. SS nirumbhitvā, cp. san -- nirumhitvā VvA 217).

Nirulha

Nirulha (adj.) [cp. Sk. nirūḍha, pp. of niruhati] grown, risen; usual, customary, common VvA 108.

Nirussāsa

Nirussāsa (adj.) [cp. Sk. nirucchvāsa, nis+ussāsa] breath- less J iii.416; iv.121, cp. vi.197; vi.82.

Nirussukka

Nirussukka (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

Niroga

Niroga see nīroga.

Niroja

Niroja (adj.) [nis+oja] tasteless, insipid J ii.304; iii.94; vi.561.

Nirodha

Nirodha [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhārā). Bdhgh's expln of the word is: "ni -- saddo abhāvaṇ, rodha -- saddo ca cāraṇaṇ dīpeti Vism 495. -- N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the active destruction of the causes of life is concerned. Therefore frequently combd with nibbāna in formula "sabbasankhāra -- samatho . . . virāgo nirodho nibbānaṇ," e. g. S i.136; It 88. Nd2 s. nibbāna (see nibbāna iii.6). Also in combn with nibbidā, e. g. S iii.48, 223; iii.163 sq.; v.438. -- The opposite of nirodha is samudaya, cp. formula "yaṇ kiñci samudaya -- dhammaṇ sabbāna taṇ nirodha -- dhammaṇ" e. g. Nd2 under sankhārā & passim. (a) Vin i.1, 10; D ii.33, 41, 57 sq., 112; iii.130 sq., 136 sq., 226 sq.; J i.133; ii.9 sq., 223; iii.59 sq., 163; v.438; M i.140, 263, 410; A i.299; iv.456 (=āsavānaṇ parikkhaya); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā maccuhāyino); It 62=Sn 754; Sn 731, 1037; Ps i.192; ii.44 sq., 221; Pug 68; Vbh 99 sq., 229; Nett 14, 16 sq.; Vism 372; VvA 63; PvA 220 (jīvitassa). -- (b) (as -- °): anupubba° D iii.266; A iv.409, 456; abhisaññā° D i.180; asesavirāga° S ii.4, 12; iv.86; v.421 sq.; A i.177; ii.158, 161; upādāna° S iii.14; kāma° A iii.410 sq.; jāti° S iv.86; taṇhā° D iii.216; dukkha° D iii.136; S iii.32, 60; iv.4 sq., 14, 384; A i.177; nandi° S iii.14; iv.36; bhava° (=nibbāna) S ii.117; iii.14; A v.9; Ps i.159; sakkāya° D iii.240; S v.410; A ii.165 sq.; iii.246, 325 sq.; v.238 sq.; saññāvedayita° D iii.262, 266; S iv.217, 293 sq.; v. 213 sq.; A i.41; iii.192; iv.306; v.209. -- dhamma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya -- dhamma, see above) Vin i.11; D i.110; S iv.47, 107, 214; M iii.280; A v.143 sq.; -- dhammatā liability to destruction S iv.217; -- dhātu the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpa° n°. D iii.215; It 45; Nett 97; -- saññā perception or consciousness of annihilation D iii.251 sq., 283; A iii.334; -- samāpatti attainment of annihilation Ps i.97, 100; Miln 300; Vism 702.

Nirodhika

Nirodhika (adj.) [fr. nirodha] obstructing, destroying It 82 (paññā°), cp. M i.115.

Nirodheti

Nirodheti [Denom. fr. nirodha] to oppress, destroy Vism 288 (in expln of passambheti).

Nilaya

Nilaya [fr. ni+lī] a dwelling, habitation, lair, nest J iii.454.

Nilicchita

Nilicchita see nillacchita.

Nilīna

Nilīna (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J i.135, 293; iii.26; VvA 230.

Nilīyati

Nilīyati [ni+līyati] to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J i.222, 292; Miln 257; PvA 178. aor. nilīyi J i.158; iii.26; DhA ii.56; PvA 274. -- pp. nilīna. Caus. II. nilīyāpeti to conceal, hide (trs.) J i.292.

Nilīyana

Nilīyana (nt.) [abstr. fr. nilīyati, cp. Sk. nilayana] hiding J v.103 ("ṭṭhāna hiding -- place).

Nilenaka

Nilenaka (nt.) [cp. Sk. nilayana, fr. ni+lī] settling place, hiding -- place, refuge J v.102 (so read for nillenaka; expld by nilīyanaṭṭhāna p. 103).

Nillacchita

Nillacchita (adj.) [Sk. *nirlāñchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as nilicchita at J vi.238 (v. l. BB as gloss niluñcita). expld by "vacchakakāla . . . nibbījako kato, uddhaṭabījo" (p. 239).

Nillaccheti

Nillaccheti [nis+laccheti of lāñch, cp. lakkhaṇa] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa -- bhāvassa lacchana -- bhūtāni bījakāni nillacchesi nīhari ThA 270). See also nillañchaka & nillacchita.

Nillajja

Nillajja (adj.) [nis+lajjā] shameless Sdhp 382.

Ni(l)lañchaka

Ni(l)lañchaka (adj. -- n.) [cp. Sk. nirlāñchana, of nirlāñcha- yati= nis+laccheti] one who marks cattle, i. e. one who castrates or deprives of virility J iv.364 (spelt tilañchaka in text, but right in v. l.), expld as "tisulādi -- anakaraṇena lañchakā ca lakkhaṇakārakā ti attho" (p. 366). cp. nillacchita.

Nillapa

Nillapa (adj.) [nis+lapa] without deceit, free from slander A ii.26=It 113.

Nillāḷeti & Nilloḷeti

Nillāḷeti & Nilloḷeti [nis+lul, cp. Sk. laḍayati & loḍayati] to move (the tongue) up & down S i.118; M i.109; DA i.42 (pp. nillāḷita -- jivhā); DhA iv.197 (jivhaṇ nilloleti; v. l. nillāḷeti & lilāḷeti)=J v.434 (v. l. nillelati for °lo°).

Nillekha

Nillekha (adj.) [nis+lekha] without scratches, without edges (?) Vin ii.123 (of jantāghara).

Nillokana

Nillokana (adj. -- n.) [nis+lokana] watching out; watchful, careful J v.43, 86 (°sīla).

Nilloketi

Nilloketi [nis+loketi] to watch out, keep guard, watch, observe Vin ii.208.

Nillopa

Nillopa [cp. Sk. nirlopa, nis+lup] plundering, plunder D i.52; A i.154; Nd1 144 (°ṇ harati); Nd2 1997; Tikp 167, 280; DA i.159.

Nillobha

Nillobha (adj.) [nis+lobha] free from greed J iv.10.

Nillolup(p)a

Nillolup(p)a (adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd2 362 nittañha); J v.358.

Nivatta

Nivatta (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (° --) Vin ii.109 (°bīja); J i.203; VvA 72.

Nivattati

Nivattati [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin i.46; D i.118; J i.223; ii.153; iv.142; Sn p. 80; Pv ii.934; iv.107; SnA 374; PvA 74, 161. aor. nivatti J ii.3; PvA 141. pp. nivatta (q. v.). -- Caus. I. nivatteti to lead back, to turn from, to make go back, to convert J i.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa°, paṭi°, vi°. -- Caus. II. nivattāpeti to send back, to return PvA 154.

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Nivattana

Nivattana (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). -- 2. a bend, curve (of a river), nook J i.324; ii.117, 158; iv.256; v.162.

Nivattanīya

Nivattanīya (adj.) [grd. formation fr. nivattana] only neg. a° not liable to return, not returning DhA i.63.

Nivatti

Nivatti (f.) [fr. ni+vṛt] returning, return PvA 189 (gati° going & coming).

Nivattha

Nivattha (pp.) [pp. of ni+vasati1] clothed in or with (-- ° or acc.), dressed, covered S i.115; J i.59 (su°), 307 (sāṭakaṇ); PvA 47, 49 (dibbavattha°), 50.

Nivapati

Nivapati [ni+vapati] to heap up, sow, throw (food) M i.151 sq. (nivāpaṇ). -- pp. nivutta (q. v.).

Nivarāṇa

Nivarāṇa see vi°.

Nivarati

Nivarati [ni+varati] only in Caus. nivāreti (q. v.), pp. nivuta.

Nivasati

Nivasati [ni+vasati2] to live, dwell, inhabit, stay Vin ii.11. -- pp. nivuttha, cp. also nivāsana2 & nivāsin.

Nivaha

Nivaha [fr. ni+vah] multitude, quantity, heap Dāvs iv.53; v.14, 24, 62.

Nivāta

Nivāta1 (adj.) [Sk. nivāta, ni+vāta "wind -- down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin i.57, 72; M i.76= A i.137 (kūṭāgāra); A i.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikā); 2, 376 (pāsāda). -- (nt.) a calm (opp. pavāta) Vin ii.79.

Nivāta

Nivāta2 [identical with nivāta1, sheltered from the wind =low] lowliness, humbleness, obedience, gentleness M i.125; Sn 265 (=nīcavattana KhA 144); J vi.252; Pv iv.712. Cp. M Vastu ii.423. Freq. in cpd. nivātavutti (id.) A iii.43; Sn 326 (=nīcavutti SnA 333); J iii.262; Miln 90, 207; VvA 347.

Nivātaka

Nivātaka [fr. nivāta1] a sheltered place, a place of escape, opportunity (for hiding) J i.289=v.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivātaka, see note on p. 426). See Com. on this stanza at J v.437.

Nivāpa

Nivāpa [cp. Sk. nivāpa, ni+vap, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M i.151 sq. (Nivāpa -- sutta); J i.150; iii.271; DhA i.233 (share); iii.303; VvA 63 (diguṇaṇ °ṇ pacitvā cooking a double portion). Cp. nevāpika. -- tiṇa grass to eat J i.150; -- puṭṭha fed on grains Dh 325 (=kuṇḍakādīnā sūkara -- bhattena puṭṭho DhA iv.16=Nett 129=Th 1, 17; -- bhojana a meal on food given, a feeding M i.156).

Nivāyāsa

Nivāyāsa (?) oozing of trees; Bdhgh's expln of ikkāsa at Vin ii.321. See niyyāsa.

Nivāraṇa

Nivāraṇa (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (=Nd2 363 āvāraṇa rakkhaṇa gopana); DhsA 259; PvA 102, 278; Sdhp 396.

Nivāraya

Nivāraya (adj.) [grd. of nivāreti] in dun° hard to check or keep back Miln 21 (+durāvaraṇa).

Nivārita

Nivārita (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (=anāvaṭa).

Nivāretar

Nivāretar [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D ii.83=S iv.194=A v.194 (dovāriko aññātānaṇ nivāretā ñātānam pavesetā).

Nivāreti

Nivāreti [Caus. of nivarati] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin i.46; ii.220; S i.7 (cittaṇ nivāreyya), 14 (yato mano nivāraye); iv.195 (cittaṇ); Dh 77, 116 (pāpā cittaṇ nivāraye); J i.263; Pv iii.74; VvA 69; PvA 79, 102; DhA i.41.

Nivāsa

Nivāsa [fr. nivasati²] stopping, dwelling, resting -- place, abode; living, sheltering J i.115 (°ṇ kappeti to put up); ii.110; PvA 76, 78. Usually in phrase pubbe -- nivāsaṇ anussarati "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D i.13, 15, 16, 81; S i.167, 175, 196; ii.122, 213; v.265, 305; A i.25, 164; ii.183; iii.323, 418 sq.; iv.141 sq.; v.211, 339. Also in pubbenivāsaṇ vedi It 100; Sn 647=Dh 423; p -- n -- paṭisaṇṇyuttā dhammikathā D ii.1; p -- n -- anussatiñāṇa D iii.110, 220, 275; A iv.177. Cp. nevāsika.

Nivāsana

Nivāsana¹ (adj. -- nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin i.46; ii.228; J i.182 (manāpa°), 421; iii.82; PvA 50, 74, 76, 173 (pilotikakkhaṇḍa° dressed in rags).

Nivāsana

Nivāsana2 (nt.) [fr. nivasati2] dwelling, abode PvA 44 (°tthāna place of abode), 76 (id.).

Nivāsika

Nivāsika (adj.) [fr. nivāsa] staying, living, dwelling J ii.435 (=nibaddha -- vasanaka C.).

Nivāsin

Nivāsin (adj. -- n.) [to nivasati] dwelling, staying; (n.) an inhabitant Dāvs v.45.

Nivāseti

Nivāseti [Caus. of nivasati1] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbaṇhasamayaṇ nivāsetvā patta-cīvaram ādāya . . .," describing the setting out on his round of the bhikkhu; e. g. D i.109, 178, 205, 226. <-> Vin i.46; ii.137, 194; D ii.127; J i.265; Pug 56; Pv i.103; PvA 49, 61, 75, 127 (nivāsessati+pārupissati), 147 (= pārupāmi). -- Caus. II. nivāsāpeti to cause or order to be dressed (with 2 acc.) J i.50; iv.142; DhA i.223.

Nivicikicchā

Nivicikicchā see nibbicikicchā; M i.260.

Nivijjha

Nivijjha see vi°.

Nivittṭha

Nivittṭha (adj.) [pp. of nivasati] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta allīna etc. Nd2 364), 756, 774, 781 (ruciya), 824 (saccesu), 892; Nd1 38, 65, 162; It 35, 77; J i.89, 259 (adhammasmiṇ); Miln 361; VvA 97 (°gāma, built, situated); DA i.90 (su° & dun° of a street=well & badly built or situate). Cp. abhi°.

Nivisati

Nivisati [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin i.207; J i.309=iv.217 (yasmiṇ mano nivasati). -- pp. nivittṭha ger. nivissa (q. v.). Caus. niveseti.

Nivissavādin

Nivissa -- vādin (adj. -- n.) [nivissa (ger. of nivasati)+vādin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expld at Nd1 326 as "sassato loko idam eva saccaṇ, mogham aññaṇ ti"; at SnA 560 as "jānāmi passāmi tath' eva etan ti."

Nivuta

Nivuta (adj.) [pp. of nivarati (nivāreti) cp. nivārita] sur- rounded, hemmed in, obstructed, enveloped D i.246; S ii.24; iv.127; Sn 348 (tamo°), 1032, 1082; It 8; Nd2 365 (=ophuṭa, paṭicchanna, paṭikujjita); Miln 161; SnA 596 (=pariyonaddha).

Nivutta

Nivutta1 (pp.) [pp. of ni+vac] called, termed, designated PvA 73 (dasavassa -- satāni, vassa -- sahaṣṣaṇ n. hoti).

Nivutta

Nivutta2 (pp.) [Sk. *nyupta, pp. of vapati1 to shear] shorn, shaved, trimmed Sn 456 (°kesa=apagatakesa, ohāritakesamassu SnA 403).

Nivutta

Nivutta3 (pp.) [Sk. *nyupta, pp. of vapati2 to sow] sown, thrown (of food), offered, given M i.152; J iii.272.

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Nivuttha

Nivuttha (pp. of nivasati) inhabited; dwelling, living; see san°.

Niveṭṭha

Niveṭṭha in pañhe dunniveṭṭha at Miln 90 see nibbedha.

Niveṭṭhana

Niveṭṭhana see vi°.

Niveṭṭheti

Niveṭṭheti see nibbetheti.

Nivedaka

Nivedaka (adj.) [to nivedeti] relating, admonishing J vi.21.

Nivedeti

Nivedeti [ni+vedeti, Caus. of vid.] to communicate, make known, tell, report, announce J i.60, 307; PvA 53, 66 (attānaṇ reveal oneself); Dāvs v 42.

Nivesa

Nivesa [Vedic niveśa, fr. ni+viś] 1. entering, stopping, settling down; house, abode Vv 82 (=nivesanāni kacchantarāni VvA 50). -- 2.=nivesana 2, in diṭṭhi° Sn 785 (=idaṇ -- sacchābhinivesa -- sankhātāni diṭṭhi -- nivesanāni SnA 522).

Nivesana

Nivesana (nt.) [Vedic niveśana, fr. nivesati, cp. nivīṭṭha] 1. entering, entrance, settling; settlement, abode, house, home D i.205, 226; ii.127; J i.294; ii.160 (°ṭṭhāna); PvA 22, 81, 112. -- 2. (fig.) (also nivesanā f.:

Nd2 366) settling on, attachment, clinging to (in diṭṭhi° clinging to a view= dogmatism cp. nivissa -- vādin)
Sn 1055 (nandi+; =taṇhā Nd2 366); Dh 40 (diṭṭhi°); Nd1 76, 110. See also nivesa.

Nivesita

Nivesita (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (= sumāpita).

Niveseti

Niveseti [Caus. of nivesati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, entreat, admonish D i.206; S v.189; Dh 158, 282 (attānaṇ); It 78 (brahmacariye); Th 2, 391 (maṇaṇ); J v.99; Pv iii.77 (saṇyame nivesayi); DA i.273 (gāmaṇ); PvA 206.

Nivyaggha

Nivyaggha (adj.) [nis+vyaggha] free from tigers J ii.358 (v. l. nibbyaggha).

Nisagga

Nisagga (& Nissagga) [ni or nis+srj] giving forth, bestowing; natural state, nature S i.54 (°ss°). Cp. nisatṭha.

Nisankhiti

Nisankhiti (f.) [Sk. ni -- saṅskṛti, ni+saṅ+kr] deposit (of merit or demerit), accumulation, effect (of kamma)
Sn 953 (=Nd1 442 abhisankhārā).

Nisajjā

Nisajjā (f.) [Sk. *niśadyā of ni sad] sitting down, opportunity for sitting, seat Pv iv.12 (seyyā+); J i.217; PvA 24 (°ādipaṭikkhepa -- ṭṭhāna), 219 (pallankābhujanādi -- lakkhaṇā nisajjā). Cp. nesajjika.

Nisajjeti

Nisajjeti [sic MSS. for niss°; Sk. niḥsarjayati, nis+sajjeti, Caus. of srj] to spend, bestow, give, give up PvA 105 (dānūpakaraṇā nisajjesi read better as °karaṇāni sajjesi). See also nissajjati.

Nisatṭha

Nisatṭha (pp.) [nis+satṭha of srj] given up, spent, lost Th 2, 484 (v. l. °ss°); ThA 286 (=pariccatta). Cp. nisajjeti & nisagga.

Nisada & Nisadā

Nisada & Nisadā (f.) [Sk. dṛṣad f.; for n: d cp. P. nijjuha= Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin i.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. ā°.

Nisanti

Nisanti (f.) [Sk. *niśānti, ni+śam] careful attention or observation A ii.97; iii.201; iv.15 (dhamma°), 36 (id.), 296; v.166 (dhamma°); Dpvs i.53 (°kāra). Cp. nisamma & nisāmeti.

Nisabha

Nisabha [Sk. nr+ṛṣabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S i.28, 48, 91; M i.386; J v.70; vi.526; Vv 167 (isi°), cp. VvA 83 for expln; Vv 637 (isi°=ājānīya VvA 262).

Nisamma

Nisamma (adv.) [orig. ger. of nisāmeti, Sk. niśamya, śam] carefully, considerately, observing Sn 54; Nd2 367= 481 b (=sutvā). Esp. in phrase n. -- kārin acting considerately Dh 24 (=DhA i.238); J iii.106; vi.375; Miln 3; cp. n. kiriyāya Miln 59. Cp. nisanti.

Nisā

Nisā (f.) [Sk. niś & niśā, prob. with niśītha (midnight) to ni+śi=lying down] night Vv 352 (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiyaṇ); Miln 388 (loc. nisāya); Dāvs ii.6; v.2 (nisāyaṇ). See also nisītha.

Nisātaka

Nisātaka in koka° J vi.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niśātayati to strike, to fell. See Kern, Toev. 1. p. 152, s. v. koka. The v. l. is °nisādaka, evidently influenced by nisāda.

Nisāda

Nisāda [cp. Sk. niśāda, a Non -- Aryan or barbarian] a robber J iv.364. Cp. nesāda.

Nisādana

Nisādana [=ni+śātana] grinding DhA i.308.

Nisādika

Nisādika (adj.) [cp. Sk. niśādin, ni+sad] fit for lying down, suitable for resting Vin i.239 (go°).

Nisādin

Nisādin (adj.) [fr. ni+sad] lying down D iii.44, 47.

Nisāna

Nisāna [ni+śā to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

Nisāmaka

Nisāmaka (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A v.166, 168 (dhammāṇaṇ).

Nisāmeti

Nisāmeti [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J iv.29 (anisāmetvā by not being careful); v.486; DhA i.239 (+upadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

Nisāra

Nisāra (adj. -- n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 631 (=niratisaya sārassa nisiṭṭhasārassa rukkhassa VvA 261).

Nisiṇcati

Nisiṇcati [ni+siṇcati] to besprinkle Mhvs vii.8.

Nisita

Nisita (adj.) [Sk. niśita, ni+pp. of śā to whet] sharp M i.281 (āvudhajāta pīta°?); J iv.118 (su°); VvA 233; PvA 155, 192, 213.

Nisinna

Nisinna (adj.) [Sk. niṣanna, pp. of nisīdati] sitting down, seated J i.50, 255; iii.126; KhA 250; PvA 11, 16, 39 & passim. -- Often combd & contrasted with tiṭṭhaṇ (standing), caraṇ (walking) & sayāṇ (sayāna; lying down), e. g. at Sn 151, 193; It 82.

Nisinnaka

Nisinnaka (adj.)=nisinna; M i.333; J i.163; DhA iii.175.

Nisītha

Nisītha [Sk. niśītha, see nisā] midnight, night Th 1, 3 (aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J iv.432; v.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

Nisīdati

Nisīdati [Sk. niṣīdati, ni+sīdati] to sit down, to be seated, to sit, to dwell Nd2 433; J iii.392; vi.367; Pv ii.93 (nisīdeyya Pot.); PvA 74. aor. nisīdi Vin i.1; J ii.153; PvA 5, 23, 44; 3rd pl. nisīdiṇsu (J i.307) & nisīdisuṇ (Mhvs vii.40); ger. nisīditvā (J ii.160; PvA 5, 74), nisajja D ii.127) and nisīditvāna (Sn 1031); grd. nisīditabba Vin i.47. pp. nisinna (q. v.). -- Caus. II. nisīdāpeti [cp. Sk. niṣādayati] to cause to sit down, to make one be seated, to invite to a seat J iii.392; vi.367; PvA 17, 35 (there āsane); Miln 20. Cp. abhi°, san°.

Nisīdana

Nisīdana (nt.) [Sk. niṣadana, fr. nisīdati] sitting down, occasion or opportunity to sit, a mat to sit on Vin i.295; ii.123 (°ena vipavasati); S v.259 (°ṇ gaṇhāti). °paccattharaṇa a mat for sitting on Vin i.47, 295; ii.209, 218.

Nisumbhati

Nisumbhati [ni+sumbh (subhnāti)] to knock down Th 2, 302 (=pātetī ThA 227).

Nisūdana

Nisūdana (nt.) [ni+sūd] destroying, slaughtering Miln 242.

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Nisedha

Nisedha (adj. -- n.) [fr. ni+sedh] holding back, restraining; prevention, prohibition Dh 389; DhA iv.148; hiri° restrained by shame S i.168=Sn 462; Dh 143.

Nisedhaka

Nisedhaka (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructor J ii.220.

Nisedhanatā

Nisedhanatā (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (a°).

Nisedheti

Nisedheti [Caus. of ni+sedh] to keep off, restrain, prohibit, prevent S i.121 (nisedha, imper.); J iii.83, 442; ThA 250; VvA 105 (nirayūpapattiṃ). -- Cp. nisedha.

Nisevati

Nisevati [ni+sev] to resort to, practise, pursue, follow, indulge in J ii.106; Sn 821 (=Nd1 157); Pv ii.319 (=karoti PvA 87); Miln 359. -- pp. nisevita.

Nisevana

Nisevana (nt. also -- ā f.) [Sk. niṣevana, cp. nisevati] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.

Nisevita

Nisevita (adj.) [pp. of nisevati] frequented, practised, enjoyed, indulged in M i.178; Sdhp 373.

Nissaṇṣaya

Nissaṇṣaya (adj.) [nis+saṇṣaya] having no doubt, free from doubt Miln 237. -- acc. as adv. without doubt, undoubtedly Pv iv.81; DhA i.106; PvA 95.

Nissakka

Nissakka [fr. nis+sakkati=sakk] "going out from," ttg. a name of the ablative case J v.498; VvA 152, 154, 180, 311; PvA 147, 221.

Nissakkana

Nissakkana (nt.) [Sk. *niḥsarpana, nis+sakk, confused with sṛp, see Trenckner, Notes p. 60 & cp. apassakkati, o°, pari°] going out, creeping out; only in biḷāra° at D ii.83 (v. l. BB as gloss nikkhamana)+S iv.194= A v.195.

Nissaggiya

Nissaggiya (adj.) [Sk. *niḥsārgya grd. of nis+sajjeti, not= Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin i.196, 254; iii.195 sq.

Nissanga

Nissanga (adj.) [nis+sanga] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10; f. abstr. °tā disinterestedness J i.46.

Nissajjati

Nissajjati [nis+sajjati, sṛj. See also nisajjeti] to let loose, give up, hand over, give, pour out Vin ii.188; ger. nissajja [Sk. niḥsṛjya] Sn 839 (v. l. nisajja); Nd1 189 (id.); SnA 545. pp. nisatṭha & nissatṭha (q. v.). Cp. nissaggiya & paṭi°.

Nissata

Nissata (adj.) [pp. of nis+sarati, sṛ] flown or come out from, appeared; let loose, free, escaped from S iii.31; iv.11 sq.; A i.260; iv.430 (a°); v.151 sq.; J iii.530; vi.269; Nd2 under nissita; Ps ii.10 sq.; Miln 95, 225 (bhava°). See also nissaraṇa. Cp. abhi°.

Nissatṭha

Nissatṭha (adj.) [pp. of nissajjati] dismissed, given up, left, granted, handed over, given Vin iii.197 (°civara); M i.295; ii.203; VvA 341. See also nisatṭha & paṭi°.

Nissatta

Nissatta (adj.) [Sk. *niḥsattva, nis+satta] powerless, unsubstantial; f. abstr. °tā absence of essence, unsubstantiality (see dhamma A) DhsA 38, 139, 263; cp. Dhs. trsl. pp. xxxiii. & 26.

Nissadda

Nissadda (adj.) [nis+sadda] noiseless, soundless, silent J i.17 (v.94); DhA iii.173.

Nissantāpa

Nissantāpa (adj.) [nis+santāpa] without grief or self- mortification PvA 62.

Nissanda

Nissanda [Sk. nisyanda & niṣyanda, ni+syand (syad), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A iii.32; J i.31, 205, 426 (sarīra°); DhA i.395; ii.36, 86; VvA 14 (puñña -- kammaṣa n -- phala); PvA 47 (puññakammaṣa), 58 (id.); Miln 20. 117; Pgdp 102.

Nissama

Nissama [ni+sama] exertion, endeavour J v.243.

Nissaya

Nissaya [Sk. niśraya, of ni+śri, corresp. in meaning to Sk. āśraya] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or -- °) Vin i.58 (the four resources of bhikkhu, viz. piṇḍiyālopa -- bhojanaṇ, paṇṣukūla -- cīvaraṇ, rukkhamaṇ -- senāsanaṇ, pūtimuttābhesaṇ); ii.274, 278; D iii.137, 141; A i.117; iii.271; iv.353; v.73; Sn 753, 877; Nd1 108 (two n.: taṇhā° & diṭṭhi°), 190, cp. Nd2 s. v.; Nd2 397A (the requisites of a bhikkhu in diff. enumeration); Ps ii.49 sq., 58 sq., 73 sq.; ii.220; Nett 7, 65; Vism 12, 535. nissayaṇ karoti to rely on, to be founded on to take one's stand in Sn 800. -- Cp. nissāya & nissita. -- kamma giving assistance or help, an (ecclesiastical) act of help or protection Vin i.49, 143, 325; ii.226; A i.99; Pv iv.11 (so to be read at the 2 latter passages for niyassa°). -- sampanna finding one's strength in A iv.353.

Nissayatā

Nissayatā (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; Nd1 245.

Nissayati

Nissayati [Sk. niśrayati, but in meaning=āśrayati, ni+ śri] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (sīlabbatāṇ; SnA 530= abhinivisati); VvA 83 (katapuññaṇ). Pass. nissīyati VvA 83. pp. nissita; ger. nissāya (q. v.).

Nissaraṇa

Nissaraṇa (nt.) [Sk. nihsaraṇa, to nis+sarati, cp. BSk. nissaraṇa giving up (?) AvŚ ii.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. saṇsāra), salvation Vin i.104; D iii.240, 248 sq.; S i.128, 142; ii.5; iii.170 (catunnaṇ dhātūnaṇ); iv.7 sq. (id.); v.121 sq.; A i.258, 260; ii.10 (kāmaṇaṇ etc.); iii.245 sq.; iv.76 (uttariṇ); v.188; M i.87 (kāmaṇaṇ), 326 (uttariṇ); iii.25; It 37, 61; Ps ii.180, 244; Vbh 247; Vism 116; ThA 233; DhA 164; Sdhp 579. Cp. nissata & nissaraṇīya. -- dassin wise in knowing results, prescient, able to find a way to salvation S iv.205; -- pañña (adj.)=°dassin D i.245 (a°); iii.46; S ii.194; iv.332; A v.178 (a°), 181 sq.; Miln 401.

Nissaraṇīya

Nissaraṇīya (adj.) [grd. of nissarati, with relation to nis- saraṇa] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātuyo (elements of deliverance) are nekkhamma (escape from cravings), āruppa (from existence with form), nirodha (from all existence), in detail at It 61 (kāmaṇaṇ n. nekkhammaṇ, rūpānaṇ n. āruppaṇ, yaṇ kiñci bhūtaṇ sankhataṇ n. nirodho). The 5 n -- dh. are escape fr. kāma, vyāpāda, vihesā, rūpa, sakkāya: A iii.245; cp. A i.99; iii.290. Note. The spelling is often nissāraṇīya, thus at Vin iv.225; D iii.239 (the five n -- dhātuyo), 247, 275.

Nissarati

Nissarati [nis+sarati] to depart, escape from, be freed from (c. abl.) A i.260 (yasmā atthi loke nissaraṇaṇ tasmā sattā lokamhā nissaranti). -- pp. nissata, grd. nissaraṇīya (q. v.); cp. also nissaraṇa & paṭi°.

Nissāya

Nissāya (prep. c, acc.) [ger. of nissayati, Sk. *niśrāya, BSk niśritya, ni+śri] leaning on (in all fig. meanings) Nd2 368 (=upanissāya, ārammaṇaṇ ālambanaṇ karitvā). <-> 1. near, near by, on, at J i.167 (pāsānapitṭhaṇ), 221 (padumasaraṇ); PvA 24 (bāhā), 134 (taṇ=with him). <-> 2. by means of, through, by one's support, by way of J i.140 (rājānaṇ: under the patronage of the k.); iv.137 (id.); ii.154 (tumhe); Miln 40 (kāyaṇ), 253 (id.); PvA 27 (ye=yesaṇ hetu), 154 (nadi° alongside of). -- 3. because of, on account of, by reason of, for the sake of J i.203 (amhe), 255 (dhanāṇ), 263 (maṇ); PvA 17 (kiṇ), 67 (namaṇ), 130 (taṇ). -- Cp. nissaya, nissita.

Nissāra

Nissāra (adj.) [nis+sāra] sapless, worthless, unsubstantial J i.393; Sdhp 51, 608, 612.

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Nissāraṇṇa

Nissāraṇṇa (adj.) [Sk. niḥ+śārada+ya] without diffidence, not diffident, confident J i.274 (+nibbhaya).

Nissāraṇa

Nissāraṇa (nt.) [fr. nissarati] going or driving out, expulsion Miln 344 (osāraṇa -- n. -- paṭisāraṇa), 357.

Nissita

Nissita (adj.) [Sk. nīṣṛita, pp. of nissayati, corresp. in meaning to Sk. āśṛita] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As -- ° often in sense of a prep.=by means of, on account of, through, esp. with pron. kiṇ° (= why, through what) Sn 458; taṇ° (therefore, on acct. of this) S iv.102. <-> For combn with var. synonyms see Nd2 s. v. & cp. Nd1 75, 106. -- S ii.17 (dvayaṇ; cp. iii.134); iv.59, 365; v.2 sq., 63 sq.; A iii.128; Dh 339 (rāga°); Sn 752, 798, 910; J i.145; Nd1 283; Pv i.86 (sokaṇ hadaya° lying in); ii.66 (paṭhavi° supported by); Vbh 229; Nett 39 (°citta); Miln 314 (inhabiting); PvA 86 (māna°). -- anissita unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J i.158; Miln 320, 351. -- Cp. apassita.

Nissitaka

Nissitaka (adj. -- n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J i.142, 186; DhA i.54.

Nissitatta

Nissitatta (nt.) [fr. nissita] dependence on, i. e. interference by, being too near, nearness Vism 118 (pantha°). Cp. san°.

Nissirīka

Nissirīka (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J vi.225 (ājīvika), 456 (rājabhavana).

Nissīma

Nissīma (adj.) [cp. Sk. niḥsīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin i.255 (°tṭha), 298 (°ṇ gantuṇ); ii.167 (°e ṭhito).

Nissuta

Nissuta (adj.) [fr. nis+sru, see savati] flown out or away, vanished, disappeared M i.280.

Nisseṇi

Nissenī (f.) [fr. nis+śri, orig. that which leans against, or leads to something, cp. Sk. śreṇī a row] a ladder, a flight of stairs D i.194, 198; J i.53; ii.315; iii.505; Miln 263; Vism 244, 340 (in simile); DhA i.259.

Nissesa

Nissesa (adj.) [nis+sesa] whole, entire; nt. acc. as adv. nissesaṇ entirely, completely Nd2 533.

Nissoka

Nissoka (adj.) [nis+soka] free from sorrow, without grief, not mourning PvA 62; KhA 153.

Nihata

Nihata (adj.) [pp. of nihanti, ni+han] "slain"; put down, settled; destroyed; dejected, humiliated; humble Vin ii.307 (settled); J v.435 (°bhoga one whose fortunes are destroyed). -- māna "with slain pride," humiliated, humble S iv.203; Th 2, 413 (=apanīta -- māna ThA 267); J ii.300; vi.367.

Niharati

Niharati see nīharati.

Nihita

Nihita (adj.) [Sk. nihita, pp. of ni+dhā, see dahati] put down, put into, applied, settled; laid down, given up, renounced. As ° -- often in the sense of a prep.= without, e. g. °daṇḍa °sattha without stick & sword (see daṇḍa . . .) D i.70 (°paccāmitta); Pv iv.326 (su° well applied); PvA 252 (bhasma -- nihita thrown into the ashes); Sdhp 311.

Nihīna

Nihīna (adj.) [Sk. nihīna, pp. of nihīyati or nihāyati] lost; degraded, low, vile, base; inferior, little, insignificant S i.12; Sn 890; Nd1 105, 194; PvA 198 (jāti° low -- born); Sdhp 86. Opp. to seyya J vi.356 sq. -- attha one who has lost his fortune, poor Pv iv.15; -- kamma of low action Sn 661=It 43; Dh 306; J ii.417; -- citta low -- minded PvA 107 (=dīna); -- jātika of inferior birth or caste PvA 175; -- pañña of inferior wisdom Sn 890 (=paritta -- pañña Nd1 299); -- sevin of vile pursuit A i.126.

Nihīnatā

Nihīnatā (f.) [abstr. to nihīna] lowness, inferiority; vileness, baseness D i.98, 99.

Nihīyati

Nihīyati [ni+hīyati, Pass. of hā, see jahāti] to be left, to come to ruin, to be destroyed A i.126=J iii.324 (=vināsaṇ pāpuṇāti). pp. nihīna (q. v.).

Nihuhunka

Nihuhunka (adj.) [fr. nī°=nis+huhunka] one who does not confide in the sound huṇ Vin i.3 (cp. J.P.T.S. 1901, 42).

Nīka

Nīka [Sk. nyanku? Doubtful reading] a kind of deer (or pig) J v.406 (vv.ll. nika, ninga).

Nīgha

Nīgha (in anīgha) see nigha1.

Nīca

Nīca (adj.) [Vedic nīca, adj. -- formation fr. adv. ni°, cp. Sk. nyañc downward] low, inferior, humble (opp. ucca high, fr. adv. ud°) Vin i.46, 47; ii.194; D i.109, 179, 194; A v.82; SnA 424 (nīcaṇ karoti to degrade); & passim. -- kula of low clan J i.106; Sn 411; -- (°ā) kulīna belonging to low caste Sn 462; -- cittatā being humble -- hearted Dhs 1340; DhsA 395; -- pīṭhaka a low stool DhA iv.177; -- mano humble Sn 252 (=nīcacitto SnA 293); -- seyyā a low bed A i.212 (opp. uccāsāyana).

Nīceyya

Nīceyya (adj.) [compar. of nīca (for °īya?), in function of °eyya as "of the kind of," sort of, rather] lower, inferior, rather low M i.329; Sn 855, 918; Nd1 244, 351.

Nīta

Nīta (pp.) [pp. of neti] led, guided; ascertained, inferred A i.60 (°attha); J i.262; ii.215 (kāma°); Nett 21 (°attha, natural meaning, i. e. the primarily inferred sense, opp. neyyattha); Sdhp 366 (dun°). Cp. vi°.

Nīti

Nīti (f.) [Sk. nīti, fr. nīta] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 (°mangala commonsense), 129 (°sattha science of statecraft, or of prudent behaviour), 130 (°cintaka a lawgiver), 131 (°naya polity & law), 132 (°kusala versed in the wisdom of life); Miln 3 (here meaning the Nyāyaphilosophy, cp. Trenckner, Notes p. 58).

Nīdha

Nīdha=nu idha, see nu.

Nīdhura

Nīdhura (?) [Sk. ? Cp. keyura] bracelet, bangle J vi.64, (=valaya; v. l. BB nīvara). Also given as nīyura (cp. Prk. neura & P. nūpura).

Nīpa

Nīpa (adj.) [Vedic nīpa, contr. fr. ni+āpa "low water"] lit. lying low, deep, N. of the tree Nauclea cadamba, a species of Asoka tree J i.13 (v. 61)=Bu ii.51; J v.6 (so read for nipa).

Nībhata

Nībhata [cp. Sk. nirbhṛta, pp. of nis+bhṛ] bought out J iii.471.

Nīyati

Nīyati [Sk. nīyati, Pass. of neti] to be led or guided, to go, to be moved S i.39 (cittena nīyati loko); Dh 175; Pv i.111 (=vahiṇīyati PvA 56); J i.264 (ppr. nīyamāna); PvA 4 (id.); DhA iii.177; Sdhp 292, 302. Also found in spelling niyyati at Sn 851; Nd1 223 (=yāyati, vuyhati), 395. -- In the sense of a Med. in imper. nīyāmase (let us take) Pv ii.91 (=nayissāma PvA 113).

Nīyāti

Nīyāti see niyyāti.

Nīyādita, Nīyādeti

Nīyādita, Nīyādeti see niyy°.

Nīyānika

Nīyānika see niyy°.

Nīraja

Nīraja (adj.) [Sk. nīraja, nis+raja] free from passion Sdhp 370.

Nīrava

Nīrava (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA i.153 (tuṇhī+).

Nīrasa

Nīrasa (adj.) [Sk. nīrasa, nis+rasa] sapless, dried up, withered, tasteless, insipid J iii.111.

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Nīruja

Nīruja (adj.) [Sk. nīruja, nis+rujā]=nīroga Sdhp 496.

Nīroga

Nīroga (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J i.421; iii.26; iv.31; PvA 198 (nī°). Cp. nīruja.

Nīla

Nīla (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, Lat. Wtb. s. v.] dark -- blue, blue - black, blue -- green. Nīla serves as a general term to designate the "coloured -- black," as opposed to the "colouredwhite" (pīta yellow), which pairs (nīla -- pīta) are both set off against the "pure" colour -- sensations of red (lohitaka) & white (odāta), besides the distinct black or dark (see kaṇha). Therefore n. has a fluctuating connotation (cp. Mrs. Rh. D. Buddh. Psych. p. 49 & Dhs. trsl. p. 62), its only standard combn being that with pīta, e. g. in the enumn of the ten kasiṇa practices (see kasiṇa): nīla pīta lohita odāta; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohita kaṇha odāta (Nd2 235, Ia under cakkhumā); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair (lomāni) D ii.144; M ii.136. See further enumn at VvA 111 & under kaṇha. -- A iii.239; iv.263 sq., 305, 349; v.61; Vism 110, 156, 173; ThA 42 (mahā° great blue lotus); Dhs 617; Pv ii.25; PvA

32, 46, 158; Sdhp 246, 270, 360. -- abbha a black cloud Pv iv.39. -- abhijāti a dark (unfortunate) birth (cp. kaṇh°) A iii.383; -- uppala blue lotus J iii.394; Vv 454 (=kuvalaya); DhA i.384; -- kaṣiṇa the "blue" kaṣiṇa (q. v.) D iii.248; Dhs 203; (Vam 172 etc.; -- gīva "blue neck," a peacock Sn 221 =maṇi -- daṇḍa -- sadisāya gīvāya n. ti SnA 277); -- pupphī N. of plant ("blue -- blossom") J vi.53; -- bījaka a waterplant ("blue -- seed") Bdgh at Vin iii.276; -- maṇi a sapphire ("blue -- stone") J ii.112; iv.140; DhA iii.254; -- vaṇṇa blue colour, coloured blue or green J iv.140 (of the ocean); Dhs 246.

Nīlaka

Nīlaka (adj.) for nīla M ii.201; see vi°.

Nīliya

Nīliya [fr. nīlī] an (indigo) hair dye J iii.138 (Com. nīli- yaka).

Nīlī

Nīlī (f.) [Sk. nīlī] the indigo plant, indigo colour A iii.230, 233.

Nīḷa

Nīḷa [Vedic nīḍa] a nest (J v.92): see niḍḍha: cp. °pacchi bird cage J ii.361; roga° It 37; vadharoga° Th i.1093.

Nīvaraṇa

Nīvaraṇa (nt. occasionally m.) [Sk. *nivāraṇa, nis+ varaṇa of vr̥ (vr̥ṇoti), see nibbuta & cp. nivāraṇa] an obstacle, hindrance, only as tt. applied to obstacles in an ethical sense & usually enumd or referred to in a set of 5 (as pañca nīvaraṇāni and p. āvaraṇāni), viz. kāmaccanda, (abhiijhā --)vyāpāda, thīna -- middha, uddhaccakukkucca, vicikicchā i. e. sensuality, ill -- will, torpor of mind or body, worry, wavering (cp. Dhs. trsl. p. 310): D i.73 (°e, acc. pl.), 246; ii.83, 300; iii.49 sq., 101, 234, 278; S ii.23; iii.149; v.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M i.60, 144, 276; iii.4, 295; A i.3, 161; iii.16, 63, 230 sq.; 386; iv.457; v.16, 195, 322; Sn 17; Nd1 13; Nd2 379; Ps i.31, 129, 163; Pug 68; Dhs 1059, 1136, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA i.213; Sdhp 459, 493 and passim. <-> Other enumns are occasionally found e. g. 10 at S v.110; 8 at M i.360 sq.; 6 at Dhs 1152.

Nīvaraṇiya

Nīvaraṇiya (adj.) [fr. nīvaraṇa] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

Nīvāra

Nīvāra [Sk. nīvāra, unexplained] raw rice, paddy D i.166; A i.241, 295; ii.206; Pug 55; J iii.144 (°yāgu).

Nīhaṭa

Nīhaṭa [pp. of nīharati=Sk. nirhṛta] thrown out, removed; in f. abstr. °tā ejection, removal [cp. Sk. nirhṛti] DhA iii.336 (maḷāṇa n. the extirpation of impurity or removal of stain).

Nīharaṇa

Nīharaṇa (nt.) [fr. nīharati] taking out, carrying away, removing DA i.296; PvA 7.

Nīharati

Nīharati [nis+hr̥] to take out, to throw out, drive out J i.150, 157; iii.52; vi.336; Nd2 1997 (ni°); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. nīhari D i.92; J i.293; ii.154; PvA 41, 178 (gehato taṇ n.). grd. nīharitabba DhA i.397 (opp. pavesetabba). -- pp. nīhaṭa. -- Caus. nīharāpeti to have thrown out, to order to be ejected VvA 141.

Nīhāra

Nīhāra [cp. Sk. nirhāra] way, manner Vin i.13; J i.127; DhA iv.7. At Vin i.13 also in nīhāra -- bhatta (=nīhāraka).

Nīhāraka

Nīhāraka (adj. -- n.) [fr. nīhāra, cp. nīharaṇa] one who carries away Vin i.13 (nīhāra -- bhatta); S v.12, 320, 325 (piṇḍapāta).

Nu

Nu (indecl.) [Ved. nu, Idg. *nu, orig. adv. of time=now; cp. Lat. num (to nunc, now), see nūna] affirm. -- indef. part. "then, now." -- 1. most freq. combd with interr. pron. and followed by kho, as kin nu kho J ii.159; kacci J i.279; kaccin nu (for kaccid nu) J ii.133; kathan nu (kho) Vin i.83; kattha PvA 22; etc. -- 2. as interr. part. (=Lat. ne, num) in enclitic position Vin i.17; J iii.52; Sn 866, 871, 1071; etc. As such also combd with na=nanu (Lat. nonne), which begins the sentence: Vin ii.303. (nanu tvaṇ vuddho vīsativasso 'sī ti?); Pv i.84; PvA 39, 136 etc. -- Often combd with other emphatic or dubitative particles, like api nu Vin ii.303; D i.97; nu idha, contr. to nīdha Vv 836 or with sandhi as nu -- v -- idha D i.108 (v. l. nu khv idha). Cp. na1, nūna, no.

Nuṭṭhubhati

Nuṭṭhubhati see niṭṭhubhati. (aor. nuṭṭhubhi, e. g. J ii.105).

Nuda

Nuda (-- °) (adj.) [Sk. °nud & °nuda, to nudati] expelling, casting out, dispelling; in tamo° dispelling darkness Sn 1133; Vv 352 (=viddhaṇsana VvA 161).

Nudaka

Nudaka or Nūdaka (-- °)=nuda J v.401 (āsa -- nūdaka).

Nudati

Nudati [Vedic nudati; Idg. *(s)neu to push, cp. Sk. navate, Gr. neu/w & nu/ssw, Lat. nuo; Ags. neosian, Low Ger. nucken] to push, impel; expel, drive away, reject Dh 28; J iv.443; DhA i.259. aor. nudi Nd2 281. Cp. apa°, pa°, vi°. -- pp. nunna (nuṇṇa).

Nunna (nuṇṇa)

Nunna (nuṇṇa) [pp. of nudati] thrust, pushed, driven away, removed Nd2 220 (ṇṇ) =khitta, cp. panuṇṇa A ii.41.

Nūtana

Nūtana (adj.) [Vedic nūtana, adj. -- formation fr. adv. nū, cp. nūna. In formation cp. Sk. śvastana (of to -- tomorrow), Lat. crastinus etc.] "of now," i. e. recent, fresh, new Dāvs iv.47.

Nūna

Nūna (& nūnaṇ DhsA 164) (indecl.) [Ved. nūnaṇ=Gr. nu/n, Lat. nunc (cp. num); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative -- dubitative particle with Pot. or Ind., viz. 1. (dubit. -- interrog.) is it then, now, shall I etc. (=Lat. subjunctive, hortative & dubitative) D i.155 (=Lat. num, cp. nu). Esp. freq. with rel. pron. yaṇ=yaṇ nūna what if, shall I, let me (Lat. age) Sn p. 80 (yaṇ nūn' âhaṇ puccheyyaṇ let me ask, I will ask); J i.150, 255; iii.393; PvA 5 (y. n. âhaṇ imassa avassayo bhavēyyaṇ=let me help him). -- 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūna paḷaheyyuṇ); A v.194; J i.60; v.90; Pv ii.924 (nuna); Miln 20; DhsA 164; PvA 95 (nuna as v. 1.; text reads nanda).

Nūpura

Nūpura [Sk. nūpura; Non -- Aryan. Cp. Prk. ṇeura & nīdhura (nīyura)] an ornament for the feet, an anklet Th 2, 268; DA i.50.

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Ne, Nesan

Ne, Nesan see na3.

Neka

Neka (adj.) [Sk. naika=na eka, cp. aneka] not one, several, many Sn 308; Vv 536 (°citta variegated=nānāvidhacitta VvA 236), 641 (id.=anekacitta VvA 275); Tikp 366.

Nekatika

Nekatika (adj.) [fr. nikati] deceitful, fraudulent; a cheat D iii.183; Th 1, 940; Miln 290; PvA 209; J iv.184.

Nekada

Nekada=anekadā (frequently).

Nekāyika

Nekāyika (adj.) [fr. nikāya] versed in the 4 (or 5) Nikāyas Miln 22; cp. Cunningham, Stupa of Bharhut 142, 52.

Nekkha

Nekkha [Vedic niṣka; cp. nikkha] a golden ornament, a certain coin of gold S i.65; A i.181; ii.8, 29; Dh 230 (=DhA iii.329 jambonada nikkha); Vism 48; v. 1. at Vv 208, 438.

Nekkhamma

Nekkhamma (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati)=Sk. *naiṣkramya, as shown also by its semantic affinity to nikkhanta, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkāma=Sk. *naiṣkāmya, although the adj. nikkāma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect nekkamma. In any case the connection with kāma is pre -- eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kāma (cp. kāmānaṃ nissaraṇaṃ yad idaṃ nekkhammaṃ It 61, cp. Vin i.104; A iii.245; also M i.115). The use of the similar term abhinikkhamana further warrants its derivation fr. nikkhamati] giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self -- abnegation, Nibbāna Vin i.18 (°e ānisaṃsa); D i.110 (id.), iii.239, 275, 283; M iii.129; A i.147 (=khema, i. e. nibbāna); iii.245; iv.186 (ānisaṃsa), 439 sq.; Sn 424 (°ṇ daṭṭhu khemato); Dh 181; Ps i.107 sq.; ii.169 sq.; Nd2 370; Vism 116, 325; J i.19; 137; Vv 8442 (=nibbāna VvA 348); Nett 53, 87, 106 sq.; Miln 285 (°ṇ abhinikkhanta); DhA iii.227; ThA 266. -- ādhimutta bent on self -- abnegation (enumd with 5 other ideals of Arahantship: paviveka, avyāpajjha, upādānakkhaya, taṇhakkhaya, asammoha) Vin i.183; A iii.376; -- ābhiraṭa fond of renunciation A iv.224; v.175; Ps ii.173; -- dhātu the sphere or element of dispassionateness S ii.152; Vbh 86; Nett 97; Vism 487. -- ninna merging into or bent on a holy life S iii.233; -- vitakka a thought of self -- abnegation S ii.152; A i.275; ii.252; It 82; -- sankappa= prec. S ii.152; A iii.146; Vbh 104, 235; -- sita based or bent on a holy life (opp. geha° q. v.) S iv.232; -- sukha the joy or happiness of Arahantship M iii.110; A i.80; Dh 267, 272; DhA iii.400.

Negama

Negama (adj. -- n.) [fr. nigama] the inhabitant of a (small) town; citizen; also collect.=jana, people Vin i.268, 273; D i.136, 139; J iv.121; vi.493; Dāvs iii.3; DA i.297. Often combd with °jānapadā (pl.) "townsmen & countryfolk" S i.89; D iii.148, 172; J 149.

Necayika

Necayika (adj.) [fr. nicaya] rich, wealthy D i.136, 142 (read nevāsika cp. naivasika M Vastu iii.38); A v.149 (v. l. BB nerayika, Com. nevāsiko ti nivāsakaro).

Netar

Netar [Vedic netr, n. ag. of neti] a leader, guide, fore- runner Sn 86, 213; Nd1 446.

Neti (nayati)

Neti (nayati) [Vedic nayati, nī] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J i.228; iv.241 (nayaṃ n. to draw a proper conclusion); VvA 42 (narati= nayati); imper. naya Pv ii.113, & nehi J ii.160; PvA 147; poetic imper. nayāhi see in paṭi°; pot. naye Dh 256 (to lead a cause=vinicchineyya DhA iii.381). fut. nessāmi J ii.159; Pv ii.45; aor. nayi J iv.137. ger. netvā PvA 5, 6, etc. inf. netuṃ PvA 123, 145 (°kāma), & netave J i.79=Dh 180. grd. neyya (see sep.), pp. nīta. Pass. nīyati (q. v.). Cp. naya, nīti, netta etc.; also ā°, upa°, paṭi°, vi°.

Netta

Netta1 [Sk. netra, fr. neti] a guide J iii.111; Nett. 130.

Netta

Netta2 (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S i.26 (sārathī nettāni gahetvā =the reins); Vin i.204 (dhūma° for smoke); J iv.363 (id.); D i.12 (°tappana, set t. & cp. DA i.98); Sn 550 (pasanna°), 1120; Nd2 371 (=cakkhu), 669; J vi.290 (tamba° with red eyes); Pv i.83 (eyes= nayanāni Com.); Dhs 597; Vbh 71 sq.

Netti

Netti (f.) [Vedic netrī, f. to netr] a guide, conductor; support (=nettika2) It 37 (āhāra° -- pabhava), 38 (bhava°), 94 (netticchinna bhikkhu=Arahant). Cp. nettika2 & dhamma°, bhava°.

Nettiṇṣa

Nettiṇṣa [cp. Sk. nistriṅśa, Halāyudha 2, 317; very doubtful, whether nis+triṅśa (thirty), prob. a dial. distortion] a sword J ii.77 (°vara -- dhārin; C. nettiṇṣā vuccanti khaggā); iv.118 (C. gives it as adj.=nikkaruṇa, merciless; & says "khaggassa nāmaṇ"); vi.188 (°varadhārin).

Nettika

Nettika (adj. -- n.) [netta+ika] 1. having as guide or fore- runner, in Bhagavaṇ° dhamma M i.310; A i.199; iv.158, 351; v.355. -- 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (=udakaṇ nenti nettikā), 145; fig. that which supplies with food or water, in bhava° ("the roots of existence, clinging to existence") D i.46 (ucchinna° with the roots of existence cut); sanettika clinging to existence, a bad man A ii.54. Cp. netti.

Netthar

Netthar [see nittharati; does any connection exist with Vedic neṣṭr?] only in phrase netthāraṇ vattati to behave in such a way as to get rid of blame or fault Vin ii.5; iii.183; M i.442. -- Bdgh on Vin ii.5 (p. 309) explains: nittharantānaṇ etan ti netthāraṇ yena sakkā nissāraṇā nittharituṇ taṇ aṭṭhārasa -- vidhaṇ sammāvattuṇ vattanti ti attho.

Nepakka

Nepakka (nt.) [fr. nipaka] prudence, discrimination, care- fulness; usually as sati° S v.197 sq.; M i.356; A iii.11; iv.15; Nd2 629 B; Vbh 244, 249; Vism 3 (= pañña); DhA iv.29.

Nepuñña

Nepuñña (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

Nema

Nema [cp. nemi] edge, point; root S v.445; A iv.404; gambhīra° (adj.) with deeply rooted point, firmly established S v.444; A iv.106.

Nemantaṇika

Nemantaṇika (adj.) [fr. nimantana] one who lives by invitations M i.31.

Nemi

Nemi (f.) [Vedic nemi, perhaps to namati] the circumference of a wheel, circumference, rim, edge (cp. nema) A i.112; Vv 645; Miln 238, 285; Vism 198 (fig. jarāmarāṇa°, the rim of old age & death, which belongs to the wheel of Saṅsāra of the chariot of existence, bhavaratha); DhA ii.124 (°vaṭṭi); VvA 277.

Nemitta

Nemitta [Sk. naimitta, fr. nimitti] a fortune -- teller, astrologer D ii.16, 19; A iii.243.

Nemittaka & Nemittika

Nemittaka & Nemittika [Sk. naimittika, fr. nimitta] an astrologer, fortune -- teller, soothsayer D i.8 (i)=DA i.91; A iii.111; J iv.124; Miln 19 (i), 229; Vism 210 (i); DhA ii.241 (a).

Nemittikatā

Nemittikatā (f.) [abstr. fr. nemittika]=nimitta -- kammaṇ, i. e. prognostication; inquisitiveness, insinuation Vbh 352=Vism 23; expld at Vism 28.

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Nemiya

Nemiya (adj.) [=nemika] (-- °) having a circumference etc. J vi.252.

Neyya

Neyya (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd1 114, 206; Nd2 372; Pug 41; Nett 9 sq., 125; -- attha the meaning which is to be inferred (opp. nītattha) A i.60; Nett 21.

Nerayika

Nerayika (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta= inhabitant of n.) Vin ii.205 (āpāyiko n. kappatṭho); iv.7; D iii.6, 9, 12; A i.265; ii.231 (vedanaṇ vediyati . . . seyyathā pi sattā nerayikā); iii.402 sq.; Sn 664; Nd1 97 (gati); Vv 521, J iv.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 (°sattā), 424; Miln 148 (sattā); PvA 27 (id.), 52 (°bhāva), 255; VvA 23; Sdhp 193, 198.

Nerutta

Nerutta (adj. -- n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

Nela

Nela (& Nela) (adj.) [na+eḷa=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is aneḷa (& aneḷaka), q. v. On ḷ: n. cp. lāṅgala; nangala; tulā: tūṇa etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D i.4 (Bdhgh explains: eḷaṇ vuccati doso; n' assā (i. e. vācāya) eḷaṇ ti nelā; niddosā ti attho. "Nelango setapacchādo" ti ettha vuttanelāṇ viya; DA i.75); A ii.209; v.205; J v.156; Vv 5018, 636 (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (vācā)=niddosa DhsA 397. -- 2. (somewhat doubtful) "clean," with ref. to big cats (mahā -- biḷārā nelamaṇḍalaṇ vuccati), whereas young ones are called "elephants, cubs" (something like "pigs") (taruṇā bhinka --

cchāpamaṇḍalaṇ) J v.418. -- anga of faultless limbs or parts, of a chariot (ratha) =running perfectly S iv.291=Ud 76 (nelagga text, nelanga v. l.)=DA i.75=DhsA 397. -- patī (f.)= neḷavatī (of vācā) humane, gentle J vi.558 (na elapatī elapāta -- rahitā madhurā Com.).

Neva

Neva (indecl.) [na+eva] see na2. -- nevasaññā -- nāsaññā (being) neither perception nor non -- perception, only in cpd. °āyatana & in nevasaññī -- nāsaññin: see saññā.

Nevāpika

Nevāpika (adj. -- n.) [fr. nivāpa] a deer -- feeder M i.150 sq.

Nevāsika

Nevāsika (adj.) [fr. nivāsa, cp. BSk. naivāsika AvS i.286, 287] one who inhabits, an inmate; living in a place, local J i.236 sq.; DhA ii.53 sq. Cp. necayika.

Nesajjika

Nesajjika (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A iii.220; Th 1, 904, 1120; Nd2 587; J iv.8; Pug 69; Vism 79; Miln 20, 342. The n -- °anga is one of the dhūtanga -- precepts, enjoining the sitting posture also for sleeping, see Vin v.193, Vism 61, & dhūtanga.

Nesāda

Nesāda [fr. nisāda; cp. Sk. niṣāda & naiṣāda=one who lies in wait] a hunter; also a low caste Vin iv.7 (+veṇa & rathakāra); S i.93 (°kula); A i.107; ii.85; J ii.36; iii.330; iv.397, 413; v.110, 337; vi.71; Pug 51 (°kula); Miln 311; DhA iii.24; PvA 176.

No

No1 (indecl.) affirm. & emphatic part.=nu (cp. na1): indeed, then, now Sn 457, 875, 1077; J v.343 (api no=api nu), 435 (=nipātamattaṇ p. 437).

No

No2 (indecl.) [Sk. no=na+u, a stronger na; cp. na2] negative & adversative particle=neither, nor, but not, surely not, indeed not. -- (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv ii.313 (but not). as answer: no hi etaṇ "indeed not, no indeed" Vin i.17; D i.3; no hi idaṇ D i.105. -- no ca kho "but surely not" D i.34, 36; A v.195. -- Often emphasized by na, as no na not at all J i.64; na no Sn 224 (=°avadhāraṇe" KhA 170); disjunctively na hi . . . no neither -- nor Sn 813; na no . . . na neither -- nor (notnor) Sn 455. -- (b) in disjunctive questions: "or not," as evaṇ hoti vā . . . no vā (is it so -- or not) D i.61, 227; kacci . . . no (is it so -- or not; Lat. ne -- annon) D i.107; nu kho . . . no udāhu (is it that -- or not; or rather) D i.152. -- (c) noce (no ce=Sk. no ced) if not (opp. sace) Sn 348, 691, 840; J i.222; vi.365; VvA 69. Also in sense of "I hope not" J v.378.

No

No3 [Sk. naḥ] enclitic form, gen. dat. acc. pl. of pron. 1st (we)=amhākaṇ, see vayaṇ; cp. na3.

Nodeti

Nodeti [fr. nud] see vi°.

Nonīta

Nonīta see navanīta.

Nhāru

Nhāru see nahāru. Found e. g. at Vin i.25.

P. Pa°

Pa° (indecl.) [Ved. pra, Idg. *pro, cp. Gr. pro/, Lat. pro, Goth. fra, Lith. pra, prō, Oir. ro --] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver -- in its function of Goth. fra & Ger. vor). Thus the sphere of pa -- may be characterised in foll. applications: 1. forth, forward, out: papatati fall forward, i. e. down; °neti bring forth (to); °gaṇhāti hold out; °tharati spread forth; °dhāvati run out; °bajati go forth; °sāreti stretch out; etc. - 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsl'd by "up," or "out," or "about"): pakopeti up -- set; °chindati cut up; °bhañjati break up; °cinati heap up; °kiṇṇaka scattered about; °nāda shouting out; °bhāti shine forth; °bhavati grow up, prevail; °dūseti spoil entirely; °jahati give up entirely; °tapeti make shine exceedingly (C. ativiya dīpeti); °jalati blaze up; °jānāti know well. -- In this meaning often with adjectives like patanu very thin; °thaddha quite stiff; °dakkhiṇa right in pre -- eminence; °bala very strong. -- 3. "onward": paṭṭhāya from . . . onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. -- 4. "in front of," "before": padvāra, before the door. -- 5. Sometimes in trs. (reflexive) use, like pakūjin singing out to (each other, cp Ger. besingen, an -- rufen). -- The most frequent combination with other (modifying) prefixes is sam -- ppa; its closest relatives (in meaning 2 especially) are ā and pari. The double (assimilation) p is restored after short vowels, like appadhaṇsiya (a+pa°).

°Pa

°Pa (adj.) [Cp. Ved. °pa, adj. base of pā to drink, as °ga fr. gam or °ṭha fr. sthā] drinking; only in foll. cpds.: dhenu° drinking of the cow, suckling calf M i.79; Sn 26 (=dhenuṇ pivanto SnA 39); -- pāda° a tree (lit. drinking with its feet, cp. expln at PvA 251 "pādasadisehi mūl' āvayavehi udakassa pivanato pādapo ti") Pv iv.39; -- majja° drinking intoxicants Sn 400; Pv iv.177 (a°).

Paṇsu

Paṇsu [cp. Ved. pāṇsu] dust, dirt, soil S v.459; A i.253; Pv ii.37. -- paṇsvāgārakā playmates S iii.190; saha<->

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paṇsukīlītā id. (lit. playing together with mud, making mud pies) A ii.186; J i.364; PvA 30. Cp. BSk. sahapāṇśukrīḍita MVastu iii.450. -- kūla rags from a dust heap (cp. Vin. Texts ii.156) Vin i.58; M i.78; S ii.202; A i.240, 295; ii.206; iv.230; It 102=A ii.26; Dh 395; Pug 69; PvA 141, 144. A quāsi definition of p. -- k. is to be found at Vism 60. -- kūlika one who wears clothes made of rags taken from a dust heap M i.30; S ii.187; A iii.187, 219, 371 sq.; Vin iii.15; iv.360; Ud 42; Pug 55; DhA iv.157; °attan (nt. abstr.) the habit of wearing rags M i.214; iii.41; A i.38; iii.108. -- guṇṭhita (vv. ll. °kuṇḍita, °kuṇṭhita) covered with dust or dirt S i.197; J vi.559; Pv ii.35. -- pisācaka a mud sprite (some sort of demon) J iii.147; iv.380; DhA ii.26. -- muṭṭhi a handful of soil J vi. 405. -- vappa sowing on light soil (opp. kalalavappa sowing on heavy soil or mud) SnA 137.

Pañsuka

Pañsuka (adj.) [Epic Sk. pāṇśuka; Ved. pāṇsura] dusty; (m.) a dusty robe KhA 171 (v. l. paṇsukūla).

Pakaṭṭhaka

Pakaṭṭhaka [pa+kaṭṭha+ka; kaṭṭha pp. of kṛṣ, cp. Sk. prakarṣaka of same root in same meaning, but cp. also kaṭṭha2] (adj.) troublesome, annoying; (m.) a troubler, worrier S i.174 (v. l. pagaṇḍaka; C. rasagiddha; trsl. "pertinacious").

Pakaṭṭhita

Pakaṭṭhita see pakk°.

Pakata

Pakata [pp. of pa+kṛ] done, made; as -- ° by nature (cp. pakati) Sn 286; J iv.38; Pv i.68; ii.316; iii.105 (pāpaṇ= samācaritaṇ PvA 214); Miln 218; DhA ii.11 (pāpaṇ); PvA 31, 35, 103 (t), 124. -- icchāpakata covetous by nature A iii.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "icchāya apakata" or "upadduta"); issāpakata envious by nature S ii.260; PvA 46, cp. macchariyā pakata afflicted with selfishness PvA 124. On pakata at It 89 see apakata. -- pakatatta (pakata+ attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin ii.6, 33, 204; J i.236 (bhikkhu, +sīlavā, etc.). At Vin ii.32 the pakatatta bhikkhu as the regular, ordained monk is contrasted with the pārivāsika bh. or probationer.

Pakati

Pakati (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make -- up); as ° -- : primary, original, real Vin. i.189; ii.113; J i.146 (°vesena in her usual dress); KhA 173 (°kammakara, °jeṭṭhaputta); VvA 12 (°pabhassara), 109 (°bhaddatā). -- instr. pakatiyā by nature, ordinarily, as usual Ps ii.208; VvA 78; PvA 215, 263. -- 2. occasion, happening, opportunity, (common) occurrence D i.168 (trsl. "common saying"); Pv ii.89 (=°pavutti PvA 110). -- Der. pakatika & pākatika. -- upanissaya sufficing condition in nature: see CpD. 194 n. 3. -- gamana natural or usual walk DhA i 389. -- citta ordinary or normal consciousness Kvu 615 (cp. Kvu trsl. 359 n. 5, and BSk. prakṛti -- nirvāṇatva Bodhicary. at Poussin 256). -- yānaka ordinary vehicle DhA i.391. -- sīla natural or proper virtue DA i.290.

Pakatika

Pakatika (adj.) [fr. pakati] being by nature, of a certain nature J ii.30; Miln 220; DA i.198; PvA 242 (=rūpa); DhsA 404.

Pakattheti

Pakattheti [pa+kattheti] talk out against, denounce J v.7 (mā °katthāsi; C. akkosi garahi nindi; gloss paccakkhāsi). Should it be 'pakaḍḍhāsi'?

Pakappanā

Pakappanā (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd1 72 186, where two pakappanā's, viz. taṇhā° & dīṭṭhi°; at Nd1 429 it is synonymous with taṇhā; Bdhgh has reading pakampana for °kapp° and expld by kampa -- karaṇa SnA 568).

Pakappita

Pakappita [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471). 784, 786 (diṭṭhi "prejudiced view" Fausböhl; cp. Nd1 72 and pakappanā), 802, 838 (=kappita abhisankhata saṅṭhapita Nd1 186), 902, 910.

Pakappeti

Pakappeti [pra+Caus. of klp, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S ii.65 (ceteti p. anuseti); Sn 886 (pakappayitvā= takkayitvā vitakkayitvā saṅkappayitvā Nd1 295). -- pp. pakappita (q. v.).

Pakampati

Pakampati [pa+kampati. Cp. BSk. prakampati Jtm 220; Mvyutp. 151=kampati.] to shake, quake, tremble J i.47 (v. 269); PvA 199. -- Caus. pakampeti S i.107.

Pakampana

Pakampana see pakappanā.

Pakampita

Pakampita [pp. of pa+kamp] shaken, trembling S i.133= Th 2, 200.

Pakaraṇa

Pakaraṇa (nt.) [fr. pa+kr] 1. performance, undertaking paragraph (of the law) D i.98 ("offence"? see Dial. i.120); S iii.91; Miln 189. -- 2. occasion Vin i.44; ii.75; iii.20. -- 3. exposition, arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma° J i.312; Dpvs v.37; Kathāvatthu° Paṭṭhāna° Miln 12; Netti° one of the Canonical books (see netti).

Pakaroti

Pakaroti [pa+kr, Ved. prakaroti] to effect, perform, prepare, make, do S i.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd1 65); It 21 (puññaṅ); SnA 169 (pakurute, corresponding with sevati). -- pp. pakata (q. v.).

Pakāra

Pakāra [pa+kr, cp. last; but Sk. prakāra "similarity"] 1. make -- up, getting up, fixing, arrangement, preparation, mode, way, manner J ii.222; DA i.132; PvA 26, 109, 123, 135, 178, 199; Sdhp 94, 466. -- 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathappakāro tava āmagandho); Miln 63. -- 3. (-- °) of a kind, by way of, in nānā° (adj.) various, manifold J i.52 (sakuṇā), 278 (phalāni); PvA 50; vutta° as said, the said Vism 42, 44; PvA 136.

Pakāraka

Pakāraka (-- °) (adj.) [fr. pakāra] of that kind S ii.81; J vi.259.

Pakāreti

Pakāreti [Denom. fr. pakāra] to direct one's thought towards (dat.) J vi.307.

Pakāsati

Pakāsati [pa+kāś] to shine forth, to be visible, to become known Sn 445, 1032 (=bhāsati tapati virocati Nd2 373). -- Caus. pakāseti to show up, illustrate, explain, make known, give information about Vin ii.189; S i.105; It 111 (brahmacariyaṇ); Dh 304; Sn 578, 1021; Pug 57; J vi.281 (atthaṇ to explain the meaning or matter); DhA ii.11 (id.); PvA 1, 12 (ānisaṇṣaṇ) 29 (atthaṇ upamāhi), 32 (attānaṇ), 40 (adhippāyaṇ), 42 (saccāni) 72 etc. -- grd. pakāsaniya to be made known or announced in °kamma explanation, information, annunciation Vin ii.189 (cp. Vin. Texts iii.239). -- pp. pakāsita (q. v.).

Pakāsana

Pakāsana (nt.) [pa+kāś, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps i.104 (dhamma°); Miln 95; SnA 445; PvA 2, 50, 103 (expln of āvi).

Pakāsita

Pakāsita [pp. of pakāseti] explained, manifested, made known S i.161, 171 sq.; ii.107 (su°); PvA 53, 63.

Pakiṇāti

Pakiṇāti [pa+kiṇāti] to deal in Vin ii.267 (grd. °kiṇitabba).

Pakiṇṇaka

Pakiṇṇaka (adj.) [pa+kiṇṇa (pp. of kirati)+ka] scat- tered about; fig. miscellaneous, particular, opp. to sādharmaṇa KhA 74; cp. Cpds. 13, 952; Vism 175 (°kathā); 317 sq. (id.). -- As Np. name of the xivth book of the Jātakas.

Pakitteti

Pakitteti [pa+kitteti] to proclaim J i.17 (v. 85).

Pakirati

Pakirati [pa+kirati] 1. to let down (the hair), scatter, let fall D ii.139=148 (ger. pakiriya); J v.203 (so read for

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parikati); vi.207 (aor °kiriṇsu). -- ger. pakira (=pakiritvā) J vi.100 (read pakira -- cārī, cp. C. on p. 102), 198 (read p. -- parī). -- Caus. pakireti 1. to throw down, upset Vin iv.308 (thūpaṇ); S i.100; It 90 (v. 1. kīrati). -- 2. to scatter S i.100=It 66; Pug 23. -- pp. pakiṇṇa (see °ka).

Pakiledeti

Pakiledeti [Caus of pa+kliś, cp. kelideti] to make wet, moisten (with hot water) J vi.109 (=temetvā khipati C.).

Pakujjhati

Pakujjhati [pa+krudh] to be angry S i.221, 223 (°eyyaṇ).

Pakuṭa

Pakuṭa (?) [v. l. pakutṭa] an inner verandah Vin ii.153; cp. Vin. Texts iii.175. -- Kern. Toev. s. v. expld it as miswriting for pakutṭha (=Sk. prakoṣṭha an inner court in a building, Prk. paotṭha, cp. P. koṭṭha1 & koṭṭhaka1). Spelling pakulla at Nd2 485 B (for magga, v. l. makula).

Pakuppati

Pakuppati [pa+kup] to be angry J iv.241.

Pakubb°

Pakubb° see pakaroti.

Pakūjin

Pakūjin (adj.) [pa+kūj] to sing out to (each other) (añ- ñamaññaṇ) J vi.538.

Pakopa

Pakopa [pa+kopa] agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

Pakopana

Pakopana (adj.) [pa+kopana, of kup] shaking, upsetting, making turbulent It 84 (moho citta -- pakopano).

Pakka

Pakka (adj.) [Ved. pakva, a pp. formation of pac to cook, Idg. *pequo=Lat. coquo "cook," Av. pac -- , Obulg. peka, Lith. kepû, Gr. pe/ssw, a)rtoko/pos baker, pe/pwn ripe; also pp. of pacati pakta=Gr. pepto/s, Lat. coctus] 1. ripe (opp. āma raw, as Vedic.; and apakka) and also "cooked, boiled, baked" S i.97 (opp. āmaka); iv.324 (°bhikkhā); Sn 576; J v.286. -- nt. pakkaṇ that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with amba° i. e. a (ripe) mango fruit J ii.104, 394; Pv iv.123; DhA iii.207; PvA 187. -- apakka unripe PugA 225; Sdhp 102. -- 2. ripe for destruction, overripe, decaying, in phrase °gatta (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], combd with arugatta at M i.506; S iv.198; Miln 357 (cp. Miln trsl. ii.262), 395. -- 3. heated, glowing Dpvs i.62. -- āsaya receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. -- odana (adj.) having cooked one's rice Sn 18 (=siddhabhatta SnA 27), cp. J iii.425. -- jjhāna "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D i.9, expld at DA i.94 as "paripāka -- gata -- cintā." -- pakka ripe fruit KhA 59. -- pūva baked cake J iii.10. -- vaṇṇin of ripe appearance Pug 44, 45, cp. PugA 225. -- sadisa ripe -- like, appearing ripe PugA 225.

Pakkaṭhāti

Pakkaṭhāti [pa+kaṭhāti of kvath] to cook, boil up; only in Caus. II. pakkaṭṭhāpeti (with unexpld ṭṭh for ṭh) to cause to be boiled up J i.472 (v. l. pakkuṭṭh°, cp. J.P.T.S. 1884, 84). -- pp. pakkaṭhita (q. v.).

Pakkaṭhita (pakkuthita)

Pakkaṭhita (pakkuthita) [also spelt with ṭṭh instead of ṭh or th, perhaps through popular etym. pakka+ṭṭhita for pa+kaṭhita. To kvath, P. kuthati & kaṭhāti, appearing in pp. as kaṭhita, kuthita, kaṭṭhita and kuṭṭhita, cp. Geiger, P.Gr. § 42] cooked up, boiled, boiling hot, hot Thūpavaṇsa 4833; J v.268 (pakatṭh° vv. ll. pakkudh°

& jakankathi); vi.112 (°kaṭṭh°), 114 (id.; v. l. BB °kuṭṭhita); DhA i.126 (kaṭṭh°, v. l. pakkanta), 179 (kaṭṭh°, v. l. pakuṭṭh°); ii.5 (kaṭṭh°, vv. ll. pakuṭṭh° & pakkuth°); iii.310 (1st passage kaṭṭh°, v. l. pakuṭṭh°, pakkuṭṭh°, pakkuthita;=pakkuṭṭhita at id. p. VvA 67; in 2nd passage kaṭṭh°, v. l. pakuṭṭh° & pakkuthita, left out at id. p. VvA 68); ThA 292 (pakkuthita).

Pakkatṭhī

Pakkatṭhī (f.) [fr. pa+kvat, evidently as abstr. to pak- kaṭṭhita; reading uncertain] a boiling (-- hot) mixture (of oil?) M i.87, expld by C. as katita -- (=kath°) gomaya, boiling cow -- dung, v. l. chakaṇakā see p. 537. The id. p. at Nd2 199 reads chakaṇaṭī, evidently a bona fide reading. The interpretation as "cow -- dung" is more likely than "boiling oil."

Pakkanta

Pakkanta [pp. of pakkamati] gone, gone away, departed S i.153; Sn p. 124; J i.202 (spelt kkh); PvA 78.

Pakkandati

Pakkandati [Ved. prakrandati, pra+krand] to cry out, shout out, wail Sn 310 (3rd pret. pakkanduṇ) J vi.55 (id.), 188 (id.), 301 (id.).

Pakkama

Pakkama [fr. pa+kram] going to, undertaking, beginning D i.168 (tapo°; trsl. "all kinds of penance").

Pakkamati

Pakkamati [Ved. prakramati, pra+kram] 1. to step forward, set out, go on, go away, go forth M i.105; Pug 58; DA i.94; PvA 13. -- pret. 3 sg. pakkāmi S i.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhāy'āsanā), 19 (id.); 3rd pl. pakkamuṇ Sn 1010, and pakkamiṇsu S i.199. -- pp. pakkanta (q. v.). -- 2. to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

Pakkava

Pakkava [etym. ?] a kind of medicinal plant Vin i.201 (cp. paggava).

Pakkula

Pakkula see pākula.

Pakkosati

Pakkosati [pa+kosati, kruś] to call, summon J i.50; ii.69, 252 (=avheti); v.297; vi.420; DhA i.50; PvA 81 (v. l. °āpeti). -- Caus. II. pakkosāpeti to call, send for, order to come J i.207; PvA 141, 153; DhA i.185.

Pakkha

Pakkha1 [Ved. pakṣa in meanings 1 and 3; to Lat. pectus, see Walde, Lat. Wtb. s. v.] 1. side of the body, flank, wing, feathers (cp. pakkhin), in cpds. °biḷāla a flying fox (sort of bat) Bdhgh on ulūka -- camma at Vin i.186 (MV. v.2, 4; cp. Vin. Texts ii.16 where read ulūka° for lūka?); J vi.538; and °hata one who is struck on (one) side, i. e. paralysed on one side, a cripple (cp. Sk. pakṣāghāta) Vin ii.90; M iii.169; A iii.385; Pug 51 (=hatapakkho piṭhasappi PugA 227); Miln 245, 276 (cp. Miln trsl. ii.62, 117) -- also as wing

of a house at DhA 107; and wing of a bird at S ii.231; SnA 465 (in expln of pakkhin). -- 2. side, party, faction; adj (-- °) associated with, a partisan, adherent Vin ii.299; Sn 347 (aññāṇa°), 967 (kaṇhassa p.=Māra° etc., see Nd1 489; Nett 53 (taṇhā° & dīṭṭhi°) 88 (id.), 160 (id.); DA i.281; DhA i.54; PvA 114 (paṭiloma°). pakkhasankanta gone over to a (schismatic) faction Vin i.60; iv.230, 313. -- pakkhaṇ dāpeti to give a side, to adhere to (loc.) J i.343. -- 3. one half of the (lunar) month, a fortnight. The light or moon -- lit fortnight is called sukka -- pakkha (or juṇha°), the dark or moonless one kāla° (or kaṇha°) M i.20 (cātuddasī pañcadasī aṭṭhamī ca pakkhassa 14th, 15th & 8th day of the fortnight) ≈ Sn 402; A i.142 (aṭṭhamī pakkhassa), 144=Vv 156 (cātuddasī etc.; cp. VvA 71): A v.123 sq. (kāla°, juṇha°); Th 2, 423 (= adḍhamāsa -- mattaṇ ThA 269); Pv ii.955 (bahumāse ca pakkhe ca=kaṇha -- sukka -- bheda p. PvA 135); Vism 101 (dasāhaṇ vā pakkhaṇ vā); VvA 314 (sukka°); PvA 55 (kāla°). -- 4. alternative, statement, loc. pakkhe (-- °) with regard or reference to KhA 80 (tassa pañhassa vyākaraṇapakkhe); SnA 168 (id.).

Pakkha

Pakkha2 (adj.) [cp. Ved. prakhya clear, & Sk. (-- °) prakhya like, of pra+khyā] visible, clear; -- ° resembling, like Miln 75 (mātu° and pitu°).

Pakkha

Pakkha3 [cp. Sk. phakka (?)] a cripple. Cp iii.6, 10; J vi.12 (=pīṭha -- sappī C.). Note BSk. phakka is enumd at Mvyut. 271120 with jātyaṇḍa, kuṇḍa & pangū, reminding of the combn kāṇo vā kuṇi vā khañjo vā pakkhahato vā Vin ii.90=S i.94 =A ii.85; iii.385.=Pug 51.

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Pakkhaka

Pakkhaka (& °ika) (nt.?) [fr. pakkha1] a dress made of wings or feathers, in cpd. ulūka° of owl's wings (see ulūka°) Vin iii.34 (°ṇ nivāsetvā); A ii.206 ≈ (°ika).

Pakkhatta

Pakkhatta (nt.) [fr. pakkha1] being a partner of, siding in with Vism 129, 130.

Pakkhanta

Pakkhanta at DA i.38 read as pakkanta.

Pakkhandaka

Pakkhandaka (adj.)=pakkhandin SnA 164. -- f. pak- khandikā [Ved. (?) praskandikā, BR. without refs.] diarrhoea, dysentery D ii.127 (lohita°); J iii.143; v.441 (lohita°); Miln 134.

Pakkhandati

Pakkhandati [pa+khandati, of skand] to spring forward, to jump on to M i.86; J i.461; Vv 8412 (ger. pakkhandiyāna=pakkhanditvā anupavisitvā VvA 338); to be after someone in pursuit DhA i.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases cittaṇ pakkhandati pasīdati santiṭṭhati M i.186; S iii.133; cp. Miln 326 (nibbāne); A ii.165; iii.245 (avyāpāde); iv.442 (adukkha -- m -- asukhe); It 43 (dhamme); and na me tattha mānasaṇ p. Miln 135. <-> pp. pakkhanna (q. v.).

Pakkhandana

Pakkhandana (nt.) [fr. pakkhandati] 1. leaping, springing J ii.32; Ps 1. 194 (pariccāga -- & pakkh° -- nissagga). <-> 2. attack, assault, chasing DhA i.198.

Pakkhandin

Pakkhandin (adj. n.) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). -- 2. a military scout, lit. an onrusher, a bravo D i.51 (cp. Dial. i.68); DA i.157; J ii.32, 281.

Pakkhanna

Pakkhanna [pp. of pakkhandati; often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M i.39; Th 1, 342 (diṭṭhigahanā°); J v.471; Miln 144 (saṇsaya°, 156, 390 (kupatha°).

Pakkhara

Pakkhara [cp. Sk. prakṣara & prakhara "ein Panzer für Pferde" BR.] bordering, trimming J vi.223 (of a carriage).

Pakkhalati

Pakkhalati1 [pa+kṣal] to wash, cleanse J v.71 (ger. pak- khalya=dhovitvā C. p. 74). Caus. pakkhāleti (q. v.).

Pakkhalati

Pakkhalati2 [pa+khalati, of skhal] to stumble, trip, stagger J iii.433; vi.332; DA i.37; DhA 334.

Pakkhāyati

Pakkhāyati [pa+khyā, Ved. prakhyāyate; cp. khāyati & pakkha2] to appear, shine forth, to be clearly visible D ii.99 (cp. Th 1, 1034, where pakkhanti for pakkhāyanti metri causā); M ii.32; S iv.144; v.153, 162; A iii.69 sq.

Pakkhāleti

Pakkhāleti [Caus. of pa+kṣal, cp. khaleti] to wash, cleanse Vin i.9 (pāde); D ii.85 (id.); M i.205; S i.107; J vi.24 (pāde); VvA 261.

Pakkhika

Pakkhika (adj.) [for pakkhiya=Ved. pakṣya of pakkha1 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. Vin. Texts iii.220). As one special provision of food mentioned in enumn of five bhojanāni, viz. niccabhadda, salākabhadda, pakkhika, uposathika, pāṭipadika, Vin i.58=ii.175; iv.75; J ii.210; Vism 66. -- 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (-- °) Vism 130, in phrase vighāta° anibbāna -- saṇvattanika associated with destruction, etc. M i.115; DhA 382. Also in mūga° leading to deafness J i.45 (v.254). <-> DhA i.82 (paramattha -- sacca°).

Pakkhitta

Pakkhitta [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. naḷo is perhaps better read ātāpe paditto), 153 (pakkharaniyaṇ p.).

Pakkhin

Pakkhin (adj. n.) [fr. pakkha1=pakkhānaṃ atthitāya pakkhī ti vuccati SnA 465; Ved. pakṣin bird] 1. winged, the winged one, a bird D i.71 (+sakuṇa=pakkhayutto sakuṇo DA i.208)=A ii.209=v.206=Pug 58, S ii.231; Sn 606 (=sakuṇo SnA 465); Pv iii.53 (°gaṇā=sakuṇagaṇā PvA 198). -- 2. (cp. pakkha 2) participating in, contributing to S v.97 (vighāta° for the usual °pakkhika).

Pakkhipati

Pakkhipati [pa+kṣip, in sense of putting down carefully cp. nikkhipati & BSk. prakṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D ii.162 (tela -- doṇiyā Bhagavato sarīraṃ p.); S ii.85; J ii.210 (mukhe); Miln 247 (Amat' osadhaṃ); PvA 41 (atthikāni thūpe p.); DhA i.71 (the corpse into the fire). -- 2. to throw into, hurl into, in Niraya -- passage at M iii.183=A i.141= Nd2 304iii; cp. nikkhipati. -- 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhammapiṭakaṃ kusalā dhammā, akusalā dh., avyākata dh. ti tīsu padesu p.). -- Caus. II. pakkhipāpeti J i.467; DA i.136. -- pp. pakkhitta (q. v.).

Pakkhima

Pakkhima [=pakkhin] a bird Th 1, 139 (read °me for °maṇ); J v.339.

Pakkhiya

Pakkhiya (adj. n.) [fr. pakkha1 2; cp. pakkhikā] siding with, associating with; m. part, side; only in phrase (satta -- tiṇsa --) bodhi -- pakkhiya -- dhammā the 37 parts of enlightenment It 75 (satta only); J i.275; Vism 678 sq.; SnA 164; VvA 95; see Cpd. 179 and note 1. <-> pakkhiya at Th 2, 425 is not clear (expld at ThA 269 by vaccha, v. l. sacca).

Pakkhepa

Pakkhepa (m.) & °na (nt.) [fr. pa+kṣip] throwing, hurling; being thrown into (loc.) PvA 221 (lohakumbhi° in passage of ordeals in Niraya); DhA i.357 (nadiyaṃ visa -- pakkhepana).

Pakhuma

Pakhuma [Ved. pakṣman, diaeretic form for the contracted form pamha, the latter prepondering in poetry, while pakhuma is mostly found in prose. Similar doublets are sukhuma & saṇha; as regards etym. cp. Av. pasnem eyelid, Gr. pe/ ktw to comb, po/kos fleece, Lat. pecto to comb, pecten comb, Ohg. fahs hair] an eyelash, unsally as adj.: having eyelashes (-- °) D ii.18 (go°); S i.132 (°antarikāyaṃ between the lashes); J v.216 (visāla° for alārapamha T.); ThA 255 (digha° for āyatapamha Th 2, 383); VvA 162, 279.

Pagaṇḍaka

Pagaṇḍaka see pakatṭhaka.

Pagabbha

Pagabbha (adj.) [cp. Epic Sk. pragalbha] bold, daring, forward, reckless M i.236; S i.201 (sup°); A iii.433; Sn 89, 852 (ap°=na pagabbha KhA 242, cp. also Nd1 228); Dh 244 (=kāyapāgabbhiyādīhi samannāgata DhA iii.354); J ii.32, 281, 359; v.448; Miln 389; Dāvs iii.26. -- apagabbha at Vin. iii.3 is used in quite a diff. sense, viz. "one who has no more connection with a womb" (a+pa+*garbha)

Pagabbhatā

Pagabbhatā (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhatā] resoluteness, boldness, decision J vi.273. See also pāgabbhiya.

Pagabbhin

Pagabbhin (adj.) [=pagabbha] bold J vi.238.

Pagama

Pagama [fr. pra+gam] going forth from (-- °) DhsA 329.

Pagāḷha

Pagāḷha [pp. of pagāhati] sunk into, immersed in (loc.) Sn 441, 772 (=ogāḷha ajjhogāḷha nimugga Nd1 26).

Pagāhati

Pagāhati [pa+gāhati] to dive into, sink into Sn 819 (≈ ajjhogāha SnA 537; = ogāhati ajjhogāhati pavisati Nd1 152). -- pp. pagāḷha.

Pagiddha

Pagiddha (adj.) [pa+giddha] greedy after, clinging to, finding delight in (loc.) J v.269 (=gadhita mucchita C. on p. 274).

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Paguṇa

Paguṇa (adj.) [pa+guṇa cp. Sk. praguṇa straight, der. "kind"] learned, full of knowledge, clever, well-acquainted, familiar D iii.170; Vv 532 (=nipuṇa VvA 232); J ii.243; iv.130; v.399; Vism 95 (Majjhimo me paguṇo: I am well versed in the M.), 242 (dve tayo nikāyā paguṇā); DA i.95; SnA 195; KhA 73. -- paguṇaṇ karoti, to make oneself familiar with, to learn by heart, to master thoroughly J ii.166; iii.537 (tayo vede); Miln 12 (Abhidhamma -- piṭakaṇ). -- bhāva familiarity with, acquaintance, efficient state, cleverness in, experience. knowledge (cp. pāguṇṇa) J iii.537; Dhs 48, 49.

Paguṇatā

Paguṇatā (f.) & Paguṇatta (nt.) (doubtful) abstr. to paguṇa in expln of pāguṇṇatā at Dhs 48 & 49 (trsl. fitness, competence).

Pagumba

Pagumba [pa+gumba] a thicket, bush, clump of trees Sn 233.

Pageva

Pageva (adv.) [page=Sk. prage+eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J i.354; v.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. -- Compar. pagevatarañ M iii.145; atippage too early J iii.48; atippago id. M i.84; S ii.32; A v.48.

Paggaṇhāti

Paggaṇhāti [pa+gaṇhāti] 1. to stretch forth, hold out or up, take up D i.123 (sujañ the sacrificial ladle), 125 (añjaliṇ stretch out the hollow hands as a token of respectful greeting); S i.141; ii.280; J i.89 (paveṇiṇ); PvA 74 (turiyāni). ger. paggayha taking up, raising up, stretching forth Sn 350 (= uttāretvā SnA 349); Dh 268 (tulaṇ); Pv ii.917 (bāhuṇ); iv.74 (uccañ p.); VvA 7 (añjaliṇ). Often in phrase bāhā paggayha kandati to wail or lament with outstretched arms (a special pose of mourning) J v.267; vi.188; PvA 92 (= pasāreti). -- 2. to take up, take care of, favour, support, befriend (opp. niggaṇhāti) J i.511; ii.21; v.116, 369; Miln 185, 186; PvA 114 (sappurisa -- dhammaṇ). -- 3. to put to, exert, strain, apply vigorously (cittaṇ one's mind) S v.9; Ps ii.20 (paggaṇhanto viriyena carati). -- pp. paggaḥita (q. v.). -- Caus. paggaḥeti to exert Miln 390 (mānasaṇ). -- Caus. II. paggaṇhāpeti to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma -- dhajaṇ); J v.248; PvA 74 (turiyāni).

Paggalita

Paggalita [pp. of pa+gal] dripping PvA 56 (v. l. for T. vīgālita).

Paggava

Paggava [etym?] a medicinal plant with bitter fruit J ii.105 (v. l. pakkava).

Paggaha & Paggāha

Paggaha & Paggāha [fr. paggaṇhāti] 1. exertion, energy; (a) paggaha: D iii.213 (v. l. paggāha, also °nimitta); Ps ii.8 (°cariyā), 20 (°tṭha); DA i.63 (viriy -- indriyassa °lakkhaṇa); (b) paggāha: A i.83, 256 (°nimitta); Dhs 277 (trsl. "grasp"), 336, 1359 (°nimitta); DhsA 406. <-> 2. (paggaha) favour, kindness, patronage [same meaning in Ep. Sk.] Vin iii.145=A iii.66; J v.116 (opp. niggaha); vi.371 (id.).

Paggahaṇa

Paggahaṇa (nt.) [fr. pa+grh, cp. paggaṇhāti] stretching forth, lifting, holding out; of the hands as sign of respectful salutation (cp. añjaliṇ paggaṇhāti) J iii.82. -- Abstr. °tā=paggaha 1. Vism 134.

Paggahita

Paggahita [pp. of paggaṇhāti, cp. BSk. praḡhīta lofty Divy 7, 102] holding up, or (being) held up Vin ii.131 (chatta° holding up a parasol,) 207 (id.); J vi.235; SnA 175 (=Sn p. 21).

Paggāha

Paggāha see paggaha.

Paggāhika

Paggāhika (adj.) [paggāha+ika] belonging to, receiving (or trading?) in cpd. °sālā a shop Vin ii.291 (cp. Vin. Texts iii.383: "would he set up as a hawker in cloth, or would he open a shop").

Paggharaṇa

Paggharaṇa (adj. -- n.) [fr. paggharati] trickling, oozing, dripping J i.146; vi.187 (a°); f. °ī D i.74 (=bindubinduṇ udakaṇ paggharati DA i.218); the ' mark ' of liquid DhsA 332.

Paggharaṇaka

Paggharaṇaka (adj.) [fr. paggharati] flowing, trickling, oozing out J vi.187 (app° -- velā), 531; DhA i.126 (lohitaṇ); Vism 262.

Paggharati

Paggharati [pa+gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pajjharati Mālatī -- M. p. 51. BSk. pragharati Divy 57, 409; AvŚ i.282] to flow forth or out, to ooze, trickle, drip S i.150; Sn p. 125 (pubbaṇ ca lohitaṇ ca. p.); J vi.328; Pv i.67 (gabbho pagghari=vissandi PvA 34); ii.911 (=vissandati PvA 119); ii.926 (akkhīni p.=vissandanti PvA 123, sic lege!); Miln 180; VvA 76 (navahi dvārehi puḷuvakā pagghariṇsu). -- pp. paggharita (q. v.).

Paggharita

Paggharita [pp. of paggharati] flowing, trickling S ii.179; Th 2, 466; PvA 198 (khīra).

Paghaṇa

Paghaṇa (nt.) [cp. Sk. praghāṇa] a covered terrace before a house Vin ii.153 ("paghanaṇ nāma yaṇ nikkhamantā ca pavisantā ca pādehi hananti. tassa vihāra -- dvāre ubhato kuṭṭaṇ niharitvā katapadesass' etaṇ adhivacanaṇ" Bdhgh, quoted Vin. Texts iii.175).

Panka

Panka [cp. Epic Sk. panka, with k suffix to root *pene for *pele, as in Lat. palus; cp. Goth. fani mire, excrements, Ohg. fenna "fen," bog; also Ital. fango mud, Ohg. fūht wet. See Walde Lat. Wtb. under palus. BSk. panka, e. g. Jtm 215 panka -- nimagna] mud, mire; defilement, impurity S i.35, 60; iii.118; A iii.311; iv.289; Sn 970 ("danta rajassira with dirt between their teeth and dust on their heads, from travelling); iii.236 (id.); iv.362 (id.); Sn 535, 845, 945, 1145 (Nd2 374: kāma -- panko kāma -- kaddamo etc.); Dh 141, 327; Nd1 203; Pv iii.33; iv.32; Miln 346; Dhs 1059, 1136.

Panga

Panga [?] only in cpd. pangacīra (nt.) at D i.6 "blowing through toy pipes made of leaves" (Dial. i.10, where is cpd. Sinhalese pat -- kulal and Marathī pungī after Morris J.P.T.S. 1889, 205). Bdhgh explns as "p. vuccati paṇṇa -- nālīkā; taṇ dhamantā kīḷanti" DA i.86.

Pangu

Pangu (adj.) [Sk. pangu; etym.?] lame, crippled, see pakkha3 and next.

Pangula

Pangula (adj.) [fr. pangu] lame J vi.12; Vism 280.

Pacati

Pacati [Ved. pacati, Idg. *peḡuō, Av. pac -- ; Obulg. peka to fry, roast, Lith. kepū bake, Gr. pe/ssw cook, pe/pwn ripe] to cook, boil, roast Vin iv.264; fig. torment in purgatory (trs. and intrs.); Niraye pacitvā after roasting in N. S ii.225, PvA 10, 14. -- ppr. pacanto tormenting, gen. pacato (+Caus. pācayato) D i.52 (expld at DA i.159, where read pacato for paccato, by pare daṇḍena pīlentassa). -- pp. pakka (q. v.). <-> Caus. pacāpeti & pāceti (q. v.). -- Pass. paccati to be roasted or tormented (q. v.).

Pacana

Pacana (nt.) [fr. pac, su pacati] cooking J iii.425 (°thā-likā); v.385 (°bhājana); ThA 29 (bhatta°); DA i.270; PvA 135.

Pacarati

Pacarati [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 329 (v. l. pavarati, cp. VvA 136).

Pacala

Pacala [fr. pa+cal] shaking, trembling, wavering DhsA 378.

Pacalati

Pacalati [pa+calati] to dangle VvA 36 (v. l. BB paj°).

Pacalāyati

Pacalāyati [quasi -- denom. or caus. fr. pacala, pa+cal, cp. daṇḍāyati and pacāleti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A iii.343= iv.344; iv.85 (quot. at DhsA 236); J i.384 (°āyituṇ ārabbi); Vism 300.

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Pacalāyikā

Pacalāyikā (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhidalādīnaṇ pacalabhāvaṇ karoti DhsA 378).

Pacalita

Pacalita [pp. of pacalati] shaken, wavering, unstable Th 1, 260.

Pacāpeti

Pacāpeti [Caus. of pacati] to cause to be cooked, to cook Vin iv.264; J i.126 (āhāraṇ); ii.15 (bhattaṇ), 122.

Pacāreti

Pacāreti [pa+cāreti, Caus. of car] to go about in (acc.), to frequent, to visit A i.182, 183 (pacārayāmi, gloss sañcarissāmi).

Pacālaka

Pacālaka (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in kāya -- (& bāhu°) ppacālakaṇ after the manner or in the style of swaying the body (or swinging the arms) Vin ii.213.

Pacāleti

Pacāleti [pa+Caus. of cal] to swing, sway, move about Th 1, 200 (mā pacālesi "sway and nod" Trsln).

Pacinati

Pacinati [or °cināti] [pa+cināti, cp, ācināti] 1. to pick, pluck, gather, take up, collect, accumulate S iii.89; iv.74 (dukkhaṇ=ācināti p. 73); Dh 47, 48 (pupphāni= ocinati DhA i.366); J iii.22; fut. pacinissati DhA i.361. -- 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinaṇ=pacinanto vicinanto tulayanto tīrayanto Nd1 185;=pavicinati SnA 545); fut. paccessati Dh 44, 45 (sic F.; MSS. vijessati, & vicesati the latter perhaps preferable to pac°; expld at DhA i.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). -- Pass. pacīyati to be heaped up, to increase, accumulate S iv.74 (opp. khīyati).

Pacuṭa

Pacuṭa is doubtful reading at DA i.164 (with vv. ll. pamuṭa, pamuca, papuṭa) for D i.54, T. paṭuva (vv. ll. pamuṭa, samudda) and is expld by gaṇṭhika, i. e. block or knot. The whole passage is corrupt; see discussed under pavuṭā.

Pacura

Pacura (adj.) [cp. late Sk. prapura] general, various, any; abundant, many J v.40 (=bahu salabha C.); Miln 408 (°jana) Dāvs iv.11, 50; VvA 213 (°jano for yādisakādiso Vv 5011). See also pasura.

Paccessati

Paccessati see pacinati.

Pacca°

Pacca° is contracted form of paṭi before a°, like pac- cakampittha pret. fr. paṭikampati.

Paccakkosati

Paccakkosati [paṭi+ā+kruś] to curse in return S i.162; A ii.215.

Paccakkosana

Paccakkosana (nt.) [fr. paṭi+ā+kruś] cursing in return DhA iv.148 (a°).

Paccakkha

Paccakkha (adj.) [paṭi+akkha3, cp. Ved. pratyakṣa] "before the eye," perceptible to the senses, evident, clear, present DhsA 254; PvA 125; Sdhp 416. Often in obl. cases, viz. instr. °ena personally J i.377; abl. °ato from personal experience J v.45, 195, 281; appaccakkhāya without seeing or direct perception, in expln of paccaya at Vism 532; also in phrase paccakkhato ñatvā having seen or found out for himself, knowing personally J i.262; iii.168. -- kamma making clear, i. e. demonstration, realisation, only neg. a° not realising etc. S iii.262; Dhs 390 (trsl. "inability to demonstrate"; cp. DhsA 254).

Paccakkhāta

Paccakkhāta [pp. of paccakkhāti] rejected, given up, abandoned, repudiated Vin ii.244, 245 (sikkhā); iii.25 (id.); J iv.108; DhA i.12. Cp. Vin. Texts i.275.

Paccakkhāti

Paccakkhāti [paṭi+akkhāti=ā+khyā] lit. to speak against, i. e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddhaṇ, dhammaṇ, sikkhaṇ or similar terms of a religious -- moral nature Vin iii.25; S ii.231, 271; A iv.372. -- ger. paccak- khāya, in foll. conns ācariyaṇ J iv.200; sikkhaṇ Vin iii.23, 34 (a°); S ii.231; iv.190; Pug 66, 67; sabbaṇ S iv.15; ariyasaccaṇ S v.428. paccakkhāsi at J v.8 is gloss for pakatthāsi. -- pp. paccakkhāta (q. v.). <-> Intens. paccācikkhati (q. v.).

Paccakkhāna

Paccakkhāna (nt.) [fr. paṭi+ā+khyā] rejection, refusal J vi.422.

Paccagū

Paccagū (adj. -- n.) [a difficult word, composed of pacca+ gū, the latter a by -- form of °ga, as in paṭṭhagū, vedagū pāragū. pacca may be praṭya, an adv. form of prep. praṭi, and paṭṭha its doublet. It is not certain whether we should read paṭṭhagū here as well (see paṭṭhagū). The form may also be expld as a substantivised pl. 3rd pret. of praṭi+gacchati=paccaguṇ] "one who goes toward," a pupil S i.104 (Mārassa); vv. ll. baddhabhū, paṭṭhagū. Windisch, Māra & Buddha trsls "unter M's Herrschaft," and refers paṭṭhagu to Sk., pātyagāḥ. Bdhgh (see Kindred Sayings, I, p. 319) reads baddhagū and explns by bandhavara sissa antevāsika.

Paccaggaḷa

Paccaggaḷa (adj.) [pratyak+gaḷa] in phrase paccaggaḷe aṭṭhāsi "stuck in his throat" M i.333.

Paccaggha

Paccaggha (adj.) [paṭi+aggha, cp. Sk. pratyagha of diff. derivation] recent, new, beautiful, quite costly Vin i.4; J i.80; ii.435; Pv ii.316 (=abhinava mahaggha vā PvA 87); iii.105 (=abhinava PvA 214); Dāvs v.25; PvA 44.

Paccanga

Paccanga (nt.) [paṭi+anga] lit. "by -- limb," small limb, only in compd angapaccangāni limbs great and small, all limbs: see anga.

Paccañjana

Paccañjana (nt.) [paṭi+añjana] anointing, ointment, unction D i.12=M i.511; DA i.98 (=bhavanīya -- sītalabhessajj' añjanaṇ).

Paccati

Paccati [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be formented or vexed, to suffer. Nearly always applied to the torture of boiling in Niraya, where it is meant literally. -- S i.92; v.344 (kālena paccanti read for kāle na p.); A i.141 (phenuddehakaṇ p. niraye); Sn 670, 671; Dh 69, 119, 120 (pāpaṇ

suffer for sin, cp. DhA iii.14); J v.268; Pv iv.129 (=dukkhaṇ pāpuṇanti PvA 228); iv.339 (niraye paccare janā=paccanti PvA 255); DhA iii.64 (expln for tappati).

Paccatta

Paccatta (adj.) [paṭi+attan] separate, individual; usually acc. °ṇ adv. separately, individually, singly, by himself, in his own heart D i.24 (yeva nibbuti veditā); DA on D ii.77=attano attano abbhantare; M i.251, 337 (°vedaniya N. of a purgatory), 422; S ii.199; iii.54 sq., iv.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv iii.106 (°vedanā separate sufferings, =visuṇ visuṇ attanā anubhūyamānā mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta+; trsl'd "self referable"); Miln 96 (°purisa -- kāra); DhsA 169; VvA 9, 13; PvA 232. -- vacana expression of separate relation, i. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmin SnA 594.

Paccatthata

Paccatthata [pp. of gaṭi+ā+str] spread out D ii.211.

Paccattharaṇa

Paccattharaṇa (nt.) [pati+ā+str, cp. BSk. pratyāsta- raṇa Divy 19] something spread against, i. e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisīdana°) Vin i.47, 295, 296; ii.208, 218; D i.7 (kadali -- miga -- pavara°, cp. DA i.87); A i.137 (id.); iii.50 (id.); J i.126; iv.353 (uṇṇāmaya); PvA 141, 137.

Paccatthika

Paccatthika (adj. n.) [paṭi+attha+ka, lit. opposite to useful, cp. Sk. pratyānīka & pratyarthin] an opponent, adversary, enemy Vin ii.94 sq. (atta° personal enemy); A v.71 (id.; T. attha°); D i.50, 70, 137; It 83; PvA 62. Cp. paccāmitta.

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Paccana

Paccana (nt.) [fr. paccati, cp. pacana] being boiled, boiling. torture, torment J v.270; SnA 476 (°okāsa).

Paccanika, Paccanīya

Paccanika, Paccanīya (adj. n.) [cp. Sk. pratyānīka & see paccatthika] 1. contrary, adverse, opposed; (1) m. enemy, adversary, opponent M i.378; S i.179; iv.127= Sn 761; Ps ii.67 sq.; SnA 288. Cp. vi.° -- 2. (in method) reverse, negative, opp. to anuloma. Tikp 71 passim; cp. paṭiloma. -- gāthā response, responding verse (cp. paṭigāthā) SnA 39.

Paccanubhāsati

Paccanubhāsati [paṭi+anubhāsati, cp. BSk. pratyava- bhāṣate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

Paccanubhoti

Paccanubhoti [paṭi+anu+bhū, BSk. pratyānubhavati Divy 54, 262 etc.] to experience, undergo, realise M i.295; S v.218, 264 sq., 286 sq. 353; A iii.425 sq.; It 38; PvA 26, 44, 107 (dukkhaṇ). -- fut. paccanubhossati

D ii.213; S i.133, 227; Pv iii.56. -- Pass. paccanubhavīyati PvA 146 (for upalabbhati). -- pp. paccanubhūta M ii.32; S ii.178; It 15.

Paccanusitṭha

Paccanusitṭha [paṭi+anusitṭha] advised, admonished D ii.209=225.

Paccanta

Paccanta (adj. n.) [paṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J i.11 (v.47, °desa), 377 (°vāsika); PvA 201 (°nagara); DhA iii.488 (id.); Sdhp 11 (°visaya). <-> (m.) the border, outskirts, neighbourhood Vin i.73; J i.126 (vihāra°); ii.37; Miln 314 (°e kupite in a border disturbance); DhA i.101 (id.); PvA 20 (id.). °ṇ vūpasāmeti to appease the border PvA 20. -- P. in sense of "heathen" at Vism 121.

Paccantima

Paccantima (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. ii.166; Sdhp 5.

Paccabhiññāṇa

Paccabhiññāṇa (nt.) [paṭi+abhi+ññāṇa] recognition DhsA 110.

Paccaya

Paccaya [fr. paṭi+i, cp. Ved. pratyaya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhāna I, foreword; J.P.T.S. 1916, 21 f.; Cpdl. 42 sq. & esp. 259 sq. -- 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessities of the bhikkhu's daily life, viz. cīvara, piṇḍapāta, senāsana, (gilānapaccaya --) bhesajja, i. e. clothing, food as alms, a dwelling -- place, medicine: see under cīvara. Sn 339 (paccaya=gilāna -- paccaya SnA 342); Miln 336; Mhvs 3, 15. -- 2. (appld) reason, cause, ground, motive, means, condition M i.259 (yaṇ yad eva paccayaṇ paṭicca by whatever cause or by whichever means); S ii.65; Nett 78 sq.; DA i.125; PvA 104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 600. Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭisandhi), 183 (eightfold), 202, 205 sq. 254 (4). sappaccaya founded, having a reason or cause S v.213 sq.; A i.82; Nd2 mūla; Dhs 1084, 1437. -- yathā paccayaṇ karoti do as he likes Nd2 p. 280=S iii. 33. Often coupled with hetu, e. g. at S iv.68 sq.; A. i.66; iv.151 sq.; D iii.284; Nd2 under mūla; Ps ii.116 sq., paccaya came to be distinguished from hetu as the genus of which hetu was the typical, chief species. I. e. paccaya became synonymous with our "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp 1 f. (and foreword); Cpdl. 197. Cp. Paṭṭhāna. -- Abl. paccayā as adv. by means of, through, by reason of, caused by D i.45 (vedanā °taṇhā etc., see paṭicca -- samuppāda); M i.261 (jātipaccayā jarāmarañṇa); Pv i.52 (kamma°); iv.150 (tap°); PvA 147 (kamma°). -- 3. ground for, belief, confidence, trust, reliance J i.118, 169; apara° without relying on anyone else S iii.83, 135; A iv.186, 210; PvA 226. -- ākāra the mode of causes, i. e. the Paṭiccasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

Paccayatā

Paccayatā (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase idappaccayatā (adv.) from an ascertained cause, by way of cause Vin i.5; D i.185; S i.136; ii.25.

Paccayika

Paccayika (adj.) [fr. paccaya] trustworthy D i.4; S i.150; A ii.209; J vi.384 (paccāyika); Pug 57; DA i.73; SnA 475.

Paccaladdhaṅsu

Paccaladdhaṅsu see paṭilabhati.

Paccavidhuṅ & Paccavyādhīṅ

Paccavidhuṅ & Paccavyādhīṅ see paṭivijjhati.

Paccavekkhati

Paccavekkhati [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M i.415; S iii.103; 151 sq., iv.111, 236 sq.; J v.302; Vbh 193, 194 (cp. A iii.323); Miln 16; PvA 62, 277; VvA 6, 48.

Paccavekkhana

Paccavekkhana (nt.) & °nā (f.) [paṭi+avekkhana, cp. late Sk. pratyaveksana & °nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. Cpd. 58) M i.415; D iii.278; A iii.27; Pug 21 (a°); Dhs 390 (a°= dhammāṇaṃ sabhāvaṇ paṭi na apekkhati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdhp 413.

Paccavekkhā

Paccavekkhā (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

Paccasāri

Paccasāri see paṭisarati.

Paccassosi

Paccassosi see paṭissuṇāṭi.

Paccākata

Paccākata [pp. of paṭi+a+kr] rejected, disappointed Vin iv.237, 238.

Paccākoṭita

Paccākoṭita [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M i.385; S ii.281; DhA i.37.

Paccāgacchati

Paccāgacchati [paṭi+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (° to) Vin i.184; M i.265; iii.114; Nd1 108, 312; Kvu 624 (spelt wrongly pacchā°); PvA 14, 109, 250. Cp. pacceti.

Paccāgata

Paccāgata [pp. of paccāgacchati] gone back, withdrawn J v.120; Miln 125.

Paccāgamana

Paccāgamana (nt.) [fr. paṭi+ā+gam] return, going back, backsliding Miln 246.

Paccācamati

Paccācamati [paṭi+ā+camati; often spelt °vamati, but see Trenckner, Miln 425] to swallow up, resorb S v.48= A v.337; J i.311; Miln 150; Caus. °camāpeti Miln 150.

Paccācikkhati

Paccācikkhati [Intens. of paccakkhāti, paṭi+ā+cikkhati of khyā] to reject, repudiate, disallow D iii.3; M i.245, 428; Vin iv.235.

Paccājāta

Paccājāta [pp. of paccājāyati] reborn, come to a new existence D i.62; iii.264; M i.93; Pug 51.

Paccājāyati

Paccājāyati [paṭi+ā+jāyati] to be reborn in a new existence M iii.169; S ii.263; v.466, 474. -- pp. paccājāta (q. v.).

Paccāneti

Paccāneti [paṭi+ā+neti] to lead back to (acc.) Pv ii.116 (=punar āneti C.).

Paccābhaṭṭha

Paccābhaṭṭha [pp. of paccābhāsati] recited, explained J ii.48.

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Paccābhāsati

Paccābhāsati [paṭi+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā°). -- pp. paccābhaṭṭha.

Paccāmitta

Paccāmitta [paccā=Sk. pratyak, adv.;+mitta, cp. Ep. Sk. pratyamitra] lit. "back -- friend," adversary, enemy D i.70; A iv.106; J i.488; DA i.182; PvA 155.

Paccāropeti

Paccāropeti [paṭi+āropeti] to show in return, retort, explain M i.96; A iv.193. Cp. paccābhāsati.

Paccāsati

Paccāsati [fr. paṭi+āsā or=paccāsaṇsati or °saṇsati?] to ask, beg, pray Pv iv.56 (°anto for °asaṇsanto? C. explnns by āsaṇsanto).

Paccāsanne

Paccāsanne (adv.) [paṭi+āsanne] near by PvA 216=280

Paccāsā

Paccāsā f. [paṭi+āsā, cp. Sk. pratyāsā] expectation Vin iv.286.

Paccāsāreti

Paccāsāreti [paṭi+ā+sāreti, Caus. of sṛ] to make go (or turn) backward M i.124= A iii.28 (=paṭinivatteti C.); Vism 308 (sāreti pi p. pi).

Paccāsaṇsati

Paccāsaṇsati [paṭi+āsaṇsati] to expect, wait for, desire, hope for, ask D ii.100; A iii.124; J i.346, 483; iii.176; v.214; DhA i.14; ii.84; DA i.318; VvA 336, 346; PvA 22, 25, 63, 260.

Paccāharati

Paccāharati [paṭi+āharati] to bring back, take back Vin ii.265; iii.140; J iv.304.

Paccukkaḍḍhati

Paccukkaḍḍhati [paṭi+ukkaḍḍhati] to draw out again Vin ii.99.

Paccukkaḍḍhana

Paccukkaḍḍhana (nt.) [fr. preceding] drawing out again Vin v.222.

Paccuggacchati

Paccuggacchati [paṭi+ud+gam] to go out, set out, go out to meet Vin ii.210; M i.206; Sn 442 (=abhimukho upari gacchati SnA 392).

Paccuggata

Paccuggata [pp. of paccuggacchati] illustrious J vi.280.

Paccuggamana

Paccuggamana (nt.) [fr. preceding] going out to, meeting, receiving J iv.321; PvA 61, 141 (°ṇ karoti).

Paccuṭṭhapanā

Paccuṭṭhapanā (f.) [paṭi+ud+Caus. of sthā] putting against, resistance, opposition Sn 245 (=paccanīkaṭ ṭhapanā SnA 228).

Paccuṭṭhāti

Paccuṭṭhāti [paṭi+ud+sthā] to rise, reappear, to rise from one's seat as a token of respect; always combd with abhivadati D i.61 (Pot. °uṭṭheyya), 110 (Fut. °uṭṭhassati).

Paccuṭṭhāna

Paccuṭṭhāna (nt.) [fr. preceding] rising from one's seat, reverence D i.125.

Paccuttarati

Paccuttarati [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S i.8; A iii.190. Cp. paccupadissati.

Paccudāvattati

Paccudāvattati [paṭi+ud+ā+vattati] to return again to (acc.) S i.224; ii.104; A v.337.

Paccudāvattana

Paccudāvattana (nt.) [fr. preceding] coming back, return DhA 389.

Paccudāharati

Paccudāharati [paṭi+ud+ā+hr] recite in reply Th 2, 40.

Paccudeti

Paccudeti [paṭi+ud+i] go out towards J vi.559.

Paccuddharati

Paccuddharati [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin ii.122 (udakapuñchaniṃ; trsl. Vin. Texts ii.152 "to wear out a robe"), 151 (gerukaṃ; trsl. Vin. Texts ii.151 "to wipe down").

Paccuddhāra

Paccuddhāra [paṭi+uddhāra] taking up, casting (the lot) again Vin iv.121.

Paccupaṭṭhahati

Paccupaṭṭhahati [paṭi+upa+sthā] "to stand up before," to be present; only in pp. paccupaṭṭhita and in Caus. paccupaṭṭhāpeti (q. v.).

Paccupaṭṭhāna

Paccupaṭṭhāna (nt.) [fr. paṭi+upa+sthā; cp. Cpd. 13 & Lakkhaṇa] 1. (re) appearance, happening, coming on, phenomenon J iii.524; Nett 28; SnA 509; DhA 332; ThA 288. 2. tending D iii.191. 3. vv. ll. gilānupaṭṭhāna.

Paccupaṭṭhāpeti

Paccupaṭṭhāpeti [Caus. of paccupaṭṭhahati] 1. to bring before or about, to arrange, provide, instal, fix S iv.121; J iii.45; iv.105; v.211. 2. to minister to, wait upon D iii.189 sq.

Paccupaṭṭhita

Paccupaṭṭhita [pp. of paccupaṭṭhahati; cp. BSk. pratyū- pasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D iii.218 (°kāma); It 95 (id.); Sn p. 105; It 111; Kvu 157, 280; Miln 123.

Paccupadissati

Paccupadissati [reading uncertain; either paṭi+upadissati, or fut. of paṭi+upadisati, cp. upadaṇṣeti. It is not to be derived fr. °upadadāti] to accept, receive; or: to show, point out J v.221 (v. l. paccuttarissati to go through, perhaps preferable; C. on p. 225 expls by sampaṭicchissati).

Paccupalakkhaṇā

Paccupalakkhaṇā (f.) [paṭi+upalakkhaṇā] differentiation S iii.261 (a°) Dhs 16= Pug 25; Dhs 292, 555, 1057.

Paccupekkhaṇā

Paccupekkhaṇā (f.)=paccavekkhaṇā S iii.262 (a°).

Paccupeti

Paccupeti [paṭi+upeti] to go up or near to, to approach, serve, beset J iii.214. fut. °upessati J iv.362 (gloss upasevati).

Paccuppanna

Paccuppanna [pp. of paṭi+uppajjati, cp. Sk. pratyutpanna] what has arisen (just now), existing, present (as opposed to atīta past & anāgata future) M i.307, 310; iii.188; 190, 196; S i.5; iv.97; A i.264; iii.151, 400; D iii.100, 220, 275; It 53; Nd1 340; Pv iv.62; Dhs 1040, 1043; VbhA 157 sq.; PvA 100. See also atīta.

Paccuyyāti

Paccuyyāti [paṭi+ud+yā] to go out against, to go to meet somebody S i.82, 216.

Paccūsa°

Paccūsa° [paṭi+Ved. uṣas f.; later Sk. pratyūṣa nt.] "the time towards dawn," morning, dawn; always. in compn with either °kāle (loc.) at morning DhA iv.61; DA i.168; or °velāyaṇ (loc.) id. VvA 105, 118, 165; PvA 61; or °samaye (loc.) id. S i.107; J i.81, 217; SnA 80; PvA 38.

Paccūha

Paccūha [cp. late Sk. pratyūha, prati+vah] an impediment, obstacle S i.201 (bahū hi saddā paccūhā, trsl. "Ay there is busy to -- and -- fro of words." C. expls by paṭiloma -- saddā); J vi.571.

Pacceka

Pacceka (adj.) [paṭi+eka, cp. BSk. pratyeka Divy 335, 336] each one, single, by oneself, separate, various, several D i.49 (itthi); ii.261 (°vasavattin, of the 10 issaras); S i.26 (°gāthā a stanza each), 146 (°brahma an independent Brahma); A ii.41 (°sacca); v.29 (id.); Sn 824 (id.), 1009 (°gaṇino each one having followers= visuṇ visuṇ gaṇavanto SnA 583); J iv.114 (°bodhiñāṇa); Nd1 58 (°muni); DA i.148 (paccekā itthiyo); SnA 52 (°bodhisatta one destined to become a Paccekabuddha), 67 (id.), 73 (°sambodhi), 476 (niraya a separate or special purgatory); PvA 251 (id.), Sdhp 589 (°bodhi). -- paccekaṇ (adv.) singly, individually, to each one VvA 282. See also pāṭekka. -- buddha one enlightened by himself, i. e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M iii.68; S i.92 ("Silent Buddha" trsln); J iii.470; iv.114; Ud 50 (P. Tagarasikhi); Nett 190; KhA 178, 199; SnA 47, 58, 63; DhA i.80, 171, 224, 230; iv.201; PvA 144, 263, 265 (=isi), 272, 283.

Pacceti

Pacceti [paṭi+i] to come on to, come back to, fig. fall back on, realise, find one's hold in D i.186 ("take for granted," cp. note Dial. i.252); M i.309 (kaṇ hetuṇ), 445 (id.); S i.182 ("believe in," C. icchati pattheti); Sn 662, 788, 800, 803, 840=908; Dh 125 (=paṭietī DhA iii.34); Nd1 85, 108 (=paccāgacchati), 114;

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Pv ii.320 (=avagacchati PvA 87); Nett 93; Miln 125, 313; PvA 116 (bālaṇ), 241 (agree to=paṭijānāti). <-> ger. paṭicca (q. v.). Cp. paccāgacchati -- pp. paṭīta (q. v.).

Paccodḍita

Paccodḍita [paṭi+odḍita] laid in return (of a snare) J ii.183 (v. l. paccoṭṭita).

Paccora

Paccora (adj.) [paṭi+avara, cp. Sk. pratyavara] lower, rt. lower part, hindquarter, bottom (?) A iv.130; DhA i.189.

Paccorohaṇī

Paccorohaṇī (f.) [fr. paccorohati] the ceremony of coming down again (?), approaching or descending to (acc.), esp. the holy fire A v.234 sq., 249 sq., v. 251. Cp. orohaṇa & Sk. pratyavarohaṇa "descent," N. of a cert. Gṛhya celebration (BR.).

Paccorohati

Paccorohati [paṭi+orohati] to come down again, descend D i.50; ii.73; A v.65, 234.

Paccosakkati

Paccosakkati [paṭi+osakkati which is either ava+sakkati (of śvaṣk Geiger, P.Gr. § 282 or srp Trenckner Notes 60), or apa+sakkati] to withdraw, retreat, go away again D i.230; J i.383; Mhvs 25, 84.

Paccosakkanā

Paccosakkanā (f.) [abstr. fr. paccosakkati] withdrawal, retreat, going back, shrinking from DhA 151.

Pacchadḍana

Pacchāḍḍana (nt.) [pa+chāḍḍana] vomiting, throwing out Sdhp 137.

Pacchato

Pacchato (adv.) [abl. formation fr. *paccha=Ved. paścā & paścāt, fr. Idg. *pos as in Lith. pàs near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgatesu khandhesu DhA iv.63; opp. pure); PvA 56, 74; DhA iii.197 (°vatti). Often doubled pacchato pacchato, i. e. always or close behind, J ii.123 (opp. purato purato). -- Cp. pacchā & pacchima.

Pacchada

Pacchada [fr. pa+chad, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (= uracchada ThA253); DhsA 397 (v. l. for °cchāda).

Pacchanna

Pacchanna [pa+channa, of chad] covered, wrapped, hidden Th 1, 299; J iii.129.

Pacchā

Pacchā (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D i.205; Sn 645, 773, 949; Nd1 33 (=pacchā vuccati anāgataṇ, pure vuccati atītaṇ); Nd2 395; Dh 172, 314, 421; Pv i.111, 115 (opp. purato); ii.99 (=aparabhāge PvA 116); PvA 4, 50, 88; VvA 71. -- ānutappati [fr. ānutāpa] to feel remorse Pv ii.712; J v.117. -- ānutāpa [cp. Sk. paścattāpa] remorse, repentance Sdhp 288. -- āsa (nt.) [āsa2] "eating afterwards," i. e. aftermath S i.74 -- gacchati at Kvu 624 see paccā°. -- gataka going or coming behind J vi.30. -- jāta (-- paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. -- nipātin one who retires to rest later than another (opp. pubb' uṭṭhāyin getting up before others) D i.60; iii.191; A iii.37; iv.265, 267 sq.; DA i.168. -- bāhaṇ "arm behind," i. e. with arms (tied) behind one's back D i.245; J i.264; DhA ii.39. -- bhatta "after -- meal," i. e. after the midday meal, either as °ṇ (acc. -- adv.) in the afternoon, after the main meal, usually combd with piṇḍapāta. paṭikkanta "returning from the alms -- round after dinner" A iii.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta -- piṇḍapāta -- pratikrānta, see Indexes to AvŚ. & Divy), or as °kicca the duties after the midday meal (opp. purebhatta°) DA i.47 (in detail); SnA 133, 134. -- bhattika one who eats afterwards, i. e. afternoon, when it is improper to eat A iii.220 (khalu°, q. v.). -- bhāga hind or after part J ii.91; PvA 114. -- bhāsati see paccā°. -- bhūma belonging to the western country S iii.5. -- bhūmaka id. S iv.312=A v.263. -- mukha looking westward M iii.5; D ii.207; Th 1, 529; DhA iii.155 (opp. pācīna eastern). -- vāmanaka dwarfed in his hind part J iv.137. -- samaṇa [BSk. paścācchramaṇa & opp. purahśramaṇa AvŚ ii.67, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin i.46; iii.10 (Ānanda); iv.78 (id.); Ud 90 (Nāgasamāla); J iv.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

Pacchāda

Pacchāda [pa+chāda] cover, covering, wrapper, in phrase nelango setappacchādo S iv.291=Ud 76=DA i.75= DhsA 397.

Pacchānutappati

Pacchānutappati see under pacchā.

Pacchāyā

Pacchāyā (f.) [pa+chāyā] a place in the shade, shaded part Vin i.180; ii.193; D i.152 (=chāyā DA i.310); ii.205; A iii.320.

Pacchāliyaṇ

Pacchāliyaṇ at A iii.76 is of uncertain reading & meaning; in phrase p. khipanti: either "throw into the lap" (?) or (better) read pacchiyaṇ, loc. of pacchi "into the basket" (of the girls & women).

Pacchāsa

Pacchāsa [cp. pacchāli? perhaps fr. pacchā+aś] after- math S i.74.

Pacchi

Pacchi (f.) [etym. doubtful] a basket J i.9, 243; ii.68; iii.21; vi.369 (paṇṇa°), 560 (phala°); DhA ii.3; iv.205 (°pasibbaka).

Pacchijjati

Pacchijjati [pa+chijjati, Pass. of chid] to be cut short, to be interrupted J i.503 (lohitaṇ p.).

Pacchijjana

Pacchijjana (nt.) [fr. last] stopping, interruption J iii.214 (read assu -- pacchijjana -- divaso? passage corrupt.).

Pacchita

Pacchita [pa+chita, Sk. pracchita, pp. of chā, only in combn with prefixes] cut off, skinned J vi.249.

Pacchindati

Pacchindati [pa+chindati] 1. to break up, cut short, put an end to Vin iv.272; J i.119 (kathaṇ °itvā), 148 (kathaṇ °itug); iv.59; PvA 78 (dānavidhiṇ °i). -- 2. to bring up (food), to vomit DhA i.183 (āhāraṇ).

Pacchima

Pacchima (adj.) [Sk. paścima, superl. formation fr. *paśca, cp. pacchato & pacchā] 1. hindmost, hind -- , back -- , last (opp. purima), latest D i.239; M i.23 (°yāma the last night watch); DA i.45 sq. (id. °kicca duties or performances in the 3rd watch, corresp. to purima° & majjhima°); Sn 352; J iv.137 (°pāda); vi.364 (°dvāra); PvA 5, 75. -- 2. western (opp. purima or puratthima) D i.153 (disā); S i.145. -- 3. lowest, meanest Vin ii.108; M i.23; S ii.203.

Pacchimaka

Pacchimaka (adj.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin ii.9; Nd2 284 D.=Th 1, 202; DhA 262; J vi.151. -- 2. lowest, meanest J i.285 (pacchimakā itthiyo).

Pacchedana

Pacchedana (nt.) [fr. pa+chid] breaking, cutting DA i.141.

Pajagghati

Pajagghati [pa+jagghati] to laugh out loud J vi.475.

Pajappati

Pajappati [pa+jappeti] to yearn for, crave, to be greedy after S i.5=J vi.25 (anāgataṇ=pattheti C.).

Pajappā

Pajappā (f.) [pa+jappā] desire, greed for, longing J vi.25 (anāgata°); Sn 592; Dhs 1059, 1136.

Pajappita

Pajappita [pp. of pajappeti] desired, longed for S i.181; J vi.359.

Pajaha

Pajaha (adj.) [pa+jaha, pres. base of jahati] only neg. a° not giving anything up, greedy A iii.76.

Pajahati

Pajahati (°jahāti) [pa+jahati of hā] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of jahati (see Nd2 under jahati with all forms). Its wide range of application with reference to all evils of Buddhist ethics is seen from exhaustive

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Index at S vi.57 (Index vol.). -- Pres. pajahati S i.187; iii.33=Nd2 680, Q 3 (yaṇ na tumhākaṇ taṇ pajahatha); It 32 (kiṇ appahīnaṇ kiṇ pajahāma); 117; A iv.109 sq. (akusalaṇ, sāvaṇṇaṇ); Sn 789 (dukkhaṇ), 1056, 1058; Ps i.63; ii.244. ppr. pajahaṇ S iii.27; fut. pahāssaṇ (cp. Geiger, P.Gr. § 1511) M ii.100. -- aor. pajahi & pahāsi Vin i.36; S i.12=23 (sankhaṇ); Sn 1057. -- ger. pahāya S i.12 (kāme), 23 (vicikicchā), 188 (nīvaraṇāni), Sn 17, 209, 520 & passim; Nd2 430; PvA 16, 122 (=hitvā), 211; pahatvāna Sn 639, and pajahitvā. fut. pajahissati S ii.226. -- grd. pahātabba M i.7; Sn 558; VvA 73, & pajahitabba -- pp. pahīna (q. v.). -- Pass. pahīyati (q. v.).

Pajā

Pajā (f.) [Ved. prajā, pra+jan] progeny, offspring, generation, beings, men, world (of men), mankind (cp. use of Bibl. Gr. ge/nnhma in same meaning) D ii.55; S v.346, 362 sq.; A ii.75 sq.; iv.290; v.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (=sattā Nd2 377); Dh 28, 85, 254, 343 (=sattā DhA iv.49); Nd1 47, 292; Pv ii.117; iv.334; Pug 57; Vism 223 (=pajāyana -- vasena sattā); DhA i.174; PvA 150, 161. -- Very freq. in formula sassamana -- brāhmaṇī pajā "this world with its samaṇas and brāhmans" D i.250; S i.160, 168, 207; ii.170; iii.28, 59; iv.158; v.204, 352; A ii.130; v.204; Sn p. 15; It 121 etc.

Pajānanā

Pajānanā (f.) [fr. pajānāti] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd2 380=Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. °a at Vism 436.

Pajānāti

Pajānāti [pa+jānāti] to know, find out, come to know, understand, distinguish D i.45 (yathābhūtaṃ really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv i.1112 (=jānāti PvA 60); J v.445; Pug 64. -- ppr. pajānaṃ Sn 884, 1050, 1104 (see expln at Nd1 292=Nd2 378); It 98; Pv iv.164; and pajānanto Sn 1051. -- ger. paññāya (q. v.) -- Caus. paññāpeti; pp. paññatta; Pass. paññāyati & pp. paññāta (q. v.). Cp. sampajāna.

Pajāpati

Pajāpati (°ī) 1. (adj.) together with his wife Vin i.23, 342; iv.62; J i.345; PvA 20. (m.) [Ved. prajāpati, prajā+pati Lord of all created beings, Lord of Creation] Prajāpati (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saindakā sabrahmakā sapajāpatikā in sense of foll. Also at VbhA 497 with Brahmā. -- 2. prajāpati (f.) [of Ved. prajāvant, adj. -- n. fr. prajā "having (or rich in) progeny," with p for v, as pointed out by Trenckner Notes 6216] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case="chief queen") or a gahapati, in which case simply "wife"; cp. BSk. prajāpatī "lady" Divy 2, 98. -- Vin i.23; iii.25; iv.18, 258; S ii.243; A i.137 (catasso °iyo); iv.210, 214; Vv 416 (=one of the 16,000 chief queens of Sakka VvA 183); DhA i.73; PvA 21, 31. sapajāpatika (adj.) together with his wife Vin i.23, 342; iv.62; J i.345; PvA 20.

Pajāyati

Pajāyati [pa+jāyati] to be born or produced J v.386; vi.14.

Pajāyana

Pajāyana (nt.) [fr. pa+jan] being born Vism 223.

Pajja

Pajja1 [cp. Sk. padya] a path, road Sn 514; DA i.262.

Pajja

Pajja2 (nt.) [cp. Sk. padya & pādya belonging to the feet, Lat. acupedius swift -- footed; Gr. pezo/s foot -- soldier, see also pattika1] foot -- oil, foot -- salve Vin i.205; D ii.240; J iii.120; iv.396; v.376 (=pādabbhañjana C.).

Pajjati

Pajjati [pad, Vedic padyate only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in compn with prefixes; as āpajjati, uppajjati, nipajjati etc. -- Alone only in one doubtful passage, viz. A iv.362 (vv. ll. paccati, pabbati, gacchati.). -- pp. panna (q. v.).

Pajjalati

Pajjalati [pa+jalati of jval] to burn (forth), blaze up, go into flame Vin i.180; Sn 687 (sikhi pajjalanto); J i.215; ThA 62; PvA 38. -- pp. pajjalita (q. v.).

Pajjalita

Pajjalita [pp. of pajjalati] in flames, burning, blazing S i.133; Sn p. 21 (aggi); Dh 146; PvA 43 (sāṭakā).

Pajjunna

Pajjunna [Ved. parjanya, for etym. see Walde, Lat. Wtb. under quercus & spargo] rain -- cloud J i.332 (p. vuccati megho); iv.253. Otherwise only as Np. of the Rain God D ii.260; S i.29; J i.331.

Pajjota

Pajjota [cp. Ved. pradyota, pra+dyut] light, lustre, splendour, a lamp S i.15, 47; A ii.140; Sn 349; Pug 25; Sdhp 590. -- telapajjota an oil lamp Vin i.16=D i.85= A i.56 ≈; Sn p. 15. -- dhammapajjota the lamp of the Dhamma Miln 21. paññā -- pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbānaṃ the extinguishing of the lamp D ii.157; S i.159; A iv.3.

Pajjhāyati

Pajjhāyati [pa+jhāyati²] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin iii.19; iv.5; A ii.214, 216; iii.57; J iii.534 (pajjhāti metri causa; C=anusocati)=Miln 5. -- ppr. pajjhāyanto downcast, in formula tuṇhībhūto manubhūto pattakkhandho adhomukho p. M i.132, 258 and passim.

Pañca

Pañca (adj. -- num.) [Ved. pañca, Idg. *penque; cp. Gr. pe/nte, Lat. quīnque, Goth. fimf, Lith. penki, Oir. coic] number 5. -- Cases: gen. dat. pañcannaṃ, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca° (cp. Ved. pañcāra with 5 spokes i.16413; Gr. pempw/bolos, Lat. quinqu -- ennis etc.). -- 1. Characteristics of No. 5 in its use, with ref. to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañc' angulika. The word for 5 itself in its original form is identical with the word for hand *prəq, cp. Lat. com°, decem, centum etc.) - A. No. 5, appld (a) with ref. to time: catupañcāhaṃ 4 or 5 days J ii.114 (cp. quīnque diebus Horace Sat i.316); maraṇaṃ tuyhaṃ oraṃ māsehi pañcahi after 5 months Vv 6310, p. māse vasitvā DA i.319 (cp. qu. menses Hor. Sat. ii.3289). - (b) of space: °yojanaṭṭhāna J iii.504; °yojan -- ubbedho gajavaro VvA 33; °bhūmako pāsādo J i.58 (cp. the house of Death as 5 stories high in Grimm, Märchen No. 42 ed. Reclam). -- (c) of a group, set, company, etc. (cp. 5 peoples RV iii.379; vi.114; viii.92 etc.; gods x.553; priests ii.3414; iii.77; leaders of the Greek ships Hom. Iliad 16, 171; ambassadors Genesis 472; quīnque viri Hor. Sat. ii.555; Epist. ii.124); p. janā J v.230; p. amaccā J v.231; p. hatthino DhA i.164; pañca nāriyo agamiṃsu Vv 322; p. puttāni khādāmi Pv i.63. -- Note. No. 5 in this appln is not so frequent in Pāli as in older literature (Vedas e. g.); instead of the simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4. B. No. 15 in two forms: pañcadasa (f. °ī the 15th day of the month Vv 156=A i.144; Sn 402) VvA 67 (°kahāpaṇa -- sahaṣṣāni dāpesi), and pañnarasa (also as f. ī of the 15th or full -- moon day Pv iii.31; DhA i.198; iii.92; iv.202; VvA 314; SnA 78) Sn 153 (pannaraso uposatho); Vv 642 (pañnarase va cando; expld as pañnarasiyaṃ VvA 276); DhA i.388 (of age, 15 or 16 years); DA i.17 (°bhedo Khuddaka -- nikāyo); SnA 357 (pannarasahi bhikkhu -- satehi=1500, instead of the usual 500); PvA 154 (°yojana). The appln is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: °yojana DhA i.17 (next in sequence to pañṇāsa -- yojana); J i.315; PvA 154 (cp. 15 furlongs from Jerusalem to Bethany John 11, 18; 15 cubits above the mountains rose the flood Gen. 7. 20). C. No. 25 in two forms: pañcavīsati (the usual) e. g.

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DhsA 185 sq.; Miln 289 (citta -- dubbalī -- karaṇā dhammā); pañṇa -- vīsati, e. g. J iv.352 (nāriyo); Th 2, 67, and pañṇuvīsaṃ (only at J iii.138). Similarly to 15 and 25 the number 45 (pañca -- cattālīsa) is favoured in giving distances with °yojana, e. g. at J i.147, 348; DhA i.367. -- Application: of 25: (1) time: years J iii.138; DhA i.4; (2) space: miles high and wide DhA ii.64 (ahipeto); VvA 236 (yojanāni pharitvā pabhā). 2. Remarks on the use of 50 and 500 (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value

equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pāli literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be expld as "a great hand," i. e. the 5 fingers magnified to the 2nd decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. -- Thus 50 (and 500) as the numbers of "comm -- union" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. - A. No. 50 (paññāsa; the by -- form paññāsa only at DhA iii.207), in foll. applns: (a) of time: does not occur, but see below under 55. -- (b) of space (cp. 50 cubits the breadth of Noah's ark Gen. 6. 15; the height of the gallows (Esther 5. 14; 7. 9) J i.359 (yojanāni); DhA iii.207 (°hattho ubbedhena rukkho); Vism 417 (paripunnā °yojana suriyamaṇḍala); DhA i.17 (°yojana). -- (c) of a company or group (cp. 50 horses RV ii.185; v.185; wives viii.1936; men at the oars Hom. Il. 2. 719; 16. 170, servants Hom. Od. 7, 103, 22, 421) J iii.220 (corā); v.161 (pallankā), 421 (dijakaññāyo); Sn p. 87; SnA 57 (bhikkhū). -- Note. 55 (pañcapaññāsa) is used instead of 50 in time expressions (years), e. g. at DhA i.125; ii.57; PvA 99, 142; also in groups: DhA i.99 (janā). -- B. No. 500 (pañcasatā°, pañcasatā, pañcasatāni). -- (a) of time: years (as Peta or Petī) Vv 8434; Pv ii.15; PvA 152 (with additional 50). (b) of space: miles high Pv iv.328; J i.204 (°yojana -- satikā); Vism 72 (°dhanu -- satika, 500 bows in distance). -- (C) of groups of men, servants, or a herd, etc. (cp. 500 horses RV x.9314; witnesses of the rising of Christ 1 Cor. 15 -- 6; men armed Vergil Aen. 10. 204; men as representatives Hom. Od. 3. 7; 500 knights or warriors very frequently in Nibelungenlied, where it is only meant to denote a "goodly company, 500 or more") Arahants KhA 98; Bhikkhus very frequent, e. g. D i.1; Vin ii.199; J i.116, 227; DhA ii.109, 153; iii.262, 295; iv.184, 186; Sāvakas J i.95; Upāsakas J ii.95; PvA 151; Paccekabuddhas DhA iv.201; PvA 76; Vighāsāda J ii.95; DhA ii.154; Sons PvA 75; Thieves DhA ii.204; PvA 54; Relatives PvA 179; Women -- servants (parivārikā itthiyo) Pv ii.126; VvA 69, 78, 187; PvA 152; Oxen A iv.41; Monkeys J iii.355; Horses Vin iii.6. -- Money etc. as present, reward or fine representing a "round -- sum" (cp. Nibelungen 314: horses with gold, 317: mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. ii.743) kahāpaṇas Sn 980, 982; PvA 273; blows with stick as fine Vin i.247. -- Various: a caravan usually consists of 500 loaded wagons, e. g. J i.101; DhA ii.79; PvA 100, 112; chariots VvA 78; ploughs Sn p. 13. Cp. S i.148 (vyagghī -- nisā); Vin ii.285 (ūna -- pañcasatāni); J ii.93 (accharā); v.75 (vāñijā); DhA i.89 (suvanṇasavikā), 352 (rāja -- satāni); iv.182 (jāti°) KhA 176 (paritta -- dīpā). Also BSk. pañ'opasthāyikā -- śatāni Divy 529; pañca -- mātrāṇi strī -- śatāni Divy 533. -- Note. When Gotama said that his "religion" would last 500 years he meant that it would last a very long time, practically for ever. The later change of 500 to 5,000 is immaterial to the meaning of the expression, it only indicates a later period (cp. 5,000 in Nibelungenlied for 500, also 5,000 men in ambush Joshua 8. 12; converted by Peter Acts 4. 4; fed by Christ with 5 loaves Matthew 14. 21). Still more impressive than 500 is the expression 5 Kotis (5 times 100,000 or 10 million), which belongs to a comparatively later period, e. g. at DhA i.62 (ariya -- sāvaka -- kotiyo), 256 (°mattā -- ariyasāvaka); iv.190 (p. koti -- mattā ariya -- sāvaka). 3. Typical sets of 5 in the Pali Canon. °aggaṇ first fruits of 5 (kinds), viz. khetto°, rās°, koṭṭho°, kumbhi°, bhojan° i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. °angā 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhirūpa, silāvā, paṇḍita (see anga; on another combn with anga see below). The phrase pañc' angasamannāgata & °vipphāṇa (S i.99; A v.16) refers to the 5 nīvaraṇāni: see expld at Vism 146. °angikaturiya 5 kinds of music: ātata, vitata, ātata -- vitata, ghana, susira. °abhiññā 5 psychic powers (see CpD. 209). °ānantarika -- kammāni 5 acts that have immediate retribution (Miln 25), either 5 of the 6 abhiññānas (q. v.) or (usually) murder, theft, impurity, lying, intemperance (the 5 sīlas) cp. Dhs trsl. 267. °indriyāni 5 faculties, viz. saddhā, viriya, satī, samādhī, paññā (see indriya B. 15 -- 19). °vidhaṇ (rāja --) kakudhabhaṇḍaṇ, insignia regis viz. vāḷavījanī, uñhisa, khagga, chatta, pādukā. °kalyāṇāni, beauty -- marks: kesa°, maṇsa°, aṭṭhi°, chavi°, vaya°. °kāmaguṇā pleasures of the 5 senses (=taggocarāni pañc' āyatanāni gahitāni honti SnA 211). °gorasā 5 products of the cow: khīra, dadhi, takka, navaṇita, sappi. °cakkhūni, sorts of vision (of a Buddha): maṇsa° dibba° paññā° buddha° samanta°. °taṇhā cravings, specified in 4 sets of 5 each: see Nd2 271v. °nikāyā 5 collections (of Suttantas) in the Buddh. Canon, viz. Dīgha° Majjhima° Saṃyutta°, Anguttara° Khuddaka°, e. g. Vin ii.287. °nīvaraṇāni or obstacles: kāmacchanda, abhiññā -- vyāpāda, thīnamiddha, uddhacca -- kukkuccha, vicikicchā. °patitṭhitaṇ 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childers) in phrase °ena vandati (sometimes °ṇ vandati, e. g. SnA 78, 267) J v.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA i.197; iv.178, etc. °bandhana either 5 ways of binding or pinioning or 5 fold bondage J iv.3 (as "ure pañcangika -- bandhanaṇ" cp. kaṇṭhe pañcamehi bandhanehi bandhitvā S iv.201); Nda 304iii.b2 (rājā bandhāpeti andhu -- bandhanena vā rajju°, sankhalika°, latā°,

parikkhepa°), with which cp. Śikṣāsamucc. 165: rājñā pañcapāśakena bandhanena baddhaḥ. -- There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidhabandhana -- kāraṇaṇ) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this "bandhana" is a corruption of "vaddhana" (of vyadh, or viddhana?), and that the expression originally was pañcaviddhana -- kāraṇa (instead of pañca -- vidha -- bandhana -- k°). See passages under bandhana & cp. M iii.182; A i.141; KvU 597; SnA 479. °balāni 5 forces: saddhā° viriya° sati° samādhī° paññā° D ii.120; M ii.12; S iii.96; A iii.12 (see also bala). °bhojanāni 5 kinds of food: odāna, kummāsa, sattū, maccha, maṇṣa Vin iv.176. °macchariyāni 5 kinds of selfishness: āvāsa° kula° lābha° vaṇṇa° dhamma°. °rajāni defilements: rūpa°, sadda° etc. (of the 5 senses) Nd1 505; SnA 574. °vaṇṇā 5 colours (see ref. for colours under pīta and others), viz. nīla, pītaka, lohita, kaṇha, odāta (of B's eye) Nd2 2351.a; others with ref. to paduma -- puṇḍarīka VvA 41; to paduma DhA iii.443; to kusumāni DA i.140; DhA iv.203. °vaṇṇa in another meaning (fivefold) in connection with pīti (q. v.). °saṅgyojanāni fetters (q. v.).

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°sangā impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. taṇhā) DhA iv.109. °sīla the 5 moral precepts, as sub -- division of the 10 (see dasasīla and Nd2 under sīla on p. 277). 4. Other (not detailed) passages with 5: Sn 660 (abbudāni), 677 (nahutāni koṭiyo pañca); Th 2, 503 (°kaṭuka=pañcakāmaguṇa -- rasa ThA 291); DhA ii.25 (°mahānidhi); SnA 39 (°pakāra -- gomaṇḍala -- puṇṇabhāva). Cp. further: guṇā Miln 249; paṇṇāni Vin i.201 (nimba°, kuṭaja°, paṭola°, sulasi°, kappāsika°); Paṇḍu -- rāja -- puttā J v.426; pabbaganthiyo Miln 103; pucchā DhsA 55; mahā -- pariccāgā DhA iii.441; mahā -- vilokanāni DhA i.84; vatthūni Vin ii.196 sq.; vāhanāni (of King Pajjota) DhA i.196; suddhāvāsā Dhs A 14. In general see Vin v.128 -- 133 (var. sets of 5). -- anga five (bad) qualities (see anga 3 and above 3), in phrase vippahīna free from the 5 sins D iii.269; Nd2 284 C; cp. BSk. pañcānga -- viprahīna. Ep. of the Buddha Divy 95, 264 & °samannāgata endowed with the 5 good qualities A v.15 (of senāsana, expld at Vism 122): see also above. - angika consisting of 5 parts, fivefold, in foll. combns: °jhāna (viz. vitakka, vicāra, pīti, sukha, cittass' ekaggatā) Dhs 83; °turiya orchestra S i.131; Th 1, 398; 2, 139; Vv 364; DhA i.274, 394; °bandhana bond J iv.3. -- angula=°angulika J iv.153 (gandha°); SnA 39 (usabhaṇ nahāpetvā bhojetvā °ṇ datvā mālaṇ bandhitvā). -- angulika (also °aka) the 5 finger -- mark, palm -- mark, the magic mark of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger -- token in Pāli Literature, Amsterdam Akademie 1919 (with plates showing ornaments on Bharhut Tope), cp. also J.P.T.S. 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin ii.123 (cp. Vin. Texts ii.116); J i.166, 192; ii.104 (gandha °ṇ deti), 256 (gandhaā, appld to a cetiya); iii.23, 160 (lohita°); Vv 3318 (gandha °ṇ adāsiṇ Kassapassa thūpasmiṇ); Mhvs 32, 4 (see trsl. p. 220); DhA iii.374 (goṇānaṇ gandha -- °āni datvā); SnA 137 (setamālāhi sabba -- gandha -- sugandhehi p°akehi ca alankatā paripuṇṇa -- angapaccangā, of oxen). Cp. MVastu i.269 (stūpeṣu pañcangulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. -- āvudha (āyudha) set of 5 weapons (sword, spear, bow, battle -- axe, shield, after Childers) Miln 339 (see Miln trsl. ii.227), cp. p° sannaddha J iii.436, 467; iv.283, 437; v.431; vi.75; sannaddha -- p° J iv.160 (of sailors). They seem to be different ones at diff. passages. -- āhaṇ 5 days Vin iv.281; J ii.114. -- cūḷaka with 5 topknots J v.250 (of a boy). -- nakha with 5 claws, N. of a five -- toed animal J v.489 (so read for pañca na khā, misunderstood by C.). -- paṭṭhika at Vin ii.117, 121, 152; is not clear (v. l. paṭika). Vin. Texts iii.97 trsl. "cupboards" and connect it with Sk. paṭṭikā, as celapaṭṭikaṇ Vin ii.128 undoubtedly is ("strip of cloth laid down for ceremonial purposes," trsl. iii.128). It also occurs at Vin iv.47. -- patikā (f.) having had 5 husbands J v.424, 427. -- mālin of a wild animal J vi.497 (=pancangika -- turiya -- saddo viya C., not clear). -- māsakamattaṇ a sum of 5 māsakas DhA ii.29. - vaggiya (or °ika SnA 198) belonging to a group of five. The 5 brahmins who accompanied Gotama when he became an ascetic are called p. bhikkhū. Their names are Aññākondañña, Bhaddiya, Vappa, Assaji, Mahānāma. M i.170; ii.94; S iii.66; PvA 21 (°e ādiṇ katvā); SnA 351; cp. chabbaggiya. -- vidha fivefold J i.204 (°ā abhirakkhā); vi.341 (°paduma), °bandhana: see this. -- sādharāṇa -- bhāva fivefold connection J iv.7. -- seṭṭha (Bhagavā) "the most excellent in the five" Sn 355 (=pañcannaṇ paṭhamasissānaṇ pañcavaggiyānaṇ seṭṭho, pañcahi vā saddhādīhi indriyehi sīlādīhi vā dhamma -- khandhehi ativisiṭṭhehi cakkhūhi ca seṭṭho SnA 351). -- hattha having 5 hands J v.431.

Pañcaka

Pañcaka (adj.) [fr. pañca] fivefold, consisting of five J i.116 (°kammaṭṭhāna); Dhs. chapters 167 -- 175 (°naya fivefold system of jhāna, cp. Dhs. trsln 52); SnA 318 (°nipāta of Anguttara). -- nt. pañcakaṇ a pentad, five Vin i.255 (the 5 parts of the kathina robe, see Vin. Texts ii.155), cp. p. 287; pl. pañcakā sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 pañcaka's (i. e. sets of 5 more closely related parts), viz. taca° "skin -- pentad," the 5 dermatoid constituents: kesā, lomā, nakhā, dantā, taco; vakka° the next five, ending with the kidneys; papphāsa° id. ending with the lungs & comprising the inner organs proper; matthalunga° id. ending with the brain, and 2 chakka's (sets of 6), viz. meda° & mutta°. See e. g. VbhA 249, 258.

Pañcakkhattuṇ

Pañcakkhattuṇ (adv.) five times.

Pañcadhā

Pañcadhā (adv.) in five ways, fivefold DhsA 351.

Pañcama

Pañcama (adj.) [compar. -- superl. formation fr. pañca, with °ma as in Lat. supremus, for the usual °to as in Gr. pe/mptos, Lat. quintus, also Sk. pañcathah] num. ord. the fifth D i.88; Sn 84, 99, 101; VvA 102; PvA 52 (°e māse in the 5th month the Petī has to die); DhA iii.195 (°e sattāhe in the 5th week). -- f. pañcamā PvA 78 (ito °āya jātiyā) and pañcamī Sn 437 (senā); PvA 79 (jāti).

Pañcamaka

Pañcamaka (adj.)=pañcama J i.55.

Pañcaso

Pañcaso (adv.) by fives.

Pañja

Pañja [is it to be puñja?] heap, pile A ii.75 (meaning different?); Cp. i.1016.

Pañjara

Pañjara (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, Lat. Wtb. s. v.] a cage, J i.436; ii.141; iii.305 (sīha°); iv.213; v.232 (sīha), 365; vi.385 (sīha°), 391; Miln 23 (°antaragata gone into the c.); 27; DhA i.164 (nakha°), where meaning is "frame"; VbhA 238; +sīha° meaning window.

Pañjali

Pañjali (adj.) [pa+añjali. Cp. Ep. Sk. prāñjali] with outstretched hands, as token of reverence Sn 1031; in cpd. pañjalī -- kata (cp. añjalīkata; añjali+pp. of kṛ) raising one's folded hands Sn 566, 573; Th 1, 460; J vi.501. Cp. BSk. prāñjalīkṛta MV astu ii.257, 287, 301.

Pañjalika

Pañjalika (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S i.226; Sn 485, 598.

Pañjasa

Pañjasa (adj.) [pa+añjasa] in the right order, straight A ii.15.

Pañña

Pañña (-- °) (adj.) [the adj. form of paññā] of wisdom, endowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissaraṇa° D i.245; S ii.194; iv.332; anoma° Sn 343; appa° S i.198; J ii.166; iii.223, 263; avakujja° A i.130; gambhīra° S i.190; javana° S i.63; Nd2 235; tikkha°; dup° D iii.252, 282; S i.78, 191; ii.159 sq.; M iii.25; A ii.187 sq.; Dh 111, 140; Pug 13; DhA ii.255; nibbedhika° S i.63; A ii.178; Nd2 235; puthu° ibid.; bhāvita° S iv.111; A v.42 sq.; bhūri° S iii.143; iv.205; manda° VbhA 239; mahā° S i.63, 121; ii.155; A i.23, 25; ii.178 sq.; Nd2 235; SnA 347; sap° S i.13, 22, 212; iv.210; A iv.245; Pv i 88; 115; PvA 60 (=paṇḍita), 131 (+buddhimant); suvimutta° A v.29 sq.; hāsa° S i.63, 191; v.376; Nd2 235. By itself (i. e. not in cpd.) only at Dh 208 (=lokiyalokuttara -- paññāya sampanna DhA iii.172) and 375 (=paṇḍita DhA iv.111).

Paññatā

Paññatā (f.) [secondary abstract formation fr. paññā, in meaning equal to paññāṇa] having sense, wisdom A iii.421 (dup°=foolishness) v.159 (id.); mahā°, puthu°, vipula° A i.45. See also paññatta2.

Paññatta

Paññatta1 [pp. of paññāpeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed,

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ordained S ii.218; A i.98, 151; iv.16, 19; v.74 sq.; Pv iv.135; DhA i.274; VvA 9 (su° mañca -- pītha), 92 (niccabhatta); PvA 78. Esp. freq. in ster. formula paññatte āsane nisīdi he sat down on the appointed (i. e. special) chair (seat) D i.109, 125, 148; S i.212; Dh 148; SnA 267; PvA 16, 23, 61.

Paññatta

Paññatta2 (nt.) [abstr. fr. paññā] wisdom, sense etc. S v.412 (v. l. paññatā). See also paññatā.

Paññatti

Paññatti (f.) [fr. paññāpeti, cp. paññatta1] making known, manifestation, description, designation, name, idea, notion, concept. On term see Cpd. 3 sq., 198, 199; Kvu trsln 1; Dhs trsln 340. -- M iii.68; S iii.71; iv.38 (māra°), 39 (satta°, dukkha°, loka°); A ii.17; v.190; Ps ii.171, 176; Pug 1; Dhs i.309; Nett 1 sq., 38, 188; KhA 102, 107; DA i.139; SnA 445, 470; PvA 200. The spelling also occurs as paṇṇatti, e. g. at J ii.65 (°vahāra); Miln 173 (loka°); KhA 28; adj. paṇṇattika (q. v.).

Paññavant

Paññavant (adj.) [paññā+vant, with reduction of ā to a see Geiger, P.Gr. § 23] possessed of insight, wise, intelligent, sensible Vin i.60; D iii.237, 252, 265, 282, 287; M i.292; iii.23; S i.53, 79; ii.159 sq., 207, 279 (daharo ce pi p.); iv.243; v.100, 199, 392, 401; A ii.76, 187, 230; iii.2 sq., 127, 183; iv.85, 217, 271, 357;

v.25, 124 sq.; Sn 174; Nd2 259; Dh 84; J i.116; Pug 13; DhA ii.255; KhA 54; VbhA 239, 278; PvA 40. Cp. paññānavant.

Paññā

Paññā (f.) [cp. Vedic prajñā, pa+jñā] intelligence, comprising all the higher faculties of cognition, "intellect as conversant with general truths" (Dial. ii.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. "Buddhism" (1914) pp. 94, 130, 201; also Cpd. 40, 41, 102 and discussion of term at Dhs. trsl. 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd2 380=Dhs 16 (paññā pajānanā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantship or Final Emancipation. These 3 stages are: (1) sīla -- kkhandha (or °sampadā), code of moral duties; (2) samādhi -- kkhandha (or cittasampadā) code of emotional duties or practice of concentration & meditation; (3) paññā -- kkhandha (or °sampadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna1.) They are referred to in almost every Suttanta of Dīgha 1. (given in extenso at D i.62 -- 85) and frequently mentioned elsewhere, cp. D ii.81, 84, 91 (see khandha, citta & sīla). -- D i.26=162 (°gatena caranti dīṭṭhigatāni), 174 (°vāda), 195 (°pāripūrin); ii.122 (ariyā); iii.101, 158, 164, 183, 230, 237, 242, 284 sq.; S i.13=165 (sīla, citta, paññā), 17, 34, 55; ii.185 (sammā°), 277; v.222 (ariyā); M i.144 (id.); iii.99 (id.), 245 (paramā), 272 (sammā°); A i.61, 216; ii.1 (ariyā); iv.105 (id.); iii.106 (sīla, citta, p.), 352 (kusalesu dhammesu); iv.11 (id.); v.123 sq.; It 35, 40 (°uttara), 51 (sīlaṃ samādhi p. ca), 112 (ariyā°); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd1 77; Nd2 380; Ps i.53, 64 sq., 71 sq., 102 sq., 119; ii.150 sq., 162, 185 sq.; Pug 25, 35, 54 (°sampadā); Dhs 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PvA 40 (paññāya abhāvato for lack of reason); Sdhp 343. On paññāya see sep. article. See also adhipanna (adhisīla, adhicitā+). -- ādhipateyya the supremacy of wisdom A ii.137. -- indriya the faculty of reason (with sati° & samādhi°) D iii.239, 278; Dhs 16, 20 etc.; Nett. 7, 15 sq; 191. -- obhāsa the lustre of wisdom Ps i.119; Dhs 16, 20 etc. -- kkhandha the code of cognition (see above) Vin i.62; D iii.229, 279; It 51; Nd1 21; Nett 70, 90, 128. It is always combd with sīla° & samādhi -- kkhandha. -- cakkhu the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha: see under cakkhumant) D iii.219; S v.467; It 52; Nd1 354; Nd2 235. -- dāda giving or bestowing wisdom S i.33; Sn 177. -- dhana the treasure of perfect knowledge (one of the 7 treasures, see dhana) D iii.163, 251; A iii.53; VvA 113. -- nirodhika tending to the destruction of reason S v.97; It 82. -- paṭilābha acquisition of wisdom S v.411; A i.45; Ps ii.189. -- pāsāda the stronghold of supreme knowledge Dh 28 (=dibba -- cakkhuṃ sankhātāṃ °ṇ). -- bala the power of reason or insight, one of the 5 powers D iii.229, 253; M iii.72; A iv.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VvA 7. -- bāhulla wealth or plenty of wisdom S v.411; A i.45. -- bhūmi ground or stage of wisdom; a name given to the Paṭicca -- samuppāda by Bdgh at Vism xvii, pp. 517 sq. (°niddeśa). -- ratana the gem of reason or knowledge Dhs 16, 20 etc. -- vimutta freed by reason D ii.70; iii.105, 254; M i.35, 477; A i.61; ii.6; iv.452; Sn 847; Nd1 207; Kvu 58; Nett 199. -- vimutti emancipation through insight or knowledge (always paired with ceto -- vimutti) D i.156, 167; iii.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 40, 81, 127; DA i.313; VbhA 464. -- visuddhi purity of insight D iii.288. -- vuddhi increase of knowledge S v.97, 411; A i.15, 45; ii.245. -- sampadā the blessing of higher knowledge (see above) A i.62; ii.66; iii.12 sq., 182 sq.; iv.284, 322. -- sīla conduct and (higher) intelligence Dh 229 (°samāhita=lokuttarapaññāya c' eva pārisuddhisīlena ca samannāgata DhA iii.329); Vv 3423 id.=ariyāya dīṭṭhiyā ariyena sīlena ca sāmānāgata VvA 155). Often used with yathābhūtaṃ q. v. Cp. paññāya.

Paññāṇa

Paññāṇa (nt.) [pa+ññā, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D i.124 (sīla+); S i.41; A iv.342; Sn 96, 1136; DA i.171, 290. -- 2. mark, sign, token J v.195.

Paññānavant

Paññānavant (adj.) [paññāṇa+vant] reasonable, sensible, wise Sn 202, 1090; J v.222; vi.361; Nd2 382.

Paññāta

Paññāta [pp. of pajānāti] known, renowned DA i.143; ap° unknown, defamed Vin iv.231; S iv.46; A iii.134 (where also der. appaññātika).

Paññāpaka

Paññāpaka (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin ii.305 (āsana°).

Paññāpana

Paññāpana (nt.) [fr. paññāpeti] disclosure, discovering M iii.17; S iii.59; declaration DhsA 11.

Paññāpetar

Paññāpetar [n. ag. of paññāpeti] one who imparts know- ledge, discloser of truths, discoverer D ii.223.

Paññāpeti

Paññāpeti [Caus. of pajānāti] 1. to make known, declare, point out, appoint, assign, recognise, define D i.119 (brāhmaṇā brāhmaṇaṇ), 180, 185, 237; It 98 (tevijjaṇ brāhmaṇaṇ), Pug 37, 38; PvA 61 (āsanaṇ). -- 2. to lay down, fold out, spread PvA 43 (sanghāṭiṇ). -- pp. paññatta (q. v.). -- Caus. II. paññāpāpeti J iii.371.

Paññāya

Paññāya (indecl.) [ger. of pajānāti, in relation °ñāya: ñātvā as utthāya: thatvā; so expld by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathābhūtaṇ (q. v.) S i.13 (bhāveti), 44 (lokasmiṇ pajjoto), 214 (parisujjhati); ii.7 sq. (uppajjati), 68 (suppaṭividdho); iii.6 (id.); v.324 (ajjhupekkhati); A i.125 (anuggahissati); iii.44 (vaḍḍhati); iv.13 sq. (pariyogāhamāna); v.39 (disvā) Sn 1035 (see Nd2 380ii); It 93 (moh'aggiṇ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expln of ñātvā), 140=viceyya.

Paññāyati

Paññāyati [Pass. of pajānāti] to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA i.14, 95 (fut. paññāyissatha you will be well known); ii.75; PvA 83 (pālito eva), 166 (dissati+); ppr. paññāyamāna DhA i.29; PvA 96 (=perceivable). -- aor. paññāyi PvA 172 (paccakkhato).

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Pañha

Pañha [Ved. praśna, for details of etym. see pucchati] mode of asking, inquiry, investigation, question D i.11 (deva°) M i.83; iii.30; A i.103, 288; iii.81, 191 sq., 419 sq.; v.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd1 464; Miln 28, 340; DA i.97. pañhaṇ pucchati to ask a question Nd2 under pucchā (q. v.). -- paṭibhāna an answer to a question M i.83; Miln 28. -- vīmaṇsaka one who tests a question Sn 827; Nd1 166; SnA 538. -- vyākaraṇa mode of answering questions, of which there are 4, viz. ekaṇsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," thapanīya "not to be answered or left undecided," thus enumd at D iii.229; A i.197 sq.; ii.46; Miln 339.

Paṭa

Paṭa [cp. Epic Sk. paṭa, etym. unknown, prob. dialectical] cloth; cloak, garment S ii.219 (°pilotika); Th 1, 1092 (bhinna -- paṭan -- dhara "wearing the patchwork cloak" trsl.); J iv.494; KhA 45, 58 (°tantu); DA i.198; DhA ii.45 (puppha°); iii.295 °kañcuka, v. l. kaṭak°); Vism 16 (bhinna -- paṭa -- dhara in defn of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa -- paṭa sadda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappāṭa.

Paṭaggi

Paṭaggi [paṭi+aggi] counter -- fire Vin ii.138; J i.212; kacc. 31.

Paṭaṅga

Paṭaṅga [cp. *Sk. phaṇḍingā, but influenced by Sk. pataga a winged animal, bird] a grasshopper Sn 602; J vi.234, 506; Miln 272, 407; DhA iv.58; PvA 67; Pgdp 59.

Paṭaccarin

Paṭaccarin (adj.) [paṭa+carin but cp. Sk. pāṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes): so read perhaps at J vi.227 (vv. ll paṭaccari & paṭiccari).

Paṭala

Paṭala (nt.) [connected with paṭa, cp. Sk. paṭala in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maṇsa° of the liver, where KhA 54 reads maṇsa -- piṇḍa), 359 (phaṇa°); DhsA 307 (7 akkhi° membranes of the eye); KhA 21 (samuppaṭana), 55 (udara° mucous membrane of the stomach), 61 (id.); DhsA 330 (id.); SnA 248 (id.); PvA 186 (eka° upāhanā, singlelined, cp. paṭalika & palāsika & see Morris J.P.T.S. 1887, 165); Vism 446 (kappāsa° film of cotton seed); Bdhd 66 (id.). -- 2. roof, ceiling PvA 52 (ayo° of iron). <-> 3. a heap, mass (esp. of clouds) J i.73 (megha°); DhsA 239 (abbha°). -- madhu° honey comb J i.262; DhA i.59; iii.323. -- 4. cataract of the eye Dāvs v.27.

Paṭalika

Paṭalika (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (eka° with single lining) J ii.277 (v. l. for ekatalika); iii.80, 81 (id.). -- as n. f. paṭalikā a woven cloth, a woollen coverlet (embroidered with flowers), usually combd with paṭikā Vin i.192; ii.162; D i.7 (=ghana -- puppho uṇṇāmayo attharako. So āmilākapatṭo ti pi vuccati DA i.87); A i.137, 181; iii.50, iv.94, 231, 394.

Paṭaha

Paṭaha [cp. Epic Sk. paṭaha, dial.] a kettle -- drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhsA 319, viz. mahā -- bheri & p. -- bheri; J i.355; Dpvs 16, 14; PvA 4.

Paṭāka

Paṭāka (nt.) [cp. Sk. paṭāka, connected with paṭa] a flag M i.379; Miln 87; Vism 469; ThA 70.

Paṭāṇi

Paṭāṇi at Vin iv.46 (paṭāṇi dinnā hoti) is not clear, it is expld by Bdhgh as "mañcapidhāṇaṇ (for °pīthāṇaṇ) pādasikhāsu āṇi dinno hoti." At DA i.77 we find the foll. . "visūkaṇ paṭāṇi (sic.) -- bhūtaṇ dassanan ti visūkadassanaṇ, " and at DhsA 393: "paṭāṇi -- gahaṇaṇ gahetvā ekapaden' eva taṇ nissaddaṇ akāsiṇ."

Paṭi

Paṭi (indecl.) [Ved, prati, to Idg. *preti as in Lat. pretium (fr. *pretios) "price" (cp. precious), i. e. equivalent; Gr. pre/s (aeol.), proti/, pro/s against] directional prefix in well -- defined meaning of "back (to), against, towards, in opposition to, opposite." As preposition (with acc. and usually postponed) towards, near by, at; usually spelt pati (cp. sampati & sampatīka) Sn 291 (?), 425 (Nerañjaram (pati); Th 1, 628 (suriyass' uggamanam p.); 2, 258 (abhiyobbanam p.), 306 (Nerañjaram p.); J i.457 (paṭi suriyaṇ thatvā standing facing the sun); iv.93; vi.491; Pv ii.941 (suriy' uggamanam p.); Miln 116 (dānam p.); PvA 154 (paṭi Gangaṇ against the G.). -- Most freq. combns are: paṭi+ā (patiā°), patisaṇ°; vi+paṭi°, sampati°. The composition (assimilation --) form before vowels is pacc° (b. v.). -- Meanings. I. (lit.) "back," in the sense of: (1) against, in opposition (opp. anu, see below III.), contrary: viz. (a) often with the implication of a hostile attack (anti -- . against): °kaṇṭaka, °kosati (re -- ject), °kūla, °khipati (re -- fuse, op -- pose), °gha, °codeti (re -- prove), thambhati, °disā, °deseti, °pakkha, °patha, °piṇṣati, °pīlita, °magga, °manteti, °yodha (at -- tack), °vacana (re -- ply), °vadati, °vedeti, °sattu (enemy), °suṇāti, °hata; -- (b) warding off, protecting against (counter -- , anti --): °kara (antidote), °sedhati (ward -- off). -- (c) putting against, setting off in a comparison (counter -- , rival): °puggala (one's equal), °purisa (rival), °bala (adequate), °bimba (counterpart), °bhāga (id.); °malla (rival wrestler), °sama, °sāsana, °sūra, °setṭha; -- (d) close contact (against, be --): °kujjita (covered), °gādha, °channa ("be -- deckt") °vijjhana. -- (2) in return, in exchange (in revenge) °akkosati, °āneti, °katheti, °karoti, °kūṭa, °kkamati, °khamāpeti, °gāti (sing in response), °gīta, °daṇḍa (retribution), °dadāti, °dāna, °nivāsana, °paṇṇa (in reply), °pasasati, °piṇḍa, °pucchati (ask in return), °māreti (kill in revenge), °bhaṇḍa (goods in exchange), °bhaṇḍati (abuse in return) °rodana, °roseti, °vera (revenge), °sammodeti, °sātheyya. -- (3) (temporal) again, a second time (re --): °dasseti (re -- appear), °nijjhata, °nivattati, °pavesati, °pākatika (re -- stored), °bujjhati, °vinicchinati, °sañjīvita (re -- suscitated), °sandhi (re -- incarnation), °sammajjati. -- (4) away from, back to (esp. in compn paṭivī°): °kuṭati (shrink back), °ghāta (repulsion), °dhāvati, °neti, °paṇāmeti (send away), °bandhati (hold back), °bāhati (id.), °vijacchati, °vineti, °vinodeti (drive out), °virata, °saṇharati, °sallīna, °sutta, °sumbhita. -- II. (applied, in reflexive sense): (1) to, on to, up to, towards, at -- : °oloketi (look at), °gijjha (hankering after) °ggaha, °jānāti °pūjeti, °peseti (send out to), °baddha (bound to), °bhaya, °yatta, °rūpa, °laddha, °labhati (at -- tain), °lābha °lobheta, °sāmeti, °sevati (go after), °ssata. (2) together (con -- , com --), esp. combd with °saṇ°; °saṇyujati; °passaddha, °maṇḍita, °sankharoti, °santhāra. -- (3) asunder, apart ("up"): °kopeti (shake up), °viṇsa (part), °vibhatta (divided up). (4) secondary, complementary, by -- , sham (developed out of meaning I. 1 c.): °nāsikā (a false nose), °sīsaka (sham top knot); esp. freq. in redupl. (iterative) cpds., like anga -- paccanga (limb & by -- limb, i. e. all kinds of limbs), vata -- paṭivatta (duties & secondary duties, all duties). In the latter application paṭi resembles the use of ā, which is more frequent (see ā5). -- III. The opposite of pati in directional meaning is anu, with which it is freq. combd either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvātaṇ paṭivātaṇ with and against the wind; anuloma+paṭiloma with and against the grain; °sotaṇ w. & against the stream; (b) anumāsati paṭimasati to touch closely (lit. up & down). -- Note. The spelling pati for paṭi occurs frequently without discrimination; it is established in the combn with sthā (as patiṭṭhāti, patiṭṭhita etc.). All cases are enumd under the respective form of paṭi°, with the exception of patiṭṭh°

Paṭiāneti

Paṭi -- āneti [paṭi+ā+nī] to lead or bring back, in dup- paṭi -- ānaya difficult to bring back J iv.43.

Paṭiorohati

Paṭi -- orohati [paṭi+ava+ruh] to descend from DA i.251 (°itvā).

Paṭikankhati

Paṭikankhati [paṭi+kāṅkṣ] to wish for, long for S i.227. adj. °kankhin M i.21. See also pāṭikankhin.

Paṭikacca

Paṭikacca (indecl.) [so read for °gacca as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger Pr. § 381. -- ger. fr. paṭikaroti (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin iv.44; Miln 48 (v. l. °kacca) usually as paṭigacc' eva, e.g. Vin i.342; D ii.118. -- (2) providing for (the future), preparing for, with caution, cautiously Vin ii.256; S i.57; v.162; A ii.25; D ii.144; Th 1, 547; J iii.208; iv.166 (in expln of paṭikata & paṭikaroti); v.235.

Paṭikaṇṭaka

Paṭikaṇṭaka [paṭi+kantaka⁴] an enemy, adversary, robber, highwayman J i.186; ii.239; DhA iii.456 (v. l. °kaṇḍaka).

Paṭikata

Paṭikata [pp. of paṭikaroti] "done against," i. e. provided or guarded against J iv.166.

Paṭikatheti

Paṭikatheti [paṭi+katheti] to answer, reply J vi.224; DA i.263.

Paṭikampati

Paṭikampati [paṭi+kampati] to shake; pret. paccakam- pittha J v.340.

Paṭikamma

Paṭikamma (nt.) [paṭi+kamma, cp. paṭikaroti] redress, atonement A i.21 (sa° & a° āpatti) Miln 29; DA i.96.

Paṭikara

Paṭikara [fr. paṭi+kr̥] counteracting; requital, compensa- tion Vin iv.218 (a°); D i.137 (ovāda° giving advice or providing for? v. l. pari°); iii.154.

Paṭikaroti

Paṭikaroti [paṭi+karoti] 1. to redress, repair, make amends for a sin, expiate (āpattiṃ) Vin i.98, 164; ii.259; iv.19; S ii.128=205; A v.324; DhA i.54. -- 2. to act against, provide for, beware, be cautious J iv.166. <-> 3. to imitate J ii.406. -- ger. paṭikacca (q. v.). -- pp. paṭikata (q. v.).

Paṭikassana

Paṭikassana (nt.) [paṭi+kr̥ṣ] drawing back, in phrase mūlāya p. "throwing back to the beginning, causing to begin over & over again" Vin ii.7, 162; A i.99.

Paṭikassati

Paṭikassati [paṭi+kassati] to draw back, remove, throw back Vin i.320 (mūlāya); ii.7 (id.).

Paṭikā

Paṭikā (f.) [Sk. patikā dial. fr. paṭa cloth] a (white) woollen cloth (: uṇṇāmayo set' attharako DA i.86) D i.7; A i.137, 181; iii.50; iv.94, 231, 394; Dāvs v.36. See also paṭiya.

Paṭikāra

Paṭikāra [paṭi+kr] counteraction, remedy, requital Sdhp 201, 498; usually neg. app° adj. not making good or which cannot be made good, which cannot be helped Vin iv.218 (=anosārīta p. 219); PvA 274 (maraṇa) Cp. foll.

Paṭikārika

Paṭikārika (adj.) [fr. preceding] of the nature of an amend- ment; app° not making amends, not making good J v.418.

Paṭikiṭṭha

Paṭikiṭṭha inferior, low, vile A i.286=Dh i.144; in meaning "miserable" at DhA ii.3 is perhaps better to be read with v. l. as pakkiliṭṭha, or should it be paṭikuṭṭha?

Paṭikibbisa

Paṭikibbisa (nt.) [paṭi+kibbisa] wrong doing in return, retaliation J iii.135.

Paṭikirati

Paṭikirati [paṭi+kirati] to strew about, to sprawl Pv iv.108 (uttānā paṭikirāma =vikirīyamān'angā viya vattāma PvA 271).

Paṭikiliṭṭha

Paṭikiliṭṭha (adj.) [paṭi+kiliṭṭha] very miserable PvA 268 (v. l.); and perhaps at DhA ii.3 for paṭikiṭṭha (q. v.).

Paṭikujjati

Paṭikujjati [paṭi+kubj, see kujja & cp. patikuṭati] to bend over, in or against, to cover over, to enclose D ii.162; M i.30; A iii.58. Caus. °eti J i.50, 69. -- pp. paṭikujjita (q. v.).

Paṭikujjana

Paṭikujjana (nt.) [fr. paṭi+kubj] covering, in °phalaka covering board, seat KhA 62 (vacca -- kuṭiyā).

Paṭikujjita

Paṭikujjita [pp. of paṭikujjeti] covered over, enclosed A i.141; Th 1, 681; J i.50, 69; v.266; Pv i.1013 (=upari pidahita PvA 52); DhsA 349.

Paṭikujjhati

Paṭikujjhati [paṭi+kruḍh] to be angry in return S i.162= Th 1, 442.

Paṭikuṭati

Paṭikuṭati [paṭi+kuṭ as in kuṭila, cp. kuc & paṭikujjati] to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A iv.47 sq. (v. l. °kujjati); Miln 297 (pati°; cp. Miln trsln ii.156); Vism 347 (v. l. BB; T. °kuṭṭati); DhA i.71; ii.42. -- Caus. patikoṭṭeti (q. v.). -- pp. paṭikuṭita (q. v.). See also paṭilīyati.

Paṭikuṭita

Paṭikuṭita [pp. of paṭikuṭati] bent back, turned over (?) Vin ii.195 (reading uncertain, vv. ll. paṭikuttīya & paṭikuṭīya).

Paṭikuṭṭha

Paṭikuṭṭha [pp. of paṭi+kruś, see paṭikkosati & cp. BSk. pratikruṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin i.317; PvA 268 (v. l. paṭikiliṭṭha); as neg. app° blameless, faultless S iii.71<-> 73; A iv.246; Kvu 141, 341. See also paṭikiṭṭha.

Paṭikuṇika

Paṭikuṇika (adj.) [for °kuṭita?] bent, crooked PvA 123 (v. l. kuṇita & kuṇḍita).

Paṭikuṇṭhita

Paṭikuṇṭhita [cp. kuṇṭhita]=pariguṇṭhita (q. v.); covered, surrounded J vi.89.

Paṭikuttaka

Paṭikuttaka [or uncertain etym.; paṭi+kuttaka?] a sort of bird J vi.538.

Paṭikubbara

Paṭikubbara [paṭi+kubbara] the part of the carriage -- pole nearest to the horse(?) A iv.191.

Paṭikulyatā

Paṭikulyatā (f.) [fr. paṭikūla, perhaps better to write patik- kulyatā] reluctance, loathsomeness M i.30; A v.64. Other forms are paṭikūlatā, pāṭikkūlyatā, & pāṭikulyā (q. v.).

Paṭikūṭa

Paṭikūṭa (nt.) [paṭi+kūṭa1] cheating in return J ii.183.

Paṭikūlatā

Paṭikūlatā (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.

Paṭikeḷanā

Paṭikeḷanā see parikeḷanā; i. e. counter -- playing Dh i.286.

Paṭikotteti

Paṭikotteti [paṭi+kotteti as Caus. of kuṭati] to bend away, to make refrain from M i.115; S ii.265 (cp. id. p. A iv.47 with trs. °kuṭati & v. l. °kujjati which may be a legitimate variant). The T. prints paṭi°.

Paṭikopeti

Paṭikopeti [paṭi+kopeti] to shake, disturb, break (fig.) J v.173 (uposathaṅ).

Paṭikkanta

Paṭikkanta [pp. of paṭikkamati] gone back from (-- °), returned (opp. abhi°) D i.70 (abhikkanta+); A ii.104, 106 sq., 210; Pv iv.143 (cp. PvA 240); DA i.183 (=nivattana); VvA 6 (opp. abhi°) PvA 11 (piṇḍapāta°), 16 (id.). For opp. of paṭikkanta in conn. with piṇḍāya see pavitṭha.

Paṭikkantaka

Paṭikkantaka [fr. last] one who has come or is coming back DhA i.307.

Paṭikkama

Paṭikkama [fr. paṭi+kram] going back Pv iv.12 (abhik- kama+"going forward and backward"; cp. PvA 219).

Paṭikkamati

Paṭikkamati [paṭi+kram] to step backwards, to return (opp. abhi°) Vin ii.110, 208; M i.78; S i.200, 226; ii.282; Sn 388 (ger. °kkamma=nivattitvā SnA 374); SnA 53. -- Caus. paṭikkamāpeti to cause to retreat J i.214 Miln 121. -- pp. paṭikkanta (q. v.).

Paṭikkamana

Paṭikkamana (nt.) [fr. paṭikkamati] returning, retiring, going back Dh i.95; in °sālā meaning "a hall with seats of distinction" SnA 53.

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Paṭikkūla

Paṭikkūla (adj.) [paṭi+kūla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin i.58 (°kūla); D iii.112, 113; M i.341 (dukkha°); S iv.172 (id.); J i.393; VvA 92 (K.); PvA 77; VbhA 250 sq. -- app° without objection, pleasant, agreeable Vv 532 (K.); Vism 70 (k). -- nt. °ṇ loathsomeness, impurity VvA 232. See also abstr. pāṭikkūlyatā (paṭi°). -- gāhitā as neg. a° "refraining from contradiction" (Dhs trsln) Pug 24 (k.); Dhs 1327 (k.). -- manasikāra realisation of the impurity of the body DhA ii.87 (°kkula); VbhA 251. -- saññā (āhāre) the consciousness of the impurity of material food D iii.289, 291; S v.132; A iv.49; adj. °saññin S i.227; v.119, 317; A iii.169.

Paṭikkosati

Paṭikkosati [paṭi+kruś] to blame, reject, revile, scorn Vin i.115; ii.93; M iii.29; D i.53 (=paṭibāhati DA i.160); S iv.118 (+apavadati); Sn 878; Dh 164; J iv.163; Miln 131, 256; DhA iii.194 (opp. abhinandati). -- pp. paṭikuṭṭha (q. v.).

Paṭikkosana

Paṭikkosana (nt.) & °ā (f.) [fr. paṭikkosati] protest Vin i.321; ii.102 (a°).

Paṭikkhati

Paṭikkhati [paṭi+īks] to look forward to, to expect Sn 697 (paṭikkhañ sic ppr.= āgamayanā SnA 490).

Paṭikkhitta

Paṭikkhitta [pp. of paṭikkhipati] refused, rejected D i.142; M i.78, 93; A i.296; ii.206; J ii.436; Nett 161, 185 sq.; DhA ii.71.

Paṭikkhipati

Paṭikkhipati [paṭi+khipati] to reject, refuse, object to, oppose J i.67; iv.105; Miln 195; DA i.290; DhA i.45; ii.75; PvA 73, 114, 151, 214 (aor. °khipi =vāresi). -- appaṭikkhippa (grd.) not to be rejected J ii.370. <-> Contrasted to samādiyati Vism 62, 64 & passim.

Paṭikkhepa

Paṭikkhepa [fr. paṭi+kṣip] opposition, negation, contrary SnA 228 for "na"), 502; PvA 189 (°vacana the opp. expression). °to (abl.) in opposition or contrast to PvA 24.

Paṭikhamāpita

Paṭikhamāpita [pp. of paṭi+khamāpeti, Caus. of khamati] forgiven DhA ii.78.

Paṭigacca

Paṭigacca see paṭikacca.

Paṭigacchati

Paṭigacchati to give up, leave behind J iv.482 (gehañ); cp. paccagū.

Paṭigandhiya

Paṭigandhiya only as neg. appaṭi° (q. v.).

Paṭigāthā

Paṭigāthā (f.) [paṭi+gāthā] counter -- stanza, response SnA 340. Cp. paccanīka -- gāthā.

Paṭigādha

Paṭigādha [paṭi+gādha2] a firm stand or foothold A iii.297 sq.; Pug 72=Kvu 389.

Paṭigāyati (°gāti)

Paṭigāyati (°gāti) [paṭi+gāyati] to sing in response, to reply by a song J iv.395 (imper. °gāhi).

Paṭigijjha

Paṭigijjha (adj.) [paṭi+gijjha, a doublet of giddha, see gijjha2] greedy; hankering after Sn 675 (SnA 482 reads °giddha and explns by mahāgijjha).

Paṭigīta

Paṭigīta (nt.) [paṭi+gīta] a song in response, counter song J iv.393.

Paṭiguhati (°gūhati)

Paṭiguhati (°gūhati) [paṭi+gūhati] to concert, keep back Cp. i.918.

Paṭiggaṇhanaka

Paṭiggaṇhanaka (adj. -- n.) [paṭiggaṇhana (=paṭiggahaṇa) +ka] receiving, receiver PvA 175.

Paṭiggaṇhāti (paṭigaṇhāti)

Paṭiggaṇhāti (paṭigaṇhāti) [paṭi+gaṇhāti] to receive, accept, take (up) D i.110 (vatthaṇ), 142; Vin i.200; ii.109, 116 (a sewing -- needle); S iv.326 (jātarūpa -- rajataṇ); Sn 479, 689, 690; Dh 220; J i.56, 65; DA i.236; PvA 47. In special phrase accayaṇ paṭiggaṇhāti to accept (the confession of) a sin, to pardon a sin Vin ii.192; D i.85; M i.438; J v.379. -- pp. paṭiggahita (q. v.). -- Caus. °ggaḥeti Vin ii.213; M i.32.

Paṭiggaha

Paṭiggaha [fr. paṭiggaṇhāti] 1. receiving, acceptance; one who receives, recipient J i.146; ii.9; vi.474; Pv iii.111. -- 2. friendly reception J vi.526. -- 3. receptacle (for water etc.) Vin ii.115, 213 (udaka°). -- 4. a thimble Vin ii.116.

Paṭiggahaṇa

Paṭiggahaṇa (nt.) [fr. paṭiggaṇhāti] acceptance, receiving, taking M iii.34; S v.472; SnA 341. -- accaya° acceptance of a sin, i. e. pardon, absolution J v.380.

Paṭiggahita

Paṭiggahita [pp. of paṭiggaṇhāti] received, got, accepted, appropriated, taken Vin i.206, 214; J vi.231. -- As appaṭiggahitaka (nt.) "that which is not received" at Vin iv.90.

Paṭiggahītar

Paṭiggahītar [n. ag. of paṭiggaṇhāti] one who receives, recipient D i.89.

Paṭiggāha

Paṭiggāha see patiṭṭhāha.

Paṭiggāhaka

Paṭiggāhaka (adj. -- n.) [fr. paṭiggaṇhāti] receiving, accepting; one who receives, recipient Vin ii.213; D i.138; A i.161; ii.80 sq.; iii.42, 336; J i.56; PvA 7, 128, 175 (opp. dāyaka); VvA 195; Sdhp 268.

Paṭiggāhaṇa

Paṭiggāhaṇa (nt.) [fr. paṭiggaṇhāti] reception, taking in J vi.527.

Paṭigha

Paṭigha (m. & nt.) [paṭi+gha, adj. suffix of ghan=han, lit. striking against] 1. (ethically) repulsion, repugnance, anger D i.25, 34; iii.254, 282; S i.13; iv.71, 195, 205, 208 sq.; v.315; A i.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA i.22. -- 2. (psychologically) sensory reaction D iii.224, 253, 262; S i.165, 186; A i.41, 267; ii.184; Dhs 265, 501, 513, 579; VbhA 19. See on term Dhs trsln 72, 204, 276 and passim. -- appaṭigha see separately s. v. Note. How shall we read paṭighaṭṭha nānighaṇso at DhsA 308? (paṭigha -- ṭṭhāna -- nighaṇso, or paṭighaṭṭana -- nighaṇso?)

Paṭighavant

Paṭighavant (adj.) [fr. paṭigha] full of repugnance, showing anger S iv.208, 209.

Paṭighāta

Paṭighāta [paṭi+ghāta, of same root as paṭigha] 1. (lit.) warding off, staying, repulsion, beating off D iii.130; M i.10; A i.98; iv.106 sq.; J i.344; Vism 31 (=paṭihanana); Miln 121; DhA ii.8; PvA 33. -- 2. (psych.) resentment Dhs 1060, cp. Dhs trsl. 282.

Paṭighosa

Paṭighosa [paṭi+ghosa] echo Vism 554.

Paṭicamma

Paṭicamma in °gataṇ sallaṇ at J vi.78 to be expld not with C. as from paṭi+camati (cam to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, Toev. ii.29, s. v. as elliptical for paṭibhinna -- camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expln "vāmapassena pavisitvā dakkhiṇapassena viniggatan ti."

Paṭicaya

Paṭicaya & (paṭiccaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin ii.74; iii.158 (pati°); S iii.169; A iii.376 sq. (v. l. pati°); iv.355; v.336 sq.; Th 1, 642; Ud 35 (pati°); Miln 138.

Paṭicarati

Paṭicarati [paṭi+carati] 1. to wander about, to deal with Miln 94. -- 2. to go about or evade (a question), to obscure a matter of discussion, in phrase aññena aññaṇ p. "to be saved by another in another way," or to from one (thing) to another, i. e. to receive a diff, answer to what is asked D i.94; Vin iv.35; M i.96, 250, 442; A iv.168 (v. l. paṭivadati); expld at DA i.264 by ajjhottharati paṭicchādeti "to cover over," i. e. to conceal (a question). See on expression Dialogues i.116.

Paṭicaleti

Paṭicaleti [Caus. of paṭicalati] to nudge J v.434.

Paṭicāra

Paṭicāra [fr. paṭi+car] intercourse, visit, dealing with Miln 94.

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Paṭicodana

Paṭicodana (nt.) [abstr. fr. paṭicodeti] rebuking, scolding (back) DhsA 393.

Paṭicodeti

Paṭicodeti [paṭi+codeti] to blame, reprove M i.72; Vin iv.217; Ud 45.

Paṭicca

Paṭicca [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning, because (with acc.) M i.265 (etaṃ on these grounds); S iii.93= It 89 (atthavaṣaṇ); J ii.386 (=abhisandhāya); Sn 680, 784, 872, 1046; SnA 357; DhA i.4; PvA 64 (maraṇaṇ), 164, 181 (kammaṇ), 207 (anuddayaṇ). See also foll. -- vinīta trained to look for causality M iii.19.

Paṭiccasamuppanna

Paṭicca -- samuppanna [p.+samuppana] evolved by reason of the law of causation D iii.275; M i.500; S ii.26; A v.187; Ps i.51 sq., 76 sq.; Vbh 340, 362. Cp. BSk. pratitya samutpanna MVastu iii.61.

Paṭiccasamuppāda

Paṭicca -- samuppāda [p.+samuppāda, BSk. prāṭītya- samutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. -- See on this Mrs. Rh. D. in Buddhism 90 f., Ency. Rel. & Ethics, s. v. & KS ii., preface. Cpd. p. 260 sq. with diagram of the "Wheel of Life"; Pts. of Controversy, 390 f. -- The general formula runs thus: Imasmiṇ sati, idaṇ hoti, imass' uppādā, idaṇ uppajjati; imasmiṇ asati, idaṇ na hoti; imassa nirodhā, idaṇ nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases M ii.32; S ii.28 etc. The term usually occurs applied to dukkha in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma -- paṭilomaṇ manas' ākāsi Vin i.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is avijjā ignorance; this produces sankhārā: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to viññāṇa thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the foll. stages: nāmarūpa individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), saḷāyatana the senses (6 organs of sense Cpd.; the sixfold sphere Mrs. Rh. D.), phassa contact, vedanā feeling, taṇhā thirst for life (craving), upādāna clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), bhava (action or character Cpd.; renewed existence Mrs. Rh. D.), jāti birth (rebirth conception Cpd.), jarāmaraṇa (+soka -- parideva --

dukkhadomanass' ūpayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratītya -- samutpāda, e. g. at Divy 300, 547. The Paṭicca -- samuppāda is also called the Nidāna ("basis," or "ground," i. e. cause) doctrine, or the Paccay' ākāra ("related -- condition"), and is referred to in the Suttas as Ariya -- nāya ("the noble method or system"). The term paccay' ākāra is late and occurs only in Abhidhamma -- literature. -- The oldest account is found in the Mahāpadāna Suttanta of the Dīgha Nikāya (D ii.30 sq.; cp. Dial. ii.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of dukkha in this world of old age and death towards the original cause of it in viññāṇa. The same chain occurs again at S ii.104 sq. -- A later development shows 12 links, viz. avijjā and sankhārā added to precede viññāṇa (as above). Thus at S ii.5 sq. -- A detailed exposition of the P. -- s. in Abhidhamma literature is the exegesis given by Bdgh at Vism xvii. (pp. 517 -- 586, under the title of Paññā -- bhūmi -- niddesa), and at VbhA 130 -- 213 under the title of Paccayākāra -- vibhanga. <-> Some passages selected for ref.: Vin i.1 sq.; M i.190, 257; S i.136; ii.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; Ai.177; v.184; Sn. 653; Ud 1 sq.; Ps i.50 sq.; 144; Nett 22, 24, 32, 64 sq.; DA i.125, 126. -- kusala skilled in the (knowledge of the) chain of causation M iii.63; Nd1 171; f. abstr. °kusalatā D iii.212.

Paṭicchaka

Paṭicchaka (adj.) [fr. paṭicchati] receiving J vi.287.

Paṭicchati

Paṭicchati [paṭi+icchati of iṣ2; cp. BSk. pratīchhati Divy 238 and sampatīchhati] to accept, receive, take A iii.243 (udakaṇ); Vin iv.18; Th 2, 421; J i.233; ii.432; iii.171; iv.137; v.197; DhA iii.271. -- pp. paṭicchita (q. v.). Caus. II. paṭicchāpeti to entrust, dedicate, give J i.64, 143, 159, 383, 506; ii.133; PvA 81.

Paṭicchanna

Paṭicchanna [pp. of paṭicchādeti] covered, concealed, hidden Vin ii.40; A i.282; Sn 126, 194; Pv i.102 (kesehi=paṭicchādita PvA 48); ii.102 (kesehi); DA i.276, 228; SnA 155; KhA 53; VbhA 94 (°dukkha); PvA 43, 103. -- appaṭicchanna unconcealed, open, unrestrained Vin ii.38; J i.207. -- kammanta of secret doing, one who acts underhand or conceals his actions A ii.239; Sn 127.

Paṭicchavi

Paṭicchavi in appaṭicchavi at Pv ii.113 read with v. l. as sampatitacchavi.

Paṭicchāda

Paṭicchāda [fr. paṭi+chad] 1. covering, clothes, clothing Pv ii.116 (=vattha PvA 76). -- 2. deceiving, hiding; concealment, deception Sn 232.

Paṭicchādaka

Paṭicchādaka=prec. DhsA 51.

Paṭicchādana

Paṭicchādana (nt.) [fr. paṭicchādeti] covering, hiding, concealment M i.10; A iii.352; Vbh 357=SnA 180.

Paṭicchādaniya

Paṭicchādaniya (nt.) [fr. paṭicchādeti] the flavour of meat, flavouring, meat broth or gravy Vin i.206, 217; Miln 291.

Paṭicchādita

Paṭicchādita [pp. of paṭicchādeti, cp. paṭicchanna] covered, concealed, hidden J vi.23 (=paṭisanthata) PvA 48.

Paṭicchādī

Paṭicchādī (f.) [fr. paṭicchādeti] 1. covering, protection Vin ii.122. -- 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin i.296; iv.171.

Paṭicchādeti

Paṭicchādeti [paṭi+chādeti, Caus. of chad] 1. to cover over, conceal, hide S i.70, 161; DA i.264; VvA 65 (dhanañ); KhA 191; PvA 76, 88, 142 (kesehi), 194 (= parigūhati). -- 2. to clothe oneself Vin i.46. -- 3. to dress (surgically), to treat (a wound) M i.220. -- 4. to conceal or evade (a question) DA i.264. -- pp. paṭicchādita & paṭicchanna (q. v.).

Paṭicchita

Paṭicchita [pp. of paṭicchati] accepted, taken up Sn 803 (pl. °tāse, cp. Nd1 113 & SnA 531).

Paṭijaggaka

Paṭijaggaka (adj.) [fr. paṭijaggati] fostering, nursing, taking care of J v.111.

Paṭijaggati

Paṭijaggati [paṭi+jaggati, cp. BSk. pratijāgati Divy 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse Dh 157; J i.235, 375; ii.132, 200, 436; Vism 119; DhA i.8, 45, 99, 392; iv.154; PvA 10, 43. -- pp. paṭijaggita (q. v.). -- Caus. °jaggāpeti.

Paṭijaggana

Paṭijaggana (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J i.148; Miln 366; DhA i.27; ii.96.

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Paṭijagganaka

Paṭijagganaka (adj.) [fr. paṭijaggana] to be reared or brought up J vi.73 (putta).

Paṭijaggāpeti

Paṭijaggāpeti [Caus. II. of paṭijaggati] to make look after or tend Vism 74.

Paṭijaggita

Paṭijaggita [pp. of paṭijaggati] reared, cared for, looked after, brought up J v.274, 331.

Paṭijaggiya

Paṭijaggiya (adj.) [grd. of paṭijaggati] to be nursed DhA i.319.

Paṭijānāti

Paṭijānāti [paṭi+jānāti] to acknowledge, agree to, approve, promise, consent D i.3, 192; S i.68, 172; ii.170; iii.28; v 204, 423; Sn 76, 135, 555, 601, 1148; J i.169; DhA i.21; PvA 223 (pot. paṭiññeyya), 226 (id.), 241; ger. paṭiññāya Vin ii.83 (a°). -- pp. paṭiññāta (q. v.).

Paṭijīvan

Paṭijīvan (-- °) in phrase jīva -- paṭijīvaṇ at J ii.15 is to be taken as a sort of redupl. cpd. of jīva, the imper. of jīvati "live," as greeting. We might translate "the greeting with ' jīva ' and reciprocating it."

Paṭiñña

Paṭiñña (adj.) [=paṭiññā] acknowledged; making belief, quāsi -- ; in phrase samaṇa° a quāsi -- Samaṇa, pretending to be a Samaṇa A i.126; ii.239; cp. Sakyaputtiya° S ii.272; sacca° J iv.384, 463; v.499.

Paṭiññā

Paṭiññā (f.) [fr. paṭi+jñā; cp. later Sk. pratijñā] acknow- ledgment, agreement, promise, vow, consent, permission D iii.254; J i.153; Pv iv.112, 144; Miln 7; DhA ii.93; PvA 76, 123; SnA 397, 539. -- patiññāṇ moceti to keep one's promise DhA i.93.

Paṭiññāta

Paṭiññāta [pp. of paṭijānāti] agreed, acknowledged, pro- mised Vin ii.83, 102; D i.88; A i.99; iv.144; PvA 55.

Paṭita

Paṭita (adj.) satisfied, happy DhA ii.269 (°ācāra)

Paṭitiṭṭhati (paṭiṭṭhahati)

Paṭitiṭṭhati (paṭiṭṭhahati) etc. see pati°.

Paṭitittha

Paṭitittha (nt.) [paṭi+tittha] opposite bank (of a river) J v.443.

Paṭitthambhati

Paṭitthambhati [paṭi+thambhati] to stand firm (against) Miln 372.

Paṭidaṇḍa

Paṭidaṇḍa [paṭi+daṇḍa] retribution Dh 133, cp. DhA iii.57, 58.

Paṭidadāti

Paṭidadāti [paṭi+dadāti] to give back, to restore J i.177; iv.411 (°diyyare); PvA 276 (ger. °datvā).

Paṭidasseti

Paṭidasseti [paṭi+dasseti] to show oneself or to appear again, to reappear Pv iii.227.

Paṭidāna

Paṭidāna (nt.) [paṭi+dāna] reward, restitution, gift PvA 80.

Paṭidisā

Paṭidisā (f.) [paṭi+disā] an opposite (counter --) point of the compass, opposite quarter D iii.176 (disā ca p. ca vidisā ca).

Paṭidissati

Paṭidissati [paṭi+dissati; usually spelt pati°] to be seen, to appear J iii.47= PvA 281; Sn 123; J iv.139; SnA 172.

Paṭidukkhāpanatā

Paṭidukkhāpanatā (f.) [paṭi+abstr. of dukkhāpeti, Caus. -- Denom. fr. dukkha] the fact of being afflicted again with suffering Miln 180.

Paṭideseti

Paṭideseti [paṭi+deseti] to confess Vin ii.102. See also pāṭidesaniya.

Paṭidhāvati

Paṭidhāvati [paṭi+dhāvati] to run back to (acc.) M i.265 ≈ S ii.26 (pubbantaṇ; opp. aparantaṇ ādhāvati M, upadhāvati S); Sdhp 167.

Paṭinandati

Paṭinandati [paṭi+nandati] to accept gladly, to greet in return S i.189.

Paṭinandita

Paṭinandita [pp. of paṭi+nand] rejoicing or rejoiced; greeted, welcomed Sn 452 (pati°); J vi.14, 412.

Paṭināsikā

Paṭināsikā (f.) [paṭi+nāsikā] a false nose J i.455, 457.

Paṭinijjhatta

Paṭinijjhata (adj.) [paṭi+nijjhata] appeased again J vi.414.

Paṭiniddesa

Paṭiniddesa [paṭi+niddesa] coming back upon a subject Nett 5.

Paṭinivattati

Paṭinivattati [paṭi+nivattati] to turn back again Vin i.216; J i.225; Miln 120, 152 (of disease), 246; PvA 100, 126. -- Caus. °nivatteti to make turn back PvA 141; C. on A iii.28 (see paccāsāreti).

Paṭinivāsana

Paṭinivāsana (nt.) [paṭi+nivāsana] a dress given in return Vin i.46=ii.223.

Paṭinissagga

Paṭinissagga [paṭi+nissagga of nissajjati, nis+srj, Cp. BSk. pratinihsarga AvŚ ii.118, pratinihsarga ib. ii.194; MVastu ii.549; pratinissagga MVastu iii.314, 322] giving up, forsaking; rejection, renunciation Vin iii.173; M iii. 31; S v. 421 sq.; A i.100, 299; iv.148, 350; Ps i.194 (two p., viz. pariccāga° and pakkhandana°); Pug 19, 21, 22. -- ādāna° S v.24; A v.233, 253 sq.; upadhi° It 46, 62; sabbūpadhi° S i.136; iii.133; v.226; A i.49; v.8, 110, 320 sq.; °ānupassanā Ps ii.44 sq.; °ānupassin M iii.83; S iv.211; v.329; A iv.88, 146 sq.; v.112, 359.

Paṭinissaggin

Paṭinissaggin (adj.) [fr. paṭinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. duppaṭi° (sup°) hard (easy) to renounce D iii.45; M i.96; A iii.335; v.150.

Paṭinissajjati

Paṭinissajjati [paṭi+nissajjati, cp. BSk. pratinihsrjati AvŚ ii.190] to give up, renounce, forsake Vin iii.173 sq.; iv.294; S ii.110; A v.191 sq. -- ger. paṭinissajja S i.179; A iv.374 sq.; Sn 745, 946 (cp. Nd1 430). -- pp. paṭinissatṭha (q. v.).

Paṭinissatṭha

Paṭinissatṭha [pp. of paṭinissajjati, BSk. pratinihsrṣṭa Divy 44 and °nisrṣṭa Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin iii.95; iv.27, 137; M i.37; S ii.283; A ii.41; It 49; Nd1 430, 431 (vanta pahīna p.); PvA 256.

Paṭinissarati

Paṭinissarati [paṭi+nissarati] to depart, escape from, to be freed from Nett 113 (=niyyāti vimuccati C.).

Paṭineti

Paṭineti [paṭi+neti] to lead back to (acc.) Vv 5217; Th 2, 419; Pv ii.1221 (imper. °nayāhi); PvA 145, 160.

Paṭipakkha

Paṭipakkha (adj. -- n.) [paṭi+pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd1 397; J i.4, 224; Nett 3, 112, 124; Vism 4; DhA i.92; SnA 12, 21, 65, 168, 234, 257, 545; PvA 98; DhsA 164; Sdhp 211, 452.

Paṭipakkhika

Paṭipakkhika (adj.) [fr. paṭipakkha] opposed, inimical Sdhp 216.

Paṭipajjati

Paṭipajjati [paṭi+pad, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D i.70 (saṅvarāya). 175 (tathattāya); S ii.98 (kantāramaggaṇ); iv.63 (dhammass' anudhammaṇ); v.346 (id.); iv.194 (maggaṇ); A i.36 (dhammānudhammaṇ); ii.4; Sn 317, 323, 706, 815, 1129 (cp. Nd2 384); Dh 274 (maggaṇ); Pug 20 (saṅvarāya); PvA 43 (maggaṇ), 44 (ummaggaṇ), 196 (dhanāṇ); Sdhp 30. -- 3rd sg. aor. paccāpādi J iv.314. -- ger. pajjitabba to be followed PvA 126 (vidhi), 131 (id.), 281. -- pp. paṭipanna (q. v.). -- Caus. paṭipādeti (q. v.).

Paṭipajjana

Paṭipajjana (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in °vidhi method, line of action PvA 131 (v. l. BB), 133.

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Paṭipaṇāmeti

Paṭipaṇāmeti [paṭi+pa+Caus. of nam] to make turn back, to send back, ward off, chase away M i.327 (siriṇ); S iv.152 (ābādhaṇ); Miln 17 (sakaṭāni).

Paṭipaṇṇa

Paṭipaṇṇa (nt.) [paṭi+paṇṇa] a letter in return, a written reply J i.409.

Paṭipatti

Paṭipatti (f.) [fr. paṭi+pad] "way," method, conduct, practice, performance, behaviour, example A i.69; v.126 (dhammānudhamma°), 136; Ps ii.15; Nd1 143; Nd2 s. v.; Miln 131, 242; DhA ii.30; DhA iv.34 (sammā° good or proper behaviour); PvA 16 (parahita°), 54, 67; DA i.270; Sdhp 28, 29, 37, 40, 213, 521.

Paṭipatha

Paṭipatha [paṭi+patha] a confronting road, opposite way Vin ii.193 (°ṇ gacchati to go to meet); iii.131; iv.268; Miln 9; Vism 92; DhA ii.88.

Paṭipadā

Paṭipadā (f.) [fr. paṭi+pad] means of reaching a goal or destination, path, way, means, method, mode of progress (cp. Dhs. trsln 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvŚ ii.140 with note) D i.54 (dvatti p.), 249 (way to); S ii.81 (nirodhasāruppa -- gāminī p.); iv.251 (bhaddikā), 330 (majjhima) v.304 (sabbattha -- gāminī), 361 (udaya -- gāminī sotāpatti°), 421; D iii.288 (nāṇadassana -- visuddhi°); A i.113, 168 (puñña°) ii.76, 79, 152 (akkhamā); Vbh 99, 104 sq., 211

sq., 229 sq., 331 sq. -- In pregnant sense The path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quasi synonym of magga with which freq. combd (e.g. D i.156) Vin i.10; D i.157; iii.219 (anuttariya); M ii.11; iii.251, 284; S i.24 (daḷhā yāya dhīrā pamuccanti); A i.295 sq. (āgālhā nijjhāmā majjhimā); Sn 714 (cp. SnA 497), 921; Ps ii.147 (majjhimā); Nett 95 sq.; Pug 15, 68; VvA 84 (°sankhāta ariyamagga). Specified in various ways as follows: āsava -- nirodha -- gāminī p. D i.84; dukkha -- nirodha -- g°. D i.84, 189; iii.136; S v.426 sq.; A i.177; Ps i.86, 119; Dhs 1057; lokanirodha -- g° A ii.23; It 121; with the epithets sammā° anuloma° apaccanīka° anvattha° dhammānuddhamma° Nd1 32, 143, 365; Nd2 384 etc. (see detail under sammā°). -- There are several groups of 4 paṭipadā mentioned, viz. (a) dukkhā dandhābhīññā, sukhā & khippābhīññā dandh° & khipp°, i. e. painful practice resulting in knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D iii.106; A ii.149 sq., 154; v.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i. e. want of endurance, endurance, self -- control, equanimity.

Paṭipanna

Paṭipanna [pp. of paṭipajjati] (having) followed or following up, reaching, going along or by (i. e. practising), entering on, obtaining S ii.69; iv.252; A i.120 (arahattāya); iv.292 sq. (id.), 372 sq.; It 81 (dhammānuddhamma°); Sn 736; Dh 275 (maggaṇ); Vv 3423 (=maggaṭṭha one who has entered the path VvA 154)=Pv iv.349; Pug 63; Miln 17; DA i.26; PvA 78, 112 (maggaṇ), 130, 174 (sammā°), 242; (dhammiyaṇ paṭipadaṇ); DhA i.233 (magga° on the road, wandering).

Paṭipannaka

Paṭipannaka (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (=maggaṭṭhaka, phalattāya paṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also Miln trsl. ii.231, 237.

Paṭiparivatteti

Paṭiparivatteti [paṭi+p.] to turn back or round once more M i.133.

Paṭipaviṭṭha

Paṭipaviṭṭha [pp. of paṭipavisati] gone inside again Sn 979.

Paṭipavisati

Paṭipavisati [paṭi+pavisati] to go in(to) again; Caus. °paveseti to make go in again, to put back (inside) again Vin i.276. -- pp. paṭipaviṭṭha (q. v.).

Paṭipasaṇṣati

Paṭipasaṇṣati [paṭi+pasaṇṣati] to praise back or in return J ii.439.

Paṭipaharati

Paṭipaharati [paṭi+paharati] to strike in return DhA i.51.

Paṭipahināti

Paṭipahināti [paṭi+pahināti] to send back (in return) DhA i.216.

Paṭipākatika

Paṭipākatika (adj.) [paṭi+pākatika] restored, set right again, safe and sound J iii.167 (=pākatika at PvA 66); iv.407; vi.372; PvA 123, 284.

Paṭipāṭi

Paṭipāṭi (f.) [paṭi+pāṭi] order, succession Vin i.248 (bhatta°); Vism 411 (khandha°); usually in abl. paṭipāṭiyā adv. successively, in succession, alongside of, in order Vism 343 = J v.253 (ghara° from house to house); ThA 80 (magga°); DhA i.156; ii.89; iii.361; SnA 23, 506; PvA 54; VvA 76, 137.

Paṭipāṭika

Paṭipāṭika (adj.) [fr. last] being in conformity with the (right) order ThA 41.

Paṭipādaka

Paṭipādaka [fr. paṭi+pad] the supporter (of a bed) Vin i.48; ii.208.

Paṭipādeti

Paṭipādeti [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ i.262, 315] to impart, bring into, give to, offer, present M i.339; J v.453, 497; Pv ii.81 (vittaṇ).

Paṭipiṇṣati

Paṭipiṇṣati [paṭi+piṇṣati] to beat against S ii.98 (ure); J vi.87; Vism 504 (urāni).

Paṭipiṇḍa

Paṭipiṇḍa [paṭi+piṇḍa] alms in return J ii.307; v.390 (piṇḍa° giving & taking of alms); Miln 370.

Paṭipīta

Paṭipīta in asuci° at A iii.226 is not clear (v. l. °pīḷita perhaps to be preferred).

Paṭipīlana

Paṭipīlana (nt.) [fr. paṭipīḷeti] oppression Miln 313, 352.

Paṭipīḷita

Paṭipīḷita (adj.) [paṭi+pp. of pīḷ] pressed against, oppressed, hard pressed Miln 262, 354.

Paṭipuggala

Paṭipuggala [paṭi+puggala] a person equal to another, compeer, match, rival M i.171=Miln 235; S i.158; Sn 544; It 123 (natthi te paṭipuggala). -- appaṭipuggala without a rival, unrivalled, without compare S i.158; iii.86; Th 2, 185; J i.40; Miln 239 (cp. Miln trsl. ii.43).

Paṭipuggalika

Paṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi° (q. v.).

Paṭipucchati

Paṭipucchati [paṭi+pucchati] to ask (in return), to put a question to, to inquire D i.60; M i.27; S iii.2; Sn p. 92; J i.170; iv.194; PvA 32, 56, 81; A i.197; ii.46; also neg. appaṭipucchā (abl. adv.) without inquiry Vin i.325.

Paṭipucchā

Paṭipucchā (f.) [paṭi+pucchā] a question in return, inquiry; only ° -- (as abl.) by question, by inquiry, by means of question & answer in foll. cpds.: °karaṇīya Vin i.325; °vinīta A i.72; °vyākaraṇīya (pañha) D iii.229.

Paṭipurisa

Paṭipurisa [paṭi+purisa] a rival, opponent Nd1 172.

Paṭipūjana

Paṭipūjana (nt.) or °ā (f.) [fr. paṭi+pūj] worship, reverence, honour Miln 241.

Paṭipūjeti

Paṭipūjeti [paṭi+pūjeti] to honour, worship, revere Sn 128; Pv i.13; Miln 241.

Paṭipeseti

Paṭipeseti [paṭi+peseti] to send out to PvA 20.

Paṭippanāmeti

Paṭippanāmeti [paṭi+panāmeti] to bend (back), stretch out DhsA 324.

Paṭippassaddha

Paṭippassaddha [pp. of paṭippassambhati] allayed, calmed, quieted, subsided S iv.217, 294; v.272; A i.254; ii.41; J iii.37, 148; iv.430; Ps ii.2; Pug 27; KhA 185; PvA 23, 245, 274. Note. The BSk. form is pratiprasabdha Divy 265.

Paṭippassaddhi

Paṭippassaddhi (f.) [fr. paṭippassaddha] subsidence, calming, allaying, quieting down, repose, complete ease

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Vin i.331 (kammaṣsa suppression of an act); Ps ii.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. vūpasama paṭinissagga p. amata nibbāna, e. g. Nd2 429.

Paṭippassambhati

Paṭippassambhati [paṭi+ppa+sambhati of śrambh. Note however that the BSk. is °praśrambhyati as well as °srambhyati, e. g. MVastu i.253, 254; Divy 68, 138, 494, 549, 568] to subside, to be eased, calmed, or abated, to pass away, to be allayed S i.211; v.51; aor. °ssambhi DhA ii.86 (dohaḷo); iv.133 (ābādho). -- pp. paṭippassaddha (q. v.). -- Caus. paṭippassambheti to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin i.49 (kammaṇ), 144 (id.), 331 (id.); ii.5 (id.), 226 (id.); M i.76; J iii.28 (dohaḷaṇ).

Paṭipassambhanā

Paṭipassambhanā (f.) & °ppassambhitatta (nt.) are exe- getical (philosophical) synonyms of paṭippassaddhi at Dhs 40, 41, 320.

Paṭippharati

Paṭippharati [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M i.95 sq.; A iv.193 (codakaṇ); J i.123, 163; Nd1 196 (vādaṇ start a word -- fight); Miln 372; DhA iv.4 (vacanaṇ).

Paṭibaddha

Paṭibaddha (adj.) [paṭi+baddha, pp. of bandh] bound to, in fetters or bonds, attracted to or by, dependent on D i.76; Vin iv.302 (kāya°); A v.87 (para°); Dh 284; Miln 102 (āvajjana°); PvA 134 (°jīvika dependent on him for a living). -- Freq. in cpd. °citta affected, enamoured, one's heart bound in love Vin iii.128; iv.18; Sn 37 (see Nd2 385), 65; PvA 46, 145 (°tā f. abstr.), 151, 159 (rañño with the king).

Paṭibandha

Paṭibandha (adj.) [paṭi+bandha] bound to, connected with, referring to Ps i.172, 184.

Paṭibandhati

Paṭibandhati [paṭi+bandhati] to hold back, refuse J iv.134 (vetanaṇ na p.= aparihāpetvā dadāti).

Paṭibandhu

Paṭibandhu [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

Paṭibala

Paṭibala (adj.) [paṭi+bala] able, adequate, competent Vin i.56, 342; ii.103, 300; iii.158; A v.71; Miln 6.

Paṭibālha

Paṭibālha [pp. of paṭibāhati, though more likely to paṭi+ vah2] (op)pressed, forced, urged Vbh 338=Miln 301.

Paṭibāhaka

Paṭibāhaka [of paṭi+bādh] antidote Miln 335; repelling, preventing J vi.571.

Paṭibāhati

Paṭibāhati [paṭi+*bāh of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin i.356; ii.162, 166 sq., 274; iv.288; J i.64, 217; DhA ii.2 (rañño āṇaṇ), 89 (sītaṇ); VvA 68; PvA 96 (maraṇaṇ), 252, 286 (grd. appaṭibāhanīya). Caus. °bāheti in same meaning J iv.194; DhA ii.71; PvA 54. -- pp. paṭibālha (q. v.).

Paṭibāhana

Paṭibāhana exclusion, warding off, prevention Miln 81; Vism 244.

Paṭibāhiya

Paṭibāhiya (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. ap° J iv.152.

Paṭibāhira

Paṭibāhira (adj.) [paṭi+bāhira] outside, excluded Vin ii.168.

Paṭibimba

Paṭibimba (nt.) [paṭi+bimba] counterpart, image, reflection Vism 190; VvA 50; VbhA 164.

Paṭibujjhati

Paṭibujjhati [paṭi+bujjhati] to wake up, to understand, know, A iii.105 sq.; ThA 74; PvA 43, 128. -- pp. paṭibuddha (q. v.).

Paṭibuddha

Paṭibuddha [pp. of paṭibujjhati] awakened, awake Sn 807.

Paṭibodha

Paṭibodha [fr. paṭi+budh, cp. paṭibujjhati] awaking, waking up Vv 5024.

Paṭibhajati

Paṭibhajati [paṭi+bhaj] to divide M iii.91.

Paṭibhaṇḍa

Paṭibhaṇḍa [paṭi+bhaṇḍa, cp. BSk. pratipanya Divy 173, 271, 564] merchandise in exchange, barter J i.377; PvA 277.

Paṭibhaṇḍati

Paṭibhaṇḍati [paṭi+bhaṇḍati] to abuse in return S i.162 (bhaṇḍantaṇ p.); A ii.215 (id.); Nd1 397 (id.).

Paṭibhaya

Paṭibhaya [paṭi+bhaya] fear, terror, fright S iv.195; PvA 90; Dāvs iv.35. Freq. in cpd. ap° & sap°, e. g. Vin iv.63; M i.134; iii.61.

Paṭibhāga

Paṭibhāga [paṭi+bhāga] 1. counterpart, likeness, resem- blance Nd2 s. v.; Vism 125 (°nimitta, imitative mental reflex, memory -- image); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. -- 2. rejoinder J vi.341 (pañha°). -- 3. counterpart, opposite, contrary M i.304. -- appaṭibhāga (adj.) unequalled, incomparable, matchless Miln 357 (+appaṭiṣeṭṭha); DhA i.423 (=anuttara).

Paṭibhāti

Paṭibhāti [paṭi+bhā] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. Vin. Texts ii.30) S i.155 (°tu taṇ dhammikathā); v.153 (T. reads patibbāti); Sn 450 (p. maṇ=mama bhāgo pakāsati Sna 399); Nd1 234=Nd2 386 (also fut. °bhāyissati); J v.410; VvA 78=159 (maṇ p. ekaṇ pañhaṇ pucchituṇ "I should like to ask a question").

Paṭibhāna

Paṭibhāna (nt.) [paṭi+bhāna. Cp. late Sk. pratibhāna, fr. Pali] understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term Vin. Texts iii.13, 172; Pts. of Controversy, 378 f.) D i.16, 21, 23; S i.187; A ii.135, 177, 230; iii.42; iv.163; v.96; Ps ii.150, 157; J vi.150; Pug 42; Vbh 293 sq.; VbhA 338, 394, 467; Miln 21; DA i.106. -- appaṭibhāna (adj.) bewildered, not confident, cowed down Vin ii.78=iii.162; M i.258; A iii.57; J v.238, 369; vi.362.

Paṭibhānavant

Paṭibhānavant (adj.) [fr. paṭibhāna] possessed of intelli- gence or ready wit A i.24; Sn 58, 853, 1147; Nd1 234= Nd2 386; SnA 111 (pariyatti° & paṭivedha°).

Paṭibhāneyyaka

Paṭibhāneyyaka (adj.) [ger. formation+ka fr. paṭibhāna] =paṭibhānavant Vin i.249 (cp. Vin. Texts ii.140); A i.25.

Paṭibhāsati

Paṭibhāsati [paṭi+bhās] to address in return or in reply S i.134; Sn 1024.

Paṭimaṇsa

Paṭimaṇsa (adj.) [for paṭimassa=Sk. *pratimṛśya, ger. of prati+mṛś, cp. in consonants haṇsa for harṣa etc.] as neg. app° not to be touched, untouched; faultless Vin ii.248 (acchidda+); A v.79.

Paṭimagga

Paṭimagga [paṭi+magga, cp. similarly paṭipatha] the way against, a confronting road; °ṇ gacchati to go to meet somebody J iv.133; vi.127.

Paṭimaṇḍita

Paṭimaṇḍita [pp. of paṭi+maṇḍ] decorated, adorned with J i.8, 41, 509; PvA 3, 66, 211.

Paṭimantaka

Paṭimantaka [fr. paṭi+mant] one who speaks to or who is spoken to, i. e. (1) an interlocutor J iv.18 (=paṭivacana -- dayaka C.); -- (2) an amiable person (cp. Lat. affabilis=affable) M i.386.

Paṭimanteti

Paṭimanteti [paṭi+manteti] to discuss in argument, to reply to, answer, refute; as pati° at Vin ii.1; D i.93 (vacane), 94; Dh i.263; J vi.82, 294.

Paṭimalla

Paṭimalla [paṭi+malla] a rival wrestler S i.110; Nd1 172.

Paṭimasati

Paṭimasati [paṭi+masati of mṛś, cp. paṭimaṇṣa] to touch (at) D i.106; Sn p. 108 (anumasati+). -- Caus. paṭimāseti (q. v.).

Paṭimā

Paṭimā (f.) [fr. paṭi+mā] counterpart, image, figure J vi.125; Dāvs v.27; VvA 168 (=bimba); DhA 334.

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-- appaṭima (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

Paṭimānita

Paṭimānita [pp. of paṭimāneti] honoured, revered, served PvA 18.

Paṭimāneti

Paṭimāneti [paṭi+Caus. of man] to wait on, or wait for, look after, honour, serve Vin ii.169; iv.112; D i.106; J iv.2, 203; v.314; Miln 8; PvA 12; DA i.280. -- pp. paṭimānita (q. v.).

Paṭimāreti

Paṭimāreti [paṭi+Caus. of mṛ] to kill in revenge J iii.135.

Paṭimāseti

Paṭimāseti [Caus. of paṭimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for °māsaya) Dh 379 (opp. codaya; expld by °parivīmaṇse "watch" DhA iv.117).

Paṭimukka

Paṭimukka (adj.) [pp. of paṭimuṇcati; cp. also paṭimutta & ummukka, see Geiger, P.Gr. § 197] fastened on, tied to, wound round, clothed in S iv.91; M i.383; It 56; Th 2, 500 (? v. l. paripuṇṇa, cp. ThA 290); J i.384; vi.64; Miln 390; DhA i.394 (sīse); VvA 167 (so read for °mukkha), 296.

Paṭimukha

Paṭimukha (adj.) [paṭi+mukha] facing, opposite; nt. °ṇ adv. opposite SnA 399 (gacchati).

Paṭimuṇcati

Paṭimuṇcati [paṭi+muc] 1. to fasten, to bind (in lit. as well as appld sense), to tie, put on Vin i.46; S i.24 (veraṇ °muṇcati for °muccati!); J i.384; ii.22, 88, 197; iv. 380 (ger. °mucca, v. l. °muṇca), 395; v.25 (attain), 49; vi.525; DhA iii.295. -- Pass. paṭimuccati to be fastened, aor. °mucci J iii.239; vi.176. -- 2. to attain, obtain, find J iv.285=vi.148.

Paṭimutta

Paṭimutta (& °ka) (adj.) [pp. of paṭimuṇcati, cp. paṭi- mukka] in sup° well purified, cleansed, pure J iv.18 (°kambu=paṭimutta -- suvaṇṇ' ālankāra C.); v.400; Pv iv.133 (°ka -- suṭṭhu paṭimuttabhāṇin PvA 230).

Paṭimokkha

Paṭimokkha [fr. paṭi+muc] 1. a sort of remedy, purgative D i.12 osadhīnaṇ p. expld at DA i.98 as "khārādīni datvā tad -- anurūpo khaṇe gate tesañ apanayanaṇ." Cp. Dial. 26. -- 2. binding, obligatory J v.25 (sangaraṇ p. a binding promise). Cp. pāṭimokkha.

Paṭiya

Paṭiya (nt.) [=paṭikā] a white woollen counterpane J iv.352 (=uṇṇāmaya -- paccattharaṇāni setakambalāni pi vadanti yeva C.).

Paṭiyatta

Paṭiyatta [pp. of paṭi+yat] prepared, got ready, made, dressed Vin iv.18 (alankata°); J iv.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankata°), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankata°).

Paṭiyāti

Paṭiyāti [paṭi+yā, cp. pacceti] to go back to, reach J vi.149 (C. for paṭimuṇcati).

Paṭiyādita

Paṭiyādita [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA ii.75.

Paṭiyādeti

Paṭiyādeti [for *paṭiyādeti=Sk. pratiyātayati, Caus. of paṭi+yat, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. -- pp. paṭiyādita (q. v.). -- Caus.II. paṭiyādāpeti to cause to be presented or got ready, to assign, advise, give over Vin i.249 (yāguṇ); Sn p. 110 (bhojaniyaṇ); PvA 22, 141.

Paṭiyālokaṇ

Paṭi -- y -- ālokaṇ gacchati "to go to the South" Vin iv.131, 161.

Paṭiyodha

Paṭiyodha [paṭi+yodha] counterfight J iii.3.

Paṭiyoloketi

Paṭiyoloketi (T. paṭi -- oloketi) [paṭi+oloketi] to look at, to keep an eye on, observe J ii.406.

Paṭirava

Paṭirava [paṭi+rava] shouting out, roar Dāvs iv.52.

Paṭirājā

Paṭirājā [paṭi+rājā] hostile king, royal adversary J vi.472; DhA i.193.

Paṭiruddha

Paṭiruddha [pp. paṭi+rudh] obstructed, hindered, held back, caged J iv.4 (oruddha -- paṭiruddha sic.).

Paṭirūpa

Paṭirūpa (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D i.91; Vin ii.166 (seyyā); M i.123; S i.214; ii.194 (ap°); Th 2, 341; Pv ii.1215; J v.99; Pug 27; DhA iii.142; PvA 26, 122 (=yutta), 124. -- °desavāsa living in a suitable region D iii.276=A ii.32; Nett 29, 50. -- Spelt pati° at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpika.

Paṭirūpaka

Paṭirūpaka (adj.) (-- °) [fr. paṭirūpa] like, resembling, dis- guised as, in the appearance of, having the form of S i.230; DhA i.29 (putta°); PvA 15 (samaṇa°). As pati° at SnA 302, 348, 390. -- nt. an optical delusion DhA iii.56.

Paṭirūpatā

Paṭirūpatā (f.) [abstr. fr. paṭirūpa] likeness, semblance, appearance, pretence PvA 268 (=vaṇṇa).

Paṭirodati

Paṭirodati [paṭi+rodati of rud] to cry in return, to reply by crying J iii.80; pp. paṭirodita=paṭirodana.

Paṭirodana

Paṭirodana (nt.) [paṭi+rodana] replying through crying J iii.80.

Paṭirodeti

Paṭirodeti [paṭi+Caus. of rud] to scold back S i.162.

Paṭirosati

Paṭirosati [paṭi+rosati] to annoy in return, to tease back S i.162; A ii.215; Nd1 397.

Paṭiladdha

Paṭiladdha [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

Paṭilabhati

Paṭilabhati [paṭi+labhati] to obtain, receive, get It 77; J i.91; Nd2 427 (pariyesati p. paribhuñjati); Pug 57; VvA 115; PvA 6, 7, 16, 50, 60, 67 etc. -- pret. 3rd pl. paccaladdhaṅsu S i.48 (so v. l. & C. T. °latthaṅsu), expld by paṭilabhiṅsu cp. K. S. 319. -- aor. 1st sg. paṭilacchiṅ J v.71. -- Caus. paṭilābheti to cause to take or get, to rob J v.76 (paṭilābhayanti naṅ "rob me of him").

Paṭilābha

Paṭilābha [fr. paṭi+labh] obtaining, receiving, taking up, acquisition, assumption, attainment D i.195; M i.50; A ii.93, 143; Ps ii.182, 189; Nd1 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. -- attabhāva° obtaining a reincarnation, coming into existence S ii.256; iii.144; A ii.159, 188; iii.122 sq. -- See also paribhoga.

Paṭilika

Paṭilika v. l. BB together with paṭalika for talika at J iii.80 (cp. A iii 36?).

Paṭilīna

Paṭilīna [pp. of paṭilīyati] having withdrawn, keeping away S i.48 (°nisabha "expert to eliminate"; reading pati°); with reading pati also; A ii.41; iv.449; Sn 810, 852; Nd1 130, 224 (rāgassa etc. pahīnattā patilīno).

Paṭilīyati

Paṭilīyati [paṭi+līyati of lī] to withdraw, draw back, keep away from, not to stick to A iv.47=Miln 297 (+paṭikuṭṭati paṭivaṭṭati; Miln & id. p. at S ii.265 print pati°); Vism 347 (+paṭikuṭṭati pativaṭṭati). -- pp. paṭilīna; Caus. paṭileṇeti (q. v.).

Paṭileṇeti

Paṭileṇeti [Sec. dern fr. pp. paṭilīna in sense of Caus.; cp. Sk. °lāpayati of lī] to withdraw, to make keep away, not to touch S ii.265 (pati°, as at Miln 297 patilīyati).

Paṭilobheti

Paṭilobheti [paṭi+Caus. of lubh] to fill with desire, to entice J v.96.

Paṭiloma

Paṭiloma (adj.) [paṭi+loma] "against the hair," in reverse order, opposite, contrary, backward; usually combd with anuloma i. e. forward & backward Vin i.1; A iv.448; etc (see paṭiccasamuppāda); J ii.307. -- °pakkha opposition PvA 114 (cp. paṭipakkha).

Paṭivacana

Paṭivacana (nt.) [paṭi+vacana] answer, reply, rejoinder J iv.18; Miln 120; PvA 83 (opp. vacana); ThA 285.

Paṭivattati

Paṭivattati (& °vattati) [paṭi+vr̥t] (intrs.) to roll or move back, to turn away from A iv.47=Miln 297 (paṭīlīyati paṭikutati p.); Caus. paṭivaṭṭeti in same meaning trs. (but cp. Childers s. v. "to knock, strike") S ii.265 (T. spells pati°, as also at Miln 297). -- grd. paṭivattiya only in neg. ap° (q. v.). -- pp. paṭivatta (q. v.).

Paṭivatta

Paṭivatta (nt.) [pp. of paṭivattati] moving backwards, only in cpd. vatta -- paṭivatta -- karaṇa "moving forth or backwards, " performance of different kinds of duties; doing this, that & the other DhA i.157.

Paṭivattar

Paṭivattar [paṭi+vattar, n. ag. of vac] one who contra- dicts S i.222.

Paṭivadati

Paṭivadati [paṭi+vadati] to answer, reply A iv.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd1 397; PvA 39.

Paṭivasati

Paṭivasati [paṭi+vasati] to live, dwell (at) D i.129; Vin ii.299; S i.177; J i.202; SnA 462; PvA 42, 67.

Paṭivāṇa, Paṭivāṇitā, Paṭivāṇī

Paṭivāṇa, Paṭivāṇitā, Paṭivāṇī etc. occur only in neg. form app°, q. v.

Paṭivātaṇ

Paṭivātaṇ (adv.) [paṭi+vātaṇ, acc. cp. Sk. prativāta & prativātaṇ] against the wind (opp. anuvātaṇ) Vin ii.218; S i.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

Paṭivāda

Paṭivāda [paṭi+vāda] retort, recrimination Miln 18 (vāda° talk and counter -- talk).

Paṭivāpeti

Paṭivāpeti [Caus. of paṭi+vap] to turn away from, to free from, cleanse M i.435 =A iv.423; DhsA 407.

Paṭivāmeti

Paṭivāmeti [paṭi+Caus. vam] to throw out again DA i.39. Cp. J.P.T.S. 1886, p. 160, suggesting paṭivādh°, or paṭibādhayamāno, and referring to Th 1, 744.

Paṭiviṇsa

Paṭiviṇṣa [paṭi -- aṇsa with euphonic consonant v instead of y (paṭi -- y -- aṇsa) and assimilation of a to i (paṭiyiṇṣa > paṭiviṇṣa)] lit. "divided part," sub -- part, share, bit, portion, part Vin i.28; iii.60 (T. reads paṭivisa); J ii.286; DhsA 135; DhA i.189; iii.304; VvA 61 (°vīsa), 64 (v. l. °vīsa), 120 (id.).

Paṭiviṇṣaka

Paṭiviṇṣaka [prec.+ka] part share, portion DhA ii.85.

Paṭivigacchati

Paṭivigacchati [paṭi+vi+gacchati] to go apart again, to go away or asunder A iii.243; Miln 51.

Paṭivijānāti

Paṭivijānāti [paṭi+vi+jānāti] to recognise Vin iii.130; Nd2 378 (ājānāti vijānāti p. paṭivijjhati); Miln 299.

Paṭivijjha

Paṭivijjha (adj.) [grd. of paṭivijjhati] in cpd. dup° hard to penetrate (lit. & fig.) S v.454.

Paṭivijjhati

Paṭivijjhati [paṭi+vijjhati of vyadh] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin i.183; S ii.56; v.119, 278, 387, 454; A iv.228, 469; Nd2 378; J i.67, 75; Ps i.180 sq.; Miln 344; DhA i.334. -- aor. paṭivijjha Sn 90 (=aññāsi sacchākāsi SnA 166), and paccavyādhi Th 1, 26=1161 (°byādhi); also 3rd pl. paccavidhuṇ A iv.228. -- pp. paṭividdha (q. v.). On phrase uttariṇ appaṭivijjhanto. See uttari.

Paṭivijjhanaka

Paṭivijjhanaka (adj.) [paṭi+vijjhana+ka, of vyadh] only in neg. ap° impenetrable DhA iv.194.

Paṭividita

Paṭividita [pp. of paṭi+vid] known, ascertained D i.2; Ps i.188.

Paṭividdha

Paṭividdha [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M i.438; S ii.56 (sup°); Ps ii.19, 20; J i.214; VvA 73 (°catusacca=saccāṇaṇ kovida). -- appaṭividdha not pierced, not hurt J vi.446.

Paṭivinaya

Paṭivinaya [paṭi+vi+nī] repression, subdual, only in cpd. āghāta° D iii.262, 289; A iii.185 sq. See āghāta.

Paṭivinicchinati

Paṭivinicchinati [paṭi+vinicchinati] to try or judge a case again, to reconsider J ii.187.

Paṭivinīta

Paṭivinīta [pp. of paṭivineti] removed, dispelled, subdued S ii.283; v.76, 315.

Paṭivineti

Paṭivineti [paṭi+vi+nī] to drive out, keep away, repress, subdue S i.228; M i.13; A iii.185 sq.; J vi.551; PvA 104 (pipāsaṃ). Cp. BSk. prativineti MVastu ii.121. -- pp. paṭivinīta (q. v.).

Paṭivinodana

Paṭivinodana (nt.) [fr. paṭivinodeti] removal, driving out, expulsion A ii.48, 50; Miln 320.

Paṭivinodaya

Paṭivinodaya (adj. -- n.) [fr. paṭivinodeti] dispelling, subduing, riddance, removal; dup° hard to dispel A iii.184 sq.

Paṭivinodeti

Paṭivinodeti [paṭi+vi+Caus. of nud, Cp. BSk. prativinu- dati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D i.138; M i.48; Pv iii.58; Pug 64; VvA 305; PvA 60.

Paṭivibhajati

Paṭivibhajati [paṭi+vibhajati] to divide off, to divide into (equal) parts M i.58 (cp. iii.91; paṭibhaj° & v. l. vibhaj°).

Paṭivibhatta

Paṭivibhatta (adj.) [paṭi+vibhatta] (equally) divided M i.372; A iv.211; VvA 50. On neg. ap° in cpd. °bhogin see appaṭivibhatta.

Paṭivirata

Paṭivirata (adj.) [pp. of paṭiviramati, cp. BSk. prativi- ramati Divy ii, 302, 585] abstaining from, shrinking from (with abl.) D i.5; M iii.23; S v.468; It 63; Pug 39, 58; DA i.70; PvA 28, 260. -- app° not abstaining from Vin ii.296; S v.468; It 64.

Paṭivirati

Paṭivirati (f.) [fr. paṭivirata] abstinence from Dhs 299; M iii.74; PvA 206.

Paṭiviramati

Paṭiviramati [paṭi+viramati] to abstain from M i.152.

Paṭivirujjhati

Paṭivirujjhati [paṭi+vi+rudh] to act hostile, to fall out with somebody, to quarrel (saddhiṃ) J iv.104. -- pp. paṭiviruddha (q. v.).

Paṭiviruddha

Paṭiviruddha [pp. of paṭivirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J vi.12; DA i.51 (°ā satta=pāre); Miln 203, 403.

Paṭivirūhati

Paṭivirūhati [paṭi+virūhati] to grow again Vism 419.

Paṭivirodha

Paṭivirodha [paṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.

Paṭivisiṭṭha

Paṭivisiṭṭha [paṭi+visiṭṭha] peculiar M i.372.

Paṭivisesa

Paṭivisesa [paṭi+visesa] sub -- discrimination J ii.9.

Paṭivissaka

Paṭivissaka (adj.) [fr. paṭi+*veśman or *veśya] dwelling near, neighbouring M i.126; J i.114, 483; iii.163; iv.49; v.434; DhA i.47 (°itthi), 155, 235 (°dārakā).

Paṭivutta

Paṭivutta (paṭi+vutta, pp. of vac) said against, replied Vin iii.131, 274.

Paṭivekkhiya

Paṭivekkhiya see ap°.

Paṭivedeti

Paṭivedeti [paṭi+vedeti, Caus. of vid] to make known, declare, announce Vin i.180; S i.101, 234; Sn 415 (aor. °vedayi); DA i.227; PvA 6 (pītisomanassaṇ).

Paṭivedha

Paṭivedha [fr. paṭi+vyadhī cp. paṭivijjhati & BSk. prati- vedha MVastu i.86] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A i.22, 44; D iii.253; Ps i.105; ii.50, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110, 111; Sdhp 65. -- appaṭivedha non -- intelligence, ignorance Vin i.230; S ii.92; iii.261; v.431; A ii.1; Dhs 390, 1061, 1162; Pug 21. -- duppaṭivedha (adj.) hard to pierce or penetrate; flg. difficult to master Miln 250. -- maggaphala° realisation of the fruit of the Path DhA i.110.

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Paṭivera

Paṭivera [paṭi+vera] revenge DhA i.50.

Paṭivellati

Paṭivellati [paṭi+vellati] to embrace, cling to J v.449.

Paṭivyāharati

Paṭivyāharati [paṭi+vyāharati] to desist from, aor. pacca- vyāhāsi D ii.232.

Paṭivyūhati

Paṭivyūhati (pati°) [paṭi+vyūhati] to heap up against (?) SnA 554.

Paṭisaṇyamati

Paṭisaṇyamati [paṭi+saṇyamati] to restrain, to exercise self -- control J iv.396.

Paṭisaṇyujati

Paṭisaṇyujati [paṭi+saṇ+yuj] to connect with, fig. to start, begin (vādaṇ a discussion or argument) S i.221 (bālena paṭisaṇyuje=paṭipphareyya C.; "engage himself to bandy with a fool" K.S. 284); Sn 843 (vādaṇ p.= paṭipphareyya kalahāṇ kareyya Nd1 196). -- pp. paṭisaṇyutta (q. v.).

Paṭisaṇyutta

Paṭisaṇyutta [pp. of paṭisaṇyujati] connected with, coupled, belonging to Vin iv.6; S i.210 (nibbāna °dhammikathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

Paṭisaṇvidita

Paṭisaṇvidita [pp. of paṭi+saṇ+vid; same (prati) at MVastu iii.256] apperceived, known, recognised, in phrase "pubbe appaṭisaṇvidita pañho" S ii.54.

Paṭisaṇvedin

Paṭisaṇvedin (adj.) [fr. paṭisaṇvedeti; BSk. pratisaṇ- vedin Divy 567] experiencing, feeling, enjoying or suffering M i.56; S i.196; ii.122; iv.41; v.310 sq.; A i.164 (sukhadukkha°); iv.303 (id.); v.35 (id.); It 99; Ps i.95, 114 (evaṇsukhadukkha°), 184, 186 sq.; Pug 57, 58.

Paṭisaṇvedeti

Paṭisaṇvedeti [paṭi+saṇ+vedeti, Caus. of vid] to feel, experience, undergo, perceive D i.43, 45; A i.157 (domanassaṇ); iv.406 (id.); Pug 59; PvA 192 (mahādukkhaṇ). There is also a by -- form, viz. paṭisaṇvediyati S ii.18, 75, 256 (attabhāva -- paṭilābhaṇ); It 38 (sukkha -- dukkhaṇ; v. l. °vedeti).

Paṭisaṇharāṇa

Paṭisaṇharāṇa (nt.) [fr. paṭisaṇharati] removing Nett 27, 41.

Paṭisaṇharati

Paṭisaṅharati [paṭi+saṅ+hr, cp. BSk. pratisaṅharati MVastu i.82] to draw back, withdraw, remove, take away, give up Vin ii.185 (sakavaṇṇaṇ); D i.96; S v.156; PvA 92 (devarūpaṇ).

Paṭisakkati

Paṭisakkati [paṭi+sakkati] to run back Vin ii.195; A iv.190.

Paṭisankhayanto

Paṭisankhayanto is ppr. of paṭi+saṅ+kṣi, to be pacified Th 1, 371.

Paṭisankharoti

Paṭisankharoti [paṭi+saṅ+kr] to restore, repair, mend Vin ii.160; A ii.249; J iii.159 (nagaraṇ). Caus. II. paṭisankhārāpeti to cause to repair or build up again M iii.7; J vi.390 (gehāni).

Paṭisankhā

Paṭisankhā (f.) [paṭi+sankhā of khyā] reflection, judgment, consideration Vin i.213; S iv.104 (°yoniso); Ps i.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. appaṭisankhā (see also °sankhāti) want of judgment, inconsideration Ps i.33, 45; Dhs 1346=Pug 21. -- Note. In combn paṭisankhā yoniso "carefully, with proper care or intention" p. is to be taken as ger. of paṭisankhāti (q. v.). This connection is frequent, e. g. S iv.104; A ii.40; Nd1 496; Nd2 540.

Paṭisankhāti

Paṭisankhāti [paṭi+saṅ+khyā] to be careful, to think over, reflect, discriminate, consider; only in ger. paṭisankhā (as adv.) carefully, intently, with discrimination Vin i.213; M i.273; iii.2; J i.304; Nd2 540; Pug 25; cp. paṭisankhā (+yoniso); also ger. paṭisankhāya Sddp 394. -- Opp. appaṭisankhā inconsiderately, in phrase sahasā app° rashly & without a thought M i.94; S ii.110, 219. -- Cp. paṭisañcikkhati.

Paṭisankhāna

Paṭisankhāna (nt.) [fr. paṭisankhāti] carefulness, mindfulness, consideration J i.502; VvA 327; DhsA 402 (°paññā); Sdhp 397. -- °bala power of computation A i.52, 94; ii.142; D iii.213, 244; Ps ii.169, 176; Dhs 1354 (cp. Dhs trsln 354); Nett 15, 16, 38.

Paṭisankhārika & °ya

Paṭisankhārika & °ya (adj.) [fr. paṭisankharoti] serving for repair Vin iii.43 (dārūni); PvA 141 (id.; °ya).

Paṭisañcikkhati

Paṭisañcikkhati [paṭi+saṅ+cikkhati of khyā; cp. paṭi- sankhāti & BSk. pratisañcikkṣati MVastu ii.314] to think over, to discriminate, consider, reflect Vin i.5; D i.63; M i.267, 499; iii.33; S i.137; A i.205; Pug 25; Vism 283.

Paṭisañjivita

Paṭisañjivita [pp. of paṭi+saṅ+jiv] revived, resurrected M i.333.

Paṭisatena

Paṭisatena (adv.) [paṭi+instr. of satāṇ] by the hundred, i. e. in front of a hundred (people) Vin i.269.

Paṭisattu

Paṭisattu [paṭi+sattu] an enemy (in retaliation) J ii.406; Nd1 172, 173; Miln 293.

Paṭisanthata

Paṭisanthata [pp. of paṭisantharati] kindly received (covered, concealed? C.) J vi.23 (=paṭicchāditāṇ guttaṇ paripuṇṇaṇ vā C.).

Paṭisantharati

Paṭisantharati [paṭi+saṇ+tharati of str] to receive kindly, to welcome, Miln 409; DhsA 397. ger. °santhāya J vi.351. -- pp. paṭisanthata (q. v.).

Paṭisanthāra

Paṭisanthāra [fr. paṭi+saṇ+str] lit. spreading before, i. e. friendly welcome, kind reception, honour, goodwill, favour, friendship D iii.213, 244; A i.93; iii.303 sq.; iv.28, 120; v.166, 168 (°aka adj. one who welcomes); J ii.57; Dh 376 (expld as āmisa° and dhamma° at DhA iv.111, see also DhsA 397 sq. & Dhs trsl. 350); Dhs 1344; Vbh 360; Miln 409. paṭisanthāraṇ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

Paṭisandahati

Paṭisandahati [paṭi+sandahati] to undergo reunion (see next) Miln 32.

Paṭisandhi

Paṭisandhi [fr. paṭi+saṇ+dhā] reunion (of vital principle with a body), reincarnation, metempsychosis Ps i.11 sq., 52, 59 sq.; ii.72 sq.; Nett 79, 80; Miln 140; DhA ii.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155 -- 160. -- appaṭisandhika see sep.

Paṭisama

Paṭisama (adj.) [paṭi+sama] equal, forming, a counter- part Miln 205 (rāja°); neg. appaṭisama not having one's equal, incomparable J i.94; Miln 331.

Paṭisambhidā

Paṭisambhidā (f.) [paṭi+saṇ+bhid; the BSk. pratisaṇvid is a new formation resting on confusion between bhid & vid, favoured by use & meaning of latter root in P. paṭisaṇvidita. In BSk. we find pratisaṇvid in same application as in P., viz. as fourfold artha° dharma° nirukti° pratibhāna° (?). MVastu iii.321] lit. "resolving continuous breaking up," i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expln of term at Kvu trsln 377 -- 382. Always referred to as "the four branches of logical analysis" (catasso or catupaṭisambhidā), viz. attha° analysis of meanings "in extension"; dhamma° of reasons, conditions, or causal relations; nirutti° of [meanings "in intension" as given in] definitions paṭibhāna° or intellect to which things knowable by the foregoing processes are presented (after Kvu trsln). In detail at A ii.160; iii.113. 120; Ps i.88, 119; ii.150, 157, 185, 193; Vbh 293 -- 305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. -- See further A i.22; iv.31; Nd2 386 under paṭibhānavant; Ps i.84. 132, 134; ii.32, 56, 116, 189; Miln 22 (attha -- dh°nirutti -- paṭibhāna -- pāramippatta), 359; VvA 2; DhA iv.70 (catūsu p --

° āsu cheka). p° -- patta one who has attained mastership in analysis A i.24; iii.120; Ps ii.202. -- Often included in the attainment of Arahantship,

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in formula "saha paṭisambhidāhi arahattaṇ pāpunāti," viz. Miln 18; DhA ii.58, 78, 93.

Paṭisammajjati

Paṭisammajjati [paṭi+sammajjati] to sweep over again Miln 15.

Paṭisammodeti

Paṭisammodeti [paṭi+saṇ+Caus. of mud] to greet friendly in return J vi.224 (= sammodanīya -- kathāya paṭikatheti C.).

Paṭisaraṇa

Paṭisaraṇa (nt.) [paṭi+saraṇa1] refuge in (-- °), shelter, help, protection M i.295 (mano as p. of the other 5 senses); iii.9; S iv.221; v.218; A i.199 (Bhagavaṇ°); ii.148 (sa° able to be restored); iii.186 (kamma°); iv.158, 351; v.355; J i.213; vi.398. -- appaṭisaraṇa (adj.) without shelter, unprotected Vin ii.153 (so read for appaṭiss°). -- Note. In meaning "restoration" the derivation is prob. fr paṭi+sṛ to move (Sk. saraṇa and not saraṇa protection). Cp. paṭisāraṇiya.

Paṭisarati

Paṭisarati1 [paṭi+sṛ] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expld by ohiyyi SnA 21).

Paṭisarati

Paṭisarati2 [paṭi+smṛ] to think back upon, to mention DA i.267.

Paṭisallāna

Paṭisallāna (& °āṇa, e. g. S v.320) (nt.) [for *paṭisallayana, fr. paṭi+saṇ+ lī, cp. paṭilīna & paṭilīyati, also BSk. pratisaṇḍayana Divy 156, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D iii.252; M i.526; S i.77; iii.15; iv.80, 144; v.12, 398, 414; A ii.51, 176; iii.86 sq., 116 sq., 195; iv.15, 36, 88; v.166, 168; Sn 69 (cp. Nd2 s. v.); J ii.77 (pati°); Vbh 244, 252; Miln 138, 412. -- ārāma fond(ness) of solitude or seclusion (also °rata) A iii.261 sq.; It 39; Nd2 433. -- sārappa very suitable for seclusion Vism 90.

Paṭisalliyati

Paṭisalliyati (°līyati) [fr. paṭi+saṇ+ lī, cp. paṭilīyati] to be in seclusion (for the purpose of meditation) Vin iii.39 (inf. °salliyituṇ); D ii.237; S v.12 (id.), 320, 325; Miln 139. -- pp. paṭisallīna (q. v.).

Paṭisallīna

Paṭisallīna [pp. of paṭisalliyati; cp. BSk. pratisaṇḍīna Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin i.101 (rahogata+); D i.134, 151; S i.71, 146 sq.

(divāvihāragata+), 225; ii.74 (rahogata+); iv.80, 90, 144; v.415; A ii.20; SnA 346 (pati°); J i.349; Miln 10, 138 sq.; VvA 3; DA i.309 (pati°).

Paṭisāṭheyya

Paṭisāṭheyya (nt.) [paṭi+sāṭheyya] a deceit in return (cp. paṭikūṭa) J ii.183.

Paṭisāmita

Paṭisāmita [pp. of paṭisāmeti] arranged, got ready Vism 91.

Paṭisāmeti

Paṭisāmeti [paṭi+Caus. of śam, samati to make ready; cp. BSk. pratiśāmayati Divy passim] to set in order, arrange, get ready Vin ii.113, 211, 216; M i.456; J iii.72; Miln 15 (pattacīvaraṇ); VvA 118 (v. l. °yāpeti), 157 (v. l. °nameti).

Paṭisāyati

Paṭisāyati [paṭi+sāyati] to taste, eat, partake of food Vin ii.177.

Paṭisāra

Paṭisāra [paṭi+smṛ] see vi°.

Paṭisārana

Paṭisārana (nt.) [fr. paṭi+sāreti] act of protection, expiation, atonement Miln 344 (in law); appld.

Paṭisāraṇiya

Paṭisāraṇiya (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of sṛ to move] only as t.t. in combn with kamma (official act, chapter), i. e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. Vin. Texts ii.364) Vin i.49 (one of the 5 Sangha -- kammās, viz. tajjaniya°, nissaya°, pabbājaniya°, p.°, ukkhepaniya°), 143 (id.), 326; ii.15 -- 20, 295; A i.99; iv.346; DhA ii.75.

Paṭisārin

Paṭisārin (adj.) [fr. paṭi+sṛ, cp. paṭisāraṇiya & paṭisarāṇa Note] falling back upon, going back to, trusting in, leaning on (-- °) D i.99 (gotta°); S i.153 (id.); ii.284 (id.).

Paṭisāsana

Paṭisāsana (nt.) [paṭi+sāsana] counter -- message, reply DhA i.392.

Paṭisibbata

Paṭisibbata [pp. of paṭi+sibbati] sewn, embroidered VvA 167 (pati°).

Paṭisīsaka

Paṭisāsaka [paṭi+sāsaka] a false top -- knot, "chignon" (?) J ii.197 (°ṇ paṭimuñcitvā); v.49 (id.); Miln 90 (muṇḍaka°).

Paṭisutta

Paṭisutta [pp. of paṭi+svap] sunk into sleep Th 1, 203.

Paṭisumbhita

Paṭisumbhita [pp. of paṭi+śumbh] fallen down Pv iii.18 (=patita PvA 174).

Paṭisūra

Paṭisūra [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (= paṭipurisa paṭisattu paṭimalla Nd1 172); Nd1 173 (id.).

Paṭiṣeṭṭha

Paṭiṣeṭṭha (adj.) [paṭi+seṭṭha] having a superior; neg. app° incomparable, unsurpassed Miln 357 (appaṭibhāga+).

Paṭisedha

Paṭisedha [fr. paṭi+sidh1, sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 (°nipāta="mā"); VvA 224.

Paṭisedhaka

Paṭisedhaka (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S i.221; Miln 344.

Paṭisedhati

Paṭisedhati & (Caus.) °sedheti [paṭi+sedhati] to ward off, prohibit, prevent, refuse S iv.341; PvA 11.

Paṭisedhana

Paṭisedhana (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S i.221, 223; PvA 11, 25; Sdhp 397.

Paṭisedhitar

Paṭisedhitar [n. ag. fr. paṭisedhati] one who prohibits or refuses J ii.123.= v.91.

Paṭisena

Paṭisena [paṭi+sena, of either sī or śri, cp. usseneti] repulsion, opposition, enmity, retaliation; only in compn with kṛ as °senikaroti to make opposition, to oppose, retaliate Sn 932, cp. Nd1 397; -- °senikattar (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd1 173.

Paṭiseneti

Paṭiseneti [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A ii.215 (paṭisseneti); Sn 390 (°seniyati).

Paṭisevati

Paṭisevati [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin ii.296 (methunaṇ dhammaṇ); M i.10; A ii.54 (methunaṇ); J i.437; vi.73, 505; Dh 67; Nd1 496; Pug 62; Miln 224; DhA ii.40; PvA 130; Sdhp 396. <-> Note. paṭisevati is spelt pati° at Dh 67, 68; J iii.275, 278.

Paṭisevana

Paṭisevana (nt.) [fr. paṭisevati] going after, indulging in, practice M i.10.

Paṭisevitar

Paṭisevitar [n. ag. of paṭisevati] one who practises, pursues or indulges in (acc.) A iii.143 sq. (bhesajjaṇ).

Paṭisotaṇ

Paṭisotaṇ (adv.) [paṭi+sotaṇ, acc. of sota] against the stream (opp. anusotaṇ) It 114; J i.70; PvA 154. <-> paṭisotaṇāmin going against the stream, toiling, doing hard work S i.136; A ii.6 (opp. anu°), 214 sq.

Paṭissata

Paṭissata [paṭi+sata, pp. of smr] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 2110; and with spelling pati° at S iii.143; iv.74, 322, 351; A iii.24; It 10, 21, 81; Sn 283, 413.

Paṭissati

Paṭissati (f.) [paṭi+sati of smr] mindfulness, remembrance, memory M i.36 sq.; Dhs 23; Pug 25. app° lapse of memory Dhs 1349.

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Paṭissatika

Paṭissatika (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.

Paṭissava

Paṭissava [fr. paṭi+śru] assent, promise, obedience J vi.220; VvA 351 (cp. paṭissaya VvA 347).

Paṭissavatā

Paṭissavatā (f.) [abstr. fr. paṭissava] obedience; neg. appaṭissavatā want of deference Dhs 1325=Pug 20.

Paṭissā & Patissā

Paṭissā & Patissā (f.) [paṭi+śru, cp. paṭissuṇāti & paṭi- sāvin; in BSk. we find pratīśā which if legitimate would refer the word to a basis different than śru. The form occurs in cpd. sapratīśā respectful Divy; also

MVastu i.516; ii.258; besides as sapratīsa MVastu iii.345] deference, obedience, only in cpd. sappatīssa (q. v.) obedient, deferential It 10 (sappatīssa); Vv 8441 (cp. VvA 347), & appatīssa disobedient, not attached to S i.139; ii.224 sq.; A ii.20; iii.7, 247, 439; J ii.352 (°vāsa anarchy; reading t); PvA 89.

Paṭissāvin

Paṭissāvin (adj.) [fr. paṭi+śru] assenting, ready, obedient, willing D i.60; S iii.113 (kinkāra -- paṭi°).

Paṭissuṇāti

Paṭissuṇāti [paṭi+śru] to assent, promise, agree aor. paccassosi Vin i.73; D i.236; S i.147, 155; Sn p. 50, and paṭissuṇi SnA 314; ger. °suṇitvā freq. in formula "sādhū ti paṭissuṇitvā" asserting his agreement, saying yes S i.119; PvA 13, 54, 55; & passim; also paṭissutvā S i.155. -- f. abstr. paṭissutavatā SnA 314.

Paṭisseneti

Paṭisseneti see paṭiseneti.

Paṭihaṅsati

Paṭihaṅsati [for ghaṅsati?] to beat, knock against PvA 271 (for ghaṭṭeti Pv iv.108; v. l. paṭipisati).

Paṭihankhati

Paṭihankhati [fut. of paṭihanti] only in one stock phrase viz. purāṇañ ca vedanaṃ paṭihankhāmi navañ ca vedanaṃ na uppādessāmi "I shall destroy any old feeling and not produce any new" S iv.104=A ii.40= iii.388=iv.167=Nd1 496=Nd2 5402; Vism 32, 33.

Paṭihata

Paṭihata [pp. of paṭihanti] stricken, smitten, corrupted Pv iii.79; PvA 20 (°citta), 207 (id.). -- app° unobstructed DhA ii.8; VvA 14.

Paṭihanana

Paṭihanana (nt.) [fr. paṭi+han] repulsion, warding off Vism 31.

Paṭihananaka

Paṭihananaka (adj.) [fr. paṭi+han] one who offers resistance DhA i.217.

Paṭihanati

Paṭihanati [paṭi+han] to strike against, ward off, keep away, destroy M i.273; Miln 367; ppr. paṭihanamāna meeting, impinging on, striking against Vism 343. <-> ger. paṭihacca S v.69, 237, 285; fut. paṭihankhati; pp. paṭihata (q. v.). -- Pass. paṭihaññati It 103; J i.7; DhsA 72.

Paṭiharati

Paṭiharati [paṭi+hr] to strike in return Vin ii.265; D i.142; S iv.299. -- Caus. paṭihāreti to repel, avoid J vi.266, 295. -- Cp. pāṭihāriya etc.

Paṭu

Paṭu (adj.) [cp. Epic. Sk. paṭu] sharp, pungent; fig. keen, wise, clever, skilful Vism 337 (°saññāḱicca), 338. Cp. paddha1 & pāṭava.

Paṭuppādana

Paṭuppādana (nt.) [paṭa (?) +upp°] subtraction (opp. sankalana) DA i.95. The word is not clear (cp. Dial. i.22).

Paṭuva

Paṭuva at D i.54 is read as pacuṭa by Bdhgh. & trsln (see Dial. i.72). See under pavuṭā.

Paṭola

Paṭola [dial.?] a kind of cucumber, Trichosanthes Dioeca Vin i.201 (°paṇṇa).

Paṭṭa

Paṭṭa [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. ayo° iron plate A iv.130, 131; J iv.7 (suvanna°); PvA 43 (ayomaya°); loha° brass plate PvA 44; silā° stone slab J i.59 etc. When written on, it is placed into a casket (mañjūsā) J ii.36; iv.335. <-> 2. a bandage, strip (of cloth) Vv 3341 (āyoga°)=VvA 142. -- 3. fine cloth, woven silk, cotton cloth, turban (-- cloth) Vin ii.266 (dussa°=setavattha -- paṭṭa Bdhgh, see Vin. Texts iii.341); S ii.102 (id.) J i.62 (sumana° cloth with a jasmine pattern); vi.191 (°sāṭaka), 370 (nāḷi°); KhA 51 (°bandhana); DA i.87 (āmilāka); DhA i.395 (°vattha); ii.42 (rajata°). -- dupaṭṭa "double" cloth, see under dvi B ii.

Paṭṭaka

Paṭṭaka (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin ii.136 (paṭṭikā); A i.254 (=paṭṭikā C.); J v.359 (aya° an iron girdle), VbhA 230 (paṭṭikā).

Pattana

Pattana (nt.) [*Sk. paṭṭana] a place, city, port J i.121; iv.16, 137, v.75; PvA 53. -- °ka a sort of village J vi.456.

Paṭṭikā

Paṭṭikā see paṭṭaka.

Paṭṭoli

Paṭṭoli in yāna° at Vism 328 is doubtful. It might be read as yāna -- kaḷopi (on account of combn with kumbhimukha), or (preferably) as putoli (with v. l. BB), which is a regular variant for mutoli. The trsln would be "provision bag for a carriage." See further discussed under mutoli.

Paṭṭha

Paṭṭha (adj.) [fr. pa+sthā, see patthahati] "standing out," setting out or forth, undertaking, able (clever?) Vin iii.210 (dhammiṇ kathaṇ kātuṇ); iv.60 (cīvarakammaṇ kātuṇ), 254 (dhammiṇ kathaṇ kātuṇ) 285, 290; Nd2

p. 46 (for Sn prose part puṭṭha; v. l. seṭṭha); Nd2 no. 388 (in expln of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddha1 and paddhagu.

Paṭṭhapita

Paṭṭhapita [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patiṭṭhāpitatta).

Paṭṭhahati

Paṭṭhahati [pa+sthā=P. tiṭṭhati, with short base *tṭha for *tiṭṭha in trs. meaning, see patiṭṭhahati] to put down, set down, provide; ppr. paṭṭhayamāna PvA 128 (varamāna+; v. l. paṭṭhap°); aor. paṭṭhayi Pv ii.934 (dānaṇ; v. l. paṭṭhapayi, expld by paṭṭhapesi PvA 126). ger. paṭṭhāya see sep. -- Caus. II. paṭṭhapeti to put out or up, to furnish, establish, give S ii.25; Pv ii.924 (fut. °ayissati dānaṇ, v. l. paṭṭhayissati; expld by pavatessati PvA 123); J i.117; PvA 54 (bhattaṇ), 126 (dānaṇ). -- pp. paṭṭhapita (q. v.).

Paṭṭhāna

Paṭṭhāna (nt.) [fr. pa+sthā, cp. paṭṭhahati] setting forth, putting forward; only in cpd. sati° setting up of mindfulness (q. v. and see discussion of term at Dial ii.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpakaraṇa. See Ledi, J.P.T.S. 1915 -- 16, p. 26; Mrs. Rh. D., Tika p. 1, vi. -- At Sdhp 321 it has the Sk. meaning of "setting out" (?).

Paṭṭhāya

Paṭṭhāya (indecl.) [ger. fr. paṭṭhahati] putting down, starting out from, used as prep. (with abl.) from . . . onward, beginning with, henceforth, from the time of, e. g. ajjato p. from to -- day VvA 246; ito p. from here, henceforth J i.60, 63, 150; cp. J i.52 (mūlato); vi.336 (sīsato); PvA 11 (galato), 13 (gihikālato). paṭṭhāyayāva (with acc.) from -- up to Vism 374.

Paṭṭhika

Paṭṭhika in pañca° see under pañca.

Paṭhati

Paṭhati [paṭh to read, Sk. paṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also pāṭha.

Paṭhana

Paṭhana (nt.) [fr. paṭhati] reading (textual) Miln 344.

Paṭhama

Paṭhama (adj.) [Ved. prathama, cp. Av. fratəma; also Ved. pratarāṇ further, Gr. pro/teros superl. formation fr. prep. *pro, Sk. pra etc. see pa°] num. ord. "the first," in foll. meanings: (1) the first, foremost, former

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Sn 93, 436, 1031; J ii.110; KhA i.192; DhA iii.5, 196 (°vaya, contrasted with majjhima & pacchima); PvA 5, 13, 56. nt. acc. paṭhamāṇ at first, for the first time Vin i.16; D ii.14; Dh 158; J i.222; ii.103, 153; often as first part of cpd. ° -- , meaning either "first" or "recently, newly, just" Vin i.1 (°ābhisambuddha having just

attained Buddhahood); D iii.253 (°ābhiniḍḍatta), Sn 420 (°uppattika "in his first youth"); J iii.394 (°uggata newly sprung up). -- A second compar. formation is paṭhamatara, only as adv. °ṇ at the (very) first, as early as possible, first of all Vin i.30; J vi.510; DhA i.138; VvA 230; PvA 93.

Paṭhavatta

Paṭhavatta (nt.) [abstr. fr. paṭhavī] earthliness M i.329.

Paṭhavant

Paṭhavant (adj. -- n.) [fr. paṭhavī] a wayfarer S i.37.

Paṭhavī

Paṭhavī (f.) [Ved. prthivī, doublets in Pāli pathavī, puthavī, puthuvī, puṭhuvī, see Geiger, P.Gr. §§ 124, 17n. To ad., prthu: see puthu, prath to expand, thus lit. the broad one, breadth, expansion. Not (as Bdgh at Vism 364: patthaṭṭā pathavī, cp. Cpd. 155 even modern linguists!) to be derived fr. pattharati] the earth. Acc. to Nd2 389 syn. with jagati. It figures as the first element in enumn of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: Cpd. 155). At D iii.87 sq. ≈ Vism 418 rasa° is opposed to bhūmi -- pappāṭaka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D ii.14, 16; M i.327 sq.; S i.113 (p. udriyati), 119 (id.), 186; ii.133, 169 sq.; v.45, 78, 246, 456 sq.; A ii.50; iv.89, 374, v.263 sq.; Sn 307, 1097; It 21; Dh 41, 44, 178 (pathavyā); Pv ii.66; Miln 418; PvA 57, 75, 174. -- mahā° M i.127; S ii.179, 263; iii.150; J i.25, 74; iii.42; Miln 187; aya° iron soil (of Avīci) DhA i.148. In compn both paṭhavī° & pathavi°. -- oṇ (paṭhavoṇ) sap or essence of the earth DhA ii.154. -- kampa shaking the earth, an earthquake DA i.130. -- kampana=kampa J i.47. -- kaṣiṇa the earth artifice (see Dhs trsl 43) D iii.286. -- dhātu the earth element (see above) D i.215; ii.294; iii.228, 247; M i.185; 421; S ii.170; Dhs 588, 648, 962 (cp. Dhs. trsln 241); Nett 73, 74; VbhA 55; -- maṇḍala the circle of the E. D i.134; S i.101; A iv.90. -- rasa taste of earth S i.134; SnA 5. -- lekha writing on (or in) earth A i.283; Pug 32. -- saññā earth consciousness M. ii.105; A iv.312; v.7 sq., 318 sq. 353 sq. -- sama like the earth M i.127, 423; Dh 95.

Paḍayhati

Paḍayhati v. l. at PvA 60 for T. pariḍayhati.

Paṇa

Paṇa [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager" a shop J iv.488 [v. l. pana].

Paṇaka

Paṇaka see paṇṇaka. -- paṇaka (comb) see phaṇaka.

Paṇati

Paṇati [cp. Sk. paṇati] to sell, barter, bargain, risk, bet J v.24 (=voharati attānaṇ vikkīṇati C.). -- See also paṇitaka & paṇiya.

Paṇamati

Paṇamati [pa+nam] to bend, to be bent or inclined Ps i.165, 167; -- pp. paṇata ibid. -- Caus. paṇāmeti (q. v.).

Paṇaya

Paṇaya [classical Sk. praṇaya, fr pra+nī] affection J vi.102.

Paṇava

Paṇava [cp. Ep. Sk. paṇava, dial; accord. to BR a corruption of praṇava] a small drum or cymbal D i.79; S ii.128; iv.344; A ii.117, 241; J iii.59 (of an executioner; PvA 4 in id. p. has paṭaha); Th 1, 467; Bu i.32; Vv 8110; Dhs 621 (°sadda); DhA i.18.

Paṇāma

Paṇāma [fr. pa+nam, see paṇamati] bending, salutation, obeisance (cp. paṇāmeti 1) VvA 321 (°ṇ karoti=añjaliṇ karoti). -- As paṇāmana nt. at J iv.307.

Paṇāmita

Paṇāmita [pp. of paṇāmeti] 1. (=paṇāmeti 1) raised, bent or stretched out Sn 352 (añjalī sup°). -- 2. (=paṇāmeti 3) dismissed, given leave Vin i.54; M i.457 (bhikkhusangho); Miln 209 (id.), 187.

Paṇāmeti

Paṇāmeti [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase añjaliṇ p. to raise the hands in respectful salutation Vin ii.188; D i.118; Sn p. 79. <-> 2. to bend to or over, to shut, in kavāṭaṇ p. to shut the door Vin i.87; ii.114, 207; pattaṇ Vin ii.216. <-> 3. to make go away, to turn someone away, give leave, dismiss Vin i.54; ii.303; S i.7; Th 1, 511, 557; J v.314; Miln 187 (parisaṇ); Pass. paṇāmīyati (ibid.) -- pp. paṇāmita (q. v.).

Paṇitaka

Paṇitaka (adj. nt.) [fr. paṇita -- pp. of paṇati] staked, wagered, bet, wager, stake at play J vi.192 (so read for paṇīta°).

Paṇidahati

Paṇidahati [pa+ni+dhā] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S v.156 (atthāya cittaṇ paṇidahīṇ). ger. paṇidhāya S i.42=Sn 660 (vācaṇ manaṇ ca pāpakaṇ); S i.170 (uṇṇ kāyaṇ); A iii.249 (deva -- nikāyaṇ p.); iv.461 sq. (id.); Vbh 244 (uṇṇ kāyaṇ p.)=DA i.210. Also lit. (as prep with acc.) "in the direction of, towards" M i.74 (angārā -- kāsūṇ). -- pp. paṇihita (q. v.).

Paṇidhāna

Paṇidhāna (nt.) [fr. paṇidahati; cp. philosophical literature & BSk. praṇidhāna] aspiration, longing, prayer VvA 270; Sdhp 344.

Paṇidhi

Paṇidhi (f.) [fr. paṇidahati; cp. BSk. praṇidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, prayer, resolve D iii.29, 276; S ii.99, 154; iii.256 (ceto°); iv.303; A ii.32; iv.239

sq. (ceto°); v.212 sq.; Sn 801; Vv 4712; Nd1 109; Dhs 1059, 1126; SnA 132 (=paṇidhāna); DhA ii.172; DhsA 222 (rāga -- dosa -- moha°). -- kamma (in deva cult) payment of a vow D i.12, cp. DA i.97 (which Kern, however, Toev. s. v., interprets as "application of an enema," comparing Sk. prañidheya to be injected as a clyster).

Paṇipatati

Paṇipatati [pa+ni+pat] to fall down before Th 1, 375.

Paṇipāta

Paṇipāta [fr. pa+ni+pat] prostration, adoration Dāvs v.53.

Paṇipātika

Paṇipātika (adj.) [fr. paṇipāta] consisting of a footfall, humbling or humble, devotional SnA 157.

Paṇiya

Paṇiya (adj.) [ger. formation fr. paṇ, see paṇati & cp. BSk. paṇya in tara -- paṇya fare AvŚ i.148] to be sold or bought, vendible, nt. article of trade, ware A ii.199; Vv 847 (=bhaṇḍa VvA 337); J iv.363 (=bhaṇḍa C. 366).

Paṇihita

Paṇihita [pp. of paṇidahati] applied, directed, intent, bent on, well directed, controlled S iv.309 (dup°); A i.8; v.87; Dh 43; (sammā °ṇ cittaṇ); Sn 154 (su° mano= suṭṭhu ṭhapito acalo SnA 200); Ps ii.41 (vimokkha); Miln 204, 333; 413. -- appaṇihita in connection with samādhī & vimokkha seems to mean "free from all longings," see Vin iii.93=iv.25; S iv.295, 309, 360; Ps ii.43 sq., 100; Miln 337.

Paṇāma

Paṇāma [fr. pa+nam, see paṇamati] bowing, bow, obei- sance Th 2, 407 (°ṇ karoti).

Paṇīta

Paṇīta (adj.) [pp. of pa+neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṇeti daṇḍaṇ) Pv iv.166 (°daṇḍa receiving punishment= ṭhapita -- sarīra -- daṇḍa PvA 242). -- 2. (appld) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plentiful, abundant." Synonymous with uttama (DA i.109, 171), uḷāra (PvA 25, 228), atula (PvA 110);

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opp. hīna (D iii.215; A iii.349; v.140; Vism 11), lūka (S ii.153; VvA 64). -- D i.12 (dhammā gambhīrā . . . paṇītā . . .), 109 (khādaniya); ii.127 (id.) iii.215 (with hīna & majjhima -- dhātu); S i.136 (dhammo gambhīro etc.); ii.153 (dhātu), 154 (paṇidhi); iii.47; iv.360; v.66 (dhammā), 226 (etaṇ padaṇ), 266 (sattā); A i.284; ii.171, 190; iv.10, 332, 423; v.8, 36 and passim; Sn 240, 389; It 44; Pv i.53; iv.127; Pug 28 (°ādhimutta having high aspirations), 30, 60; Dhs 269, 1027, 1411; PvA 12, 35 (āhāra), 42 (id.); DhA ii.154 (bhojana). Compar. paṇītatara, often combd with abhikkantatara, e. g. D i.62, 74, 216; S i.80; A i.119, 171; v.37, 140, 203 sq.

Paṇītaka

Paṇītaka [perhaps=Sk. paṇita, or paṇ (see paṇa), as P. formation it may be taken as pa+nīta+ka, viz. that which has been produced] a gambler's stake J vi.192. See paṇitaka.

Paṇudati, Paṇunna

Paṇudati, Paṇunna see panudati etc.

Paṇeti

Paṇeti [pa+nī] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase daṇḍaṇ paṇeti to give a punishment D ii.339= Miln 110; M ii.88; Dh 310; J ii.207; iii.441; iv.192; Miln 29; DhA iii.482. -- pp. paṇīta (q. v.).

Paṇḍa

Paṇḍa see bhaṇḍati.

Paṇḍaka

Paṇḍaka [cp late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, Lat. Wtb. under pello] a eunuch, weakling Vin i.86, 135, 168, 320; iv.20, 269; A iii.128; v.71; Sdhp 79. -- With ref. to the female sex as paṇḍikā at Vin ii.271 (itthi°).

Paṇḍara

Paṇḍara (adj.) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J ii.365; v. 340; Nd1 3; Dhs 6= Vbh 88 (Dhs trsl. "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; DhA iv.8; VvA 40; PvA 56 (= seta); Sdhp 430.

Paṇḍicca

Paṇḍicca (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J i.383; Ps ii.185; Pug 25; Dhs 16 (=paṇḍitassa bhāvo DhA 147), 292, 555. As pandicciya J vi.4.

Paṇḍita

Paṇḍita (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin ii.190 (+buddhimanto); D i.12 (°vedaniya comprehensible only by the wise), 120 (opp. duppañña); iii.192; M i.342; iii.61, 163, 178; S iv.375 (+viyatta medhāvin); v.151 (+vyatta kusala); A i.59, 68, 84, 101 sq., 162 (paṇḍitā nibbānaṇ adhigacchanti); ii.3 sq., 118, 178, 228; iii.48=It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatukaṇṇī); It 86; Dh 22, 28, 63 (°mānin), 79, 88, 157, 186, 238, 289; J iii.52 (sasa°); Nd1 124; Pv iv.332 (opp. bāla; =sappañña PvA 254); Dhs 1302; Miln 3, 22; DA i.117; DhA iv.111; VvA 257; PvA 39, 41, 60 (=pañña), 93, 99.

Paṇḍitaka

Paṇḍitaka (adj.) [paṇḍita+ka] a pedant D i.107.

Paṇḍu

Paṇḍu (adj.) [cp. Ved. pāṇḍu, palita, pātala (pale -- red); Gr. pelitno/s, pello/s, po/lios (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale -- yellow), pilkas (grey); Ohg. falo (pale, yellowish, withered); E. pale] pale -- red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kisā paṇḍu vivaṇṇā), where paṇḍu represents the usual up -- paṇḍ' -- uppaṇḍuka -- jātā: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., e. g. -- kambala a light red blanket, orange -- coloured cloth S i.64 (=ratta -- kambala C.); A i.181; Sn 689 (=ratta SnA 487); also a kind of ornamental stone, Sakka's throne (p. -- k. -- silā) is made of it J i.330; ii.93; ii.53, (°silāsana); v.92 (id.); Pv ii.960 (°silā=p. -- k -- nāmaka silāsana PvA 138); VvA 110 (id.); KhA 122 (°varāsana); DhA i.17 (°silāsana). -- palāsa a withered leaf Vin i.96=iii.47; iv.217; Dh 233, VbhA 244; KhA 62; on °palāsika (DA i.270) see J.P.T.S. 1893, 37. -- mattikā yellow loam, clay soil KhA. 59. -- roga jaundice Vin i.206 (°ābādha) 276 (id.); J i.431; ii.102; DhA i.25. -- rogin suffering from jaundice J ii.285; iii.401. -- vīṇā yellow flute (of Pañcasikha): see beluva. -- sīha yellow lion, one of the 4 kinds SnA 125 (cp. Manor. -- pūr. on A ii.33). -- sutta orange -- coloured string D i.76.

Paṇḍuka

Paṇḍuka (-- roga) perhaps to be read with v. l. at M ii.121 for bandhuka°.

Paṇṇa

Paṇṇa (nt.) [Ved. paṇṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin i.201 (5 kinds of leaves recommended for medicinal purposes, viz. nimba° Azadirachta Indica, kuṭaja° Wrightia antidysenterica, paṭola° Trichosanthes dioeca, sulasi° or tulasi° basil, kappāsika° cotton, see Vin. Texts ii.46) A i.183 (tiṇa+) Sn 811 (p. vuccati paduma -- pattaṇ Nd1 135); J i.167; ii.105 (nimba)°; KhA 46 (khitta -- p. -- kosa -- saṇṭhāna); PvA 115 (=patta) tālapaṇṇa a fan of palm leaves Vv 3343 (=tālapattehi kata -- maṇḍala -- vījanī VvA 147); haritapaṇṇa greens, vegetable SnA 283; sūpeyyapaṇṇa curry leaf J i.98. -- 2. a leaf for writing upon, written leaf, letter; donation, bequest (see below paṇṇākāra) J i.409 (cp. paṭipaṇṇa); ii.104; iv.151 (ucchangato p. °ṇ niharati); DhA i.180; PvA 20 (likhā° written message). paṇṇaṇ āropeti to send a letter J i.227; paṇṇati id. J iv.145; v.458; peseti id. J i.178; iv.169. paṇṇaṇ likhati to write a letter J ii. 174; vi.369 (paṇṇe wrote on a leaf), 385 iṇa° a promissory note J i.230; iv.256. -- p. as ticket or label at DhA 110. -- 3. a feather, wing see su°. -- ākāra "state or condition of writing" (see ākāra 1), i. e. object of writing; that which is connected or sent with a letter, a special message, donation, present, gift J i.377; ii.166; iii.10; iv.316, 368; vi. 68, 390; SnA 78; DhA .184 326, 392, 339: ii.80; iii.292 (dasavidha dibba°, viz. āyu etc.: see thāna); iv.11. -- kuṭi a hut of leaves D iii.94; S i.226; J ii.44; Pv iii.220; DA i.318. -- chatta a fan of leaves J ii.277. -- chattaka a leaf -- awning S i.90, 92. -- dhāra a holder made of leaves J v.205. -- pacchi leaf -- basket, a b. for greens J vi.369. -- puṭa a palm -- leaf basket PvA 168. -- saññā a mark of leaves (tied up to mark the boundary of a field) J i.153. -- santhāra a spreading leaf, leaf cover, adj. spread with leaves A i.136; J vi.24. -- sālā a hut of leaves, a hermitage J i.6, 7, 138; ii.101 sq.; vi.30, 318 (nala -- bhittikaṇ °ṇ katvā); vi.24. -- susa (& sosa) drying the leaves (said of the wind) KhA 15.

Paṇṇaka

Paṇṇaka [paṇṇa+ka] 1. green leaves (collectively), vegetable, greens J vi.24 (kāra° vegetable as homage or oblation); Pv iii.33 (panko paṇṇako ca, expld as "kaddamo vā udakacchikkhalo vā" PvA 189, but evidently misunderstood for "withered leaves"); PvA 256 (tinakatṭha -- paṇṇaka -- sala, is reading correct?). -- 2. N. of a water plant, most likely a kind of fern (see Kern, Toev. ii.16 q. v.). Often combd with sevāla (Blyxa Octandra), e. g. at J ii.324; v.37. -- The spelling is also paṇaka, even more frequent than paṇṇaka and also combd with sevāla, e. g. Vin iii.177 (in combn saṇkha -- sevāla°, where Bdgh explains "sankho ti dīghamūlako paṇṇasevālo vuccati, sevālo ti nīlasevālo, avaseso udaka -- pappatāka -- nīla -- bījak' ādi sabbo 'ti paṇako ti saṇkhaṇ gacchati"); S v.122; A iii.187, 232, 235; J iv.71 (sevāla°); Miln 35 (saṇkha -- sevāla -- p. which the Manor -- pūr explns by udaka -- pappatāka, and also as "nīlamaṇḍukapīṭṭhivaṇṇena udakapīṭṭhiṇ chādetvā nibattapaṇakaṇ" see Trenckner, Miln 421 and cp. Miln. trsln i.302), 210 (suvaṇṇa°), 401 (cakkavāko sevāla paṇaka -- bhakkho); KhA 61 (sevāla°; cp. Schubring's kalpasūtra p. 46 sq.). -- 3. (see paṇṇa 2) a written leaf, a ticket DhA 110.

Paṇṇatti

Paṇṇatti see paññatti.

Paṇṇattika

Paṇṇattika (adj.) [fr. paṇṇatti] having a manifestation or name, in a° -- bhāva state without designation, state of

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non -- manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world) DhA i.89; ii.163.

Paṇṇarasa & Paṇṇavīsati

Paṇṇarasa & Paṇṇavīsati see pañca 1. B, & C.

Paṇṇāsa

Paṇṇāsa see pañca 2. A.

Paṇṇi

Paṇṇi (f.) [=paṇṇa] a leaf Vin i.202 (taka°).

Paṇṇika

Paṇṇika [paṇṇa+ika] one who deals with greens, a florist or greengrocer J i.411; ii.180; iii.21 (°dhītā); Miln 331.

Paṇṇikā

Paṇṇikā (f.) [to paṇṇaka; cp. Sk. parṇikā; meaning un- certain, cp. Kern, Toev. p. 17 s. v.] greens, green leaves, vegetable Vin ii.267 (na harītaka °ṇ pakinitabbaṇ, trsl. at Vin. Texts iii.343 by "carry on the business of florist and seedsman," thus taken as paṇṇika, cp. also Vin. Texts iii.112); J i.445 (paṇṇikāya saññaṇ adāsi is faulty; reading should be saṇṇikāya "with the goad," of saṇ(n)ikā=Sk. sṛṇi elephant -- driver's hook).

Paṇhi

Paṇhi (m. & f.) [Ved. pārṣṇi, Av. paṣṇā, Lat. perna, Gr. pte/rna, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel Vin ii.280 (°samphassa); J ii.240; v.145; Sdhp 147, 153. See next.

Paṇhikā

Paṇhikā (f.) [fr. paṇhi] the heel J i.491; KhA 49 (°aṭṭhi); Vism 253 (id.); PvA 185.

Paṇhin

Paṇhin (adj.) [fr. paṇhi] having heels D ii.17 (āyata° having projecting heels, the 3rd of the 32 characteristics of a Mahāpurisa).

Patati

Patati [Ved. patati, Idg. *pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. pe/tomai fly, w)kupe/th quick, pi/ptw fall; Lat. praepes quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J i.278 (dīpake); Sn 248 (nirayaṇ); Pv iv.108 (1st pl. patāmase); Miln 187; PvA 45, ppr. patanto J i.263 (asaniyā); iii.188 (nāvāya); fut. patissati J iii.277; aor. pati Sn 1027 (sirasā); J iii.55; Pv i.78; ger. patitvā J i.291; iii.26; PvA 16; DhA iii.196 (vv. ll. papāta & papatā the latter aor. of papatati, q. v.); ger. patitvā J i.291; iii.26; PvA 16. <-> pp. patita (q. v.). -- Caus. pāteti (q. v.). Pass. (Caus.) patīyati is brought to fall also intrs. rush away J iv.415 (=palāyati C.); Miln 187.

Patatthi

Patatthi at J vi.276 is misprint for pathaddhi (q. v.).

Patana

Patana (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J i.293 (akkhīni); ii.154; iii.188 (geha°); vi.85 (usu° range of his arrow).

Patanaka

Patanaka (adj.) [fr. patana] on the point of falling, going to fall, falling J vi.358.

Patanu

Patanu (adj.) [pa+tanu] very thin J vi.578 (°kesa); Dhs 362 (°bhāva)=DhsA 238; Kvu 299 (id.).

Patara

Patara [Vedic pradara, pa+dr̥, with t. for d.; see Trenckner, Notes 6216; Geiger, P.Gr. § 39, 4] a split, a slit J iv.32.

Patarati

Patarati [pa+tarati] 1. to go through or forth, to run out, to cross over D i.248; J iii.91 (aor. patari). -- 2. to overflow, boil over (of water) Miln 260. -- Caus. patāreti (q. v.).

Patākā

Patākā (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J i.52; VvA 31, 173.

Patāpa

Patāpa [fr. pa+tap] splendour, majesty Vv 408 (=tejas, ānubhāvo VvA 180).

Patāpavant

Patāpavant (adj.) [fr. patāpa] splendid, majestic Sn 550 (=jutimantatāya p. SnA 453); Th 1, 820.

Patāpeti

Patāpeti [pa+tāpeti, Caus. of tap] scorch, burn fiercely Vv 795 (=atīviya dīpeti VvA 307). Sdhp 573.

Patāyati

Patāyati [in form=pa+tāyati, diff. in meaning; not sufficiently expld, see Kern, Toev. p. 29 s. v. It is probably a distorted *sphāṭayati: see under pharati, phalaka and phāṭeti] to be spread out, intrs. to spread (?) A iv.97 (kodho p., as if fr. pat); J iii.283 (C. nikkhamati, as if fr. ṭṭ, Kern. trsls "to be for sale").

Patāreti

Patāreti [Caus. of patarati] to make go forth, to bring over or through M i.225; A iii.432 (v. l. M. pakaroti). -- aor. patārayi in meaning "strive" at J iii.210 (=patarati vāyamati C. but Rhys Davids. "to get away from"); as "assert" at J v.117.

Pati

Pati 1 [Ved. pati, Av. paitis lord, husband; Gr. po/sis husband, Lat. potis, potens, possum, hos -- pes; Goth. brūp -- faps bridegroom, hunda faps centurion, Lith. pāts husband] lord, master, owner, leader. -- 1. in general D iii.93 (khettānaṇ p. gloss adhipati). Mostly -- °; see under gavam°, gaha°, dāna°, yūtha°, senā°. -- 2. husband S i.210; Sn 314; J iii.138; PvA 161. See also sapatika (with her husband), patibbatā & patika. -- kula her husband's clan ThA 283; VvA 206; -- devatā a devoted wife J iii.406; VvA 128.

Pati

Pati2 (indecl.) [Vedic prati etc.] a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with sthā (paṭiṭṭhāti, paṭiṭṭhita etc.). All cases are referred to the form with paṭi°, except in the case of paṭiṭṭh°. The more frequent cases are the foll.: patikāra, °kuṭati, °caya, °dissati, °nandati, °manteti, °māneti, °ruddha, °rūpa, °līna, °sallāna, etc. °sibbati, °sevati, °ssata, °ssaya, °ssava.

Patika

Patika (adj.) [only f. patikā and only as -- °] having a husband in mata° "with husband dead," a widow Th 2, 221 (=vidhuva ThA 179); J v.103 (ap° without husband, v. l. for appatīta, C. explns by assāmika). pavuttha° (a woman) whose husband lives abroad Vin ii.268; iii.83; Miln 205 (pavuttha°). See also pañcapatika & sapatika.

Patika

Patika at Vism 28 is to be read pātika (vessel, bowl, dish).

Paṭiṭṭhahati

Paṭiṭṭhahati (& Paṭiṭṭhāti) [paṭi+sthā] to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. paṭiṭṭhahi DhA iii.175 (sotāpattiphale), PvA 42 (id.), 66 (id.); VvA 69 (sakadāgāmiphale); and paṭiṭṭhāsi Miln 16. -- fut. °ṭṭhahissati J v.458 (°hessati); DhA iii.171. -- ger. paṭiṭṭhāya Sn 506; J ii.2 (raje); iii.52; v.458 (raje); Miln 33; PvA 142. -- pp. paṭiṭṭhita (q. v.). <-> Caus. paṭiṭṭhāpeti (q. v.).

Paṭiṭṭhā

Patiṭṭhā (f.) [fr. pati+sthā. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S i.1 (ap°); ii.65; iii.53; Sn 173; Dh 332; J i.149; iv.20; Miln 302; DhsA 261; VvA 138; PvA 53, 60 (=dīpa), 87 (=dīpa), 141 (su°), 174 (su°=dīpa).

Patiṭṭhāna

Patiṭṭhāna (nt.) [fr. pati+sthā cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011; PvA 123.

Patiṭṭhāpita

Patiṭṭhāpita [pp. of patiṭṭhāpeti] put down, set down, established PvA 139.

Patiṭṭhāpitar

Patiṭṭhāpitar [n. ag. of patiṭṭhāpeti] one who establishes A v.66.

Patiṭṭhāpeti

Patiṭṭhāpeti [Caus. of patiṭṭhahati, cp. BSk. pratiṣṭhā- payati Jtm 224] to establish, set up, fix, put into, instal D i.206; S i.90; J i.152; 168, 349 (sotāpatti -- phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca sīlesu ca), 223 (id.), 76 (ceṭiyaṇ), 78 (upāsakabhāve), 131, 132 (hatthe). -- aor. patiṭṭhāpesi J i.138. -- pp. patiṭṭhāpita (q. v.).

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Patiṭṭhāha

Patiṭṭhāha [fr. patiṭṭhahati] having one's footing in, hold on, tenacity Dhs 381=Nd2 271iii DhsA 253. The v. l. at Nd2 is paṭiggāha which is also read by Dhs.

Patiṭṭhita

Patiṭṭhita [pp. of patiṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D iii.101 (supatiṭṭhita -- citta); M i.478; S i.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J i.51 (kucchimhi), 262 (rajjē); Pv i.44; ii.969 (dussīlesu); Miln 282; VvA 110 (°gabbhā), 259 (°saddha); PvA 34 (jāta+) -- nt. °ṇ arrangement, settling, in pañca° the fivefold array, a form of respectful greeting, see under pañca.

Patiṭṭhīyati

Patiṭṭhīyati [only apparently (Pass.) to patiṭṭhahati, of sthā, but in reality= Sk. prati -- sthyāyate, of sthyā, see thīna. Ought to be paṭitthīyati; but was by popular analogy with patiṭṭhāya changed to patiṭṭhīyati] to be obdurate, to offer resistance A i.124; ii.203; iii.181 sq.; J iv.22 (aor. °tthīya); Pug 36; KhA 226.

Patita

Patita [pp. of patati] fallen Dh 68, 320; J i.167; Miln 187; PvA 31 (read pātita), 56.

Patitaka

Patitaka (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

Patitiṭṭhati

Patitiṭṭhati [paṭi+titṭhati] to stand up again Th 1, 173.

Patittha

Patittha [pa+tittha] a bank of a river or lake, su° (adj.) with beautiful banks S i.90; Pv ii.120 (=sundaratittha PvA 77).

Patibbatā

Patibbatā (f.) [paṭi+vata] a devoted wife (cp. patidevatā) J ii.121; vi.533; VvA 56, 110.

Patissata

Patissata see paṭi°.

Patīta

Patīta [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 8410 (= pahaṭṭha VvA 337). -- neg. appatīta displeased M i.27; J v.103 (v. l. appatika, C explns by assāmika, i. e. without husband).

Patīyati

Patīyati see patati.

Pateyya

Pateyya in phrase alam -- pateyya at D iii.71 (kumārikā alam -- pateyyā), 75 (id.) means "surely fit to have husbands, ripe for marriage" (?)

Patoda

Patoda [fr. pa+tud cp. Ved. pratoda] a goad, driving stick, prick, spur M i.124; iii.97; S iv.176; A ii.114; iii.28; iv.91; v.324; Th 1, 210; J i.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367. -- laṭṭhi a driver's stick, goad -- stick [cp. BSk. pratodayaṣṭi Divy 7, 76, 463, 465] D i.105, 126; J vi.249; Miln 27; DhA i.302; ii.38; iv.216; VvA 64. As °yaṭṭhi at Dpvs xi.30.

Patodaka

Patodaka (adj. n.) [fr. pa+tud] lit. pushing, spurring; only in phrase anguli° nudging with one's fingers Vin iii.84 =iv.110 (here to be taken as "tickling"); D i.91 (cp. Dial. i.113); A iv.343.

Patta

Patta1 (nt.) [Ved. patra, to *pet as in patati (q. v. & see also paṇṇa); cp. Gr. ptero/n wing, pte/ruc id.; Lat. penna feather=Ger. fittig.; acci -- piter; Ohg. fedara=E. feather etc.] 1. the wing of a bird, a feather Vin iv.259; D i.71. kukkuṭa° a hen's quill (for sewing) Vin ii.215. -- 2. a leaf M i.429; Sn 44=64 (sañchinna°, see Nd2 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd1 135 (paduma°); Pv ii.95 (=paṇṇa PvA 15); VvA 147 (tāla°); ThA 71; PvA 283 (nigrodha°). asi -- patta -- vana "sword -- leaf -- forest" (a forest in Niraya) Sn 673; PvA 221. -- 3. a small thin strip of metal at the lute Miln 53; VvA 281. -- āḷhalka a toy measure made of palm -- leaves Vin ii.10; iii.180; D i.6 (cp. DA i.86); M i.266; A v.203; Miln 229. -- gandha odour

of leaves Dhs 625. -- nālī rib of a feather DhA i.394. -- phala leaf -- fruit, a leaf and fruit, vegetables Sn 239 (=yaṇ kiñci harita -- pannaṇ SnA 283); PvA 86. -- yāna having wings as vehicle, "winggoer," i. e. a bird Sn 606 (=pattehi yantī ti pattayānā SnA 465); J ii.443. -- rasa taste of leaves Dhs 629; juice of leaves Vin i.246 (+puppharasa & ucchurasa). -- salākā leaf -- ticket DhA iv.65.

Patta

Patta2 (m. & nt.) [Ved. pātra, fr. Idg. *pōtlom=Lat. pocu- lum beaker, Oir. ōl. See pāna & pibati] a bowl, esp. the alms -- bowl of a bhikkhu Vin i.46, 50, 51, 61, 224 (patte pūresuṇ); ii.111, 126, 224, 269; S i.112; A iv.344; Sn 413, 443; J i.52, 55 (pattaṇ thavikāya pakkhipati), 69; iii.535 (puṇṇa °ṇ deti to give a full bowl, i. e. plenty); v.389 (pl. pattāni); Vism 108 (ānigaṇṭhik' āhato ayopatto); DhA iv.220 (°ṇ pūreti); PvA 35, 61, 76, 88, 141. -- Two kinds of bowls are mentioned at Vin iii.243, viz. ayo° of iron & mattikā° of clay, dāru° a wooden bowl Vin ii.112, 143. uda° a bowl of water or a water -- bowl M i.100; S v.121; A iii.230 sq. cp. odapattakinī. -- pattassa mukhavatṭi J v.38. -- fut. pātī (q. v.). -- ādhāraka bowl support, bowl -- hold Vin ii.113. -- kaṇḍolikā a wicker -- work stand for a bowl Vin ii.114 (cp. Vin. Texts iii.86). -- gata gone into the bowl, alms given Th 1, 155; Pv iv.73. -- gāhāpaka one who is going to take a bowl, a receiver of a b. Vin ii.177 (+sāṭiya° etc.); A iii.275. -- cīvāra bowl and robe (see note in Dial ii.162) Vin i.46; ii.78, 194; S i.76; J iii.379; Pv ii.1316; DA i.45, 186; PvA 61. -- tthavikā a bag to carry a bowl in Vin ii.114; J iii.364; VvA 40, 63; KhA 45. -- dhovana "bowl -- washing," (the water used for) washing the bowl Vin ii.214. -- pāṇin hand on bowl, bowl in hand Sn 713; It 89=S iii.93≈; onīta° removing the hand from the bowl: see onīta. -- piṇḍika "eating from one vessel only" A iii.220. -- maṇḍala a circular artificial bottom of a bowl Vin ii.112. -- mālaka a raised parapet (?) on which to put the bowl Vin ii.114 (cp. Vin. Texts iii.86). -- mūla the bottom of the bowl Vin ii.269. -- vatṭi the brim of a bowl S iv.168. -- saññin paying attention to one's bowl Vin ii.214.

Patta

Patta3 [pp. of pāpuṇāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nibbānaṇ) 423; J i.255 (vināsaṇ); iv.139 (samuddaṇ); PvA 4 (anayavyasanaṇ), 5 (sīsacchedaṇ), 71 (manussabhāvaṇ). Very frequent as -- ° and in meaning equal to finite verb or other phrase, when spelling °ppatta is restored (Sk. prāpta), e. g. ummādapatta out of mind PvA 6; jara° old J iii.394; dukkha° afflicted with pain J vi.336; domanassa° dejected J ii.155; patti° attained one's (possible) share It 32; bala° (become) strong D ii.157; vaya° (become) old, come of age J ii.421 (+solasa -- vassa -- kāle); PvA 68; somanassa° pleased J iii.74; haritu° covered with green M i.343; J i.50, 399. Also as ° -- , but less frequent, meaning often equal to prep. "with," "after," etc., as pattābhiseka after consecration DhA iv.84; SnA 484; pattuṇṇa with wool SnA 263; °dhamma mastering the Dh. Vin i.16; the same at DhA iv.200 in meaning of patti°, i. e. "merit attained"; °mānasa (?) It 76 (v. l. satta°); °sambodhi It 97 (v. l. satta°). -- Opp. appatta not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA iii.58); Pug 51 (°pānabhojana, so read for appanna°). -- Cp. sam

Patta

Patta4 at Dpvs xi.18 for pattin or pattika, foot -- man, infantry.

Pattakkhandha

Patta -- kkhandha [perhaps patta1+khandha, thus "leaf- shouldered," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patita fallen, thus "with shoulders falling." We may have to deal with an old misspelling for panna (=pa+ nam bent down, put down), which expln would suit the sense better than any other] downcast, dejected, disappointed Vin ii.77=iii.162 (trsl'd "with fallen hearts," expl'd as patita, see Vin. Texts iii.13); S i.124; M i.132, 258; iii.298; A iii.57; J v.17; Miln 5.

Pattaka

Pattaka (nt.) [fr. patta2] a (little) bowl Th 2, 28.

Pattatta

Pattatta (nt.) (-- °) [abstr. fr. patta3] the fact of being furnished or possessed with Vism 524.

Pattabba

Pattabba (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443.
See also pattiya2.

Pattali

Pattali (°lī) (f.) [according to Kern, Toev. s. v. to be read as either sattali or sattalā] plantain Th 2, 260
(=kadali ThA 211).

Patti

Patti1 [Ved. patti, *pad (of pada)+ti] on foot, one who is on foot, a foot -- soldier Vin iv.105 (as one of the 4 constituents of a senā or army, viz. hatthī elephants, assā, horses, rathā chariots, pattī infantry); J iv.494 (hatthī, assā, rathā, pattī); 463 (hatthī assā rathā, pattī senā padissate mahā); Vism 19. Cp. pattika1. -- kāya a body of foot soldiers, infantry S i.72 (cp. BSk. same, at Jtm 215 with hasty -- aśva -- ratha°). -- kārika (for °kārika, of prec.) a foot soldier, lit. one of a body of infantry J iv.134; v.100; vi.15 (hatthāruhā anīkaṭṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathikā p.).

Patti

Patti2 (f.) [Classical Sk. prāpti fr. pa+āp, cp. patta3] 1. (-- °) obtaining, acquiring, getting, entering into, state of S i.189=Th 1, 1230 (nibbāna°); Sn 68 (paramattha°), 186 (nibbāna°); PvA 5 (vyasana), 112 (id.); Sdhp 379. -- 2. attainment, acquisition S ii.29 (aggassa); Sn 425 (yogakkhemassa); Nd2 390 (= lābhā paṭilābhā adhigamo phusanaṇ sacchikiriyā); esp. in phrase apattassa patti "att of the unattained" D iii.255= A iv.332; S i.217; ii.29; A ii.148; iii.179; Kvu 581. <-> 3. gaining, gain, profit, advantage S i.169 (brahma° "best vantage ground"). -- 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a "dakkhiṇā"), accrediting, advising, transference of merit, a gift of merit J ii.423, 425 (=dakkhiṇā); iv.21; DhA i.270 (opp. to mūla price); ii.4; iv.200 sq. (opp. to mūla). See also cpds. °dāna & °dhamma. -- 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyaṇ or pattiya (-- °) in lieu of SnA 310, 317. -- See sam°. -- dāna an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 (°vasena dānadhamma -- pariccāgo), 49 (=dakkhiṇā) 88 (id.); Sdhp 229. -- dhamma the practice of transferred merit, see Kvu trsln 1611, 170, & cp. pattadhamma. -- patta, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaṇ patto pattabbaṇ arahattaṇ patto ti vuttaṇ hoti SnA 433), 537, 540.

Patti

Patti3 (f.) [for patta1?] leaf, leafy part of a plant Vin i.201 (taka, taka -- patti, taka -- paṇṇi).

Pattika

Pattika1 [fr. patti1 cp. pajja2] on foot, a pedestrian or soldier on foot, D i.50, 89, 106, 108; ii.73; A ii.117 (hatth' -- āruha, assāruha, rathika, p.); J vi.145; Vism 396 (manussā pattikā gacchanti); Sn 418; a form pattikārika is found, e. g. at J iv. 134; v.100; vi.15, 463; Ap. 316.

Pattika

Pattika2 [fr. patti2] having a share, gain or profit; a partner, donor DhA i.270, 271.

Pattika

Pattika3 (adj. -- n.) [fr. patta2] in dāru° (collecting alms) with a wooden bowl, man with a wooden bowl D i.157 (cp. DA i.319).

Pattikā

Pattikā (f.) [fr. patta1 or patti3] a leaf, in tāla° palm -- leaf S ii.217, 222.

Pattin

Pattin (adj. n.) [fr. patta3, Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kiṇ°=kiṇ patta, adhigata SnA 425).

Pattiya

Pattiya1 (adj. n.) [for *pratyaya=paccaya, cp. Trenckner, Notes 73, 9] believing, trusting, relying J v.414 (para°); (m.) belief, trust J v.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).

Pattiya

Pattiya2 (adj.) [grd. of pāpuṇāti; cp. pattaḅba] to be attained, to be shared or profited Pv ii.931 (para° profitable to others, see expln at PvA 125).

Pattiyāyati

Pattiyāyati [denom. fr. pattiya1] to believe, trust, rely on J i.426; v.403; DA i.73.

Pattiyāyana

Pattiyāyana (nt.) [fr. pattiyāyati] belief J v.402.

Pattīyati

Pattīyati [denom. fr. patti2] to gain, to profit from (acc.) Miln 240 (attānaṇ na p. does not profit from himself).

Pattha

Pattha1 [fr. pa+sthā. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. vana° D i.71; Pug 59 etc., a wilderness in the forest, expld by Bdghg as "gāmantaṇ atikkamitvā manussānaṇ anupacāra -- tthānaṇ yattha na kasanti na vapanti" DA i.210; Ud 43 (patthaṇ ca sayan' āsanaṇ, ed.; but better with id. p. Dh 185 as

pantañ, which is expld at DhA iii.238 by "vivittaṇ," i. e. separately). Cp. with this Sk. vana -- prastha a forest situated on elevated land.

Pattha

Pattha2 [cp. late Sk. prastha] a Prastha (certain measure of capacity)=1/4 of an Āḷhaka; a cooking utensil containing one Prastha DhA ii.154; SnA 476 (cattāro patthā āḷhakaṇ).

Patthaṭa

Patthaṭa [pp. of pattharati] stretched, spread out J i.336; Vism 364; DA i.311.

Patthaṇḍila

Patthaṇḍila [pa+thandila] hermitage M ii.155.

Patthaddha

Patthaddha [pa+thaddha] (quite) stiff Vin ii.192; Th 1, 1074.

Patthanā

Patthanā (f.) [of ap+arth, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S ii.99, 154; A i.224; iii.47; v.212; Nd1 316, 337 (p. vuccati taṇhā); Nd2 112; Nett 18, 27; Dhs 1059; Miln 3; SnA 47, 50; DhA ii.36; PvA 47. -- patthanaṇ karoti to make a wish J i.68; DhA i.48; °ṇa thapeti id. DhA i.47; ii.83; iv.200.

Patthara

Patthara [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S i.32. -- 2. stoneware Miln 2.

Pattharati

Pattharati [pa+tharati] to spread, spread out, extend J i.62; iv.212; vi.279; DhA i.26; iii.61 (so read at J vi.549 in cpd °pāda with spreading feet, v. l. patthaṭa). -- pp. patthaṭa (q. v.). -- Caus. patthāreti with pp. patthārita probably also to be read at Th 1, 842 for padhārita.

Pattharika

Pattharika [fr. patthara] a merchant Vin ii.135 (kaṇṣa°).

Patthita

Patthita [pp. of pattheti] wished for, desired, requested, sought after Sn 836; Miln 227, 361; DhA iv.201; PvA 47 (°ākāra of the desired kind, as wished for); Sdhp 79 (a°).

Patthīna

Patthīna [pa+thīna] stiff D ii.335; DhsA 307. Also as patthinna at Vin i.286 (= atirajitattā thaddha Bdhgh, on p. 391); Vism 361 (=thīna p. 262); VbhA 67 (°sneha).

Pattheti

Pattheti [pa+arth, cp. Sk. prārthayati] to wish for, desire, pray for, request, long for S iv.125; v.145; Sn 114, 899; Th 2, 341; Nd1 312, 316; PugA 208 (āsaṅsati+); PvA 148; Sdhp 66, 319; ppr. patthento PvA 107; patthayanto J i.66 (paramābhisaṅbodhiṇ); patthayaṇ Sn 70 (=icchanto patthayanto abhiṇjappanto Nd2 392); patthayamāna M i.4; Sn 902; J i.259; DhA iii.193; PvA 226 (=āsiṅsamāna); & patthayāno Sn 900; It 67,

-- 408 --

115. -- grd. patthetabba PvA 96, patthayitabba PvA 95, and patthiya which only occurs in neg. form apatthiya what ought not to be wished J iv.61; Pv ii.67 (= apatthayitabbaṇ PvA 95); DhA i.29; also as napatthiya (med.) one who does not wish for himself Sn 914 (cp. Nd2 337). -- pp. patthita (q. v.).

Patvā

Patvā see pāpuṇāti.

Patha

Patha [of path, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D i.63; Sn 176 (loc. pathe), 385, 540, 868; Nd2 485 B (+pantha, in expln of magga); J i.308 (loc. pathe); ii.39; vi.525 (abl. pathā); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. -- 2. Very frequent as -- °, where it is sometimes pleonastic, and acts in the function of an abstract formation in °tā or °ttaṇ (cp. similar use of anta: see anta1 5; and pada: see pada 3), e. g. anila° (air) J iv.119; anupariyāya° A iv.107; ādicca° (path of the sun, sky) DhA iii.177; ummagga° S i.193; kamma° DhA i.36; gaṇana° (range of) calculation Miln 20; cakkhu° J iv.403 (=cakkhūnaṇ etaṇ nāmaṇ C.); catummahā° A iii.28, 42, 394; dve° Vv 5317; nakkhatta° Dh 208; yañña° (=yañña) Nd2 524; yogga° A iii.122; rajā° S ii.219; rāga° (sensuality) S iv.70; vacana° (way of saying, speech) Vv 6317 (=vacana VvA 262), etc. See also cakkhu°, ñeyya°, dvelhā°, manussa°, yañña°, vāda°, sagga°, hattha°; der. pātheyya. -- See also byappatha. -- apatha where there is no way or road, wrong way J ii.287; ThA 255; VvA 337. -- addhan "the journey or stretch of the path": see under addhan. -- addhi (?) so perhaps to be read for patatthi, according to Fausböll J vi.276. Unclear in meaning, expld by nibbiddha vīthi (frequented road?) -- gamana "going on their course," of the stars D i.10 (see Dial. i.20 "their usual course").

Pathabya

Pathabya [fr. pathavi=paṭhavi] belonging to the earth, ruler of the earth (?) A iv.90 (reading uncertain).

Pathavi

Pathavi see paṭhavi.

Pathāvin

Pathāvin [fr. patha] a traveller Vin iv.108; J vi.65; DA i.298.

Pada

Pada (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. pw /s (pou/s)=Lat. pēs, Goth. fōtus =Ohg fuoz=E. foot; further Arm. het track, Gr. peda/ after, pe/don field, pezo/s on foot, etc.; Lith. péda track; Ags. fetvan=E. fetch. -- The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant

(root) decl. is instr. sg. padā (Th 1, 457; Sn 768), of cons. (s) decl. instr. padasā with the foot, on foot (D i.107; J iii.371; DhA i.391). -- Gender is nt., but nom. pl. is frequently found as padā, e. g. at Dh 273; Nett 192 (mūla°)] 1. foot Dh 273=SnA 366 (? saccānaṇ caturo padā); DA i.85; usually -- °, like hatthipadaṇ elephant's foot M i.176, 184; S i.86; v.43, 231; and with numerals dvi° & di°, catup°, aṭṭha° (q. v.). In aṭṭha° also meaning "square of a chessboard." -- 2. step, footstep, track Dh 179 (of a Buddha, cp. DhA iii.194 & 197) J i.170 (footmark) ii.154; in redupl. -- iterative formation padāpadaṇ step by step Sn 446 (v. l. padānupadaṇ), and pade padaṇ Sn p. 107 (cp. SnA 451). -- 3. (Often synonymous with °patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin ii.217 (nakkhatta° constellation); J i.315 (assama° =assama); v.75 (id.), 321 (id.); vi.76 (id.); vi.180 (v. l. patha; C. mahāmagga); mantapada=manta D i.104 (cp. DA i.273). See also janapada, saggapada. -- (b) in appld meaning (modal): case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element M i.176 (cattāri padāni 4 characteristics); S i.7 (pade pade "now in this thing, now in that" C. ārammaṇe ārammaṇe), 212 (amataṇ p.=nibbāna); ii.280 (id.); A ii.51 (id.), It 39 (p. asankhataṇ=nibbāna); Sn 88 (dhammapade sudesite; expld as nibbānadhamma SnA 164; dhammapada=Dhamma), ibid. (anavajja -- padāni sevamāna=principles), 700 (moneyyaṇ uttamaṇ padaṇ, thing; but SnA 491 expls as uttama -- paṭipadaṇ), 765; Dh 21, 93, 114 (amataṇ), 254, 368 (santaṇ= nibbānass' etaṇ nāmaṇ, santakoṭṭhāsaṇ DhA iv.108); Pv iv.348 (amataṇ); Nett 2= 192 (nava padāni kusalāni); SnA 397 (nāmādi p.); Sdhp 47 (accutaṇ santaṇ p.), 615 (paramaṇ). See further dhamma°, nibbāna°, santi°, sikkhā°. -- 4. a word, verse (or a quarter of a verse), stanza, line, sentence S ii.36 (ekena padena sabbo attho vutto); S iv.379=A v.320 (agga°); A ii.182 (+vyañjana & desanā); 189 (attha° text, motto); iii.356 (id.); Sn 252 (=dhamma -- desanā SnA 293), 374; Dh 273; J i.72 (atireka -- pada -- satena); Nett 4 (akkharaṇ padaṇ vyañjanaṇ, cp. nāmādihi padehi at SnA 397, which is to be understood as nāma, pada & vyañjana, i. e. word, sentence & letter, cp. Mvyutp. 104, 74 -- 76); Miln 148 (āhacca°); KhA 169; SnA 409 (ubhaya°), 444; VvA 3, 13; PvA 10, 26, 117 (word, term). abl. padaso (adv.) sentence by stce or word by word Vin iv.14 (dhammaṇ vāceti=anupadaṇ C.; cp. KhA 190 p. °dhamma). At MA i.2 pada (sentence or division of a sentence) is contrasted with akkhara (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. -- Neg. apada (1) without feet, footless A iv.434 (Māra; v. l. apara); It 87 (sattā,+ dvipada etc.). -- (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh 179 (rāga, etc., as padāni DhA iii.197, but cp. also p. 194.) -- attha meaning of a word KhA 81, 84; SnA 91. -- ānupadaṇ (adv.) on the track DhA ii.38. -- ānupadika following one's footsteps J ii.78; DhA ii.94 (therānaṇ); nt. adv. °ṇ close behind DhA i.290. -- ānupubbatā (or °ta) succession of words Nd1 140 (in expln of "iti"; cp. SnA 28); Nd2 137 (id.; reading °ka). -- uddhāra synopsis of a verse SnA 237 (atthuddhāra+). -- kusala clever at following a trail J iii.501, 505. -- cārikā a female (foot --) servant J iv.35. -- cetiya "step -- shrine," a holy footprint, a miraculous footprint left on the ground by a holy man DhA iii.194. -- ccheda separation of words, parsing SnA 150. -- jāta (nt.) pedal character S i.86. - tṭhāna [cp. Sk. padasthāna footprint] "proximate cause" (Cpd. 13, 23) Nett 1 sq., 27 sq., 40 sq., 104; Vism 84. -- dvaya twofold part (of a phrase), i. e. antecedent and subsequent DhsA 164. -- parama one whose highest attainment is the word (of the text, and not the sense of it) A ii.135; J vi.131; Pug 41 ("vyañjanapadam eva paramaṇ assā ti" PugA 223. -- pāripūrī (f.) expletive particle Nd2 137; SnA 28. -- pūraṇa filling out a verse; as tt. g. expletive particle SnA 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); KhA 219 (tam), 188 (su); VvA 10 (maya). -- bhājana dividing of words, i. e. treating each word (of a phrase) separately DhsA 234. -- bhājaniya division of a phrase DhsA 54. -- bhāṇa reciting or preaching (the words of the Scriptures) DhA ii.95; iii.345; iv.18. -- vaṇṇanā expln of a pada or single verse SnA 65, 237; KhA 125, 132, 228. -- valaṇja a footprint, track J vi.560; DhA ii.38; iii.194. -- viggaha separation of words, resolution of a compound into its components VvA 326. -- vibhāga separation of words, parsing SnA 269; PvA 34. -- saṇsagga contact of words Nd1 139; Nd2 137; SnA 28. -- sadda sound of footsteps Sn p. 80; J iv.409. -- sandhi euphonic combination of words Nd1 445; Nd2 137; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. -- silā a stone for stepping on, flag Vin ii.121=154.

Padaka

Padaka1 (adj.) [fr. pada4] one who knows the padas (words or lines), versed in the padapāṭha of the Veda (Ep. of

an educated Brahmin) D i.88=Sn p. 105 (where AvŚ ii.19 in id. p. has padaśo=P. padaso word by word, but Divy 620 reads padako; ajjheti vedeti cā ti padako); M i.386; A i.163, 166; Sn 595; Miln 10, 236.

Padaka

Padaka2 (nt.)=pada 3, viz. basis, principle or pada 4, viz. stanza, line J v.116 (=kāraṇa -- padāni C.).

Padaka

Padaka2 (nt.) [fr. pada1] in cpd. aṭṭha° an "eight -- foot," i. e. a small inset square (cp. aṭṭha -- pada chess -- board), a patch (?) Vin i.297. See also padika.

Padakkhiṇa

Padakkhiṇa (adj.) [pa+dakkhiṇa] 1. "to the right," in phrase padakkhiṇaṇ karoti (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin i.17; S i.138; A i.294; ii.21, 182; iii.198; Sn 1010; J i.50, 60; iii.392. <-> 2. "(prominent) with the right," i. e. skilful, clever, quick in learning J iv.469 (=susikkhita C.). -- 3. lucky, auspicious, turning out well or favourable J v.353 (=sukha -- nipphattin vuddhi -- yutta C.). -- ggāhin "right -- handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A iii.79, 180, v.24 sq., 90, 338; DhA ii.105. -- Opp. appadakkhiṇaggāhin "left -- handed," unskilled, untrained (cp. Ger. "linkisch") S ii.204 sq.; J iii.483. -- ggāhitā skilfulness, quick grasp, cleverness KhA 148.

Padatta

Padatta (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

Padara

Padara (nt.) [pa+dara of dr, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M i.469; S ii.32; Sn 720 (=darī SnA 500); combd with kandara at Miln 36, 296, 411; PvA 29. -- 2. a board, plank J ii.10 91 (°sakata) 112; iii.181; v.47 sq.; vi.432 (°cchanna); SnA 330 (dabba° oar), 355; DhA ii.55; iii.296. -- 3. Wrong spelling for badara at J iv.363 (beluvā p°āni ca) & vi.529. -- sañcita filled with clefts (?) Vin iv.46. -- samācāra refractiousness, disobedience (?) M i.469.

Padahati

Padahati [pa+dhā] 1. to strive, exert D iii.221 (cittaṇ paggaṇhāti p.); PvA 31 (yoniso p.). -- 2. to confront, take up, fight against, stand J vi.508 (usīraṇ muñjapubbajaṇ urasā padaheṣṣāmi "I shall stand against the grasses with my chest"; C. expls by dvedhā katvā purato gamissāmi, i. e. break and go forward). <-> Note. padahasi at J iv.383 read pade hasi (see Windisch, Māra & B. p. 124 & Morris, J.P.T.S. 1893, 51. Windisch takes padahasi as pa+dah to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). -- pp. pahita (q. v.).

Padahana

Padahana see padhāna.

Padātar

Padātar [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.

Padāti

Padāti (padadāti, padeti) [pa+dā] 1. to give, bestow Pv i.116 (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J iii.279 (fut. padassati); v.394 (id.). <-> 2. to acquire, take, get J i.190 (inf. padātave, C. gahetuṇ). -- Pass padīyati (q. v.).

Padāna

Padāna (nt.) [fr. pa+dā] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A i.102 (bāla° & paṇḍita°); J i.97 (sotāpattimagga° ādi°); PvA 71 (anubala°); ThA 35 (anupattidhammatā°). -- At Th 1, 47 Kern (Toev. ii.138) proposes to read tuyhaṇ padāne for T. tuyh' āpadāne, and translates padāna by "footstep, footprint." See also sampadāna.

Padāraṇa

Padāraṇa (nt.) [pa+dr] splitting, tearing Th 1, 752.

Padālana

Padālana (nt.) [fr. padāleti] cleaving, bursting open, breaking Nett 61, 112 (mohajāla°); ThA 34 (mohakkhandha°).

Padālita

Padālita [pp. of padāleti] broken, pierced, destroyed S i.130; iii.83; A v.88 (appadālita -- pubbaṇ lobhakkhandhaṇ); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. v.88 with moha°).

Padālitatta

Padālitatta (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālitattā on account of having broken Miln 287.

Padāletar

Padāletar [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase mahato kāyassa padāletā the destroyer of a great body (or bulk) A i.284 sq. (in sequence dūre -- pātin, akkhaṇavedhin, m. k. p.); ii.170 sq., 202; cp. padāleti1.

Padāleti

Padāleti [Caus. of pa+dal] 1. to cleave, break, pierce, destroy, in combn °khandhaṇ padāleti to destroy the great mass of . . ., e. g. tamo° It 8 (padālayuṇ); Th 2, 28 (ger. padāliya=moha° padālitvā ThA 34); lobha° S v.88; avijjā° A i.285. -- 2. to break, break down, tear down, burst open J i.73 (pabbata -- kūṭāni); iv.173 (matthakaṇ p°etvā uṭṭhita -- singā); v.68 (silāya matthakaṇ); Miln 332 (dīṭṭhi -- jālaṇ); DA i.37 (Sineruṇ). See also sam° -- pp. padālita (q. v.).

Padika

Padika (adj.) [fr. pada 1; cp. padaka3] consisting of feet or parts, -- fold; dvādasa° twelve fold J i.75 (paccayākāra).

Paditta

Paditta [pp. of pa+dīp, cp. Sk. pradīpta] kindled, set on fire, blazing S iii.93 ≈ (chav' ālatan ubhato padittan); J vi.108; Sdhp 208 (°angārakāsuṇ).

Padippati

Padippati [pa+dippati] to flame forth, to blaze Cp iii 93 (davaḍāho p.). -- pp. paditta (q. v.). -- Caus. padīpeti (q. v.).

Padissa

Padissa (adj.) [grd. of padissati] being seen, to be seen, appearing D ii.205 (upasantappa°).

Padissati

Padissati [pa+dissati, Pass. of dṛś] to be seen Sn 108 (doubtful; v. l. padussati; expld at SnA 172 by paṭidissati, v. l. padussati, cp. p. 192); Cp i.102 J vi.89; Sdhp 427.

Padīpa

Padīpa [cp. Epic Sk. pradīpa] 1. a light Dh 146; Vv 462 (jalati blazes); Tikp 14; Miln 40; VvA 51 (padīpaṇ ujjāletvā lighting a lamp, making a light); PvA 38; Sdhp 250. -- 2. a lamp Sn 235 (nibbanti dhīrā yath' āyaṇ p.); DhA ii.163 (anupādāno viya p.). °ṇ karoti to make a light, to light up Vin i.118; °ṇ ujjāleti see under 1. Usually as tela -- padīpa an oil lamp Vin i.15; S ii.86 (telañ ca vaṭṭiñ ca telapadīpo jhāyati)=iv.213; v.319; A i.137; VvA 198. -- appadīpa where there is no light, obscure Vin iv.268. -- kāla lighting time Vv 96.

Padīpita

Padīpita [pp. of padīpeti] lit, burning, shining Miln 40.

Padīpiya & Padīpeyya

Padīpiya & Padīpeyya (nt.) [padīpa+(i) ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd2 523: yañña as deyyadhamma). The form in °eyya is the older and more usual one, thus at A ii.85, 203; iv.239; It 65; Pug 51; VvA 51. -- The form in °iya at Vv 225, 266, 376; J vi.315; VvA 295.

Padīpeti

Padīpeti [Caus. of padippati] to light a light or a lamp Vin i.118 (padīpeyya, padīpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. -- pp. padīpita (q. v.).

Padīyati

Padīyati [Pass. of padāti] to be given out or presented; Pv ii.916; Sdhp 502, 523.

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Paduṭṭha

Paduṭṭha [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A i.8; It 12, 13) D iii.32 (°citta); M iii.49; A ii.30; Sn 662; Dh 1; J ii.401; DhA i.23 (opp. pasanna); PvA 34, 43 (°manasa). -- appaduṭṭha good, not corrupt D i.20; iii.32; M iii.50; S i.13; Pv iv.710.

Padubbhati

Padubbhati [pa+dubbhati] to do wrong, offend, plot against J i.262 (ger. °dubhitvā).

Paduma

Paduma (nt.) [cp. Epic Sk. padma, not in RV.] the lotus *Nelumbium speciosum*. It is usually mentioned in two varieties, viz. ratta° and seta°, i. e. red and white lotus, so at J v.37; SnA 125; as ratta° at VvA 191; PvA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of pañcavaṇṇa -- paduma (the 5 colours however are nowhere specified), e. g. at J i.222; v.337; vi.341; VvA 41. It is further classified as satapatta and saḥassapatta -- p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J v.37, where 7 kinds are enumd as uppala (blue, red & white), paduma (red & white), kumuda (white) and kallahāra. See further kamala and kuvalaya. -- (1) the lotus or lotus flower M iii.93; S i.138, 204; A i.145; ii.86 sq.; iii.26, 239; Sn 71, 213; J i.51 (daṇḍa° N. of a plant, cp. Sk. daṇḍotphala), 76 (khandha°, latā°, daṇḍaka°, olambaka°); iv.3; vi.564; Dh 458; Nd1 135; Vv 354 (=puṇḍarīka VvA 161); 4412 (nānā -- paduma -- sañchanna); Pv ii.120 (id.); ii.122 (id.); Pug 63; Vism 256 (ratta°); DA i.219; KhA 53; SnA 97; Sdhp 359. -- (2) N. of a purgatory (°niraya) S i.151 -- 152; Sn 677; p. 126; SnA 475 sq. -- acchara (heavenly) lotus -- maiden SnA 469. -- uttara N. of Buddha SnA 341, 455 etc. -- kaṇṇikā a peak in the shape of a lotus VvA 181. -- kalāpa a bunch of lotuses VvA 191. -- gabbha the calyx of a l. ThA 68 (°vaṇṇa). -- patta a l. leaf Nd1 135 (=pokkhara); DhA iv.166 (=pokkhara -- patta). -- puñja a l. cluster J iii.55. -- puppha a lotus flower Nd2 393; SnA 78. -- rāga "lotus hues," a ruby VvA 276. -- vyūha one of the 3 kinds of fighting, viz. p.; cakka°, sakata° J ii.406= iv.343 (cp. Sk. p. -- vyūha -- samādhi a kind of concentration, & see J trsln ii.275). -- sara a lotus pond J i.221; v.337; SnA 141.

Padumaka

Padumaka [fr. paduma] 1. the Paduma purgatory S i.152. -- 2. a lotus J ii.325.

Padumin

Padumin (adj. -- n.) [cp. Sk. padmin, spotted elephant] having a lotus, belonging to a lotus, lotus -- like; N. of (the spotted) elephant Sn 53 (expld at SnA 103 as "padumasadisa -- gattatāya vā Padumakule uppannatāya vā padumī," cp. Nd2 p. 164). -- f. paduminī [cp. Sk. padminī lotus plant] 1. a lotus pond or pool of lotuses D i.75; ii.38; M iii.93; S i.138; A iii.26. -- 2. the lotus plant *Nelumbium speciosum* J i.128 (°paṇṇa); iv.419 (°patta); SnA 369; KhA 67 (°patta); PvA 189.

Padulla

Padulla [?] in cpd. padulla -- gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expld by C. as duṭṭhagāhin; at id. p. S i.187 we find duṭṭhagāhin "whose speech is never lewd" (see Psalms of Brethren 399, n. 3).

Padussati

Padussati [pa+dussati] to do wrong, offend against (with loc.), make bad, corrupt DA i.211 (see padosa); Sn 108 (v. l. for padissati); aor. padussi J ii.125, 401. -- pp. paduṭṭha; Caus. padūseti (q. v.).

Padūsita

Padūsita [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

Padūseti & Padoseti

Padūseti & Padoseti [Caus. of padussati, but the latter probably Denom. fr. padosa2] to defile, pollute, spoil, make bad or corrupt [cp. BSk. pradūṣyati cittaṃ Divy 197, 286] D i.20; M i.129; It 86; DA i.211 (see padosa1); ThA 72 (Ap. v. 40; to be read for paduse, Pot.=padoseyya); J v.273 (maṇaṇ p., for upahacca). -- padusseti read also at A iv.97 for padasseti (dummanku 'yam padusseti dhūm' aggimhi va pāvako). -- As padoseti at PvA 212 (cittāni padosetvā) and in stock phrase maṇaṇ padosaye (Pot.) in sense of "to set upon anger" (cp. padosa2) S i.149 ("sets his heart at enmity")=A ii.3; v.171, 174=Sn 659 (=maṇaṇ padoseyya SnA 477)=Nett 132; S iv.70; SnA 11 (mano padoseyya). -- pp. padūsita (q. v.).

Padesa

Padesa [fr. pa+diś, cp. late Sk. pradeśa] indication, location, range, district; region, spot, place S ii.227, 254; v.201; A ii.167 (cattāro mahā°); Dh 127 (jagati°), 303; J ii.3, 158 (Himavanta°); iii.25 (id.), 191 (jāti -- gottakula°); SnA 355; PvA 29, 33 (hadaya°), 36 (so read for padase), 43, 47; Sdhp 252. -- kārin effecting a limited extent S v.201. -- nāṇa knowledge within a certain range, limited knowledge S v.457. -- bodhisatta a limited Bodhisatta Kvu 283 (cp. Kvu trsln 1393, 1662). -- rājja principality over a district, local government It 15; ThA 26 (Ap. v. 10). -- rājā a local or sub -- king Vism 301 (cakkavatti+). -- lakkaṇa regional or limited characteristics Kvu 283. -- vassin raining or shedding rain only locally or over a (limited) district It 64 -- 66.

Padesika

Padesika (adj.) (-- °) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually soḷasavassa° at the time of 16 years) J i.259 (id.) 262 (id.) ii.277 (id.). -- See also uddesika in same application.

Padosa

Padosa1 [pa+dosa1, Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D i.71 (=padussati paraṇ vā padūseti vināseti ti padoso DA i.211); M iii.3; S iv.322 (vyāpāda°); A i.8 (ceto°); iii.92 (vyāpāda); It 12; J v.99; Pug 59, 68; Dhs 1060. -- Note. At ThA 72 we find reading "apace paduse (padose?) pi ca" as uncertain conjecture for v. l. BB "amacce manase pi ca."

Padosa

Padosa2 [pa+dosa2, Sk. pradveṣa, see remarks to dosa2] anger, hatred, ill -- will; always as mano° "anger in mind" M i.377; Sn 328 (=khāṇu -- kaṇṭak' ādimhi p. SnA 334), 702; J iv.29; Miln 130; Vism 304; SnA 477.

Padosika

Padosika (adj.) [fr. padosa1] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. khiḍḍā° "debauched by pleasure" D i.19; and mano° "debauched in mind" D i.20, 21.

Padosin

Padosin (adj.) [fr. padosa1] abusing, damaging, spoiling, injuring S i.13 (appaduttha°); Pv iv.710.

Padoseti

Padoseti see padūseti.

Paddha

Paddha1 (adj.) [cp. Sk. prādhva (?) in diff. meaning "being on a journey," but rather prahva] 1. expert in (loc.) J vi.476 (v. l. patha=paṭṭha; C. cheko paṭibalo). <-> 2. subject to, serving, attending J iv.35 (p. carāmi, so read for baḍḍha, see Kern, Toev. s. v.; C. padacārikā).

Paddha

Paddha2 (adj.) [cp. Sk. prārdha] half (?) J iii.95 (probably =paddha1, but C. explns as aḍḍha upaḍḍha).

Paddhagu

Paddhagu (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J iii.95 (T. na p' addhaguṇ, but C. reads paddhaguṇ). -- 2. humble, ready to serve, servant, attendant, slave S i.104 (so read for paccagu); Sn 1095 (T. for paṭṭhagu, q. v. -- Nd2 reads paṭṭhagu but SnA 597 paddhagu and explns by paddhacara paricārika); J vi.380 (hadayassa); Th 1, 632.

Paddhacara

Paddhacara (adj. -- n.) [paddha1+cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant S i.144 (T. baddhacara, v. l. paṭṭha°; trsl. "pupil"); J iv.35 (read paddhacarā 'smi

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tuyhaṇ for T. baddha carāmi t., as pointed out by Kern, Toev. s. v. baddha. The Cy. misunderstood the wrong text reading and expld as "tuyhaṇ baddha carāmi," but adds "veyyāvaccakārikā padacārikā"; v.327 (as baddhañcara; C. veyyāvacca -- kara); vi.268 ("ā female servant=C. pāda -- paricārikā); Nd1 464 (+paricārika); SnA 597 (+paricāraka, for paddhagū).

Padma

Padma see paduma.

Padmaka

Padmaka (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J v.405, 420; vi.497 (reading uncertain), 537.

Padvāra

Padvāra (nt.) [pa+dvāra] a place before a door or gate J v.433; vi.327. -- gāma suburb Dāvs v. 3.

Padhaṇsa

Padhaṇsa see appadhaṇsa.

Padhaṇsati

Padhaṇsati [pa+dhaṇsati] to fall from (abl.), to be de- prived of Vin ii.205 (yogakkhemā p.; so read for paddh°). -- Caus. padhaṇseti to destroy, assault, violate, offend J iv.494. (=jīvitakkhayaṇ pāpeti); PvA 117. <-> grd. padhaṇsiya in cpds. su° & dup° easily (or with difficulty) overwhelmed or assaulted Vin ii.256= S ii.264. Also neg. appadhaṇsiya (& °ka) (q. v.). <-> pp. padhaṇsita (q. v.).

Padhansita

Padhansita [pp. of padhaṇseti] offended, assaulted J ii.422. See also app°.

Padhāna

Padhāna (nt.) [fr. pa+dhā, cp. padahati] exertion, energetic effort, striving, concentration of mind D iii.30, 77, 104, 108, 214, 238; M ii.174, 218; S i.47; ii.268; iv.360; v.244 sq.; A iii.65 -- 67 (5 samayā and 5 asamayā for padhāna), 249; iv.355; v.17 sq.; Sn 424, 428; It 30; Dh 141; J i.90; Nd2 394 (=viriya); Vbh 218 (citta -- samādhi p° etc.); Nett 16; DA i.104; DhA i.85 (mahā -- padhānaṇ padahitvā); ThA 174; PvA 134. Padhāna is fourfold, viz. saṇvara°, pahāna°, bhāvana°, anurakkhaṇā° or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D iii.225; A ii.16; Ps i.84; ii.14 sq., 56, 86, 166, 174; Ud 34; Nd1 45, 340; Sdhp 594. <-> Very frequently termed sammappadhāna [cp. BSk. samyak -- pradhāna MVastu iii.120; but also samyakprahāna, e. g. Divy 208] or "right exertion," thus at Vin i.22; S i.105; iii.96 (the four); A ii.15 (id.); iii.12; iv.125; Nd1 14; Ps i.21, 85, 90, 161; SnA 124; PvA 98. -- As padahana at Ps i.17, 21, 181.

Padhānavant

Padhānavant (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S i.188, 197; Sn 70 (cp. Nd2 394), 531.

Padhānika

Padhānika (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA i.251.

Padhāniya

Padhāniya (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. °anga (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābādho, asaṭho, āraddha -- viriyo, paññavā D iii.237=M ii.95, 128=A iii.65; referred to at Miln trsln i.188. Besides these there is the set called pārisuddhi -- padhāniy' angāni and consisting either of 4 qualities (sīla°, citta°, diṭṭhi°, vimutti°) A ii.194, or of 9 (the four+kankhā -- vitaraṇa°, maggāmagga -- nāṇa° paṭipadānāṇa -- dassana°, nāṇa -- dassana° paññā°) D iii.288; Ps i.28.

Padhārita

Padhārita ("born in mind") read patthārita at Th 1, 842 (see pattharati). -- padhārehi (v. l. F.) at Sn 1149 read dhārehi. -- padhārita in meaning of "considered, understood" in cpd. su° at S iii.6; v.278.

Padhāvati

Padhāvati [pa+dhāvati] to run out or forth Pv iii.17 (ger. °itvā=upadhāvitvā PvA 173).

Padhāvin

Padhāvin (adj.) [fr. padhāvati] rushing or running out or forth M ii.98.

Padhūpāti

Padhūpāti (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin i.25 (aor. padhūpāsi); iv.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. l. SS padhūpāyi & padhūmāyi). -- pp. padhūpita (q. v.).

Padhūpita

Padhūpita [pa+dhūpita, latter only in meaning "in- censed," cp. dhūpa etc.] fumigated, reeking, smoked out S i.133 (trsl'd "racked [wra]pt in flames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavūsita; meaning: scented, filled with scent).

Padhota

Padhota (adj.) [pa+dhota] cleansed, in cpd. sup° well cleansed D ii.324.

Pana

Pana (indecl.) [doublet of Sk. puna(h) with diff. meaning (see puna), cp. Geiger, P.Gr. § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely connecting & continuing the story. -- (1) (adversative) but, on the contrary J i.222; ii.159; VvA 79 (correl. with tāva). ca pana "but" J i.152; atha ca pana "and yet" D i.139; J i.279; na kho pana "certainly not" J i.151; vā pana "or else" Vin i.83; Dh 42; Sn 376, 829. -- (2) (in questions) then, now J ii.4 (kiṇ p.), 159 (kahaṇ p.); VvA 21 (kena p.); PvA 27 (katamaṇ p.). -- (3) (conclusive or copulative) and, and now, further, moreover D i.139 (siyā kho p. be it now that . . .); Sn 23, 393, 396, 670; J i.278; PvA 3.

Panaccati

Panaccati [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanta). -- pp. panaccita (q. v.).

Panaccita

Panaccita [pp. of panaccati] dancing, made to dance Th 2, 390.

Panasa

Panasa [cp. late Sk. panasa, Lat. penus stores, Lith. pėnas fodder, perhaps Goth. fenea] the Jack or bread -- fruit tree (Artocarpus integrifolia) and its fruit J i.450; ii.160; v.205, 465; Vv 4413; KhA 49, 50, 58 (°phala, where Vism 258 reads panasa -- taca); SnA 475; VvA 147.

Panassati

Panassati [pa+nassati, cp. also BSk praṇāśa Divy 626] to be lost, to disappear, to go to ruin, to cease to be M i.177; S ii.272 (read panassissati with BB); J v.401; vi.239; Th 1, 143.

Panāda

Panāda [pa+nāda] shouting out, shrieks of joy J vi.282.

Panādeti

Panādeti [Caus. of pa+nad] to shout out, to utter a sound Th 1, 310.

Panālīkā

Panālīkā (f.) [fr. panālī] a pipe, tube, channel, water course DA i.244.

Panālī

Panālī (f.) [pa+nālī] a tube, pipe A iv.171 (udapāna°).

Panigghosa

Panigghosa in cpd. appanigghosa is wrongly registered as such in A Index (for A iv.88); it is to be separated appa + nigghosa (see nigghosa).

Panudati

Panudati [pa+nudati] to dispel, repel, remove, push away S i, 167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panūdeyya=pajaheyya etc. Nd1 385); J vi.491 (1. pl. panudāmase). -- ger. panuditvā SnA 591, & panujja Sn 359, 535, 1055 (expld at Nd2 395 as imper. pres.=pajaha, cp. SnA 591=panudehi); J iii.14; v.198 (=pātetvā C.). -- Fut. panudahissati Th 1, 27, 233. -- Pass. panujjati, ppr. panujjamāna in phrase "api panujjamānena pi" even if repulsed M i.108, cp. A iv.32 & Nett 164 (v. l. to be substituted for T. pamajjamānena). -- pp. panunna & panudita (q. v.).

Panudita

Panudita [pp. of panudati] dispelled, driven out Sn 483 (panūdita metri causa, v. l. panudita). See also panunna.

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Panunna (Paṇunna & Panuṇṇa)

Panunna (Paṇunna & Panuṇṇa) [pp. of panudati] (med. & pass.) put away, rejected or rejecting, dispelled, driven away, sent A ii.29; v.31; Sn 469 (°kodha); J vi.247, 285; Kvu 597 (ito p., trsltd "ending here"). -- paccekasacca one who has rejected each of the four false truths (the 5th of the 10 noble states, ariyavāsā: see Vin. Texts i.141) D iii.269, 270; A ii.41; v.29 sq.

Panūdana

Panūdana (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba -- dukkhāpanūdana SnA 293 should be read as sabba -- dukkha -- apanūdana, as at Vin ii.148=J i.94), 1106 (=pahānaṃ etc. Nd2 396).

Panta

Panta (adj.) [cp. Epic Sk. prānta edge, margin, border, pra+anta; also BSk. prānta in meaning of Pali, e. g. MVastu iii.200; Divy 312 (prānta -- śayan -- āsana -- sevin)] distant, remote, solitary, secluded; only in phrase pantaṃ senāsaṇaṃ (sayanāsanaṃ) or pantāni senāsanāni "solitary bed & chair" M i.17, 30; A i.60; ii.137; iii.103; v.10, 202; Sn 72 (cp. Nd2 93), 338, 960 (°amhi sayanāsane), 969 (sayanamhi pante); Dh 185 (=vivitta DhA iii.238); Ud 43 (so read for patthaṇ); J iii.524 (°amhi sayanāsane); Vism 73 (panta -- senāsane rata); SnA 263 (v. l. pattha). -- sena (adj.) one who has his resting place far away from men, Ep. of the Buddha M i.386.

Panti

Panti (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopāna -- pantiyo); DhA iii.219 (uddhana°); ThA 72 (satta pantiyo); VvA 198 (amba°).

Pantha

Pantha [base panthan°, Ved. panthāḥ, with bases path° panth° and pathi. Same as patha (q. v.). For etym. cp. Gr. po/ntos sea(-- path), pa/tos path, Av. pantā°, also Goth. finpan=E. find, of Idg *pent to come or go (by)] a road, roadway, path S i.18 (gen. pl. panthānaṇ= kantāramagga C; "jungle road" trsl.); Sn 121 (loc. panthasmiṇ); Nd2 485 B (+patha in expln of magga), Miln 157 (see panthaṇ) -- gū a traveller (lit. going by road) S i.212 (v. l. addhagū, as at id. p. Th 2, 55); J iii.95 (v. l.). -- ghāta highway robbery J i.253; iv.184. -- duhana waylaying, robbery; m. a robber D i.135 (see DA i.296); J ii.281, 388; D iii.68, and Tikp 280 (°dūhana). -- dūbhin a highwayman J ii.327. -- dūsaka a robber Miln 20. -- devatā a way spirit, a spirit presiding over a road, road -- goddess J vi.527. -- makkaṭaka a (road) spider Miln 364, 407. -- sakuṇa a "road -- bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J vi.527 (vv. ll. pattha° & bandha°).

Panthāna

Panthāna (for saṇṭhāna) at SnA 20: see saṇṭhāna 3.

Panthika

Panthika [fr. pantha, formation panthika: panthan= addhika: addhan] a traveller Miln 20.

Panna

Panna [pp. of pajjati but not satisfactorily expld as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp°, upa°, sam°, etc. Besides, the word is only given in lexic. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to pat. A more satisfactory expln (in meaning and form) is to regard panna as pp. of pa+nam, with der. fr. short base. Thus panna would stand for panata (paṇata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna -- ga= going bent, panna -- dhaja=flag bent or laid down, etc. Perhaps patta of patta -- kkhanda should belong here as panna°] fallen, gone, gone down; also: creeping, only in foll. cpds.: -- ga a snake Th 1, 429 (°inda chief of snake -- demons); J v.166; Miln 23. -- gandha with gone down (i. e. deteriorated) smell, ill -- smelling, or having lost its smell J v.198 (=thokaṇ duggandha C.). -- dhaja one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. prapātito māna -- dhvajah Lal. V. 448 (with derivation from pat instead of pad, cp. papātana) M i.139 sq., 386; A iii.84 sq.; in eulogy on the Buddha (see exegesis to mahesi Nd1 343; Nd2 503) reference is made to mānadhaja (°papātanaṇ) which is opposed to dhamma -- dhaja (-- ussapana); thus we should explain as "one who has put down the flag of pride." -- bhāra one who has put down his burden, one whose load has gone, who is delivered or saved M i.139; A iii.84; S i.233; Dh 402 (= ohitakhandha -- bhāra DhA iv.168); Sn 626, 914 (cp Nd1 334); Th 1, 1021. -- bhūmi state of one who has fallen DA i.103 (opp. to jina -- bhūmi, one of the 8 purisa -- bhūmiyo. -- cp. D i.54 & Dial. i.722). -- loma one whose hairs have fallen or are put down (flat, i. e. do not stand erect in consequence of excitement), subdued, pacified (opp. haṭṭha loma) Vin ii.184 (cp. Vin ii.5 & Bdgh on p. 309 lomaṇ pāṭeti, Bdgh pāṭeti; also Vin. Texts ii.339); iii.266; M i.450; J i.377. Another form is palloma (q. v. & cp. J.P.T.S. 1889, 206). See also remarks on parada -- vutta.

Pannaka

Pannaka (adj.) [fr. panna] silent (?) DA i.163.

Pannarasa

Pannarasa (adj. num.) [see pañcadasa & paṇṇarasa under pañca] fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i. e. the full -- moon day Sn 153 (pannaraso uposatho); pannarase on the 15th day S i.191 =Th 1, 1234; M iii.20; Sn 502, 1016; f. loc. pannarasāya id. S i.233. See also paṇṇarasa.

Pannarasama

Pannarasama (num. ord.) [fr. pannarasa] the 15th SnA 366 (gāthā).

Pannarasika

Pannarasika (adj.) [fr. pannarasa] belonging to the 15th day (of the lunar month) Vin iv.315.

Papa

Papa (nt.) [see pibati, pāṇīya etc. of pā] water J i.109 (āpaṇ papaṇ mahodakan ti attho). The word is evidently an etym. construction. See also papā.

Papaccati

Papaccati [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 (°itvā).

Papañca

Papañca [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifoldedness"; cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat. im -- ped -- iment -- um, connected with pada, thus perhaps originally "pa -- pad -- ya," i. e. what is in front of (i. e. in the way of) the feet (as an obstacle)] 1. obstacle, impediment, a burden which causes delay, hindrance, delay DhA i.18; ii.91 (kathā°). °ṇ karoti to delay, to tarry J iv.145; °ṇ akatvā without delay J i.260; vi.392. -- ati° too great a delay J i.64; ii.92. -- 2. illusion, obsession, hindrance to spiritual progress M i.65; S i.100; iv.52, 71; A ii.161 sq.; iii.393 sq.; Sn 530 (=taṇhā -- diṭṭhi -- mānabheda - p. SnA 431; and generally in Commentaries so resolved, without verbal analysis); Ud 77 (as f. papañcā); Th 1, 519, 902, 989 (cp. Brethren 344, 345 & J.R.A.S. 1906, 246 sq.; Neumann trsls "Sonderheit," see Lieder p. 210, 211 & Mittlere Sammlung i.119 in trsl. of M i.65 nippapañca); Dh 195, 254 (°ābhiraṭā pajā, nippapañcā Tathāgatā; =taṇhādisu p° esu abhiraṭā DhA iii.378); J i.9; Pv iv.134 (=taṇh' -- ādi -- p. PvA 230); Nett 37, 38; SnA 495 (gihi). -- nippapañca (q. v.) without obsession. <-> 3. diffuseness, copiousness SnA 40. -- sankhā sign or characteristic of obsession Sn 874 (cp. SnA 553; =taṇhā° diṭṭhi° and māna° Nd1 280), 916 (=avijjādayo kilesā mūlaṇ SnA 562). -- saññā (°sankhā) idea of obsession, idée fixe, illusion D ii.277 (cp. Dial ii.312); M i.109, 112, 271, 383; S iv.71.

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Papañcita

Papañcita [pp. of papañceti] obsessed, illusioned SnA 495 (a° ghipapañ -- cena). -- nt. obsession, vain imagination, illusion S iv.203≈Vbh 390.

Papañceti

Papañceti [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M i.112; DhA i.198 (tesaṇ suvaṇṇa -- lobhena papañcentānaṇ). -- 2. to be profuse. to talk much, to delay on SnA 136. -- pp. papañcita.

Papaṭā

Papaṭā (papatā) (f.) [fr. papāta? Cp. papaṭikā] a broken -- off piece, splinter, fragment; also proclivity, precipice, pit (?) S ii.227 (papatā ti kho lābha -- sakkāra -- silokass' etaṇ adhivacanaṇ; cp. S iii.109: sobbho papāto kodh' ūpāyāsass' etaṇ adhivacanaṇ); So 665 (=sobbha SnA 479; gloss papada). See also pappatāka.

Papaṭikā

Papaṭikā (f.) [cp. Sk. prapāṭikā (lexic. & gram.) young shoot, sprout; and parpharīka (RV.) one who tears to pieces; also Sk. parpaṭa N. of a plant] 1. a splinter, piece, fragment, chip Vin ii.193 (read tato pap.°); A iv.70 sq. (of ayophāla); J v.333 (same as Vin passage); Miln 179. -- 2. the outer dry bark or crust of a tree, falling off in shreds; also shoots, sprouts M i.78, 192 sq., 488; A i.152; iii.19 sq., 44, 200, 360; iv.99, 336; v.4 sq., 314 sq.; J iii.491. Cp. pheggu.

Papatati

Papatati [pa+patati] to fall forward, to fall down, off or from, to fall into (acc.) Vin ii.284; M i.79, 80; S i.48 (visame magge), 187 (=Th 1, 1220 patanti); 100, ii.114; v.47; Dh 336; J v.31; Pv i.1012 (nirayaṇ papatiss' ahaṇ, cp. PvA 52; v. 1. SS niray' ūpapatiss' āhaṇ). -- aor. papatā Vin iii.17, cp. ii.126; J vi.566. See also patati.

Papatana

Papatana (nt.) [fr. pa+pat] falling down Sn 576=J iv.127 (abl. papatanā papatanato C.).

Papada

Papada (or Papadā?) [pa+pada] tip of the foot. toes; but in diff. meaning (for papaṭā or papāta to pat) "falling down, abyss, pit" at Sn 665 (gloss for papaṭa; expld at SnA 479 by "mahāniraya").

Papā

Papā (f.) [Ved. prapā, pa+pā] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D iii.185; S i.33= Kvu 345 (=pānīyadāna -- sālā SA); S i.100 (read papaṇ ca vivane); J i.109; DhA iii.349=J i.302 (=pānīya -- cāṭī C.); Vv 5222 (+udapāna); Pv ii.78 (n. pl. papāyo=pānīya -- sālā PvA 102); ii.925 (+udapāna).

Papāta

Papāta [cp. Epic. Sk. prapāta, of pra+pat] 1. falling down, a fall Vin ii.284 (chinna -- papātaṇ papatanti); S v.47. <-> 2. a cliff, precipice, steep rock M i.11; S iii.109 (sobbho p. kodh' upāyāsass' etaṇ adhivacanaṇ; cp. papaṭā); A iii.389 (sobbho p.); J iii.5; 530; v.70; vi.306, 309; Vism 116; PvA 174; Sdhp 208, 282, 353. -- adj. falling off steeply, having an abrupt end Vin ii.237=A iv.198, 200 (samuddo na āyatakena p.). -- taṭa a rocky or steep declivity DhA i.73.

Papātin

Papātin (adj.) [fr. papatati] falling or flying forward, flying up J iii.484 (uccā° flying away).

Papitāmaha

Papitāmaha [pa+pitāmaha] a paternal great -- grandfather Dāvs iii.29.

Papīyana

Papīyana (nt.) [fr. pā, ger. pa -- pīya] drinkable, to be drunk, drinking J i.109 (udakaṇ papīyana -- bhāvena papā ti).

Papīliṭa

Papīliṭa [pa+pīliṭa] worn out, rubbed through (of the sole of sandals) J ii.223.

Paputta

Paputta [pa+putta, cp. Sk. praputra (BR.: "doubtful") Inscr.] a grandson J vi.477.

Papupphaka

Papupphaka (adj.) [pa+pupphaka] "with flowers in front," flower -- tipped (of the arrows of Māra) Dh 46 (but expld at DhA i.337 as "p.° sankhātāni tebhūmakāni vaṭṭāni," i. e. existence in the 3 stages of being).

Pappaṭaka

Pappaṭaka [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in Dial. iii.83 "outgrowth") D iii.87 (bhūmi °ṇ paribhuñjati); Vism 418 (≈), Nett 227 (Com.) (°ojaṇ khādāpento). -- 2. a water plant: see paṇṇaka 2; cp, also papaṭikā2 & Sk. parpaṭa N. of medicinal plant.

Pappoṭheti

Pappoṭheti [pa+poṭheti; sometimes spelt papphoṭeti] to strike, knock, beat, flap (of wings) Vin i.48; ii.208, 217; M i.333 (papph°); J ii.153 (pakkhe); iii.175 (papoṭh° = sañcuṇṇeti C.); Miln 368 (papph°); DA i.7; Vism 283 (pph).

Pappoti

Pappoti [the contracted form of pāpuṇāti, Sk. prāpnoti] to obtain, get, gain, receive, attain D iii.159, 165; Sn 185, 187, 584; Dh 27; DhA i.395. -- Pot. 1st pl. pappomu J v.57 (=pāpuṇeyyāma C.). -- ger. pappuyya S i.48; Sn 482 (or pot?), 593, 829 (=pāpuṇitvā Nd1 170). -- For further ref. see pāpuṇāti.

Papphāsa

Papphāsa (nt.) [fr. sound -- root* phu, not corresponding directly to Sk. pupphusa (cp. Geiger, P.Gr. § 34), to which it stands in a similar relation as *ghur (P.) to *ghar (Sk.) or phurati>pharati. From same root Gr. fusa/w to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D ii.293; M i.185, 421; iii.90; Sn 195=J i.146; Kh iii. (cp. KhA 56); Miln 26.

Pabandha

Pabandha (adj.) (° --) [pa+bandha] continuous Vism 32.

Pabala

Pabala (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.

Pabālha

Pabālha1 [pp. of pabāhati] pulled out, drawn forth D i.77 (T. reads pavālha). See pavālha.

Pabālha

Pabālha2 (adj.) [pa+bālha] strong, sharp (of pain) D ii.128; J v.422, Miln 174.

Pabāhati

Pabāhati [pa+brh to pull, see abbahati] to pull out, draw forth D i.77 (T. reads pavāhati, v. l. pabbālhati, evidently fr. pabālha); cp. Śatapatha -- brāhmaṇa iv.3, 3, 16. -- pp. pabālha1 (q. v.).

Pabujjhati

Pabujjhati [pa+bujjhati] to wake up (intrans.), awake S i.4, 209; Dh 296 sq.; It 41 (suttā p.); J i.61; ii.103; iv.431 (opp. niddāyati); DA i.140. -- pp. pabuddha (q. v.).

Pabuddha

Pabuddha [pp. of pabujjhati] awakened S i.143 (sutta° from sleep awakened), J i.50; VvA 65.

Pabodhati

Pabodhati [pa+bodhati] to awake, also trs. awaken, stir up, give rise to (or: to recognise, realise?); only in one phrase (perhaps corrupt), viz. yo nindaṇ appabodhati S i.7=Dh 143 (=nindaṇ apaharanto bujjhati DhA iii.86; trsl. KS 13 "forestalleth blame"). <-> Caus. pabodheti (1) to enlighten, instruct, give a sign J i.142; iii.511. -- (2) to set going, arouse J i.298; v.390. -- (3) to render oneself conspicuous J v.8.

Pabodhana

Pabodhana (adj. -- nt.) [fr. pabodhati] 1. (nt.) awakening waking, arising DhA i.232 (°codana -- kamma). -- 2. (adj.) arousing (or realising?) Vv 6422 (=kata -- pīti -- pabodhano VvA 282); awaking Th 1, 893 (samma -- tāla°).

Pabba

Pabba (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin iv.35; M i.80; J i.245 (veḷu°); Vism 358 (id.; but nālīka p. 260); VbhA 63 (id.); Th 1, 243. -- angula° finger joint Vin iv.262, M i.187; DA i.285. -- pabba -- pabbaṇ knot for knot DhsA 11. -- 2. the elbow S iv.171. -- 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatāsati); VbhA 275, 286. -- gaṇṭhi a knot Miln 103. -- valli a species of Dūrvā J v.69; -- vāta intermittent ague Vin i.205.

Pabbaja

Pabbaja [Sk. balbaja, cp. Geiger P.Gr. § 39. 6] a species of reed. bulrush Vin i.190 (T. reads babbaja); S i.77;

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ii.92; iii.137 (v. l. babbaja), 155 (°lāyaka); Th 1, 27; J ii.140, 141; v.202; vi.508. For further refs. see babbaja.

Pabbajati

Pabbajati [cp. Sk. pravrajati, pra+vraj] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samaṇa, tapassin, isi etc.). S i.140, 141; Sn 157, 1003; imper. pabbaja DhA i.133. Pot. pabbajeyya J i.56; Pug 57. -- Fut. pabbajissati Sn 564; DhA i.133; iv.55. Aor. pabbaji M iii.33; S i.196=Th 1, 1255; Sn 405; Vv 826; PvA 76; ger. pabbajitvā J i.303; PvA 21 and °vāna Sn 407. -- (agārasmā) anagāriyaṇ pabbajati to go forth into the homeless state Vin iii.12; M iii.33; S i.196; A v.204; Pv ii.1316. sāsaṇe p. to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J i.56; PvA 12. pabbajjaṇ pabbajati to go into the holy life (of an ascetic friar, wanderer etc.): see pabbajjā. -- Caus. pabbājeti (q. v.). -- pp. pabbajita.

Pabbajana

Pabbajana (nt.) [fr. pabbajati] going into an ascetic life J iii.393 (a°).

Pabbajita

Pabbajita [pp. of pabbajati, cp. BSk. pravrajita Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajjā) Vin iii.40 (vuḍḍha -- pabbajito bhikkhu); iv.159; D i.131 (agārasmā anagāriyaṇ p.), 157; iii.31 sq., 147 sq.; M i.200, 267, 345, 459; ii.66, 181; iii.261; S i.119 (dhammavinaye p.); iv.260, 330; v.118 sq., 421; A i.69, 107, 147, 168; ii.78, 143; iii.33, 78 (vuḍḍha°), 244, 403 (acira°); iv.21 (cira°); v.82, 348 sq.; Sn 43 (see Nd2 397), 274, 385, 423; Dh 74, 174, 388; J i.56; Pv ii.81 (=samaṇa PvA 106); ii.111 (bhikkhu=kāmāḍimalāṇaṇ pabbajitattā paramatthato pabbajito PvA 146); ii.1317 (=pabbajjaṇ upagata PvA 167); Miln 11; DA i.270; DhA i.133; PvA 5, 55.

Pabbajjā

Pabbajjā (f.) [fr. pa+vraj, cp. pabbajati, Epic & BSk. pravrajyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. -- (1) ordination or admission into the Buddha's Order in particular: Vin iii.13; S i.161 etc. -- sāmanera° ordination of a Novice, described in full at Vin i.82. -- pabbajjaṇ yācati to beg admission Vin iv.129; labhati to gain admission to the Order Vin i.12, 17, 32; D i.176; S iv.181. -- (2) ascetic or homeless life in general D iii.147 sq.; M iii.33 (abbhokāso p.); S v.350 (id.; read pabbajjā); A v.204 (id.); S ii.128 (read °jjā for °jā); iv.260; A i.151, 168; iv.274 sq.; Sn 405, 406, 567; It 75 (pabbajjāya ceteti); Miln 19 (dhamma -- cariya -- samacariy' atthā p.); DhA i.6; SnA 49, 327, 423; ThA 251. -- pabbajjaṇ upagata gone into the homeless state PvA 167 (for pabbajita); agārasmā anagāriyaṇ p. the going forth from home into the homeless state Vin ii.253; M ii.56; pabbajjaṇ pabbajati to undertake or go into the ascetic life, in foll. varieties: isi° of a Saint or Sage J i.298, 303; DhA iv.55; PvA 162 (of the Buddha); tāpasa° of a Hermit J iii.119; DA i.270 (described in detail); DhA iv.29; PvA 21; samaṇa° of a Wanderer PvA 76. <-> Note. The ceremony of admission to the priesthood is called pabbajjā (or pabbajana), if viewed as the act of the candidate of orders, and pabbājana (q. v.), if viewed as the act of the priest conferring orders; the latter term however does not occur in this meaning in the Canon.

Pabbata

Pabbata [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain (-- range), hill, rock S i.101, 102, 127, 137; ii.32, 185, 190; A i.243; ii.140; iv.102 (dhūpāyati); Sn 413, 417, 543, 958, 1014; Nd1 466; Dh 8, 127 (°ānaṇ vivaro)=PvA 104; Dh 188 (n. pl. °āni), 304; DA i.209; Miln 346 (dhamma°); PvA 221 (angāra°) Sdhp 352, 545, 574. -- The 7 mountains round Veḷuvana are enumd at J v.38. -- Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāḷa J vi.282; Caṇḍoraṇa J iv.90; Canda J iv.283; v.38, 162; Daṇḍaka -- hiraṇṇa J ii.33; Daddara J ii.8; iii.16; Nemindhara J vi.125; Neru J iii.247; v.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J iv.462; Mahindhara Vv 3210 (cp. VvA 136); Meru J i.25; iv.498; Yugandhara PvA 137; Rajata J i.50; Vipula J vi.518; Sineru S ii.139; J i.48 & passim; Suvaṇṇa J i.50; vi.514 (°giritāla). -- (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191. -- utu the time (aspect) of the mountain (in prognostications as to horoscope) DhA i.165 (megha -- utu, p.<-> utu, aruṇa -- utu). -- kaccha a mountain meadow (opp. nadī -- kaccha) SnA 33. -- kandara a m. cave S ii.32;

v.396, 457 sq.; A v.114 sq.; -- kūṭa m. peak Vin ii.193; J i.73. -- gahaṇa m. thicket or jungle PvA 5. -- tṭha standing on a m. Dh 28. -- pāda the foot of a m. J iii.51; DhA iv.187; PvA 10. -- muddhā mountain top Vin i.5. -- raṭṭha m. -- kingdom SnA 26. -- rājā "king of the mountain," Ep. of Himavā S i.116; ii.137 sq., 276; iii.149; v.47, 63, 148; A i.152; iii.240; iv.102; PvA 143. -- sankhepa top of a m. D i.84 (=p. -- matthaka DA i.226). -- sānu m. -- glen Vv 3210 (cp. VvA 136). -- sikhara mountain -- crest J v.421.

Pabbataka

Pabbataka [fr. pabbata] a mountain J i.303.

Pabbateyya

Pabbateyya (adj.) [fr. pabbata] belonging to mountains, mountain -- born (of a river) A iii.64 (nadī p^oā sīghasotā hārahārīnī); iv.137 (id.); Vism 231 (id.), 285 (nadī).

Pabbaniya

Pabbaniya (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya^o) (?).

Pabbājana

Pabbājana (nt.) [fr. pa+Caus. of vraj, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D i.135; iii.93; Miln 357; Dh i.296 (= nīharaṇa); DhA iv.145.

Pabbājaniya

Pabbājaniya (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. °kamma excommunication, one of the 5 ecclesiastical acts enumd at Vin i.49, 143. See also A i.79; DhA ii.109.

Pabbājita

Pabbājita [pp. of pabbājeti] taken into the order, made a bhikkhu M ii.62.

Pabbājeti

Pabbājeti [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D i.92 (raṭṭhasmā out of the kingdom;=nīharati DA i.258); M ii.122; Dh 388 (attano malaṇ pabbājayaṇ, tasmā pabbājito ti vuccati); DhA iv.145 (explns as "attano rāgādimalaṇ pabbājento vinodento") J i.262 (raṭṭhā); iii.168 (id.); vi.350, 351; DhA ii.41; PvA 54 (core). -- 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into the (Buddha's) order, to ordain Vin i.82 (description of ordination of a novice), 97; iii.12; iv.129; DhA i.19, 133. -- pp. pabbājita (q. v.).

Pabbedha

Pabbedha [pa+vedha of vyadh, cp. BSk. pravedha in same phrase at Divy 56, viz. soḍaśa -- pravedho] piercing through (measuring) an arrow shot Th 1, 164 -- J ii.334 (soḷasa^o=soḷasa -- kaṇḍa -- pāta -- vitthāro C.). -- Note. pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas ubbedha refers to the height, pabbedha is applied to the breadth or width.

Pabbhamati

Pabbhamati [pa+bhamati] to roam forth or about J v.106 (=bhamati C.).

Pabbhāra

Pabbhāra [cp. BSk. prāg -- bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J i.348; adj. (usually -- °) bending,

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inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M i.493 (samudda°); S i.110 (id.); v.38, 216, 219; A iv.198 (anupubba°), 224 (viveka°); Miln 38 (samādhi°). Very frequent in combn with similar expressions, e. g. ninna, poṇa (cp. PvA ninnapoṇa -- pabbhāraṇ cittaṇ): see further ref. under ninna; with adhimutta & garuka at Vism 117 (Nibbāna°). -- apabbhara (sic.) not slanting or sloping J v.405 (=samatittha C.). -- 2. (m. & nt.) a cave in a mountain Miln 151; J v.440; DhA ii.59 (nt.), 98. -- tṭhāna a slope J i.348; DhsA 261. -- dasaka the decade (period) of decline (in life), which in the enum° of the 10 decades (vassadasā) at J iv.397 is given as the seventh.

Pabrūṭi

Pabrūṭi [pa+brūti] to speak out, proclaim, declare (publicly) Sn 131, 649, 870, 952 and passim (cp. Nd1 211, 273; Nd2 398, 465).

Pabha

Pabha is adj. form (-- °) of pabhā (q. v.).

Pabhaṅsana

Pabhaṅsana (adj. -- nt.) [fr. pa+bhraṅś, cp. nāva -- pra- bhraṅśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel -- theft J vi.383. (Rh. D. "polishing"?) Kern in Toev. s. v. takes pabhaṅsana as a der. fr. pa+bhrās to shine, i. e. making bright, polishing (as Rh. D.).

Pabhagga

Pabhagga [pp. of pabhañjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin iii.108.

Pabhankara

Pabhankara [pabhaṇ, acc. of pabhā,+kara] one who makes light, one who lights up, light -- bringer (often as Ep. of the Buddha) S i.51 (quoted at VvA 116), 210; A ii.51 sq.; It 80; J iii.128; Sn 991, 1136 (=āloka-kara obhāsakara etc. Nd2 399); Vv 214 (=ñāṇ' obhāsa -- kara VvA 106); 3425 (=lokassa ñāṇ' āloka -- kara VvA 115).

Pabhanga

Pabhanga [fr. pa+bhañj] destruction, breaking up, brittleness Ps ii.238 (calato pabhangato addhuvato); but id. p. at Nd2 214ii and Miln 418 read "calato pabhanguto addhuvato."

Pabhangu, Pabhanguṇa & °gura

Pabhangu, Pabhanguṇa & °gura (adj.) [fr. pa+bhanj, cp. BSk. prabhanguṇatā destruction, perishableness MVastu iii.338] brittle, easily destroyed, perishable, frail. (a) pabhangu: S iii.32; v.92; A i.254, 257 sq.;

iii.16; DhsA 380; Sdhp 51, 553. -- (b) °guṇa: It 37; J i.393 (ittarā addhuvā pabhanguno calitā; reading may be pabhanguṇā); Dh 139 (as n.;=pabhangubhāva, pūtibhāva, DhA iii.71), 148 (=pūtikāya ibid. 111). -- (c) °gura Dh 148 (v. 1.); ThA 95; Sdhp 562, 605. -- See also pabhanga.

Pabhañjati

Pabhañjati [pa+bhañj] to break up, destroy J iv.494. - pp. pabhagga (q. v.).

Pabhava

Pabhava (m. & nt.) [fr. pa+bhu, cp. Ved. prabhava] production, origin, source, cause M i.67; S i.181; ii.12; It 37 (āhāra -- netti°); Sn 728, 1050; Nd2 under mūla (with syn. of sambhava & samuṭṭhāna etc.); J iii.402=vi.518.

Pabhavati

Pabhavati see pahoti.

Pabhassati

Pabhassati [pa+bhraṇś; cp. Sk. prabhraśyate] to fall down or off, drop, disappear Vin ii.135 (pret. pabhassittha); iv.159 (id.). -- Cp. pabhaṇsana.

Pabhassara

Pabhassara (adj.) [fr. bhās] shining, very bright, resplendent S i.145; v.92, 283; A i.10, 254, 257 sq., iii.16; Sn 48 (=parisuddha pariyodāta Nd2 402); J v.202, 170; Vv 171 (rucira+); Pv iii.31 (rucira+); Vism 223; 377; DhA i.28; VvA 12 (pakati° bright by nature).

Pabhā

Pabhā (f.) [fr. pa+bhā, cp. Epic Sk. prabhā] light, radiance, shine A ii.139; v.22; It 19, 20; PvA 56 (sarīra°), 137 (id.), 71, 176; Sdhp 250. -- canda -- ppabhā moonshine It 20; DhsA 14. -- adj. pabha (-- °), radiating, lucid, in cpd. sayam° self -- lucid or self -- radiant D i.17 (=attano attano va tesañ pabhā ti DA i.110); A v.60; Sn 404.

Pabhāṇin

Pabhāṇin at Kern, Toev. s. v. is wrongly given with quot. J v.421 (in meaning "speaking") where it should be read manāpa -- bhāṇin, and not manā -- p°.

Pabhāta

Pabhāta [pp. of pabhāti] become clear or light, shining, dawning Sn 178 (sup°); esp. in phrase pabhātāya rattiya when night had become light, i.e. given way to dawn, at daybreak J i.81, 500. -- (nt.) daybreak, morning S i.211; SnA 519 (pabhāte); atipabhāte in broad daylight J i.436.

Pabhāti

Pabhāti [pa+bhā] to shine forth, to become light, gleam, glitter J v.199 (said of a river; =pavattati C.). -- pp. pabhāta.

Pabhāva

Pabhāva [fr. pa+bhū] might, power, strength, majesty, dignity J v.36; vi.449.

Pabhāvita

Pabhāvita [pp. of pabhāveti] increased, furthered, promoted Th 1, 767 (bhava -- netti°); expld by samuṭṭhita C.

Pabhāveti

Pabhāveti [Caus. of pabhavati] to increase, augment, foster Pv ii.964=DhA iii.220 (dakkhiṇeyyaṇ). -- pp. pabhāvita.

Pabhāsa

Pabhāsa [fr. pa+bhās] shining, splendour, beauty S i.67; sap° with beauty S v.263; Miln 223; ap° without beauty Miln 299.

Pabhāsati

Pabhāsati [pa+bhaṣ] to tell, declare, talk Th 1, 582.

Pabhāseti

Pabhāseti [Caus. of pa+bhās] to illumine, pervade with light, enlighten Dh 172 (=obhāseti DhA iii.169), 382 (=obhāseti ekālokaṇ karoti DhA iv.137); J i.87; Pv i.109 (so read for ca bh°); ii.112; Ps i.174; Miln 336; PvA 10 (=obhāseti).

Pabhindati

Pabhindati [pa+bhindati] to split asunder (trs.), break, destroy Sn 973 (= bhindati sambhindati Nd1 503); ger. pabhijja S i.193=Th 1, 1242. -- Pass. pabhijjati to be broken, to burst (open), to split asunder (intrs.), to open S i.150 (aor. pabhijjissu); Sn p. 125 (id.); Vv 413 (break forth=pabhedaṇ gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (=bhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). -- pp. pabhinna .

Pabhinna

Pabhinna [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually appld to an elephant in rut, mad, furious M i.236 (hatthi°); Dh 326 (hatthi°=mattahatthi DhA iv.24)= Th 1, 77; J iv.494; vi.488; Pv i.112 (read chinna pabhinna -- gatta); Miln 261, 312 (hatthināgaṇ tidhāpabhinnaṇ); DA i.37 (°madaṇ caṇḍa -- hatthiṇ). -- 2. developed, growing Miln 90 (°buddhi).

Pabhuti

Pabhuti (adj.) (-- °) [Vedic prabhṛti] beginning, in meaning of: since, after, subsequently; tato p. from that time, henceforth VvA 158.

Pabhutika

Pabhutika (adj.) [fr. pabhuti] dating from, derived or coming from (abl.) D i.94 (kuto p.).

Pabhu

Pabhu [fr. pa+bhū] iord, master, ruler, owner DA i.250.

Pabheda

Pabheda [fr. pa+bhid, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara° breaking up of letters, word -- analysis, phonology D i.88 (=sikkhā ca nirutti ca DA i.247=SnA 447). -- adj. (-- °) breaking up into, i. e. consisting of, comprising, of various kinds J i.84; PvA 8 (paṭisandhi -- ādi°), 130 (saviññāṇak' āviññāṇaka°).

Pabhedana

Pabhedana (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya° = bhedanāṇ pahāṇāṇ etc. Nd2 403).

Pabhoti

Pabhoti etc. see pahoti.

Pamajjati

Pamajjati1 [pa+mad] 1. to become intoxicated S i.73. -- 2. to be careless, slothful, negligent; to neglect,

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waste one's time S iv.125, 133; Sn 676, 925, 933; cp. Nd1 376 & Nd2 70; Dh 168, 172, 259; J iii.264 (with acc.); iv.396 (with gen.); Pv i.1112 (dāne na p.); iv.13 (jāgaratha mā p.); Sdhp 16, 620. -- aor. 2 pl. pamādattha M i.46; A iii.87; iv.139. Other noteworthy forms are aor. or precativ (mā) pamādo S iv.263; Th 1, 119; Dh 371 (see Geiger P.Gr. § 161 b), and cond. or aor. pamādassaṇ M iii.179; A i.139 (see Geiger l. c. 170 & Trenckner Notes 752). -- appamajjanto (ppr.) diligent, eager, zealous PvA 7. -- pp. pamatta (q. v.).

Pamajjati

Pamajjati2 [pa+mrj] 1. to wipe off, rub off, sweep, scour Vin i.47; ii.209 (bhūmi° itabbā); M i.383. -- 2. to rub along, stroke, grope, feel along (with one's hands) Vin ii.209 (cīvara -- rajjuṇ° itvā; cp. Vin. Texts iii.279). <-> Note. pamajjamāna in phrase gale pi p° ānena at Nett 164 is after the example of similar passages M i.108 and A iv.32 and as indicated by v. l. preferably to be read as "api panujjamānena pi" (see panudati).

Pamajjanā

Pamajjanā (f.) & °itatta (nt.) are abstr. formations fr. pa+mad, in the sense of pamāda carelessness etc., & occur as philological synonyms in exegesis of pamāda at Vbh 350=Nd1 423; Nd2 405. Also at DhA i.228 (°bhāva=pamāda).

Pamaññā

Pamaññā (f.) [abstr. fr. pamāṇa, for *pamānyā, grd. form. of pa+mā for the usual pameyya] only neg. ap° immeasurableness Vbh 272 sq. (catasso appamaññāyo, viz. mettā, karuṇā, muditā, upekkhā). See appamaññā.

Pamaṭṭa

Pamaṭṭa in cpd. luñcita -- pamaṭṭa kapotī viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luñcita -- pakkhikā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. °patthaka).

Pamatta

Pamatta [pp. of pamajjati] slothful, indolent, indifferent, careless, negligent D iii.190; S i.61=204; A i.11, 139; iv.319; v.146; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (=sati -- vossaggena samannāgata DhA iii.482), 371; Nd2 404; PvA 276 (quot. °ṇ ativattati). appamatta diligent, careful, eager, mindful S i.4, 140, 157; A v.148; Th 1, 1245; Pv iv.138; PvA 66 (dānaṇ detha etc.), 219, 278. See also appamatta2. -- cārin acting carelessly Dh 334 (=sati -- vossagga -- lakkhaṇena pamādena p. -- c. DhA iv.43). -- bandhu friend of the careless (Ep. of Māra) S i.123, 128; Sn 430; Nd2 507.

Pamattaka

Pamattaka (adj.)=pamatta, only in neg. form ap° careful, mindful PvA 201.

Pamathita

Pamathita [pp. of pa+mathati to crush] crushed, only in cpd. sam° (q. v.).

Pamadā

Pamadā (f.) [Classical Sk. pramadā, fr. pra+mad, cp. pamāda] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamāda cp. SnA 203); J iii.442 (marapamadānaṇ issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

Pamaddati

Pamaddati [pa+mṛd] to crush down, destroy, overcome, defeat; pp. pamaddita J vi.189 (mālutena p. corresponding with vāta -- pahaṭa).

Pamaddana

Pamaddana (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D i.89 (°parasena°); Sn p. 106 (id.=maddituṇ samattho SnA 450); Sn 561 (Mārasena°); DA i.250.

Pamaddin

Pamaddin (adj.) [fr. pa+mṛd] crushing, able to crush, powerful, mighty J iv.26 (=maddana -- samattha C.).

Pamāṇa

Pamāṇa (nt.) [of pa+mā, Vedic pramāṇa] 1. measure, size, amount S ii.235; A i.88; iii.52, 356 sq.; v.140 sq.; Miln 285 (cp. trsl. ii.133, n. 2); SnA 137; VvA 16; PvA 55 (ghaṭa°, 70 (ekahattha°), 99 (tālakkhandha°), 268 (sīla°). -- 2. measure of time, compass, length, duration PvA 136 (jīvitaṇ paricchinna°); esp. in cpd. āyu° age S i.151; A i.213; ii.126 sq. and passim (cp. āyu). -- 3. age (often by Com. taken as "worldly characteristic," see below rūpa° and cp. Nd2 406 on Sn 1076); DhA i.38. -- 4. limit PvA 123, 130 (dhanassa). -- 5. (appld meaning) standard, definition, description, dimension S iv.158≈Sn 1076 (perhaps ("age"). pamāṇaṇ karoti set an example DhA iii.300 (maṇ p. katvā). -- adj. (-- °) of characteristic, of the

character of, measuring or measured by, taking the standard of, only in cpd. rūpa° measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as "rūpa -- ppamāṇ' ādisu sampattiyyuttaṇ rūpaṇ pamāṇaṇ karotī ti") A ii.71=Pug 53; Nd2 406. -- appamāṇa without a measure, unlimited, immeasurable, incomparable D i.31; ii.12 (+uḷāra); M iii.145 (ceto -- vimutti); A i.183, 192; ii.73; iii.52; v.299 sq., 344 sq.; Sn 507; PvA 110 (=atula). See also appamāṇa. -- kata taken as standard, set as example, being the measure, in phrase p. -- kataṇ kammaṇ D i.251; S iv.322.

Pamāṇavant

Pamāṇavant (adj. n.) [fr. pamāṇa] having a measure, finite; or: to be described, able to be defined Vin ii.110; A ii.73.

Pamāṇika

Pamāṇika (adj. n.) [fr. pamāṇa] 1. forming or taking a measure or standard, measuring by (-- °) DhA iii.113 (rūpa° etc., see A ii.71); (n.) one who measures, a critic, judge A iii.349 sq.; v.140; Sdhp 441 (as pamāṇaka). -- 2. according to measure, by measure Vin iii.149; iv.279.

Pamāda

Pamāda [cp. Vedic pramāda, pa+mad] carelessness, negli- gence, indolence, remissness D i.6 (jūta°, see DA i.85); iii.42 sq., 236; M i.151; S i.18, 20, 25, 146, 216; ii.43, 193; iv.78, 263; v.170, 397; A i.212 (surāmerayamajja°)=S ii.69; A i.16 sq.; ii.40; iii.6, 421, 449; iv.195, 294, 350; v.310, 361; Sn 156, 157 (gloss pamadā, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq., 167 (= satiossagga -- lakkhana p. DhA iii.163), 241, 371; Th 1, 1245=S i.193; It 86; Nd1 423=Nd2 405; Ps ii.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; Miln 289 (māna atimāna mada+); SnA 339 (=sati -- vippavāsa); DhA i.228; PvA 16 (pamādena out of carelessness); Sdhp 600. -- appamāda earnestness, vigilance, zeal D iii.236; S i.158; ii.29; Dh 21. -- pāṭha careless reading (in the text) Nett T. (see introd. xi. n. 1); KhA 207; PvA 25.

Pamādavatā

Pamādavatā (f.) [abstr. fr. pamāda+vant, adj.] remissness A i.139.

Pamādin

Pamādin (adj.) [fr. pamāda] infatuating, exciting, in phrase citta° Th 2, 357 (trsln "leading to ferment of the mind"; vv. ll. °pamaddin & °pamāthin, thus "crushing the heart," cp. ThA 243).

Pamāya

Pamāya1 [ger. of pamināti i. e. pa+mā] having measured, measuring Sn 894 (sayāṇ p.=paminitvā Nd1 303); J iii.114.

Pamāya

Pamāya2 [ger. of pamināti i. e. pa+mṛ, Sk. pramārya of pramṛṇāti] crushing, destroying Sn 209 (bījaṇ;=hiṇsitva vadhivā SnA 257). See on this passage Morris, J.P.T.S. 1885, 45.

Pamāyin

Pamāyin (adj.) [fr. pa+mā] measuring, estimating, defining S i.148 (appameyyaṇ p. "who to th' illimitable limit lays" trsl.; corresponds with paminanto).

Pamāreti

Pamāreti [pa+māreti, Caus. of mṛ, marati to die] to strike dead, maltreat, hurt DhA iii.172.

Pamināti

Pamināti [pa+mināti to mā with pres. formation fr. mi, after Sk. minoti; see also anumināti] to measure,

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estimate, define A iii.349, 351; v.140, 143; Sdhp 537. -- ppr. paminanto S i.148; inf. paminituṇ VvA 154; ger. paminitvā Nd1 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3rd sg. pāmesi J v.299, 3rd pl. pamiṇsu A ii.71; Th 1, 469 (pāmiṇsu).

Pamilāta

Pamilāta [pp. of pa+mlā] faded, withered, languished Miln 303.

Pamukha

Pamukha1 (adj.) [pa+mukha, cp. late Sk. pramukha] lit. "in front of the face," fore -- part, first, foremost, chief, prominent S i.234, 235; Sn 791 (v. l. BB and Nd1 92 for pamuñca); J v.5, 169. loc. pamukhe as adv. or prep. "before" S i.227 (asurindassa p.; v. l. sammukhe); Vism 120. As -- ° having as chief, headed by, with NN at the head D ii.97; S i.79 (Pasenadi° rājāno); PvA 74 (setacchatta° rājakakudhabhaṇḍa); freq. in phrase Buddha° bhikkhusangha, e. g. Vin i.213; Sn p. 111; PvA 19, 20. Cp. pāmokkha.

Pamukha

Pamukha2 (nt.) [identical with pamukha1, lit. "in front of the face," i. e. frontside, front] 1. eyebrow (?) only in phrase alāra° with thick eyebrows or lashes J vi.503 (but expld by C. as "visāl' akkhigaṇḍa); PvA 189 (for alāra -- pamha Pv iii.35). Perhaps we should read pakhuma instead.

Pamuccati

Pamuccati Pass. of pamuñcati (q. v.).

Pamucchita

Pamucchita [pa+mucchita] 1. swooning, in a faint, fainting (with hunger) Pv iii.18 (=khuppiṇpāsādidukkhena sañjāta -- mucchā PvA 174); iv.108. -- 2. infatuated S i.187 (v. l.; T. samucchita)=Th 1, 1219; J iii.441.

Pamuñca

Pamuñca [fr. pa+muc] loosening, setting free or loose, in cpd. °kara deliverer S i.193=Th 1, 1242 (bandhana°). -- adj. dup° difficult to be freed S i.77; Sn 773; Dh 346; J ii.140.

Pamuñcati

Pamuñcati [pa+muñcati of muc] 1. to let loose, give out, emit Sn 973 (vācaṇ;= sampamuñcati Nd1 504); J i.216 (aggaṇ). -- 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaṇ p. to renounce one's faith, although the interpretation is doubtful (see Morris, J.P.T.S. 1885, 46 sq. & cp. Dial.

ii.33) Vin i.7=D ii.39=S i.138 (C. vissajjati, as quoted KS p. 174). -- 3. to deliver, free Sn 1063 (kathan kathāhi=mocehi uddhara etc. Nd2 407a), 1146 (pamuñcassu=okappehi etc. Nd2 407b). -- Pass. pamuccati to be delivered or freed S i.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. -- pp. pamutta (q. v.). -- Caus. pamoceti to remove, liberate, deliver, set free S i.143, 154, 210; Th 2, 157 (dukkhā); Cp. ii.75; iii.103 sq. Caus. II. pamuñcāpeti to cause to get loose DA i.138.

Pamuṭṭha

Pamuṭṭha [pp. of pamussati] being or having forgotten Vin i.213; Ps i.173 (a°); J iii.511 (T. spells pamm°); iv.307 (id.); Miln 77. Cp. parimuṭṭha.

Pamutta

Pamutta [pp. of pamuñcati] 1. let loose, hurled J vi.360 (papātasmiṇ). -- 2. liberated, set free S i.154; Sn 465, 524 sq.

Pamutti

Pamutti (f.) [fr. pa+muc] setting free, release S i.209; Th 2, 248; J iv.478; Nett 131 (=S i.209; but read pamutty atthi); PvA 103 (dukkhato).

Pamudita

Pamudita (& °modita) [pp. of pamodati] greatly delighted, very pleased M i.37; S i.64; A iii.21 sq.; Sn 512; J iii.55; DA i.217, ThA 71; PvA 77, 132. -- Spelt pamodita at Sn 681, J i.75; v.45 (āmodita+).

Pamuyhati

Pamuyhati [pa+muyhati of muh] to become bewildered or infatuated J vi.73. -- pp. pamūḷha (q. v.).

Pamussati

Pamussati [pa+mṛṣ, Sk. mṛṣyati=P. *mussati] to forget J iii.132, 264 (pamajjati+); iv.147, 251. -- pamuṭṭha (q. v.).

Pamūḷha

Pamūḷha [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd1 36 (=sammūḷha), 193 (+sammūḷha).

Pameyya

Pameyya (-- °) (adj.) [grd. of pamināti, like Epic Sk. pra- meya] to be measured, measurable, only in foll. cpd. appameyya not to be measured, illimitable, unfathomable S i.148; v.400; M iii.71, 127; A i.266; Vv 3419 (= paminituṇ asakkhuṇeyya VvA 154); 377 (expld as before at VvA 169); duppameyya hard to be gauged or measured A i.266; Pug 35; opp. suppameyya ibid.

Pamokkha

Pamokkha [fr. pa+muc, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivāda° pouring out gossip M i.133; S v.73; A ii.26; DA i.21; and caravāda° id. S iii.12; v.419. -- 2. release, deliverance S i.2; PvA 103 (pamutti+); abl. pamokkhā for the release of, i. e. instead of (gen.) J v.30 (pituno p.=pamokkha -- hetu C.).

Pamocana

Pamocana (adj. n.) [fr. pa+muc] loosening, setting free; deliverance, emancipation S i.172=Sn 78; A ii.24, 37, 49 sq.; Sn 166 (maccupāsā, abl.=from), 1064 (pamocanāya dat.=pamocetuṇ Nd2); It 104 (Nibbānaṇ sabbagantha °ṇ). At Dh 274 we should read pamohanāṇ for pamocanaṇ.

Pamoceti

Pamoceti Caus. of pamuñcati (q. v.).

Pamoda

Pamoda [fr. pa+mud, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojja.

Pamodati

Pamodati [pa+mud] to rejoice, enjoy, to be delighted, to be glad or satisfied S i.182; A iii.34 (so read for ca modati); Dh 16, 22; Pv i.113, 115; VvA 278 (= āmodati). -- Caus. pamodeti id. Sdhp 248. -- pp. pamudita (& pamodita) (q. v.). Cp. abhippamodati.

Pamodanā

Pamodanā (f.) [fr. pa+mud] delight, joy, satisfaction Dhs 9, 86, 285 (āmodanā+).

Pamoha

Pamoha [pa+muh, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. l. Nd1 sammoha); Nd1 193 (+sammoha andhakāra); J vi.358; J vi.358; Pug 21; Dhs 390, 1061.

Pamohana

Pamohana [fr. pa+muh] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA iii.403 expls by vañcana).

Pampaka

Pampaka [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampā varaṇ -- ādi] a loris (Abhp. 618) i. e. an ape; but probably meant for a kind of bird (cp. Kern, Toev. s. v.) J vi.538 (C. reads pampuka & expls by pampaṭaka).

Pamha

Pamha (nt.) [the syncope form of pakhuma=Sk. pakṣman used in poetry and always expld in C. by pakhuma] eye -- lash, usually in cpd. alāra° having thick eyelashes, e. g. at J v.215; Vv 357; 6411; Pv iii.35; asāyata° at Th 2, 383.

Pamhayati

Pamhayati [pa+smi, Sk. prasmayate] to laugh; Caus. pamhāpeti to make somebody laugh J v.297 (=parihaseti C.), where it is syn. with the preceding umhāpeti.

Paya

Paya (nt.) [Ved. payas, nt, of pī] milk, juice J i.204; vi.572.

Payacchati

Payacchati [pa+yacchati of yam] to offer, present, give Dpvs xi.28; Pgdp 63, 72, 77 sq. -- pp. payata (q. v.).

Payata

Payata [pp. of payacchati] restrained, composed, purified, pure D i.103 (= abhiharitvā dinna); A iii.313; Th 1, 348, 359 (°atta); It 101 (°pāṇin)=Miln 215; Sn 240 (=sakkāra -- karaṇena p. alankata SnA 284); Vism 224 (°pāṇin= parisuddha -- hattha); Sdhp 100.

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Payatana

Payatana (nt.) [cp. Sk. prayatna, of yat] striving after, effort, endeavour KhA 108.

Payatta

Payatta [pp. of pa+yat] making effort, taking care, being on one's guard, careful Miln 373.

Payāta

Payāta [pp. of payāti] gone forth, set out, proceeded Pv iv.56 (=gantū āradha PvA 260); J iii.188, 190. Strange is "evaṇ nānappayātamhi" at Th 1, 945 (Mrs. Rh. D. "thus when so much is fallen away"; Neumann "in solcher Drangsal, solcher Not"). -- duppayāta going or gone wrong, strayed Vv 849 (=duṭṭhu payātha apathe gata VvA 337).

Payāti

Payāti [pa+yā] to go forward, set out, proceed, step out, advance, only aor pāyāsi J i.146, 223, 255; 3rd pl. pāyīṇsu J i.253 and pāyesu J iv.220. -- pp. payāta, (q. v.). See also pāyāti.

Payirudāharati

Payirudāharati [pari+ud+āharati with metathesis payir° for pari°] to speak out, to proclaim aor payirudāhāsi D ii.222 (vaṇṇe); J i.454 (vyañjanaṇ).

Payirupāsati

Payirupāsati [pari+upa+ās, with metathesis as in payi- rudāharati] 1. "to sit close round," i. e. to attend on (acc.), to honour, pay homage, worship D i.47; ii.257; M ii.117, S i.146; A i.124, 126, 142; iv.337; Dh 64, 65; Th 1, 1236; J vi.222 (imper. °upāsaya); Pv ii.961; Pug 26, 33; SnA 401; VbhA 457 (here defd by Bdhgh as "punappunaṇ upasankamati"). -- ppr. °upāsanto S v.67=It 107; PvA 44; and upāsamāna DhA ii.32. -- aor. °upāsiṇ A iv.213 (Bhagavantaṇ); PvA 50. <-> ger. °upāsiya D ii.287. -- 2. to visit Vin i.214 (ger. °upāsivā); iv.98. -- pp. payirupāsiṭa (q. v.).

Payirupāsana

Payirupāsana (nt.) & °ā (f.) [fr. payirupāsati] attending to, worshipping: worship, homage M ii.176; S v.67= It 107; DA i.142; PvA 138.

Payirupāsika

Payirupāsika [fr. payirupāsati] a worshipper ThA 200.

Payirupāsita

Payirupāsita [pp. of payirupāsati] worshipped PvA 116 (=upaṭṭhita), 205 (=purakkhata).

Payuñjati

Payuñjati [pa+yu] to harness, yoke, employ, apply; Pass. payujjati to be applied to Sdhp 400 (ppr. °māna). -- pp. payutta (q. v.). -- Caus. payojeti (q. v.).

Payuta

Payuta [pp. of pa+yu, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A i.199; Sn 711 (°ṇ vācaṇ =obhāsaparikathā -- nimitta -- viññatti -- payuttaṇ ghāsesana -- vācaṇ SnA 497), 930 (=cīvarādihi sampayutta tadatthaṇ vā payojita SnA 565; Nd1 389 however reads payutta and expls as "cīvarapayutta" etc.).

Payutta

Payutta [pp. of payuñjati] 1. yoked Sn p. 13 (=yottehi yojita SnA 137). -- 2. applied, intent on, devoted to, busy in (acc., loc., or -- °) J v.121 (ajjhataṇ); Pv iii.710 (sāsane); SnA 497 (viññatti°). -- 3. applicable (either rightly or wrongly); as su° well -- behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A ii.81 sq.; Sn 930 (see Nd1 389). -- 4. planned, schemed, undertaken Vin ii.194 (Deva dattena Bhagavato vadho p.).

Payuttaka

Payuttaka (adj. n.) [payutta+ka] one who is applied or put to a (bad) task, as spy, hireling; bribed J i.262 (°cora), 291 (°dhutta).

Payoga

Payoga [Vedic prayoga, fr. pa+yuj, see payuñjati] 1. means, instrument J vi.116 (=karaṇa); SnA 7; DhsA 215 (sa°). -- 2. preparation, undertaking, occupation, exercise, business, action, practice Vin iv.278; Ps ii.213 (sammā°); Miln 328 (sammā°); KhA 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°; cp. payutta 2), 285 (sakkhara -- kkipana°). payogaṇ karoti to exert oneself, to undertake, to try PvA 184 (=parakkamati). -- karaṇa exertion, pursuit, occupation DhA iii.238 -- vipatti failure of means, wrong application PvA 117, 136. -- sampatti success of means VvA 30, 32. -- suddhi excellency of means, purity in application DhsA 165; VvA 60. -- hīna deficient in exertion or application Miln 288.

Payogatā

Payogatā (f.) [fr. payoga] application (to) Vism 134 (majjhata°).

Payojana

Payojana (nt.) [fr. pa+yuṇj] 1. undertaking, business PvA 201. -- 2. appointment J i.143. -- 3. prescript, injunction DhA 403. -- 4. purpose, application, use Sdhp 395.

Payojita

Payojita [pp. of payojeti] 1 connected with, directed to, applied SnA 565. -- 2. instigated, directed Miln 3.

Payojeti

Payojeti [Caus. of payuñjati] 1. to undertake, engage in, begin D i.71 (kammante "set a business on foot"); A ii.82 (kammantaṇ); Sn 404 (vañijjaṇ); J i.61; PvA 130 (kammaṇ). -- 2. to prepare, apply, use, put to, employ PvA 46 (bhesajjaṇ cunṇena saddhiṇ). <-> 3. to engage, take into service, set to, hire J i.173; ii.417. -- 4. to engage with, come to close quarters J. ii.10. -- 5. to put out at interest (vaḍḍhiyā) DA i.270. -- pp. payojita (q. v.).

Payyaka

Payyaka [pa+ayyaka] (paternal) great -- grandfather J i.2 (ayyaka°); PvA 107 (id.).

Para

Para (adv. -- adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, parā, paraṇ; Lat. per through, Gr. pe/ra & pe/ran beyond; see Walde, Lat. Wtb. under per & also pari, pubba, pura, purāṇa] 1. (adv. & prep.) beyond, on the further side of (with abl. or loc.), over PvA 168 (para Gangāya, v. l. °āyaṇ). See in same meaning & application paraṇ, paro and parā & cp. cpds. like paraloka. -- 2. (adj.) para follows the pron. declension; cases: sg. nom. paro Sn 879, acc. paraṇ Sn 132, 185, gen. dat. parassa Sn 634; Pv ii.919, instr. parena PvA 116, loc. paramhi Sn 634, and pare Pv ii.943; pl. nom. pare Dh 6, acc. pare Dh 257; PvA 15, gen. dat. paresaṇ D i.3; Th 1, 743; J i.256; Sn 818, instr. parehi Sn 240, 255; PvA 17. -- Meanings: (a) beyond, i. e. "higher" in space (like Ved. para as opp. to avara lower), as well as "further" in time (i. e. future, to come, or also remote, past: see loc. pare under c.), freq. in phrase paro loko the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayaṇ loko) Sn 185 (asmā lokā paraṇ lokaṇ na socati), 634 (asmiṇ loka paramhi ca); Dh 168 (paramhi loka); Pv ii.83 (id.=paraloka PvA 107); but also in other combn, like santi -- para (adj.) higher than calm Dh 202. Cp. paraloka, paraṇ and paro. -- (b) another, other, adj. as well as n., pl. others Sn 396 (parassa dāraṇ nātikkameyya), 818 (paresaṇ, cp. Nd1 150); Dh 160 (ko paro who else), 257 (pare others); Pv ii.919 (parassa dānaṇ); ii.943 (pare, loc.= paramhi parassa PvA 130); DhA iv.182 (gen. pl.); PvA 15, 60 (paresaṇ dat.), 103, 116, 253 (parassa purisassa & paraṇ purisaṇ). Often contrasted with and opposed to attano (one's own, oneself), e. g. at M i.200 (paraṇ vambheti attānaṇ ukkaṇseti); Sn 132 (attānaṇ samukkaṇse paraṇ avajānāti); J i.256 (paresaṇ, opp. attanā); Nd2 26 (att -- attha opp. par -- attha, see cpds. °ajjhāsaya & °attha). -- paro . . . paro "the one . . . the other" D i.224 (kiṇ hi paro parassa karissati); paro paraṇ one another Sn 148 (paro paraṇ nikubbetha). <-> In a special sense we find pare pl. in the meaning of "the others," i. e. outsiders, aliens (to the religion of the Buddha), enemies, opponents (like Vedic pare) D i.2 (=paṭiviruddhā sattā DA i.51); Vin i.349; Dh 6. -- (c) some oblique cases in special meaning and used as adv.: paraṇ acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca paraṇ would be better read puna c' aparāṇ (see apara). -- parena (instr.) later on, afterwards J iii.395 (=aparena

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samayena C.). -- pare (loc.); cp. Gr. parai/ at; Lat. prae before; Goth. faúra= E, for, old dat. of *per) in the past, before, yet earlier J ii.279 (where it continues ajja and hiyyo, i. e. to -- day and yesterday, and refers to the day before yesterday. Similarly at Vin iv.63 pare is contrasted with ajja & hiyyo and may mean "in future," or "the day before yesterday." It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & śvas); J iii.423 (the day before yesterday). At DhA i.253 (sve vā pare vā) and iv.170 in the sense

of "on the day after tomorrow." -- parā (only apparently abl., in reality either para+a° which represents the vocalic beginning of the second part of the cpd., or para+ā which is the directional prefix ā, emphasizing para. The latter expln is more in the spirit of the Pali language): see separately. -- paro (old abl. as adv.=Sk. paras) beyond further: see sep. -- parato (abl.) in a variety of expressions and shades of meaning, viz. (1) from another, as regards others A iii.337 (attano parato ca); Nett 8 (ghosa), 50 (id.). -- (2) from the point of view of "otherness," i. e. as strange or something alien, as an enemy M i.435 (in "anicca" -- passage); A iv.423; Nd2 214ii; Ps ii.238; Kvu 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th 1, 1160; 2, 101; S i.188 (sankhāre parato passa, dukkhato mā ca attato). <-> (3) on the other side of, away from, beyond J ii.128; PvA 24 (kuḍḍānaṇ). -- (4) further, afterwards, later on S i.34; J i.255; iv.139; SnA 119, 482. -- Note. The compounds with para° are combinations either with para 1 (adv. prep.), or para 2 (adj. n.). Those containing para in form parā and in meaning "further on to" see separately under parā°. See also pāra, pārīma etc. -- ajjhāsaya intent on others (opp. att°) SnA 46. -- attha (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. attattha) S ii.29; A iii.63; Dh 166; Nd2 26. -- ādhīna dependent on others D i.72 (=paresu adhīno parass' eva ruciyā pavattati DA i.212); J vi.99; ThA 15 (°vuttika); VvA 23 (°vutti, paresaṇ bhāraṇ vahanto). -- ūpakkama aggression of an enemy, violence Vin ii.194. -- ūpaghāta injuring others, cruelty Vv 8440. -- ūpaghātin killing others Dh 184 (=paraṇ upahananto p. DhA iii.237). -- ūpavāda reproaching others Sn 389. -- kata see parankata. -- kamma service of others, °kārin serving others Vv 3322. -- kāra see below under parankāra. -- kula clan of another, strange or alien clan Sn 128; Dh 73. -- kkanta [para° or parā° *krānta?] walked (by another? or gone over?) J vi.559 (better to be read with v. l. on p. 560 as pada° i. e. walked by feet, footprint). -- kkama (parā+kram) exertion, endeavour, effort, strife D i.53; iii.113; S i.166 (dalha°); ii.28 (purisa°); v.66, 104 sq.; A i.4, 50 (purisa°); iv.190; Sn 293; Dh 313; Nd1 487; J i.256; ii.153; Dhs 13, 12, 289, 571; Miln 244; DhA iv.139; Sdhp 253; adj. (-- °) sacca° one who strives after the truth J iv.383. -- kkamati [*parakkramati] to advance, go forward, exert oneself, undertake, show courage Sn 966 (ger. parakkamma); Dh 383 (id.); Pv iii.213 (imper. parakkāma, v. l. parakkama); Pug 19, 23; PvA 184 (=payogaṇ karoti); Sdhp 439. -- kkaroti [either for parā+kr or more likely paras+kr, cp. paro] lit. "to put on the opposite side," i. e. to remove, do away with J iv.26 (corresponding to apaneti, C. explns as "parato kāreti," taking parato in the sense of para 2 c 3), 404 (mā parākari=mā pariccaji C.). -- gatta alien body, trsl. "limbs that are not thou" Th 1, 1150. -- gavacaṇḍa violent against the cows of another A ii.109=Pug 47 (opp. sakagavacaṇḍa, cp. PugA 226: yo attano gogaṇaṇ ghaṭṭeti, paragogaṇe pana so rato sukhasīlo hoti etc.). -- (n)kata made by something or somebody else, extra -- self, extraneous, alien S i.134 (nayaḍaṇ attakataṇ bimbaṇ nayaḍaṇ parakataṇ aghaṇ); with ref. to loka & dukkha and opposed to sayankata D iii.137 sq.; S ii.19 sq., 33 sq., 38 sq.; Ud 69 sq. -- (n)kāra condition of otherness, other people, alienity Ud 70 (opp. ahankara selfhood). -- citta the mind or heart of others A v.160. -- jana a stranger, enemy, demon, fig. devil (cp. Sk. itarajana) M i.153, 210. -- tthaddha [parā+tthaddha] propped against, founded on, relying on (with loc.) J vi.181 (=upatthadda C.). -- tthabbha is to be read for °tthambha at J iv.313, in meaning =°tthaddha (kismiṇ). -- dattūpajīvin living on what is given by others, dependent on another's gift Sn 217; Miln 294. -- davutta see sep. under parada -- dāra the wife of another, somebody else's wife M i.87; A ii.71, 191; Sn 108, 242 (°sevanā); Dh 246, 309 (°upasevin, cp. DhA iii.482); J vi.240; DhA iii.481 (°kamma). -- dārika (better to be read as pāra°) an adulterer S ii.188, 259; J iii.43. -- dhammika "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 965 (Nd1 485: p° ā vuccanti satta sahadhammika ṭhapetvā ye keci Buddhhe appasannā, dhamme appa nnā, sanghe appasannā). -- niṭṭhita made ready by others S i.236. -- nimmita "created by another," in °vasavattin having power under control of another, N. of a class of Devas (see deva) D i.216 sq.; A i.210; It 94; Pug 51; DA i.114, 121; KhA 128; VvA 79. -- neyya to be led by another, under another's rule Sn 907 Nd1 321 (=parapattiya parapaccaya). -- (n)tapa worrying or molesting another person (opp. attantapa) D iii.232; M i.341, 411; ii.159; Pug 56. -- paccaya resting, relying, or dependent on someone else Nd1 321; usually neg. a° independent of another Vin i.12, 181 and passim. -- pattiya=prec. Nd1 321. -- pāṇa other living beings Sn 220. -- puggala other people D iii.108. -- putta somebody else's son A iv.169; Sn 43. -- pessa serving others, being a servant Sn 615 (=paresaṇ veyyāvacca SnA 466). -- pessiya a female servant or messenger, lit. to be sent by others J iii.413 (=parehi pesitabbā pesanakārikā C.). -- ppavāda [cp. BSk. parapravādin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (appld to Non -- Buddhistic systems) S v.261; A ii.238; Miln 170, 175. -- bhāga outer part, precinct part beyond PvA 24. -- bhuta [Sk. parabhrta] the Indian cuckoo (lit. brought up by another) J v.416 (so read for parābhūta). -- bhojana food given by others Sn 366 (=parehi dinnāṇ saddhādeyyaṇ SnA 364). -- loka [cpd. either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of paraṇ (cp. paraṇmaraṇā after death), i. e. the

future world or the world to come] the other world, the world beyond (opp. *ayaṇ loko* this world or *idhaloka* the world here, see on term *Stede*, *Peta Vatthu* p. 29 sq.) D i.27, 58, 187; ii.319; S i.72, 138; Sn 579, 666, 1117; Nd1 60; Nd2 214 (v. l. for *paloka* in *anicca* -- passage) 410 (= *manussalokaṇ* *ṭhapetvā sabbo paraloko*); Ps i.121; Vv 845 (= *narakaṇ* *hi sattānaṇ ekantānatthatāya parabhūto paṭisattubhūto loko ti visesato paraloko ti* VvA 335); PvA 5, 60 (= *pettivisaya parattha*), 64, 107, 253 (*idhalokato p. natthi*); SnA 478 (= *parattha*); Sdhp 316, 326, 327. -- *vambhitā* contempt of others M i.19 (a°). -- *vambhin* contempting others M i.19, 527. -- *vasatta* power (over others) Dāvs iv.19. -- *vāda* (1) talk of others, public rumour S i.4; Sn 819 (cp. Nd1 151); SnA 475. (2) opposition Miln 94 sq. -- *vādin* opponent Miln 348. *visaya* the other world, realm of the Dead, Hades Pv iv.87 (= *pettivisaya* PvA 268). -- *vediya* to be known by others, i. e. heterodox D ii.241; Sn 474 (= *parehi nāpetabba* SnA 410). -- *sattā* (pl.) other beings A i.255=iii.17 (+ *parapuggalā*). -- *suve* on the day after tomorrow DhA iv.170 (v. l. SS for *pare*, see para 2 c.). -- *sena* a hostile army D i.89=ii.16= iii.59=Sn p. 106 ≈ (cp. DA i.250=SnA 450). -- *hattha* the hand of the enemy J i.179. -- *hiṇṣā* hurting others Pv iii.73. -- *hita* the good or welfare of others (opp. *attahita*) D iii.233; PvA 16, 163. -- *hetu* on account of others, through others Sn 122 (*attahetu*+); Pug 54.

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Paraṇ

Paraṇ (*param°*) (adv.) [orig. nt. of *para*] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase *ito paraṇ* from here, after this, further, e. g. KhA 131; SnA 160, 178, 412, 512, 549; PvA 83, 90; also in *tato paraṇ* J iii.281. -- *parā* (f.) [adv. converted into a noun *paraṇ*+abl. of *para*] lit. "after the other," i. e. succession, series Vin ii.110; iv.77, 78 (*parampara* -- *bhojana* "taking food in succession," successive feeding, see under *bhojana*, and cp. C. at Vin iv.77, 78 and Vin Texts i.38); D i.239; M i.520; A ii.191 (*paramparāya* in phrase *anussavena p. itikirāya*, as at Nd2 151); Bu i.79; J i.194; iv.35 (expld by C. as *purisa°*, viz. a series of husbands, but probably misunderstood, Kern, Toev. s. v. interprets as "defamation, ravishing"); Nett 79 (° *parahetu*); Miln 191, 276; DhA 314; SnA 352; DhA i.49 (*sīsa°*). -- *maraṇā* (adv.) after death; usually in combn with *kāyassa bheda* p. after the dissolution of the body, i. e. after death S i.231; D i.245; PvA 27, 133; absolutely only in phrase *hoti Tathāgato p.* D i.188, 192; A v.193. -- *mukhā* (adv.) in one's absence, lit. with face turned away (opp. *sammukhā* in presence, thus at J iii.263 where *parammukhā* corresponds to *raho* and *sam°* to *āvi*; PvA 13) D i.230 (*parammukhin?*); DhA ii.109.

Parajjhati

Parajjhati see *parājeti*.

Parattha

Parattha (adv.) [Vedic *parastāt* beyond] elsewhere, hereafter, in the Beyond, in the other world S i.20; Sn 661=It 42=Dh 306; Dh 177; J ii.417; Pv i.1110 (= *paraloke* PvA 60); iii.120 (= *samparāye* PvA 177); SnA 478 (= *paraloke*).

Parada

Parada (adj.) [for *uparada* (?)= *uparata*, pp. of *upa*+ *ram*] finding pleasure in, fond of, only in two (doubtful) cpds. viz. ° *vutta* [unexpld, perhaps v for y, as *daya*> *dava* through influence of d in *parada°*; thus= *parata*+ *yutta*?] "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. *apposukka pannaloma* + Vin ii.184 (Vin. Texts iii.232 trsl. "secure," cp. Vin ii.363); M i.450; ii.121 (v. l. BB *paradatta°*), -- and ° *samācāra* living a good (active) life M i.469.

Parama

Parama (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. *prīmus*] highest, most excellent, superior, best; paraphrased by *agga seṭṭha viṣiṭṭha* at Nd2 502 A= Nd1 84, 102 (the latter reading *viṣeṭṭha* for *viṣiṭṭha*); by *uttama* at DhA iii.237; VvA 78. -- D i.124 (ettaka°); M ii.120 (°nipacca); S i.166; ii.277; v.230; A v.64 (°diṭṭha -- dhamma -- nibbāna); Sn 138 (yasaṇ paramaṇ patto), 296 (°ā mittā), 788 (suddhaṇ °ṇ arogaṇ), 1071 (saññāvimokhe °e vimutto); Dh 184 (nibbānaṇ °ṇ vadanti Buddhā). 203, 243; Vv 161 (°alankata= paramaṇ ativiya visesato VvA 78) Pv ii.910 (°iddhi); Pug 15, 16, 66; SnA 453 (°issara); PvA 12 (°nipacca). 15 (°duggandha), 46. -- At the end of a cpd. (-- °) "at the outmost, at the highest, at most; as a minimum, at least" Vin iv.263 (dvangula -- pabba°); esp. freq. in phrase *sattakkhattu°* one who will be reborn seven times at the outmost, i. e. at the end of the 7 rebirthinterval S ii.185 (sa°); v.205; A i.233; iv.381; v.120; It 18; Kvu 469. See *pāramī* & *pāramitā*. -- *attha* [cp. class. Sk. *paramārtha*] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. Kvu trsl. 180; J.P.T.S. 1914, 129 sq.; Cpd. 6, 81); Arahantship Sn 68 (=vuccati Amataṇ Nibbānaṇ etc. Nd2 409), 219 (°dassin); Nd2 26; Miln 19, 31; °dīpanī Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e. g. at PvA 71; °jotikā id., N. of the C. on Kh and Sn, mentioned e. g. at KhA 11. -- As ° -- , in instr. and abl. used adverbially in meaning of "in the highest sense, absolutely, kat) e)coxh/ n, primarily, ideally, in an absolute sense," like °pāramī Bu i.77 °visuddhi A v.64; °saññita Th 2, 210; °suñña Ps ii.184; °suddhi SnA 528; abl. paramatthato Miln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvitindriyaṇ); PvA 146 (pabbajito, corresponding to anavasesato), 253 (na koci kiñci hanati=not at all); instr. paramatthena Miln 71 (vedagū), 268 (sattūpaladdhi). -- gati the highest or best course of life or future exsistence Vv 3512 (=anupādisesa -- nibbāna VvA 164).

paramajjadhmma

paramajja -- dhamma [cp. Vedic parama -- jyā] the most influential or ruling doctrine M iii.7.

Paramatā

Paramatā (f.) [fr. parama, Vedic paramatā highest posi- tion] the highest quantity, measure on the outside, minimum or maximum D i.60 (ghāsa -- cchādana -- paramatāya santuṭṭho contented with a minimum of food & clothing; DA i.169 expls by uttamatāya); M i.10 (abyābajjha°); S i.82 (nālik' odana -- paramatāya on a nāli of boiled rice at the most); freq. in phrase *sattakkhattuṇ p.* interval of seven rebirths at the outside (cp. parama), being reborn seven times at the most S ii.134 sq.; v.458; Kvu 469 (cp. Kvu trsl. 2683).

Parasupahāra

Parasupahāra at S v.441 is to be corrected to pharasu°.

Parā°

Parā° (prefix) [para+ā, not instr. of para: see para 2 c; in some cases it may also correspond to paraṇ°] prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The ā is shortened before double consonant, like *parā+kṛ=parakkaroti*, *parā+ kram=parakkamati* (see under cpds. of para).

Parākaroti

Parākaroti see *parakkaroti* (paraṇ°? or parā°).

Parājaya

Parājaya [parā+ji, opp. of jaya] 1. defeat D i.10; J vi.209; VvA 139. -- 2. defeat in game, loss, losing at play S i.149 (dhana°)=A v.171=Sn 659; J vi.234 (°gāha sustainment of a loss).

Parājita

Parājita [pp. of parājeti] defeated, having suffered a loss Vin iv.5; S i.224; A iv.432; Sn 440, 681; Dh 201 (=parena parājito DhA iii.259, where Bdhgh takes it evidently as instr. of para=parā); J i.293; ii.160 (sahassaṇ), 403.

Parājeti

Parājeti [parā+jeti of ji, cp. jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassaṇ p. by 1,000 coins). -- aor. parāji in 3rd pl. °jīṇsu, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D ii.285=M i.253 (°jīṇsu)=S i.221= 224 (v. l. °jīṇsu)=A iv.432 (°jīyīṇsu, with v. l. °jīṇsu), where a Pass. is required ("were defeated, lost") in opp. to jīṇsu, and the reading °jīyīṇsu as aor. pass. is to be preferred. -- Pass. °jīyati to be defeated, to suffer defeat S i.221 (Pot. parājeyya, but form is Active); J i.290; and parājjhati (1st pl. parājjhāma) J ii.403; aor. parājjiyi: see above parāji. -- pp. parājita (q. v.).

Parābhava

Parābhava [fr. parā+bhu Vedic parābhava] defeat, destruction, ruin, disgrace S ii.241; A ii.73; iv.26; Sn 91 -- 115; J iii.331; SnA 167.

Parābhavati

Parābhavati [parā+bhū] 1. to go to ruin Sn 91 (=pari- hāyati vinassati). -- 2. to win through, to surpass Th 1, 1144 (cp. trsl. 3814). -- pp. parābhūta (q. v.). See also parābhetvā.

Parābhūta

Parābhūta [pp. of parābhavati] ruined, fallen into dis- grace M ii.210 (avabhūta+). -- Note. parābhūta at J v.416 is to be read parabhuta (q. v.).

Parābhetvā

Parābhetvā at J v.153 is not clear (C.: hadayaṇ bhinditvā olokento viya . . .); perhaps we have here a reading parābh° for parāg° (as bheṇḍuka wrongly for geṇḍuka), which in its turn stands for parādhettvā (cp. similarly BSk. āraṅgeti for āradhetti), thus meaning "propitiating."

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Parāmaṭṭha

Parāmaṭṭha [pp. of parāmasati] touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D i.17; for a different, commentarial interpretation see Parāmāsa (evaṇ° so acquired or taken up; cp. DA i.107: nirāsanka -- cittatāya punappuna āmaṭṭha); S ii.94; Nd2 152 (gahita p. abhinivittṭha; cp. gahessasi No. 227); Dhs 584, 1177, 1500; Sdhp 332. -- dup° wrongly grasped, misused S i.49. -- aparāmaṭṭha [cp. BSk. aparāmṛṣṭa not affected Mvyutp. p. 84] untarnished, incorrupt D ii.80 (cp. Dial ii.85); iii.245; S ii.70; A iii.36.

Parāmāsa

Parāmāsa [parā+mṛś, but see parāmāsa] touching, seizing, taking hold of M i.130 (v. l. °māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S iii.46 (v. l. °māsa). -- neg. aparāmāsa not leading astray, not enticing D i.17 (°to), 202. -- Perhaps we should read parāmāsa altogether.

Parāmasati

Parāmasati [para+masati of mṛś] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin ii.47, 195, 209; D i.17; M i.257; S iii.110; J iv.138; in combn with gaṇhāti & nandati (abhiniveseti) at Nd2 227. -- ger. parāmassa D ii.282; M i.130, 498 (but cp. p. 541); grd. parāmasitabba J i.188. -- pp. parāmaṭṭha (q. v.).

Parāmasana

Parāmasana (nt.) [fr. parāmasati] touching, seizing, taking up Nd2 576 (daṇḍa -- sattha°); DhsA 239 (angapaccanga°); PvA 159 (kiriya°).

Parāmāsa

Parāmāsa [parā+mṛś, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (Dhs. trsl. 316). In Asl. 49, Bdgh analyses as parato āmasantīti parāmāsā: p. means "they handle dhamma's as other" (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues iii.28, 43, etc. "perverted" (parāmasāmi parāmaṭṭha) -- S iii.46, 110; A ii.42 (sacca°); iii.377 (sīlabbata°), 438 (id.); v.150 (sandīṭṭhi°); D iii.48; Th 1, 342; It 48 (itisacca°, cp. idaṇsaccabhinivesa under kāyagantha); Pug 22; Dhs 381, 1003, 1175 (dīṭṭhi° contagion of speculative opinion), 1498 (id.). It is almost synonymous with abhinivesa; see kāyagantha (under gantha), and cp. Nd2 227 (gāha p. abhinivesa) and Nd2 under taṇhā iii. 1 C. -- See also parāmasa.

Parāmāsin

Parāmāsin (adj.) [fr. parāmāsa] grasping, seizing, perverting D iii.48; M i.43, 96 (sandīṭṭhi°).

Parāyana (Parāyaṇa)

Parāyana (Parāyaṇa) (nt.) [fr. parā+i, cp. Vedic parā- yaṇa highest instance, also BSk. parāyaṇa e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S i.38; A i.155, 156 (tāṇa lena dīpa etc.); J v.501=vi.375 (dīpaṇ ca p.). -- 2. (adj. -- °) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as daṇḍa° leaning on a stick M i.88; A i.138), in foll. phrases prevalent: Amata° S v.217 sq.; tama° Pug 51; Nibbāna° S iv.373; v.218; brahmacariya° S i.234; Maccu° S v.217; sambodhi° D i.156; ii.155; Pug 16. Cp. also Sn 1114 (tap°=tad°, see Nd2 411); Miln 148 (ekantasoka°); DhA i.28 (rodana, i. e. constantly weeping). <-> (b) destined to, having one's next birth in., e. g. Avīci° J iii.454; iv.159; duggati° PvA 32; devaloka° J i.218; brahmaloka° J iii.396; Miln 234; sagga° J vi.329; PvA 42, 160; sugati° PvA 89 similarly nīlamañca° Pv ii.25. See also pārayana.

Parāyika

Parāyika see sam°.

Parāyin

Parāyin (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. aparāyinī (f.) without support J iii.386.

Pari°

Pari° (indecl.) [Idg. *peri to verbal root *per, denoting completion of a forward movement (as in Sk. pr̥2, piparti. to bring across, promote; cp. Vedic pr̥c to satisfy, pr̥ṇāti to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. pe/ri, Lat. per (also in adj. per -- magnus very great); Obulg. pariy round about, Lith. p̃er through, Oir er -- (intensifying prefix), Goth. faír, Ohg. fir, far=Ger. ver --] prefix, signifying (lit.) around, round about; (fig.) all round, i. e. completely, altogether. The use as prep. (with acc.=against, w. abl.=from) has entirely disappeared in Pāli (but see below 1a). As adv. "all round" it is only found at J vi.198 (parī metri causa; combd with samantato). <-> The composition form before vowels is pariy°, which in combn with ud and upa undergoes metathesis, scil. payir°. Frequent combns with other preps. are pari +ā (pariyā°) and pari+ava (pariyo°); sampari°. Close affinities of p. are the preps. adhi (cp. ajjhesati> pariyesati, ajjhogāhati> pariyogāhati) and abhi (cp. abhirādheti> paritoseṭi, abhitāpa> paritāpa, abhipīlita> pari°, abhipūreti> pari°, abhirakkhati> pari°), cp. also its relation to ā in var. combns. -- Meanings. 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. abl.): °kaḍḍhati to draw over, seduce, °cheda cutting off, restriction, °puñchati wipe off. -- (b) all round, round (expld by samantato, e. g. at Vism 271 in pallanka): °anta surrounded, °esati search round, °kiṇṇa covered all round (i. e. completely, cp. expln as "samantato ākiṇṇa"), °carati move round, °jana surrounding people, °dhāvati run about, °dhovati wash all round, °paleti watch all round, fig. guard carefully, °bhamati roam about, °maṇḍala circular (round), °sā assembly (lit. sitting round, of sad). -- 2. (fig.) (a) quite, completely, very much, (kat) ecoxh/n: °ādāna consummation, °āpanna gone completely into, °odāta very pure, °osāna complete end, °gūhati to hide well, °toseṭi satisfy very much, °pūreti fulfil, °bhutta thoroughly enjoyed, °yañña supreme sacrifice, °suddha extremely clean. -- (b) too much, excessively (cp. ati° and adhi°): °tāpeti torment excessively, °pakka over -- ripe. -- A derivation (adv.) from pari is parito (q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari° is pali° (q. v.). -- Note. The expln of P. Commentators as regards pari is "pariggahaṭṭho" Ps i.176; "paricca" SnA 88; "parito" VvA 316; PvA 33.

Parikaḍḍhati

Parikaḍḍhati [pari+k°, cp. BSk. parikaḍḍhati MVastu ii.255] to draw over or towards oneself, to win over, seduce D ii.283 (purisaṇ); Miln 143 (janapadaṇ). Cp. parikassati and samparikaḍḍhati.

Parikaḍḍhana

Parikaḍḍhana (nt.) [fr. prec.] drawing, dragging along J ii.78; Miln 154.

Parikati

Parikati [*parikṛti of kr̥ (?)] arrangement, preparation, getting up J v.203.

Parikatta

Parikatta [pp. of pari+kantati2; corresponds to Sk. kṛtta, which is usually represented in P. by kanta2] cut round, cut off Miln 188.

Parikathā

Parikathā (f.) [pari+kathā, cp. BSk. parikathā Divy 225, 235] 1. "round -- about tale," exposition, story, esp religious tale D ii.204; Vism 41 (=pariyāya -- kathā) -- 2. talk about, remark, hint Vin i.254 (cp. Vin. Texts ii.154); Vbh 353=Vism 23 (with obhāsa & nimitta); SnA 497. -- 3. continuous or excessive talk Vism 29.

Parikanta

Parikanta1 [pari+kanta2 of kantati2] cut open Vin iii.89 (kucchi p.). See also parikatta & cp. Kern, Toev. s. v. (misreading for °katta?). -- Note. Reading parikantaṇ upāhanaṇ at J vi.51 is with v. l. to be changed to pariyantaṇ.

Parikanta

Parikanta² at Vin ii.80 (bhāsita°) is probably to be read as pārikata [pp. of parikaroti]. Bdhgh explns as parik<->

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kametvā kata, but it is difficult to derive it fr. parikkamati. Vin. Texts iii.18 trsl. "as well in speech as in act" and identify it with parikanta¹, hardly justified. Cp. also Kern. Toev. s. v. The passage is evidently faulty.

Parikantati

Parikantati¹ [pari+kantati¹] to wind round, twist J iii.185 (pāso pādaṇ p.; but taken by C. as parikantati², expld as "cammādīni chindanto samantā kantati").

Parikantati

Parikantati² [pari+kantati²] to cut (round), cut through, pierce M i.244 (vātā kucchiṇ p.); J iii.185 (see parikantati¹).

Parikappa

Parikappa [fr. pari+kalp] 1. preparation, intention, strata- gem Th 1, 940. -- 2. assumption, supposition, surmise A i.197; v.271; DhsA 308.

Parikappita

Parikappita [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

Parikamma

Parikamma (nt.) [pari+kamma] "doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin ii.106 (°ṇ kārapeti), 117 (geruka° plastering with red chalk) 151 (id.). parikammaṇ karoti to make (the necessary) preparation, to set to work Vism 395 and passim (with ref. to iddhi). Usually in form parikammakata arranged, prepared Vin ii.175 (bhūmi), as -- ° "with," viz. geruka° plastered with red chalk Vin i.48; ii.209; lākhā° J iii.183; iv.256; su° beautifully arranged or prepared, fitful, well worked Miln 62 (dāru), 282 (maṇiratana); VvA 188. In special sense used with ref. to jhāna, as kasiṇa° processes whereby jhāna is introduced, preparations for meditation J i.141; iv.306; v.162, 193; DhsA 168; cp. Cpds. 54; DhA i.105. -- 2. service, attention, attending Vin i.47; ii.106, 220; S i.76; Th 2, 376 (=veyyāvacca ThA 253); Pug 56; DhA i.96, 333, chiefly by way of administering ointments etc. to a person, cp. J v.89; DhA i.250. sarīra° attending the body DA i.45, 186; SnA 52. -- kāraka one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. -- ikā=paricārikā ThA 267); J i.232.

Parikara

Parikara [fr. pari+kr; a similar formation belonging to same root, but with fig. meaning is to be found in parikkhāra, which is also expld by parivara cp. parikaroti=parivāreti] "doing round," i. e. girdle, loincloth J iv.149; DhA i.352. -- In cpd. ovāda° it is v. l. SS at D i.137 for paṭikara (q. v.).

Parikaroti

Parikaroti [pari+kr] to surround, serve, wait upon, do service for J. iv 405 (= parivāreti C.); v. 353 (id.), 381; vi.592. Cp. parikara & parikkhāra.

Parikassati

Parikassati [pari+kr̥ṣ, cp BSk. parikarṣayati to carry about Divy 475, and parikaḍḍhati] 1. to drag about S i.44, cp. DhsA 68. -- 2. sweep away, carry away DhA ii.275 (mah' ogho viya parikassamāno, v. l. °kaḍḍhamāno). -- Pass. parikissati (q. v.).

Parikiṇṇa

Parikiṇṇa [pp. of parikirati] scattered or strewn about, surrounded J iv.400; vi.89, 559; Pv i.61 (makkhikā°= samantato ākiṇṇa PvA 32); Miln 168, 285; DA i.45 (spelt parikkhiṇṇa). Cp. sampari°.

Parikittita

Parikittita [pp. of parikutteti] declared, announced, made public Sdhp 601.

Parikitteti

Parikitteti [pari+kitteti] to declare, praise, make public Miln 131, 141, 230, 383. -- pp. parikittita (q. v.).

Parikirati

Parikirati [pari+kirati] to strew or scatter about, to surround S i.185=Th 1, 1210; aor. parikiri J vi.592 (v. l. for parikari, see parikaroti). -- pp. parikinṇa (q. v.).

Parikiraṇa

Parikiraṇa [fr. pari+kirati] strewing about, trsl'd "con-secrating sites" D i.12 (vatthu -- kamma+vatthu°; v. l. paṭi°; expl'd at DA i.98 as "idaṇ c' idaṇ ca āharathā ti vatvā tattha balikamma -- karaṇaṇ"). The BSk. form appears to be parīkṣā, as seen in phrase vatthuparīkṣā at Divy 3 & 16. See under parikkhā.

Parikilanta

Parikilanta [pp. of parikilamati] tired out, exhausted Miln 303.

Parikilamati

Parikilamati [pari+kilamati] to get tired out, fatigued or exhausted J v.417, 421. -- pp. parikilanta (q. v.).

Parikilissati

Parikilissati [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. -- pp. parikiliṭṭha see parikkiliṭṭha.

Parikilesa

Parikilesa [pari+kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

Parikissati

Parikissati [most likely Pass. of parikassati; maybe Pass. of kisa (=Sk. kṛśa) to become emaciated. Mrs. Rh. D. at K.S. 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S i.39 (trsl. "plagues itself"); A ii.177; iv.186; Sn 820 (v. l. Nd1 °kilissati; expld at Nd1 154 as kissati parikissati parikilissati, with vv. ll. kilissati pakirissati).

Parikujati

Parikujati at Sdhp 145, meaning? Cp. palikujjati.

Parikupita

Parikupita [pp. of pari+kup] greatly excited, very much agitated A ii.75; Miln 253.

Parikeḷanā

Parikeḷanā (f.) [pari+keḷanā] adornment, adorning one- self, being fond of ornaments Nd2 5852 (v. l. parilepanā); DA i.286 has paṭikelanā instead, but Vbh id. p. 351 parikeḷanā with v. l. parikelāsanā.

Parikopeti

Parikopeti [Caus. of pari+kup] to excite violently Miln 253.

Parikkamana

Parikkamana (nt.) [pari+kram] walking about M i.43, 44; adj. sa° having (opportunity for) walking about, i. e. accessible, good for rambling in, pleasant, said of the Dhamma A v.262 (opp. a°).

Parikkita

Parikkita at J v.74 is probably to be read parikkhita (pari+ukṣ): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

Parikkiliṭṭha

Parikkiliṭṭha [pp. of parikilissati] soiled, stained Vin ii.296 (for parikiliṭṭha, cp. Kern, Toev. s. v.); id. p, at A ii.56 has paṭikiliṭṭha, cp. upakkiliṭṭha Vin ii.295.

Parikkha

Parikkha (-- °) see parikkhā.

Parikkhaka

Parikkhaka (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya° experienced in the ways of the world, for agarahita).

Parikkhaṇa

Parikkhaṇa (nt.) [fr. parikkhati; cp. Class. Sk. parikṣaṇa] putting to the test, trying Sdhp 403 (sarīra°, or should we read parirakkhaṇa? Cp. parirakkhati).

Parikkhata

Parikkhata1 [pp. of pari+kṣan] wounded, hurt, grazed J iii.431; PvA 272 (a°).

Parikkhata

Parikkhata2 [pp. of *parikkharoti; cp. Sk. pariṣkṛta] made up, prepared, endowed with, equipped, adorned D ii.217; M iii.71; Miln 328.

Parikkhatatā

Parikkhatatā (f.) [abstr. fr. parikkhata2] "making up," pretence, posing, sham Pug 19 (23)=Vbh 351 (358).

Parikkhati

Parikkhati [pari+īkṣ] to look round, to inspect, investi- gate, examine A i.162 (vaṇṇaṇ parikkhare 3rd pl.). See also parikkhaka, parikkhavant & parikkhā.

Parikkhattiya

Parikkhattiya read pāri° (=parikkhatatā) q. v.

*Parikkharoti

*Parikkharoti [pari+kṛ] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata2 (q. v.); see also parikkhāra.

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Parikkhaya

Parikkhaya [fr. pari+kṣi2, cp. Epic Sk. pariṣaya] ex- haustion, waste, diminution, decay, loss, end D i.156; M i.453; iii.37 sq.; S i.2, 90, 152; v.461; A i.100, 299; ii.68; iii.46 (bhogā °ṇ gacchanti); iv.148, 350; Th 1, 929; Sn 374, 749, 1094 (=pahānaṇ etc. Nd2 412); Dh 139; J i.290; Pv ii.615; Pug 16, 17, 63; Miln 102; DhA iv.140 (°ṇ gacchati to come to waste, to disappear= atthaṇ gacchati of Dh 384); ThA 285; PvA 3 (dhanasannicayo °ṇ na gamissati). In the latter phrase freq. combd with pariyādāna (q. v.).

Parikkhavant

Parikkhavant (adj.) [fr. parikkhati] circumspect, elever, experienced J iii.114.

Parikkhā

Parikkhā (f.) [fr. pari+īkṣ, cp. BSk. parīksā Divy 3 & 16 in vastu°, ratna° etc. with which cp. P. vatthu -- parikirana] examination, investigation, circumspection, prudence J iii.115; Nett 3, 4, 126 (cp. Index p. 276); Sdhp. 532 (attha°).

Parikkhāra

Parikkhāra [fr. *parikkharoti, cp. late Sk. pariṣkāra] "all that belongs to anything," make -- up, adornment (so Nd2 585 bāhirā p. of the body). -- (a) requisite, accessory, equipment, utensil, apparatus Vin i.50, 296

(°colaka cloth required for water -- strainers & bags, cp. Vin. Texts ii.229); ii.150 (senāsana° -- dussa clothrequirement of seat & bed); iv.249 sq., 284; D i.128, 137 (yaññassa p.=parivāra DA i.297); M i.104 (jīvita°); iii.11; S ii.29; A iv.62 (citt' ālankāraṇ citta -- parikkhār' atthaṇ dānaṇ), 236 (id.); J iii.470 (sabba° -- sampannaṇ dānaṇ with all that belongs to it); v.232; Sn 307; Nd2 585; Nett 1 sq.; 4, 108; DA i.294, 299; DhA i.38, 240 (geha°), 352 (v. l. for parikara); PvA 81 (sabba°). -- saparikkhāra together with the (other) requisites, i. e. full of resources; used with reference to the samādhiparikkhārā (see below) D ii.217; M iii.71. -- (b) In a special sense and in very early use it refers to the "set of necessities" of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enumd in stock phrase "cīvara -- piṇḍapāta -- senāsana -- gilānapaccayabhesajja -- p." i. e. robe, alms -- bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e. g. at Vin iii.132; D iii.268; S iv.288, 291; Nd2 523 (as 1st part of "yañña"); also unspecified, but to be understood as these 4 (different Vin Texts iii.343 which take it to mean the 8 requisites: see below) at Vin ii.267. -- Later we find another set of mendicants' requisites designated as "attha parikkhārā," the 8 requirements. They are enumd in verse at J i.65= DA i.206, viz. ticīvaraṇ, patto, vāsi, sūci, (kāya --) bandhanaṇ, parissāvana, i. e. the 3 robes, the bowl, a razor, a needle, the girdle, a water -- strainer. They are expld in detail DA i.206 sq. Cp. also J iv.342 (atthaparikkhārā -- dhara); v.254 (kāyabandhana -- parissāvanasūci -- vāsi -- satthakāni; the last -- named article being "scissors" instead of a razor); DhA ii.61 (°dhara therā). -- (c) In other combns: satta nagara° A iv.106 sq. (cp. nagarūpakārikā D i.105); satta samādhī° D ii.216; M iii.71; A iv.40; soḷasa° (adj.) of yañña: having sixteen accessories D i.134 (cp. Dial. i.174, 177), bahu° having a full equipment, i. e. being well -- off Vin iii.138; J i.126. -- Note. A set of 12 requisites (1 -- 8 as under b and 4 additional) see detailed at DA i.207.

Parikkhārika

Parikkhārika (-- °) (adj.) [fr. parikkhārā] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enumn of p. at DA i.204 -- 207.

Parikkhiṇṇa

Parikkhiṇṇa at DA i.45 is to be read parikiṇṇa (q. v.).

Parikkhitta

Parikkhitta [pp. of parikkhipati] thrown round, over- spread, overlaid, enclosed, fenced in, encircling, surrounded by (-- °) M iii.46; A iv.106 (su°); S i.331 (read valligahana°); Pv iv.336 (v. l. for pariyanta as in i.1013); Vism 71 (of gāma); ThA 70; DhA i.42 (pākāra°); PvA 52 (=pariyanta i.1013), 283 (sāṇī -- pākāra°); Sdhp 596.

Parikkhipati

Parikkhipati [pari+kṣip] to throw round, encircle, sur- round Vin ii.154; J i.52 (sāṇiṇ), 63, 150, 166; ii.104; iii.371; DhA i.73. -- pp. parikkhitta (q. v.). -- Caus. II. parikkhipāpeti J i.148 (sāṇiṇ); ii.88 (sāṇi -- pākāraṇ).

Parikkhīṇa

Parikkhīṇa [pp. of parikkhīyati] exhausted, wasted, decayed, extinct Vin iv.258; M iii.80; S i.92; ii.24; v.145, 461; D iii.97, 133 (°bhava -- saṇḍojana); It 79 (id.); A iv.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 (°āyuka); PvA 112 (°tiṇodak'<-> āhāra).

Parikkhīṇatta

Parikkhīṇatta (nt.) [abstr. of parikkhīṇa] the fact of being exhausted, exhaustion, extinction, destruction DA i.128 (jīvitaṇṇa); PvA 63 (kammassa), 148 (id.).

Parikkhīyati

Parikkhīyati [pari+khīyati of kṣi2] to go to ruin, to be wasted or exhausted Th 2, 347 (=parikkhayaṇ gacchati ThA 242). -- pp. parikkhīṇa (q. v.).

Parikkhepa

Parikkhepa [fr. pari+kṣip] 1. closing round, surrounding, neighbourhood, enclosure Vin iv.304; J i.338; iv.266; SnA 29 (°dāru etc.). -- 2. circumference J i.89; v.37; Vism 205; KhA 133; SnA 194. -- 3. "closing in on," i. e. fight, quarrel It 11, 12.

Pariklesa

Pariklesa [pari+klesa] hardship, misery, calamity S i.132 =Th 2, 191; Th 2, 345 (=parikilesa ThA 241).

Parikhā

Parikhā (f.) [fr. pari+khan, cp. Epic Sk. parikhā] a ditch, trench, moat Vin ii.154; D i.105 (ukkiṇṇa -- parikha adj. with trenches dug deep, combd with okkhittapaligha; expld by khāta -- parikha ṭhapita -- paligha at DA i.274); M i.139 (sankiṇṇa° adj. with trenches filled, Ep. of an Arahant, combd with ukkhittapaligha)=A iii.84 sq.=Nd2 284 C (spelt kkh); A iv.106 (nagara°); J i.240, 490; iv.106 (ukkiṇṇ' antaraparikha); vi.276, 432; Cp II.13 (spelt kkh); Miln 1 (gambhīra°); SnA 519 (°taṭa); PvA 201 (°piṭṭhe), 261 (id.), 278 (id., v. l. °parikkhāṭa -- tīre).

Parigaṇhana

Parigaṇhana (nt.) [fr. parigaṇhāti] comprehension J ii.7 (°paññā comprehensive wisdom).

Parigaṇhāti

Parigaṇhāti (& Pariggaheti Caus.) [pari+grh] 1. to embrace, seize, take possession of, hold, take up M i.80, 137; J iii.189; DA i.45. -- 2. to catch, grasp DhA i.68. -- 3. to go all round DhA i.91 (sakala -- jambudīpaṇ). -- Caus. °ggaheti (aor. °esi, ger. °etvā, inf. °etuṇ) 1. to embrace, comprehend, fig. master Vin ii.213; J ii.28; iii.332; SnA 549 (mantāya); DhA iii.242; PvA 68 (hattesu), 93; VvA 75. -- 2. to explore, examine, find out, search J i.162; ii.3; iii.85, 268 (°ggahetuṇ), 533; v.93, 101; DhA ii.56. -- Caus. II. parigaṇhāpeti J i.290. -- 3. to comprise, summarise KhA 166, 167. -- pp. pariggahita (q. v.).

Parigalati

Parigalati [pari+galati, see gaḷati] to sink down, slip or glide off J iv.229, 250; v.68.

Parigilati

Parigilati [pari+gilati] to swallow J i.346.

Parigūhati

Parigūhati [pari+gūhati] to hide, conceal A i.149; iv.10, 31; Pv iii.43 (=paṭicchādeti PvA 194).

Parigūhanā

Parigūhanā (f.) [fr. paṭigūhati] hiding, concealment, deception Pug 19, 23.

Pariggaha

Pariggaha [fr. pari+grh] 1. wrapping round, enclosing Th 1, 419 (? cp. Brethren 217 n. 6). -- 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=tanhā and diṭṭhi° Nd1 57); Ps i.172; ii.182 (nekkhamma° etc.); Nd1 11 (itthi° acquiring a wife); J vi.259; Miln 244 (āhara° abstinence in food), 313 (id.). -- 3. belongings, property, possessions D ii.58; iii.289=A iv.400; M i.137 (quoted at Nd1 122); S i.93; Sn 805; J iv.371; vi.259; PvA 76 (°bhūta belonging to, the property of); VvA 213, 321. sa° with all (its) belongings S i.32. -- 4. a wife ThA

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271; PvA 161 (kata° wedded), 282; ThA 271. sapariggaha>apariggaha married> unmarried (in general, with ref. to the man as well as the woman) D i.247; J iv.190; vi.348, 364. -- 5. grace, favour DA i.241 (āmisā° material grace).

Pariggahita

Pariggahita [pp. of parigaṇhāti] taken, seized, taken up, haunted, occupied Vin iii.51 (manussānaṇ p. by men); iv.31, 278; DhA i.13 (amanussa° by ghosts); PvA 87, 133; Sdhp 64. -- f. abstr, °tā being possessed (Vism 121 (amanussa°)).

Pariggāhaka

Pariggāhaka (adj.) [fr. pariggaha] including, occupying Nett 79 (=upathambhaka C. as quoted in Index p. 276).

Parigha

Parigha [Vedic parigha, of which the usual P. representative is paligha (q. v.)] a cross -- bar ThA 211 (°daṇḍa).

Parighaṇṣati

Parighaṇṣati [pari+ghaṇṣati] to rub (too) hard, scrub, scratch, only in ppr. aparighaṇṣanto Vin i.46; ii.208.

Paricakkhitar

Paricakkhitar [n. ag. fr. pari+cakṣ, cp. akkhi & cakkhu] one who looks round or enquires, neg. a° J v.77.

Paricaya

Paricaya [fr. pari+ci] familiarity, acquaintance J vi.337; Vism 153; PvA 74. -- adj. (-- °) acquainted with, versed in (loc.) J ii.249 (jāta°), VvA 24 (kata°); PvA 4 (id.), 129 (id.).

Paricaraṇa

Paricaraṇa (nt.) [fr. pari+car] 1. going about, mode of life DhA i.382 (gihīnaṇ °tṭhānaṇ, v. l. for vicaraṇa°). <-> 2. attending to, looking after, worshipping DhA i.199 (aggi -- p° -- tṭhāna fire -- place). -- 3. enjoyment, pleasure (indriyānaṇ) PvA 16. See also paricāraṇā.

Paricaraṇaka

Paricaraṇaka [fr. paricaraṇa] servant, attendant DA i.269.

Paricarati

Paricarati [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A iii.94 (upaṭṭhahati+) J v.421; PvA 175. -- 2. to worship (only in connection aggin p. to worship the fire) D i.101; S i.166; Dh 107; J i.494; Sn p. 79 (=payirupāsati SnA 401). -- 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāni=kīlāmi Pv ii.121). -- We often find reading pariharati for paricarati, e. g. at DhA ii.232; cp. paricāreti for °hāreti PvA 175; paricaraṇā for °haraṇā PvA 219. -- pp. pariciṇṇa; Caus. paricāreti (q. v.).

Paricariyā

Paricariyā (f.) [fr. paricarati] going about, service, ministraton, worship S i.182; A i.132; DhA ii.232 (aggi°). Occurs also as pāricariyā (q. v.), e. g. at J v.154. See also paricārikā.

Paricāra

Paricāra fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).

Paricāraka

Paricāraka (adj. -- n.) [fr. paricāreti] attending, serving honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ i.170; ii.167] D i.101; ii.200; Th 1, 475; Sn p. 218 (Nd2 reads °cārika); J i.84; iv.362; Pv iv.87 (not °vāraka); DA i.137, 269. See also paricārika.

Paricāraṇā

Paricāraṇā (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pv ii.12 (gloss for °cārika); PvA 219.

Paricārika

Paricārika (adj. -- n.)=paricāraka (servant, attendant) A v.263 (aggi° fire -- worshipper); Pv ii.620 (amacca° minister & attendant); ThA 267; SnA 597. -- f. °carikā (1) a maid -- servant, handmaiden, nurse, (personal) attendant M i.253; cp. S i.125; J i.204 (pāda°), 291; ii.395; iv.35 (veyyāvacca -- kārikā p.), 79; v.420; Pv ii.126 (=veyyāvacca -- kārinī PvA 157); PvA 46. -- (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv iv.12 (=indriyāṇaṇ parihaṇā PvA 219; gloss °cāraṇā).

Paricārīta

Paricārīta [pp. of paricāreti] served by; delighted by, indulging in M i.504.

Paricārin

Paricārin (adj. n.) [fr. paricāreti] serving, attending, f. a maid -- servant J ii.395.

Paricāreti

Paricāreti [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S i.124 (pāde); DhA iii.196 (id.); J i.81 (°cāritabba -- ṭṭhāna place of worship); iv.274;

v.9. <-> Pass. paricāriyati, ppr. °iyamāna M i.46, 504; J i.58. In this sense it may also be taken as "being delighted or entertained by." -- 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcahi kāmaguṇehi samarpitā samangibhūtā p. e. g. MVastu i.32] Vin ii.290; iii.72 (pañcahi kamaguṇehi samappitā etc.); D i.36 (id.), 104 (id.); M i.504 (id.); Th 1, 96 (saggesu); Pv i.116 (=yathā sukkhaṇ cārenti indriyāni PvA 58); iv.129 (read °cārayanti for °vārayanti, cp. PvA 228 indriyāni p.). -- pp. paricārita q. v. See also parivāreti.

Pariciṇṇa

Pariciṇṇa [pari+ciṇṇa, pp. of carati] 1. surrounded, attended J v.90. -- 2. worshipped M i.497; S iv.57 (me Satthā p.), cp. Th 1, 178 (Satthā ca p. me) & 891 (p. mayā Satthā). -- 3. practised, performed Miln 360.

Paricita

Paricita1 [pp. of pari+ci, cinoti, P. cināti] gathered, accumulated, collected, increased, augmented M iii.97; S i.116; ii.264; iv.200; A ii.67 sq., 185; iii.45, 152; iv.282, 300; v.23; Th 1, 647; Ps i.172 (expld); PvA 67; Sdhp 409.

Paricita

Paricita2 [pp. of pari+ci, ciketi, P. cināti; but perhaps identical with paricita1] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin ii.95 (vācasā p.), 109 (aggi° etc. read aggiparijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs iv.19. -- aparicita unfamiliar DhA i.71.

Paricumbati

Paricumbati [pari+cumbati] to kiss (all round, i. e. from all sides), to cover with kisses M ii.120; S i.178, 193; A iv.438; DhA i.330.

Paricca

Paricca (indecl.) [ger. of pari+i, cp. Sk. (Gr.) parītya & P. pariyeti] lit. "going round," i. e. having encircled, grasped, understood; grasping, finding out, perceiving; freq. in phrase cetasā ceto paricca (pajānāti) grasping fully with one's mind, e. g. at D i.79; M i.445; iii.12; S ii.121, 233; It 12; Vbh 329; Vism 409 (=paricchinditvā). See pariyeti.

Pariccajati

Pariccajati [pari+cajati of tyaj] to give up, abandon, leave behind, reject S i.44; It 94; J ii.335; vi.259 (=chaḍḍeti) Miln 207; DhA iv.204; PvA 121, 132, 221 (read jīvitāṇ pariccajati for parivajjati; cp. BSk. jīvitāṇ parityakṣyāmi AvŚ i.210); Sdhp 539. -- pp. pariccatta (q. v.).

Pariccajana

Pariccajana (nt.) & °nā (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. -- 2. giving out, bestowing, giving a donation PvA 124.

Pariccajanaka

Pariccajanaka [fr. prec.] one who gives (up) or spends, a giver, donor PvA 7.

Pariccatta

Pariccatta [pp. of paricajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ i.3] given up, abandoned, thrown out, left behind J i.69, 174, 477; Miln 280; PvA 178, 219 (=virādhita); Sdhp 374.

Pariccāga

Pariccāga [fr. paricajati] 1. giving up, abandonment, sacrifice, renunciation A i.92 (āmisā° & dhammā° material & spiritual); Ps ii.98; J i.12 (jīvita°); DhA iii.441 (pañca mahāpariccāgā the five great sacrifices, i. e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). -- 2. expense

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DhA ii.231 (sahassa° expenditure of a thousand coins). -- 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā°, corresponding to mahādāna); PvA 7 sq.; 27, 120 sq., 124.

Paricchada

Paricchada [fr. pari+chad] a cover, covering J i.341, 466.

Paricchanna

Paricchanna [pari+channa, pp. of chad] enveloped, covered, wrapped round Vin iv.17.

Paricchāta

Paricchāta [pari+chāta] very much seared, scorched (?) Sdhp 102 (°odara -- ttaca).

Paricchādanā

Paricchādanā (f.) [fr. pari+chad] covering, hiding, concealing Pug 19=23=Vbh 358.

Paricchindati

Paricchindati [pari+chindati] 1. to mark out VvA 291 (vasana -- tthāna). -- 2. to determine, to fix accurately, to decide J i.170 (padaṇ the track), 194 (nivāsavetaṇa); iii.371; iv.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). -- 3. to limit, restrict, define Miln 131; DA i.132. -- pp. paricchinna (q. v.).

Paricchindana

Paricchindana (nt.) [fr. paricchindati] "cutting up," definition, analysis VvA 114.

Paricchindanaka

Paricchindanaka (adj.) [fr. pari+chind] marking out, defining, analysing, DhsA 157 (ñāṇa).

Paricchinna

Paricchinna [pp. of paricchindati] 1. restricted, limited, small DhA i.58; PvA 136 (°ppamāṇa). -- 2. divided, measured Vism 184; PvA 185 (=mita).

Pariccheda

Pariccheda [fr. pari+chid; late Sk: (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J iii.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life -- principle); SnA 160, 229, 231, 376, 408, 503; KhA 182 (gaṇana°); VvA 194 (id.); DhsA 3; DhA ii.73 (avadhi°); PvA 254 (kāla°), 255 (āyuno p.); VbhA 417 (citta°, for citta -- paricce nāṇa Vbh 330). -- 2. limit, boundary Miln 131, 405; J iii.504 (°nadī -- tīra). -- 3. limitation, restriction DhA ii.88, 98; PvA 20 (°ṇ karoti to restrict). -- 4. division (of time), in ratti° & divā°, night -- & day -- division Vism 416. -- 5. (town) -- planning, designing VbhA 331.

Paricchadaka

Paricchadaka (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uttāhāna -- velā °ā saññā).

Parijana

Parijana [pari+jana] "the people round," i. e. attendants, servants, retinue, suite Vin i.15; J i.72, 90; DhA iii.188; VvA 63; PvA 58, 62. -- saparijana with one's servants Cp ii.82 (T. saparijjana metri causā).

Parijapati

Parijapati [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J iii.530; Miln 200 (vijjaṇ).

Parijapana

Parijapana (nt.) [fr. parijapati] mumbling, uttering spells Miln 356 (mantaṇ).

Parijānanā

Parijānanā (f.) [pari+jānanā=jānana] cognition, recognition, knowledge Nett 20 (as paraphrase of pariññā).

Parijānāti

Parijānāti [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M i.293; S i.11, 24; ii.45, 99, iii.26, 40, 159; iv.50; v.52, 422; A iii.400 sq.; Sn 202, 254, 943; Nd1 426; J iv.174; Th 1, 226; Miln 69; DhA iv.233 °jānitvā). -- ppr. parijānaṇ S iii.27; iv.89; It 3 sq. -- pp. pariññāta (q. v.). ger. pariññāya see under pariññā1.

Parijīṇṇa

Parijīṇṇa [pp. of pari+jar, i. e. decayed; Kern Toev. s. v. proposes reading °jīna of ji, i. e. wasted, see pariṇīyati] worn out, gone down, decayed, reduced J i.111 (setṭhi -- kulaṇ p.); v.99, 100 (bhoga°); vi.364; Dh 148; DhA ii.272 (°kula).

Parijita

Parijita [pp. of pari+ji, jayati; Kern, Toev. s. v. proposes reading pariṇīta, Sk. form of P. pariṇīna, pp. of pari+ṇīyati, but hardly necessary, see also Vin. Texts iii.75] overpowered, injured, damaged Vin ii.109 (so read for paricita).

Pariṇīyati

Parijīyati [pari+jīyati] to become worn out, to decay, fade, S i.186; J iv.111. Spelt °jiyyati at Th 1, 1215. <-> pp. parijīna (see parijīṇa).

Parijegucchā

Parijegucchā (f.) [pari+jegucchā] intense dislike of, disgust with (-- °) D i.25, cp. DA i.115.

Parijjanā

Parijjanā is doubtful reading at A iii.38 (v. l. parivajjanā) =iv.266 (T. reads parijjana, cp. parijana; vv. ll. parivajjanā & parijanā); meaning?.

Pariññā

Pariññā (-- °) [the adj. form of pariññā, cp. abhiññā] knowing, recognising, understanding It 44 (bhūta° so, or should we read bhūtapariññāya?); also in cpd. pariññācārin (to be expd as shortened gr. pariññā?) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) pariññatthaṇ at It 29 (abhiññatthaṇ+), cp. S iv.253.

Pariññā

Pariññā1 (f.) [cp. Epic Sk. pariññāna; the form pariññā given by BR only with the one ref. Vyutp. 160; fr. pari+jñā] accurate or exact knowledge, comprehension, full understanding M i.66, 84; S iii.26 (yo rāgakkhayo dosā° moha° ayaṇ vuccati p.), 159 sq., 191; iv.16, 51, 138, 206, 253 sq.; v.21, 55 sq., 145, 236, 251, 292; A i.277 (kāmaṇaṇ rūpaṇaṇ vedanāṇaṇ), 299; v.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. -- In exegetical literature three pariññās are distinguished, viz. ñāta°, tīraṇa° pahāna°, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd1 52 sq.; Nd2 413; J vi.259 (where ñāṇa° for ñāta°); DhA ii.172 (in ref. to food); mentioned at SnA 517. -- adj. pariññā. -- The form pariññāya is an apparent instr., but in reality (in form & meaning) the ger. of parijānāti (like abhiññāya>abhiññānitvā) for the usual parijānitvā. It is freq. found in poetry & in formulas (like yathābhūtaṇ p.); its meaning is "knowing well in right knowledge": S v.182; Sn 455, 737, 778 (=parijānitvā Nd1 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya parijānitvā DhA iv.232); It 62; J vi.259.

Pariññā

Pariññā2 (indecl.) [ger. of parijānāti for *parijñāya, cp. same short forms of ādā & abhiññā] having full knowledge or understanding of Sn 779 (=parijānitvā Nd1 56 & SnA 518); It 4 (perhaps to be read pariññāya for pariññā so).

Pariññāta

Pariññāta [pp. of parijānāti] well understood, thoroughly known Th 2, 106; M i.1 sq.; S ii.99; v.182; PvA 1, 287. With ref. to food (°bhojana & °āhāra) it means food understood according to the three pariññās (q. v.); Dh 92 (°bhojano adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA ii.172); Miln 352 (°āhāro); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M i.293.

Pariññātatta

Pariññātatta (nt.) [abstr. fr. pariññāta] the fact of having full or exact knowledge S v.182.

Pariññātāvin

Pariññātāvin (adj.) [fr. pariññāta] one who has correct knowledge S iii.159 sq., 191 (puggala).

Pariññeyya

Pariññeyya (adj.) [grd. of pariñānāti] knowable, perceivable, to be known (accurately) M i.4; S iii.26; iv.29; DhA iv.233 (cp. Nd2 under abhiññeyya).

Pariḍahati

Pariḍahati [pari+ḍadati] to burn: Pass. pariḍayhati to be burnt or scorched M i.422; S i.188=Th 1, 1224; A i.137; iii.95, 98; Sn 63; Ps i.128 (l); Pv i.64 (= parito jhāyati PvA 33); Miln 303; PvA 60. Cp. pariḷāha.

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Pariṇata

Pariṇata [pp. of pariṇamati] 1. bent down, crooked VvA 222 (°dāthā fangs, or does it mean "long"?). -- 2. changed S iii.40. -- 3. ripened, matured, hatched, ripe J iii.174, 286, 431, VvA 288; DhA i.47 (gabbha).

Pariṇamati

Pariṇamati [pari+namati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S iii.3 (reading pariṇamati once, at other passages vi°, cp. p. 40); Miln 136 (bhojanaṇ visamaṇ p. food changes, i. e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv ii.105), 194 (id. iii.44). -- 2. to change into a diff. state, to ripen, mature (often said of the foetus) Miln 93, 358. -- pp. pariṇata (q. v.). <-> Caus. pariṇāmeti (q. v.).

Pariṇāma

Pariṇāma [fr. pari+nam, cp. class Sk. pariṇāma in all meanings] "bending round," i. e. 1. change, alteration, in utu° (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such (°ja ābādhā)= illness arising from the change of season A ii.87; iii.131; v.110; Nd2 3041; Miln 112, 135 sq., 304; Vism 31. -- 2. alteration of food, digestion, in phrase sammā -- pariṇāmaṇ gacchati M i.188; S i.168; A iii.30; cp. MVastu i.211. -- 3. ripening Miln 93. <-> 4. course, development, fulfilment, in special sense: dispensation, destiny J v.171; Pv iv.325; PvA 252, 254. -- Cp. vi°.

Pariṇāmana

Pariṇāmana (nt.) [fr. pariṇamati] diverting to somebody's use Vin iv.157.

Pariṇāmita

Pariṇāmita [pp. of pariṇāmeti] 1. bent down J vi.269 (of trees, overladen with fruit, C. expls as "entangled"). -- 2. issued, apportioned, destined J v.171; PvA 254.

Pariṇāmitar

Pariṇāmitar [n. ag. of pariṇāmeti] one who destines or makes develop, fate, destiny J vi.189.

Pariṇāmin

Pariṇāmin (adj.) [fr. pariṇāma] ending in, resulting in (-- °) M i.11, 526; iii.88.

Pariṇāmeti

Pariṇāmeti [Caus. of parinamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D i.92; Vin iii.259 (puttassa rajjaṇ p. for his son); iv.156; PvA 281. -- ppr. °nāmayamāna J v.424. See also āvajjeti. -- pp. pariṇāmita (q. v.).

Pariṇāyaka

Pariṇāyaka [fr. pari+ni, cp. pariṇeti] a leader, guide, adviser; one of the 7 treasures (ratanāni) of a great king or Cakkavattin (according to Bdgh on D ii.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, Lég. de Buddha p. 42), i. e. a wonderful Adviser D i.89; ii.17, 177; M i.220; ii.175; A iii.151; Sn p. 106 (cp. SnA 450=DA i.250); J i.155; iv.93; Miln 38, 314. -- f. pariṇāyikā. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness Dhs 1057; Pug 25; Vism 3; DhsA 148.

Pariṇāha

Pariṇāha [fr. pari+nah] compass, circumference, breadth, extent, girth S ii.206 (of the moon)=A v.19; J iii.192, 277, 370; v.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).

Pariṇeti

Pariṇeti [pari+neti] to lead round or about S ii.128.

Paritajjita

Paritajjita [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

Paritatta

Paritatta [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.

Paritappati

Paritappati [Pass. of pari+tap] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. -- pp. paritatta (q. v.).

Paritasita

Paritasita (nt.) [pari+tasita1 or tasita2] worry, excitement D i.40 (v. l. °tassita, cp. Dial i.53).

Paritassati (°tasati)

Paritassati (°tasati) [pari+tasati1, in form clearly=Sk. paritṛṣyati, but freq. confused with tasati2, cp. tasa. Sn 924 is the only example of paritasati representing tasati2] to be excited, to be tormented, to show a longing after, to be worried D ii.68; M i.36, 67, 151; S ii.82, 194; iii.43, 55; iv.23, 65, 168; A ii.27; iii.133 sq.; Sn 621 (=taṇhāya na bhāyati SnA 467, thus combining tasati1 & tasati2), 924 (Pot. parittase, interpreted by Nd1 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati2); Miln 253, 400; Dh 397 (=taṇhāya na bhāyati DhA iv.159); Sdhp 476. -- ppr. aparitassaṇ D ii.68; M i.67; S ii.82; iii.55; It 94. <-> pp. paritasita (q. v.).

Paritassanā

Paritassanā (f.) [fr. paritassati, q. v. for meaning] trem- bling, fear; nervousness, worry; excitement, longing D i.17 (=ubbijjanā phandanā etc. DA i.111); M i.136; iii.227; S iii.15 sq., 133; Miln 253, 400. -- neg. a° S iii.15; M i.136.

Paritassin

Paritassin (adj.) [fr. paritassati] trembling, excited, worrying, only neg. a° A iv.108, 111, 230 sq.

Paritāpa

Paritāpa=foll. Miln 313 (ātāpa+).

Paritāpana

Paritāpana (nt.) [pari+tāpana, of tap] tormenting, torture, affliction, mortification M i.78, 341 -- 344; A i.151, 296; ii.205 sq. (atta° self -- mortification, opp. para°); Pug 55, 56, 61; PvA 18 (atta°), 30 (id.). Often combd with ātāpana (q. v.).

Paritāpeti

Paritāpeti [pari+tapeti] to burn, scorch, molest, trouble, torture, torment M i.341 (ātāpeti+), 506; S iv.337; A iii.54, 380; J v.420 (mā paritāpi).

Parituleti

Parituleti [pari+tuleti] to weigh, consider, estimate, think Vism 522. -- VbhA 130.

Parito

Parito (adv.) [fr. pari, cp. Sk. paritaḥ] round about, around, on every side, everywhere, wholly Vin ii.194; SnA 393; VvA 316; PvA 33.

Paritoseti

Paritoseti [pari+toseti] to please, appease, satisfy, make happy J i.262; iii.386; v.216; PvA 213 (v. l. SS+ āsiñcati).

Paritta

Paritta1 (adj.) [BSk. paritta, pari+pp. of dā in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form paritta (e. g. Divy 204, 498, 504; AvŚ i.329; ii.137) may be a re -- translation of P. paritta, which may correspond to Sk. prarikta, pp. of pra+ ric, meaning "that which is exceeded," i. e. left (over or behind)] small, little, inferior, insignificant, limited, of no account, trifling Vin i.270; D i.45; M iii.148 (°ābha of limited splendour, opp. appamāṇ'<-> ābha); S ii.98; iv.160 (opp. adhimatta); A iv.241; v.63; It 71; Sn 61, 390 (°pañña of inferior wisdom, cp. Nd2 415), 1097 (id.); J i.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA i.119; KhA 133 (°dīpā the 2,000 inferior islands), 176 (500 do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd2 414; catukka Nd2 415 (opp. mahā); appaka PvA 48, 60; appama taka PvA 262; ittara PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

Paritta

Paritta2 (nt.) & Parittā (f.) [fr. pari+trā, cp. tāṇa, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin ii.110 (atta° f. personal protection) iv.305 (gutt' atthāya °ṇ pariyāpuṇāti); A ii.73 (rakkhā+parittā); J i.200 (manto+parittaṇ+ vaḍḍhiṇ), 396 (paccekabuddhehi °ṇ kārāpeti makes them find a safeguard through the P.); iv.31 (osadhaṇ vā °ṇ vā); Miln 150 (f. & nt.). -- Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khandha°; Dhajagga°: S i.218 sq.; Āṭṇāṭṭiya°: D iii.195 sq.; Mora°: J ii.33). Cf. Dialogues iii.185. -- vālikā sand worn on the head as an amulet J i.396, 399. -- suttaka a thread worn round the head as a charm J i.396, 399.

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Parittaka

Parittaka [paritta1+ka] small, insignificant, little Nd1 306 (for appaka etc. as at Nd2 414); Pv i.1011; ii.967; Miln 121 (a°), 253; DA i.170 (for appa); PvA 51; Sdhp 42. -- f. parittikā Th 1, 377.

Parittāṇa

Parittāṇa (nt.) [pari+tāṇa. Cp. Epic Sk. paritrāṇa] protection, shelter, refuge, safeguard, safety D i.9 (sara° from an arrow, i. e. a shield); iii.189; J vi.455; PvA 284; Sdhp 396. -- kitikā a protecting arrangement Vin ii.152, cp. Vin. Texts iii.174.

Parittāyaka

Parittāyaka (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra -- vassaṇ p. thero).

Parittāsin

Parittāsin (adj.) [pari+tāsin, fr. tāsa of tasati2] being in dread of (-- °) S i.201.

Paridaṇḍa

Paridaṇḍa (adj.) [pari+daṇḍa] "with a stick around," i. e. surrounded by a stick; only in one phrase viz. "saparidaṇḍā iṭṭhi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M i.286=iii.46=Vin iii.139=A v.264= VvA 73.

Paridamana

Paridamana (nt.) [pari+damana] controlling, taming Vism 375.

Paridameti

Paridameti [pari+dameti] to control, tame, keep under Vism 376.

Paridahati

Paridahati [pari+dahati, of dhā] to put round, put on, clothe Dh 9 (fut. °dahessati); J ii.197; v.434 (ger. °dahitvā); vi.500; Pv ii.118; PvA 76 (vatthāni), 77, 127 (°dahissati for paridhassati Pv ii.936, which read for T. parivassati). ger also paridayha J v.400 (=nivāsetvā cp pārūpitvā ca C.). -- pp. paridahita (q. v.). <-> Caus. II. paridahāpeti to cause to be clothed PvA 49 (=acchādeti).

Paridahita

Paridahita [pp. of paridahati] put round, put on (of clothing) PvA 43.

Paridīpaka

Paridīpaka (adj.) [fr. paridīpeti, cp. dīpaka1] illuminating, explaining, explanatory SnA 40

Paridīpana

Paridīpana (nt.) [pari+dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

Paridīpanā

Paridīpanā (f.) [fr. paridīpeti, cp. paridīpana] explanation, illustration Miln 131.

Paridīpita

Paridīpita [pp. of paridīpeti] 1. in flames, set ablaze Th 2, 200 (=punappunaṇ ādīpitatāya p. ThA 170), -- 2. explained, made clear, illuminated Vism 58; KvuA 8; Sdhp 305.

Paridīpeti

Paridīpeti [pari+dīpeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. -- pp. paridīpita (q. v.).

Paridūseti

Paridūseti [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

Parideva

Parideva [pari+deva of div, devati; only in one passage of Epic Sk. (Mbhār. vii.3014); otherwise paridevana nt.] lamentation, wailing M i.200; S ii.1; iii.3 sq.; A i.144; ii.195; Sn 328, 592, 811, 923, 969; J i.146; vi.188, 498; Nd1 128, 134, 370, 492; Ps i.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D ii.306=Nd2 416 (under pariddava) with synonyms ādeva p. ādevanā paridevanā ādevitattaṇ paridevitattaṇ; often combd with soka grief, e. g. at D i.36; Sn 862; It 89; PvA 39, 61. -- Bdgh at DA i.121 explns it as "sokaṇ nissita -- lālappana -- lakkhaṇo p."

Paridevati

Paridevati [pari+devati, div] to wail, lament D ii.158 (mā socittha mā paridevittha); Sn 582, 774=Nd1 38 (as °devayati), 166; J vi.188, 498; PvA 18 (socati+); ger. °devamāna S i.199, 208; J v.106; PvA 38, & °devayamāna Sn 583. -- grd. °devaniya Nd1 492; SnA 573, & °devaneyya Sn 970 (=ādevaneyya Nd1 493). -- pp. paridevita (q. v.).

Paridevanā

Paridevanā (f.)=parideva, Sn 585; Nd2 416 (see under parideva) Pv i.43 (=vācā -- vipālāpa PvA 18); i.123; PvA 41.

Paridevita

Paridevita (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv i.123 (= ruditaṇ PvA 63); Miln 148 (kanditaṇ.° -- lālapita -- mukha).

Paridevitatta

Paridevitatta (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in expln of parideva at D ii.306=Nd2 416.

Pariddava

Pariddava [according to Trenckner M i.532 (on M i.56, where SS read p., whereas BB have parideva) the metrical substitute for parideva; therefore not=Sk. paridrava, which is only a late re -- translation of the P. word]=parideva M i.56 (soka°); A i.221; Th 2, 345 (soka°); Sn 1052, cp. Nd2 416 (see parideva).

Paridhaṅsaka

Paridhaṅsaka (adj.) [fr. paridhaṅsati] destructive, ruinous PvA 15 (°vacano speaking destructively, scandalmonger).

Paridhaṅsati

Paridhaṅsati [pari+dhāṅsati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. -- Caus. paridhaṅseti in same meaning at Nd1 5. It is almost synonymous with paripatati & parihāyati.

Paridhāvati

Paridhāvati [pari+dhāvati] to run about J i.127 (ādhā- vati+), 134 (id.), 158 (id.); ii.68 (id.)=ThA 54; v.106.

Paridhota

Paridhota [pp. of paridhovati] washed, rinsed, cleansed, purified D i.124.

Paridhovati

Paridhovati [pari+dhovati] to wash (all round), cleanse, clean Vin i.302. -- pp. paridhota.

Pariniṭṭhāna

Pariniṭṭhāna (nt.) [pari+niṭṭhāna] 1. end PvA 287. - 2. accomplishment J v.400.

Pariniṭṭhāpeti

Pariniṭṭhāpeti [pari+niṭṭhāpeti] to bring to an end, attain, accomplish DhA 363.

Pariniṭṭhita

Pariniṭṭhita (adj.) [pari+niṭṭhita] accomplished M iii.53; Th 2, 283; DhA ii.78.

Parininna

Parininna (adj.) [pari+ninna] deeply hollowed, sunken Sdhp 103.

Parinipphanna

Parinipphanna (adj.) [pari+nipphanna] predetermined Kvu 459 (v. l. °nibbāna), 626 (a°); cp. Kvu trsl. 2616, 3681.

Parinibbāna

Parinibbāna (nt.) [pari+nibbāna] "complete Nibbāna" in two meanings: 1. complete extinction of khandhalife; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life -- span of an Arahant). This is the so -- called "an -- upādi -- sesa Parinibbāna," or "extinction with no rebirth -- substratum left." -- 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well -- being or peace of soul. This is the so -- called "sa -- upādisesa -- P.," or "extinction (of passion) with some substratum left." -- The two kinds are distinguished by Bdhgh at DhA ii.163 as follows: "arahatta -- pattito paṭṭhāya kilesa -- vaṭṭassa khepitattā sa -- upādi -- sesena, carima -- citta -- nirodhena khandhavaṭṭassa khepitattā an -- upādi -- sesena cā ti dvīhi pi parinibbānehi parinibbutā, an -- upādāno viya padīpo apaṇṇattika -- bhāvaṇ gata." -- 1. D ii.72 sq. (the famous Mahā -- parinibbāna -- suttanta or "Book of the Great Decease"); M iii.127, 128; A ii.79 (°samaye); iii.409 (°dhamma, contrasted with āpāyika nerayika,

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cp. DhA iv.42); Mhvs 7, 1 (°mañcamhi nipanna); VvA 158; PvA 244. -- 2. D iii.55; A v.64; Sn 514 (°gata+ vitiṇṇa -- kankho); Vv 5324 (°gata+sītibhūta). This state of final emancipation (during life) has also received the determination of anupādā -- parinibbāna, i. e. emancipation without ground. for further clinging (lit. without fuel), which corresponds to Bdhgh's term "kilesavaṭṭassa khepitattā sa -- upādi -- sesa p." (see above); thus at M i.148; S iv.48; v.29; A i.44; v.65 (nicchāto nibbuto sītibhūto etc.); A v.233= 253=Dh 89 (+khīṇāsava).

Parinibbānika

Parinibbānika (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D iii.264; 265 (opasamika+).

Parinibbāpana

Parinibbāpana (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps i.174 (atta -- damatha, atta -- samatha, atta -- p.).

Parinibbāpetar

Parinibbāpetar [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M ii.102 (dametar sametar p.).

Parinibbāpeti

Parinibbāpeti [pari+nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life -- impulse, to make calm, lead to Nibbāna, to exercise self -- control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the quāsi synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D iii.61=A iii.46 (attānaṇ dameti, sameti, p.); M i.45 (fut. °bbapessati); A ii.68 (attānaṇ d. s. p.). -- pp. parinibbuta (see p. No. 3) & parinibbāpita (only in n. ag. °āpetar, q. v.).

Parinibbāyati

Parinibbāyati (& °nibbāti) [pari+nibb° cp. BSk. pari- nirvāti Divy 150 (Buddhā Bhagavantaḥ parinirvānti) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e. g. of a trained horse, M i.446. Cp. teleio/w. -- 2. to die without being reborn, to reach complete extinction of existence Vin ii.194 (Tathāgathā °āyanti); M iii.128 (aor °nibbāyi); S v.152 (°nibbāyeyyaṇ), 261 (°nibbāyissāmi); A ii.120 (anupādisesāya nibbāna -- dhātuyā p.); iv.202 (id.), 313 (id.), Miln 175 (id.); J i.28 (id.), 55 (id.); VvA 158 (fut. °nibbāyissāmi); PvA 21, 283 (of a Paccekabuddha). <-> 2. to become emancipated from all desire of life D ii.68 (cp. Dial. ii.65 & Brethren 417); S iv.102 (diṭṭh' eva dhamme), ibid. (sa -- upādāno devānaṇ indo na parinibbāyati), 168; A iii.41=Vin ii.148, 164 (parinibbāti anāsavo); A iv.98 (aor. °nibbiṇsu anāsavā) Th 1, 100 (fut. °nibbissati anāsavo), 364; It 93 (°nibbanti), cp. 95; Dh 126 (°nibbanti anāsavā perhaps better taken to No. 1!); Vbh 426 (sabbāsava parinibbāyati parinibbanti anāsavā); Sdhp 584 (°nibbanti mahoghen' eva aggino). -- pp. parinibbuta (q. v.). <-> Caus. parinibbāpeti (q. v.).

Parinibbāyana

Parinibbāyana (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāyin 2 b.

Parinibbāyin

Parinibbāyin [fr. parinibbāyati] one who attains Pari- nibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa -- and an -- upādisesa parinibbāna; e. g. at A ii.155 sq., where the distinction is made between a sa -- sankhāra p. and an a -- sankhāra p., as these two terms also occur in the fivefold classification of "Never -- returners" (i. e. those who are not reborn) viz. antarā -- parinibbāyin, upahacca°, sasankhāra°, uddhaṇṣota, akanitṭhagāmin. Thus at D iii.237; S v.201, 237; A i.233; iv.14, 71 sq., 146, 380; v.120; Pug 16, 17. -- 2. In the sense of Parinibbāna No. 2 (i. e. sa -- upādisesa p.) we find parinibbāyin almost as an equivalent of arahant in two combns, viz. (a) tattha° (always combd with opapātika, i. e. above the ordinary cause of birth) [cp. BSk. tatra -- parinirvāyin anāgāmin Divy 533]. It is also invariably combd with anāvattidhamma, e. g. at D i.156; iii.108, 132; M ii.56, 146; A i.232; 245, 290; ii.5, 89, 238; iv.12, 399, 423; v.343; S v.346 (cp. 406), 357; Pug 16, 62, 83. See also Kvu trsl. 742. -- (b) antara° [cp. BSk. antarāparinirvāyin MVastu i.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhgh's expln at PugA 198 as "āyuvemajjhassa antarā yeva parinibbāyanato a. p.") S v.69=A iv.70; S v.201= 204, 237, 285, 314, 378; A ii.134; Ps i.161; Pug 16; Nett 190 (cp. A iv.380).

Parinibbuta

Parinibbuta (adj.) [pari+nibbuta] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp., Mrs. Rh.D. Buddhism p. 191; CpD. p. 168), viz. -- 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & trans migration), quite dead or at rest [cp. BSk. parinirvṛta Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin ii.284 (atikkippan Bhagavā p.), 294 (vassasata° e Bhagavati); v.119, 120; D i.204 (acira -- °e Bhagavati); S i.158 (Tathāgato p. ii.191); v.172 (°e Tathāgate); Vv iii.97 (°e Gotame=anupādisesāya nibbāna -- dhātuyā parinibbuta VvA 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S i.121, 122 (Godhika); iii.124 (Vakkali); iv.63 (Puṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arahant); VvA 158; PvA 76; DhA ii.163; iv.42. -- 2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin ii.156=A i.138 "spiritually free" Vin. Texts iii.182; D ii.123 (cp. Dial. ii.132); iii.55; M i.235; ii.102; S i.1 (+tiṇṇo loke visattikaṇ), 7=iv.179 (aheṭṭhayaṇo+); i.54 (+tiṇṇo loke visattikaṇ); 187 (p. kankhati kālaṇ); Sn 359 (+ṭhitatta), 370 (id.), 467 (p. udaka -- rahado va sito); Th 1, 5 (cp. Brethren 113); J iv.303, 453; Ud 85 (rāga -- dosa -- moha -- kkhayā p.); Miln 50 (°atta), Freq. in combn with kindred terms like sitibhūta (cooled), e. g. Vin ii.156=A i.138; Vv 5324; or nicchāta (without hunger), e. g. S iii.26; iv.204= It 46; Sn 735 sq.; It 48 (esanānaṇ khayā), 49 (āsavānaṇ khayā). -- 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M i.446 (of a horse).

Parinimmita

Parinimmita at Dhs 1280 read para°.

Paripakka

Paripakka (adj.) [pari+pakka] 1. (quite) ripe, ripened, matured, developed D i.54; S iv.105=DA i.50; A iv.357; Dh 260; J i.91, 231; vi.1 (ap°); Ud 36 (id.); Miln 194, 288; DhA iii.338; KhA 56; ThA 273; PvA 274 (su°). -- 2. overripe, rotten Miln 223.

Paripakkata

Paripakkata [pp. of pari+pakkirati] scattered Th 2, 391 (reading doubtful).

Paripaccati

Paripaccati [pari+paccati] to become ripe, to heal (of a wound) Miln 112.

Paripaccana

Paripaccana (nt.) [pari+paccana] ripening, healing (of a wound) Miln 112.

Paripañhati

Paripañhati [denom. fr. pari+pañha] to question A v.16.

Paripaṭati

Paripaṭati [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); combd with paridhaṇṣati at Nd1 5; Miln 249, 265.

Paripatati

Paripatati [pari+patati, cp. nipatati] to fall down, to fall off from (abl.) Vin ii.152 sq.; J v.417, 420; Pv iv.53 (bhūmiyaṇ) DA i.132; PvA 37, 47, 55, 62. -- Caus. paripāṭeti (q. v.). -- See also paripaṭati.

Paripantha

Paripantha [pari+pantha] 1. "way round," edge, border; paripanthē in ambush (near a road) M i.87; J iii.65. <-> 2. obstacle, hindrance, danger. It refers esp. to danger

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arising out of mishaps to or bad conditions of roads in the forests. D i.52; S i.43; A i.153; iii.252; v.136; Ps i.162; J i.395; iii.268; iv.17; vi.57 (n. pl. °ayo=kilesaparipanthā C.), 75; DhA i.14 (magga°), 16 (id.), 51, 69; migāṇaṇ p. danger to the crops from (the nuisance of) deer J i.143, 154. -- saparipantha full of danger DhA i.63. See also palipatha.

Paripanthika

Paripanthika (adj.) [fr. paripantha] forming or causing an obstacle A i.161. The usual form is pāri° (q. v.).

Paripanna

Paripanna see palipanna.

Paripāka

Paripāka [fr. pari+pac] 1. ripeness, maturity, development, perfection D i.9 (cp. DA i.94); Ud 36 (pañca dhammā paripākāya saṅvattanti); J i.142, 148; vi.236; Miln 288; Vism 116 (bodhi°), 199; DhA i.89 (°gatatta nt. state of perfection); ThA 79; PvA 276. -- 2. overripeness, decay, collapse, only in phrase "indriyānaṃ p.," i. e. decay of the (mental) faculties, in formula defining jarā (old age) at D ii.305; M i.49; S ii.2, 42 sq.; A v.203; Nd2 252; Dhs 644; cp. BSk. indriyaparipāka AvŚ ii.110.

Paripācana

Paripācana (nt.) [pari+pācana1] ripening, maturing, digestion Vims 351, 363, 365.

Paripācāniya

Paripācāniya (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimutti-paripācāniyā dhammā (5) things achieving emancipation (see Ud 36) S iv.105=DA i.50; ThA 273.

Paripāceti

Paripāceti [pari+pāceti, Caus. of pacati] to bring to maturity, to cause to ripen, to develop, prepare J vi.373 (atthaṃ p. °ācayitvā=vaḍḍhetvā C.); Miln 232, 285, 288, 296. -- pp. paripācita Vism 365.

Paripātita

Paripātita [pp. of paripāteti] attacked, pursued, brought into difficulty VvA 336.

Paripāteti

Paripāteti (or °pāteti) [Caus. of paripatati. Cp. BSk. pari- pātayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin iv.115; J ii.208; iii.380; Miln 279, 367; KhA 73 (see App. II. p. 353 n. 9). -- pp. paripātita (q. v.).

Paripālita

Paripālita [pp. of paripāleti] guarded Vism 74.

Paripāleti

Paripāleti [pari+pāleti] to watch, guard (carefully) PvA 130 (=rakkhati). -- pp. paripālita (q. v.). -- Pass. °pāliyati Nett 105 (=rakkhitaṃ).

Paripīta

Paripīta (adj.) [pari+pīta] very dear, highly valued Sdhp 571.

Paripīlita

Paripīlita (adj.) [pari+pīlita, pp. of pīḍ] oppressed, vexed, injured Miln 97 (aggi -- santāpa -- pariḷāha°), 303 jighacchāya).

Paripuochaka

Paripuochaka (adj.) [fr. pari+prch] asking a question, enquiring Nd1 234=Nd2 386; Sdhp 90. -- f. abstr. paripucchakatā questioning Vism 132 (one of the 7 constituents of dhamma -- vicaya -- sambojjhanga).

Paripucchati

Paripucchati [pari+pucchati] to ask a question, to interro- gate, inquire Vin i.47=224; ii.125; S i.98; A v.16; Sn 380, 696 (°iyāna ger.), 1025; Pug 41; Miln 257, 408; SnA 111.

Paripucchā

Paripucchā (f.) [pari+pucchā] question, interrogation Vin i.190 (uddesa+); ii.219 (id.); A i.285; Nd1 234 =Nd2 386 (cp. SnA iii). See also uddesa.

Paripuñchati

Paripuñchati [pari+puñchati] to wipe off, stroke down Vin iii.14 (pāṇinā gattāni p.).

Paripuṇṇa

Paripuṇṇa (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M i.200 (°sankappa), iii.276; S ii.283; iv.104; v.315; Ps i.172 (=pariggah' atṭhena parivār' atṭhena, paripūr' atṭhena p., i. e. acquiring, keeping, fulfilling); Sn 889 (°mānin=samatta -- mānin Nd1 298), 904; It 40 (°sekha); Pv iv.163; Vism 45 (°sankappa); PvA 13, 54 (°vassa whose years are completed, i. e. old enough for ordination), 68 (°gabbha ready to be delivered), 77 (vārinā). -- 2, complete, i. e. not defective, perfect, sound, healthy Sn 548 (°kāya= lakkhaṇehi puṇṇatāya ahīn' anga -- paccangatāya ca paripuṇṇa -- sarīro SnA 452); Miln 249.

Paripuṇṇatā

Paripuṇṇatā (f.) [abstr. fr. paripuṇṇa] fullness, complete- ness SnA 452.

Paripūra

Paripūra (adj.) [pari+pr] full, complete, perfected, accom- plished D i.75; i.133; iii.94; S ii.32; iv.247; v.269 (f. °ī); A ii.77; v.10 sq.; Sn 205, 1017; Ps i.15, 18, 49, 172; ii.122; Pug 35, 36. -- aparipūra not completed, imperfect, incomplete A ii.77; iv.314 sq.; v.10 sq; It 107; Pug 35, 36. -- kāritā completion M i.64, 66 sq. -- kārin completing, fulfilling, making complete, doing to the full M i.33 sq., 64; S v.201; A ii.136; iii.215; iv.380; v.131 sq.; Pug 37; Miln 243.

Paripūraka

Paripūraka (adj.) (-- °) one who fills, filling Vism 300 (ni- raya°).

Paripūraṇa

Paripūraṇa (nt.) [fr. paripūreti] fulfilment, completion Vism 3 (sīla°). See pāripūraṇa.

Paripūrati

Paripūrati [pari+pūrati] to become full or perfect Dh 38; J iv.273 (devaloko p.); Miln 395 (sāmaññaṇ); fut. paripūrissati DhA i.309. -- Pass. paripūriyati to be fulfilled or perfected DhA i.309. -- pp. paripuṇṇa (q. v.). -- Caus. paripūreti (q. v.).

Paripūratta

Paripūratta (nt.) [abstr. fr. paripūra] fullness, complete-ness, completion S v.200 sq. (+samatta).

Paripūrīta

Paripūrīta [pp. of paripūreti] filled (to overflowing), full PvA 216.

Paripūrī

Paripūrī (f.) [fr. paripūra, but better spelt pāripūrī, q. v.] fulfilment, completion S i.139.

Paripūreti

Paripūreti [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D i.74 (parisandeti p. parippharati; DA i.217 explns as "vāyunā bhastaṇ viya pūreti"); ii.221; M iii.92; S i.27 (devakāyaṇ)= 30; ii.29, 32; iii.93 (sāmaññaṭṭhaṇ)=A ii.95= It 90; Pv ii.945 (ppr. °ayanto); Pug 31, 35; Miln 349 (lekhaṇ); PvA 29 (sāgaraṇ), 30 (nātidhammo °pūretabbo), 136 (vassasahassāni); Sdhp 371. -- ppr. med. °pūramāna D i.103. -- pp. paripūrīta (q. v.).

Paripothita

Paripothita [pp. of paripotheti] beaten, whipped Miln 188 (laguḷehi).

Parippharati

Parippharati [pari+sphur] to pervade D i.74 (=samantato phusati DA i.217); M iii.92 sq. See also paripūreti <-> pp. paripphuta & °pphuṭṭha (q. v.).

Paripphutṭha

Paripphutṭha [pp. of parippharati] filled, pervaded D i.75; M iii.94 (spelt here paripphuta). Cp. BSk. parisphuṭa MVastu ii.349; iii.274; Lal. Vist. 33, 385.

Paripphosakaṇ

Paripphosakaṇ (adv.) [either with Kern. Toev, s. v. ger. of paripphoseti (i. e. paripphosa)+kaṇ or preferably with Trenckner, Notes 80 absolute in °aka (i. e. nt. formation fr. adj. paripphosa, as phenuddeha+kaṇ etc.). Cp. also Geiger P.Gr. § 62. 1] sprinkled all round D i.74; M i.276; ii.15; iii.92; expld as "siñcitvā" at DA i.218.

Paripphosita

Paripphosita [pp. of paripphoseti] sprinkled all round J vi.51, 481 (candana sārā°).

Parippphoseti

Parippphoseti [pari+Caus. of pruş] to sprinkle over, Vin ii.209 (udakena °pphositvā; so read for °ppositvā); A i.257; J vi.566; Pv iii.102 (°itvā= āsiñcītvā PvA 231). -- pp. parippphosita (q. v.).

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Pariplava

Pariplava [fr. pari+plu] unsteady, wavering, swerving about Dh 38 (=upplavana DhA i.309).

Pariplavati

Pariplavati [pari+plu] to quiver, roam about, swerve J iii.484 (ppr. pariplavanto=upplavamāna C. -- pp. paripluta (q. v.).

Paripluta

Paripluta [pp. of pariplavati] immersed, drenched J vi.78 (=nimugga C.); Dāvs iii.34.

Pariphandati

Pariphandati [pari+spand] to tremble, quiver, throb, waver Sn 776 (cp. Nd1 46 sq.), 1145; Dh 34 (=sañṭhātuṇ na sakkoti DhA i.289); J iv.93; Miln 91, 249. <-> pp. pariphandita (q.v.).

Pariphandita

Pariphandita [pp. of pariphandati] wavered, trembled, quivered J iii.24.

Paribandha

Paribandha at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

Paribādheti

Paribādheti [pari+bādh] to oppress, attack PvA 193 (=hiṇṣati).

Paribāhati

Paribāhati [pari+bāhati or preferably bāheti: see bahati3] to keep out, keep away from, hinder J i.204 (ger. °bāhiya); PvA 214 (°bāhire).

Paribāhira

Paribāhira (adj.) [pari+bāhira] external, alien to; an outsider Vin ii.140; iv.283; S i.126; J i.482; iii.213; Nd1 144; (parimussati p. hoti, in expln of mussati) Vism 54; PvA 131; ThA 204; DA i.30.

Paribbajati

Paribbajati [pari+vraj] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J iv.452.

Paribbaya

Paribbaya [pari+vaya, i. e. *vyaya] 1. earned money, earnings, wages J i.156 (°ṇ datvā), 296 (id.), 433; iv.170; DhA iv.196. -- 2. expense, expenditure J ii.213, (nivāsa° expense for a lodging), 249, 368; iii.287 (°ṇ karoti to invest); vi.383; VvA 75; PvA 3 (sahassaṇ saḥassaṇ °ṇ karoti), 97 (nicca°); Dāvs v.66.

Paribbasāna

Paribbasāna (adj.) [ppr. med. of pari+vas] abiding, staying by Sn 796 (= vasamāna SnA 529; sakāya ditṭhiyā vasanti Nd1 102), 878, 880, 895.

Paribbāja

Paribbāja=paribbājaka S i.49; Sn 134; Dh 313; DhA iii.485. °vata the vow of a p. ThA 73.

Paribbājaka

Paribbājaka [fr. pari+vraj] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, J.R.A.S. 1866, 321; Lassen, Ind. Alt ii.114, 277, 468; Vin. Texts i.41) Vin i.342; iv.285 (bhikkhuṇ ca sāmaṇeraṇ ca ṭhapetvā yo koci paribbājaka -- samāpanno); D i.157; iii.1 sq., 35 sq., 53 sq., 130 sq.; M i.64, 84; S i.78; ii.22, 119, 139; iii.257 sq.; iv.230, 251, 391 sq.; A i.115, 157, 185, 215; ii.29 sq., 176; iv.35 sq., 338, 378; v.48 sq.; Sn 537, 553; J i.85; Ud 14, 65; DA i.35; PvA 31. -- f. paribbājikā Vin iv.285; M i.305; S iii.238 sq.; Ud 13, 43 sq.

Paribbājana

Paribbājana (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

Paribbājayitar

Paribbājayitar [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (T. °vajjayitā). Perhaps we should read °bājayitvā for °bājayitā, cp. SnA 434 nikkhamet[v]ā niddhamet[v]ā.

Paribbūḷha

Paribbūḷha (adj.) [pp. of paribrūhati] encompassed, provided with, surrounded A iii.34; Sn 301 (=parikiṇṇa SnA 320); J iv.120; v.68, 322, 417; vi.452.

Paribbhamati

Paribbhamati [pari+bhamati] 1. to walk or roam about PvA 6, 47 (ito c' ito), 63 (saṅsāre), 100, 166 (saṅsare). <-> 2. to reel about J iii.288; iv.407. -- Caus. °bbhameti to make reel round J vi.155.

Paribyattatā

Paribyattatā (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

Paribrahāṇa

Paribrahāṇa (nt.) [to brh, see paribrūhati & cp. late Sk. paribarhaṇā] growth, increase, promotion Th 1, p. 2n. Cp. paribrūhana.

Paribrūhati

Paribrūhati [pari+brūhati of brh2] to augment, increase, do with zest VvA 115. -- Caus. °brūheti [cp. Sk. paribrñhayati] to make strong, increase J v.361 (aparibrūhayi aor. med. with a° neg., i. e. was weakened, lost his strength; but expld by C. as "atibrūhesi mahāsaddaṇ nicchāresi," thus taking it to brū to speak, which is evidently a confusion). -- pp. paribbūḷha & paribrūhita (q. v.).

Paribrūhana

Paribrūhana (nt.) [fr. paribrūhati, cp. upabrūhana] augmentation, increase Nett 79.

Paribrūhita

Paribrūhita [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

Paribhaṭṭha

Paribhaṭṭha1 [pp. of paribhassati of bhraś] fallen, dropped J i.482; Th 1, p. 12n.

Paribhaṭṭha

Paribhaṭṭha2 [pp. of paribhāsati] abused, censured, scolded J vi.187.

Paribhaṇḍa

Paribhaṇḍa [for paribandha, dialectical, see Kern, Toev. i.36, who compares Tamil panda "a surrounding wall" =P. bandha. The meaning is rather uncertain, cp. notes in Vin. Texts ii.154; iii.85, 213] 1. a binding along the back Vin i.254, 297; ii.116; J v.254 (v. 1. °daṇḍa). -- 2. a girdle, belt J vi.125; DhA ii.174. <-> 3. a plastered flooring Vin ii.113, 172, 220; J iii.384; iv.92; v.437, 440. -- 4. slough of a serpent (?) J vi.339. -- 5. (° --) adj. encircling, comprehensive, in °ñāṇa Vism 429.

Paribhata

Paribhata [pp. of pari+bhr] nurtured, nourished M ii.56 (sukha°). Also in expln of pāribhaṭṭatā (q. v.).

Paribhava

Paribhava [pari+bhū] contempt, disrespect Vin iv.241; A iii.191; J v.436; vi.164; Vbh 353 sq.; PvA 257.

Paribhavana

Paribhavana (nt.)=paribhava DA i.255.

Paribhavati

Paribhavati [pari+bhū], also paribhoti to treat with contempt, to neglect, despise S i.69; A iii.174 sq. (°bhoti); J iii.16; v.442; Miln 23, 259; PvA 266. <-> grd. paribhotabba S i.69; Sn p. 93. (=paribhavitabba SnA 424). -- Caus. paribhāveti; pp. paribhūta (q. v.).

Paribhāvanā

Paribhāvanā (f.) [fr. paribhāveti] permeation, penetration DhsA 163 (=vāsanā).

Paribhāvita

Paribhāvita [pp. of paribhāveti] 1. penetrated, supplied, filled with, trained, set D ii.81 (saddhā -- p. cittaṇ, sīla° etc.; trsl. "set round with," cp. Dial. ii.86), cp. S v.369; Sn 23 (cittaṇ p.; SnA 37 saṇvāsiya); Miln 361; PvA 139 (°aya bhāvanāya codito). -- 2. compounded of, mixed with J i.380, cp. iv.407; PvA 191. -- 3. fostered, treated, practised Miln 394 (bhesajjena kāyaṇ); PvA 257. -- 4. sat on (said of eggs), being hatched M i.104; S iii.153; A iv.125 sq., 176.

Paribhāveti

Paribhāveti [Caus. of paribhavati] to cause to be per- vaded or penetrated, to treat, supply Vin i.279 (uppalahatthāni bhesajjehi p.); J iv.407. -- pp. paribhāvita (q. v.).

Paribhāsa

Paribhāsa [fr. pari+bhāṣ] censure, abuse, blame J v.373; PvA 175.

Paribhāsaka

Paribhāsaka (adj.) [fr. paribhāsa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S i.34; A iv.79; Pv i.116 (=akkosaka PvA 58); iv.84; VvA 69. See also akkosaka.

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Paribhāsati

Paribhāsati [pari+bhāṣ, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, deame S i.221; iv.61; Vin iv.265; Sn 134, 663; J i.112, 384 (for °hāsiṇsu) 469; iii.421; iv.285 (read paribhāsentī for aribhāsentī); v.294; vi.523; Pv ii.108; Pug 37; Miln 186; PvA 43. -- aor. °bhāsissaṇ Pv iv.85, pl. °bhāsimhase Pv iii.111. grd. °bhāsaniya Miln 186. -- Very frequently combd with akkosati (+p.), e. g. at Vin ii.14, 296; Ud 44; Pv i.93; PvA 10. -- pp. paribhaṭṭha2 (q. v.). -- Caus. II. °bhāsāpeti id. Pv i.67.

Paribhindati

Paribhindati [pari+bhid] 1. to break up, split, create dis- sension, to set at variance J i.439; iv.196; v.229; vi.368; PvA 13. -- 2. to break (see °bhinna). -- pp. paribhinna.

Paribhinna

Paribhinna [pp. of paribhindati] 1. broken, broken up M i.190 (a°); VvA 184 (°vaṇṇa of broken up appearance, i. e. crumbly.). -- 2. set at variance, disconcerted, split Vin iii.161; J ii.193; DhsA 308; PvA 13. -- Cp. vi°

Paribhuñjati

Paribhuñjati [pari+bhuj] 1. to enjoy, to use, to enjoy the use of Vin ii.109; M i.153 (nivāpaṇ p.), 207, S ii.29; Sn 240, 241, 423; Pv i.12; i.94; iv.52 (= khādituṇ PvA 259); Nd2 427 (pariyasati paṭilabhati paribhuñjati); Miln 366, 395 (ālopaṇ °bhuñjisaṇ); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. -- grd. °bhuñjiya J i.243 (dup°); & °bhuñjitabba PvA 71 (with nt. abstr. °tabbatta). -- Pass. °bhuñjiyati, ppr. °iyamāna S i.90. -- 2. [see bhuñjati2] to purify, clean, cleanse M i.25; J vi.75. -- pp. paribhutta (q. v.).

Paribhuñjana

Paribhuñjana (nt.) [fr. paribhuñjati] eating PvA 35.

Paribhutta

Paribhutta [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin ii.109 (su°); J iii.257 (a°); DA i.261 (sayañ °bhesajja); SnA 19.

Paribhūta

Paribhūta [pp. of paribhavati] treated with contempt, disregarded, despised Vin iv.6; S ii.279; Miln 229, 288.

Paribheda

Paribheda [fr. pari+bhid, see paribhindati] 1. breaking, breaking up, falling to pieces Dhs 738, 874. -- 2. bursting, breaking open PvA 55.

Paribhedaka

Paribhedaka (adj.) [fr. paribheda in sense of paribhindati] breaking; a disturber of peace, breedbater J ii.173; iii.168; v.245; vi.437.

Paribhoga

Paribhoga [fr. pari+bhuj] 1. material for enjoyment, food, feeding J i.243; ii.432; Miln 156, 403; DhA ii.66; SnA 342. -- 2. enjoyment, use Vin iv.267; S i.90; Nd1 262; Vism 33 (with pariyesana & paṭiggahana); DhA i.60; PvA 25, 26, 220. -- Four paribhogas are distinguished at J v.253 and at Vism 43, viz. theyya°, iṇa°, dāyajja°, sāmi°. Paribhoga discussed in relation to paṭilābha at Vism 43. -- cetiya a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. -- dhātu a relic consisting of something used by the dead Saint (opp. sarīradhātu, remains of the body) Mhvs 15, 163. (cp. pāribhogika -- dhātu); SnA 579.

Paribhojaniya

Paribhojaniya (or °īya) (nt.) [orig. grd. of paribhujati 2] that which is used for cleaning, water for washing Vin ii.76, 208, 216 (°ghaṭa), 226 (cp. Vin. Texts iii.8); iii.119 (pāniyañ); J i.416; vi.75; DhA i.58.

Parima

Parima=parama (cp. Geiger P.Gr. 191) M iii.112.

Parimajjaka

Parimajjaka (adj.) [fr. pari+marj] touching, reaching (up to) Miln 343 (candasuriya°, cp. MVastu II, candramasūrya -- parimārjako maharddhiko etc.).

Parimajjati

Parimajjati [pari+majjati] 1. to wipe away, wipe off or out M i.78. -- 2. to touch, stroke D i.78; M iii.12; S ii.121; Dh 394; J i.192, 305; ii.395 (piṭṭhiñ). -- 3. to rub, polish, groom (a horse) A v.166, 168. -- pp. parimaṭṭha (q. v.).

Parimajjana

Parimajjana (nt.) [fr. parimajjati] 1. wiping off or out Pug 33 (ukkhali°). -- 2. rubbing, grooming (a horse) A v.166, 168 (ājānīya°).

Parimaṭṭha

Parimaṭṭha [pp. of parimajjati] rubbed, stroked, polished, in su° well polished S ii.102. See also palimaṭṭha.

Parimaṇḍala

Parimaṇḍala (adj.) [pari+maṇḍala] 1. round, circular J i.441; ii.406 (āvāṭa); vi.42; Pv iv.328 (guḷa°); Dhs 617 (expld at DhsA 317 as "egg -- shaped," kukkuṭ -- aṇḍasaṇṭhāna). -- nt. as adv. in phrase °ṇ nivāseti to dress or cover oneself all round Vin i.46; ii.213; iv.185 (= nābhimaṇḍalaṇ jānu -- maṇḍalaṇ paṭicchādentena C.; cp. timaṇḍala). -- 2. rounded off, i. e. complete, correct, pleasant, in phrase °āni padavyañjanāni well sounding words and letters, correct speech Vin ii.316; M i.216; A i.103; DA i.282; SnA 177, 370.

Parimaddati

Parimaddati [pari+mṛd] 1. to rub, crush, rub off, treat, shampoo, massage J iv.137 (sarīraṇ examine the body); Miln 241. -- Of leather (i. e. treat) M. i.128. -- 2. to go together with, to frequent DhA i.90 (samayaṇ p.). -- pp. parimaddita (q. v.).

Parimaddana

Parimaddana (nt.) [fr. pari+mṛd] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo anicc' -- ucchādana -- parimaddana -- bhedana -- viddhaṇsanadhammo D i.76 (cp. DA i.88, but trsl'd at Dial. i.87 as "subject to erosion, abrasion, dissolution and disintegration"); M i.500; S iv.83; J i.416. See further D i.7; A i.62; iv.54 (ucchādana -- p. -- nahāpana -- sambāhana); Miln 241 (ucchādana°); Sdhp 578.

Parimaddita

Parimaddita [pp. of parimaddati] crushed, rubbed, treated M i.129 (su° well -- treated).

Parimaddhita

Parimaddhita [pp. of pari+maddheti, Caus. of mṛdh to neglect] brought to an end or standstill, destroyed J i.145 (°sankhāra).

Parimasati

Parimasati [pari+mṛś] to touch, stroke, grasp (usually comb'd with parimajjati), D i.78; ii.17; M i.34, 80; iii.12; S ii.121; iv.173; A iii.70. -- pp. parimaṭṭha (same as pp. of parimajjati), q. v.

Parimāṇa

Parimāṇa (nt.) [of pari+mā] measure, extent, limit, as adj. (-- °) measuring, extending over, comprising J i.45; SnA 1 (pariyatti°); PvA 113 (yojana°), 102 (anekabhāra°). -- neg. aparimāṇa without limit, immeasurable, very great Vin ii.62, 70; S v.430; A ii.182; KhA 248; DA i.288 (°vaṇṇa); PvA 110, 129.

Parimārita

Parimārita [pp. of pari+māreti, Caus. of mṛ] mortified, only in phrase °indriya J i.361; iii.515; iv.9, 306; v.152; Dāvs i.16.

Parimita

Parimita [pp. of parimināti] measured, restricted, limited, only in neg. a° measureless Pv ii.811; Miln 287, 343.

Parimitatta

Parimitatta (nt.) [fr. parimita] the condition of being measured PvA 254.

Parimināti

Parimināti [pari+mā] to measure, mete out, estimate, limit, restrict; inf. °metuṇ Miln 192; ThA 26; and °minituṇ Miln 316; grd. °meyya (q. v.). -- pp. parimita (q. v.).

Parimeyya

Parimeyya (adj.) [grd. of parimināti] to be measured, neg. a° countless, immeasurable Miln 331, 388; PvA 212.

Parimukha

Parimukha (adj.) [pari+mukha] facing, in front; only as nt. adv. °ṇ in front, before, in phrase parimukhaṇ satīṇ upatṭhapeti "set up his memory in front" (i. e. of the object of thought), to set one's mindfulness alert Vin i.24; D ii.291; M i.56, 421; S i.170; A iii.92; It 80; Ps i.176 (expld); Pug 68; DA i.210. Also in phrase °ṇ kārāpeti (of hair) Vin ii.134 "to cut off (?) the hair in front" (i. e. on the breast) Vin. Texts iii.138, where is quoted Bdhgh's expln "ure loma -- saṇharaṇaṇ."

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Parimuccati

Parimuccati [Pass. of pari+muc] to be released, to be set free, to escape Vin ii.87; M i.8; S i.88, 208; ii.24, 109; iii.40, 150, 179; Miln 213, 335 (jātiyā etc.) aor. °mucci M i.153. -- pp. parimutta; Caus. parimoceti (q. v.).

Parimuṭṭha

Parimuṭṭha [pari+muṭṭha, pp. of mussati, cp. pamuṭṭha] forgetful, bewildered Vin i.349=J iii.488 (=muṭṭhassati C.); cp. Vin. Texts ii.307.

Parimutta

Parimutta [pp. of parimuccati] released, set free, delivered S iii.31.

Parimutti

Parimutti (f.) [fr. pari+muc] release J i.4 (v. 20); Miln 112, 227; PvA 109.

Parimussati

Parimussati [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd1 144.

Parimoceti

Parimoceti [Caus. of parimuccati] to set free, deliver, release D i.96; J i.28 (v. 203); Miln 334; DA i.263; DhA i.39.

Parimohita

Parimohita (adj.) [pp. of pari+Caus. of muh] very confused, muddled, dulled, bewildered, infatuated Sdhp 206.

Pariya

Pariya [either short form of pariyāya, or ger. of pari+i substantivised (for the regular form paricca) representing an ending -- ya instead of -- tya. -- Bdgh at Vism 409 takes pariya as nt., but seems to mix it with the idea of a ppr. by defining it as "pariyāti ti pariyaṇ, paricchindati ti attho"] encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase ceto -- pariya -- ñāṇa knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D ii.82 sq. (v. l. °āya); iii.100 (v. l. °āye); DA i.223 (corresp. with pubbe -- nivāsa -- ñāṇa); with which alternates the phrase indriya -- paro -- pariya -- ñāṇa in same meaning (see indriya cpds. & remark on paropariya) J i.78. -- See also pariyatta1 pariyatti, pariyāya 3, and cpds. of ceto.

Pariyañña

Pariyañña [pari+yañña] supreme or extraordinary offering or sacrifice SnA 321, 322.

Pariyatta

Pariyatta1 (nt.) [abstr. fr. pariya (pari+i) but confused with pariyatta2 & pariyatti fr. pari+āp] learning, understanding, comprehension, only in phrase indriyaparo pariyatta (-- ñāṇa) (knowledge of) what goes on in the intentions of others A v.34, 38; Ps i.121 sq.; Vbh 340.

Pariyatta

Pariyatta2 (adj.) [cp. Sk. paryāpta. pp. of pari+āp, see pāpuṇāti] (a) capable of, mastered, kept in mind, learned by heart; only in phrase dhammo ca vinayo ca p. Vin ii.285=KhA 92; D iii.241 sq. (yathā sutan yathā p°ṇ dhammaṇ). -- (b) sufficient, enough PvA 33 (=alaṇ)

Pariyatti

Pariyatti (f.) [fr. pari+āp, cp. Epic Sk. paryāpti & P. pariyāpuṇāti] adequacy, accomplishment, sufficiency, capability, competency; indriya -- paro° efficiency in the (knowledge of) thoughts of others S v.205; Nett 101. Three accomplishments are distinguished at DA i.21 sq., viz. alagadd -- ūpamā (like a serpent), nissaraṇatthā (on account of salvation) and bhaṇḍāgārika° (of a treasurer), apariyatti -- kara bringing no advantage DhA i.71. -- 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95. Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; -- tīsu piṭakesu tividho pariyatti -- bhedo DA i.21. At SnA 494 it is classed with paccaya dhutanga & adhigama; as a part of paṭibhāna at Nd1 234= Nd2 386. pariyattiṇ uggaṇhāti to undertake the learning (of the Scriptures) DhA ii.30; cp. KhA 91 (tipiṭaka --

sabba -- p. -- pabheda -- dhara); J ii.48 (°ñ thapetvā leaving the learning aside); Miln 115, 215, 345, 411 (āgama°). -- abl. pariyattito through learning by heart SnA 195 (opp. to atthato according to the meaning). - dhamma that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions (see navanga Buddha -- sāsana) KhA 191, 193; SnA 328; PvA 2; cp. °sāsana. -- dhara knowing the Scriptures by heart Miln 21. -- dhura (=ganthadhura): see vāsadhura. -- paṭibhānavant possessed of intelligence as regards learning the Scriptures SnA 111. -- parimāṇa extent of study SnA 1, 608. -- bahula clever in the study of the Dhamma A iii.86. -- bahussuta versed in the Scriptures SnA 110. -- sāsana object, instruction of the Scriptures, code of the holy Texts (cp. °dhamma) Nd1 143; DhA iv.39.

Pariyanta

Pariyanta [pari+anta, cp. Sk. paryanta] 1. limit, end, climax, border S i.80 (manāpa° "limit -- point in enjoyment"; cp. C. nipphattikaṇ koṭikaṇ K.S. 320); J i.149 (hattha -- pāda° hoofs), 221 (udaka°), 223 (sara°); ii.200 (angana°); Pv ii.1312; DhA iii.172 (parisa°). <-> 2. limit, boundary, restriction, limitation Vin ii.59, 60 (āpatti°); Nd1 483 (distinguishes between 4 pariyantā with ref. to one's character, viz. sīlasaṇvara° indriyasaṇvara°, bhojane mattaññutā°, jāgariyānuyoga°). <-> 3. (adj. -- °) bounded by, limited by, surrounded, ending in Vin iv.31; M iii.90; S ii.122 (āyu°); A i.164 (id.); Sn 577 (bhedana°); Pv i.1013 (parikkhitta PvA 52). -- apariyanta (adj.) boundless, limitless PvA 58, 166. -- kata restricted, limited, bounded Nd2 taṇhāiii (with sīmakata & odhikata; v. l. pariyaṇti°, cp. BSk. paryantīkṛta "finished" Divy 97, 236). -- cārin living in selfrestriction Sn 964 (cp. Nd1 483). -- dassāvin seeing the limit A v.50. -- rahita without limits DhA iii.252.

Pariyantavant

Pariyantavant (adj.) [fr. pariyaṇti] having a limit, having a set or well -- defined purpose; f. °vatī (vācā) discriminating speech D i.4=M iii.49=Pug 58; expld as "paricchedaṇ dassetvā yatha 'ssa paricchedo paññāyati, evaṇ bhāsatī ti attho" DA i.76=PugA 238.

Pariyantika

Pariyantika (adj.) (-- °) [fr. pariyaṇti] ending in, bounded or limited by S ii.83=A ii.198 (kāya -- p. °ā & jīvita -- p. °ā vedanā); Vism 69 (bhojana°, udaka°, āsana°); Sdhp 440 (kāla° sīla).

Pariyaya

Pariyaya [cp. Epic Sk. paryaya, pari+i; the usual P. form is pariyāya, but at the foll. passages the short a is required metri causa] revolution, lapse of time, period, term J iii.460 (=kālapariyāya C.); v.367 (kāla°).

Pariyā

Pariyā (f.) [fr. pari+yā] winding round, turning round; of a tree, branch J vi.528 (duma°; read °pariyāsu with v. l. instead of T. pariyāyesu; C. expls by sākhā).

Pariyāgata

Pariyāgata [pari+ā+gata] having come to, reached, attained J vi.237 (phalaṇ; C= upagata), 238 (kusalaṇ; C.=pariyāyena attano vārena āgata).

Pariyāgāra

Pariyāgāra (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin iii.119 (of gabbha).

Pariyāti

Pariyāti [pari+yā] 1. to go round (acc.) J i.307. -- 2. to come near J ii.440.

Pariyādāti

Pariyādāti [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med -- pass. ādiyati, pp. °ādinna, ger. ādāya (q. v.).

Pariyādāna

Pariyādāna (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consummation, consumption, finishing, end M i.487 (kaṭṭha°, opp. to upādāna); S i.152; iii.16 sq. (cetaso p., cp. pariyādāya & °dinna); iv.33 (sabb' upādāna°) A ii.139; J v.186. Cp. BSk. paryādāna Divy 4, 55, 100. -- Esp. in foll. phrases: āsava° & jīvita° D i.46 (jīvita -- pariyādānā abl., expld at Dh i.128 as "jīvitassa sabbaso pariyādinnattā parikkhīṇattā puna appaṭisandhika -- bhāvā ti attho");

-- 433 --

S ii.83=A ii.198; S iii.126; iv.213; A iv.13, 146; Pug 13; Miln 397; and combd with parikkhaya in °ṇ gacchati to be exhausted or consummated A v.173= Sn p. 126; Miln 102; PvA 147, cp. BSk. pariṣayaṇ paryādānaṇ gacchati Divy 567; AvŚ i.48; ii.193.

Pariyādāya

Pariyādāya (indecl.) [ger. of pariyādāti] 1. taking all round, summing up, completely Nd2 533 (in expln of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustively). -- 2. exhausting, overpowering, enticing, taking hold of, as cittaṇ p. "taking hold of the mind" M i.91; It 19; DhA i.15. -- 3. losing control over, giving out (cittaṇ) S iii.16; iv.125. In absolute sense perhaps at S v.51=A iv.127 (with vv. ll. pariyenāya & pariyāya).

Pariyādinna

Pariyādinna [often spelt °diṇṇa, e. g. in vv. ll. at D ii.8; M ii.172; iii.118. -- pp. of pariyādiyati] 1. (Pass.) exhausted, finished, put an end to, consummated Vin i.25 (tejo); D ii.8=M iii.118; S ii.133 sq. (dukkhaṇ; parikkhīṇaṇ+); v.461 sq. -- neg. apariyādinna not finished, not exhausted M i.79 (muttakarīsaṇ °ādiṇṇaṇ), 83 (dhammadesanā ādiṇṇā); S ii.178 sq. -- 2. (Med.) having exhausted, lost control over, being overcome (usually °citta adj.) Vin ii.185; M ii.172; S ii.228; Nd2 32; PvA 279.

Pariyādinna

Pariyādinna (nt.) [abstr. fr. pariyādinna] exhaustion, consummation DA i.128.

Pariyādiyati

Pariyādiyati [sometimes spelt °diyyati, e. g. Nd2 s. v.; pari+ādiyati, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S iii.155 (rāgaṇ); Nd2 under parisahati. -- Pot. °ādiyeyyaṇ Vin i.25 (tejaṇ). -- ger. °adiyitvā Vin i.25 (tejaṇ); iv.109 (id.); S i.84 (trsl. "confiscate"). -- 2. to become exhausted, give out J v.186 (udakaṇ); Miln 297 (cittaṇ p.; opp. to parivaddhati). -- pp. pariyādinna (q. v.).

Pariyāpajjati

Pariyāpajjati [pari+āpajjati] to be finished A iv.339. - pp. pariyāpanna (q. v.). -- Caus. pariyāpādeti (q. v.).

Pariyāpadāna

Pariyāpadāna (nt.) [pari+apadāna, the latter for ava°, and metrical lengthening of a] good advice, application, trick, artfulness, artifice J v.361, 369. (C. explns as parisuddha after v. l. pariyodāta which was prob. misread for pariyodāna), 370.

Pariyāpanna

Pariyāpanna [pari+āpanna, cp. adhipanna] 1. "gone completely into," included in, belonging to, got into Vin i.46 (patta° that which has been put into the bowl); D i.45 (=ābaddha DA i.127); SnA 397 (milakkhabhāsa° etc.); KhA 136 (vinaya°), 191 (sangha°); DhA i.158 (idhaloka -- paraloka°); PvA 14, 33, 59, 129 (devaloka°), 150. -- 2. accomplished (i. e. gone into the matter), thorough, mastering (said of vācā) S ii.280 =A ii.51. -- 3. ("ā dhammā) the Included, viz. all that is contained in the threefold cycle of existence (i. e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & passim; DhsA 50. Opp. apariyāpannā (dhammā) the Unincluded (viz. all that is exempt from this cycle) Ps i.101; Dhs 583 (cp. Dhs trsln 165, 254, 329, 332), 992, 1242; Kvu 507.

Pariyāpannatta

Pariyāpannatta (nt.) [abstr. fr. pariyāpanna] includedness SnA 174.

Pariyāpādeti

Pariyāpādeti [Caus. of pariyāpajjati] to finish off, i. e. put to death completely S iv.308 sq.=A iii.94.

Pariyāpuṇana

Pariyāpuṇana (nt.) [abstr. form fr. pariyāpuṇāti] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacana).

Pariyāpuṇāti

Pariyāpuṇāti [pari+āp, cp. BSk. paryavāpnoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin iv.305 (parittaṇ a charm); D i.117 (=jānāti DA i.117); A iii.86 (dhammaṇ); fut. pariyāpuṇissati DhA i.382 (dhammaṇ); ger. pariyāpuṇitvā S i.176; ii.120; SnA 195 (nikāyaṇ). -- 2. (with inf.) to know (to do something), to be able to Vin ii.109 (aor. °iṇsu), 121. -- pp. pariyāputa and pariyatta (q. v.).

Pariyāputa

Pariyāputa [pp. of pariyāpuṇāti] 1. learned by heart, known Nd1 234=Nd2 386 (Buddhavacana). -- 2. learned, accomplished DA i.21. -- See also pariyatta2.

Pariyāya

Pariyāya [fr. pari+i, cp. Class. Sk. paryāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdgh in 3 diff. meanings, viz. vāra (turn, course), desanā (instruction, presentation), and kāraṇa (cause, reason, also case, matter), see DA i.36 and cp. Kindred Sayings i.320. -- 1. arrangement, disposition, in phrase °ṇ karoti to arrange D i.179 (trsln takes it literally "departure," i. e. going out of one's way, détour; or change of habit, see Dial i.245); M i.252, 326;

iii.7, 62; S i.142 (trsl. "make occasion" [for coming]). <-> 2. order, succession, turn, course (=vāra) D i.166 ≈ ("bhatta i. e. feeding in turn or at regular intervals; expld as vāra -- bhatta PugA 232); M i.78, 282, 481; S ii.51 sq.; A ii.206; J v.153 (=vāra); PvA 242 (aparā°). -- 3. what goes on, way, habit, quality, property S i.146 (ceto° habits of mind, thoughts, but see also pariya); A v.160 (citta°, see ceto). -- 4. discussion, instruction, method (of teaching), discourse on (-- °), representation of (-- °) (=desanā); thus āditta° (of Vin i.34) DhA i.88; esp. in cpd. dhamma° disquisition on the Dhamma D i.46; ii.93; M i.83; iii.67; S ii.74; v.357; A iii.62; iv.166, 381; Sn p. 218; also in foll.: vitakka° M i.122; deva° A iii.402 sq.; peta° PvA 92; cp. Vism 41 ("kathā"). -- 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, ad hominem, discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma=nippariyāyena, nippariyāyato Vism 473, 499; cp. DhsA 317 (figuratively). -- 6. mode, manner, reason, cause, way (=kāraṇa) D i.185 (iminā °ena), 186 (id.); ii.339 (ayaṇ p. yena °ena); DA i.106 (tena tena °ena in some way or other); DhsA 366 (iminā °ena for this reason); esp. in phrase aneka -- pariyāyena in many (or various) ways Vin i.16, 45; D i.1 (cp. DA i.36), 174; M i.24; A i.56; Sn p. 15. -- 7. winding round (of a tree: branch), in doubtful reading at J vi.528 (see pariyā). -- See also nippariyāya.

Pariyāhata

Pariyāhata [pari+āhata] struck out, affected with (-- °), only in phrase takka° "beaten out by argumentations" D i.16 (cp. DA i.106); M i.520.

Pariyāhanana

Pariyāhanana (nt.) [fr. pari+ā+han] striking, beating Vism 142 (āhanana° in exposition of vitakka)=DhsA 114 ("circumimpinging" Expos. 151).

Pariyittha

Pariyittha [pp. of pariyesati] sought, desired, looked for S iv.62 (a°); Miln 134; Vism 344 (°āhāra).

Pariyitthi

Pariyitthi=pariyetthi Sn 289 (SnA 316 reads pariyetthi). Perhaps we should read pariyetthun (see pariyesati).

Pariyukkhaṇṭhati

Pariyukkhaṇṭhati [pari+ukkaṇṭhati] to have great longing, to be distressed J v.417, 421 (mā °kaṇṭhi).

Pariyuṭṭhati

Pariyuṭṭhati [pari+utṭhāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittāṇ p.; corā magge pariyuṭṭhiṇsu). -- pp. pariyuṭṭhita (q. v.).

Pariyuṭṭhāna

Pariyuṭṭhāna (nt.) [pari+utṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be "over -- exertion." BSk. paryavasthāna points to another connection, see Divy 185] state of being possessed (or hindered) by (-- °), prepossession,

bias, outburst M i.18, Kvu xiv.6 (thīnamiddha°), 136; A i.66 (°ajjhosāna); v.198 (adhiṭṭhāna -- °samuṭṭhāna); Nd2 under taṇhāii (=Dhs 1059, where trsln is "pervading," based on expln at DhsA 366: uppajjamānā [scil. taṇhā] cittaṃ pariyuṭṭhāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 pariyuṭṭhānā [sic! pl. m.] are enumd in the same set as under headings of anusaya & saṃyojana, thus placing p. into the same category as these two); Dhs 390, 1061 (avijjā°), 1162 (id.); Nett 13, 14, 18, 37, 79 sq.; DhsA 238; ThA 80; Vism 5 (with vītikkama & anusaya). Cp. also adhiṭṭhāna.

Pariyuṭṭhita

Pariyuṭṭhita [pari+uṭṭhita, with v. l. at D ii.104 pari- vuṭṭhita and BSk. rendering paryavasthita: see remarks on pariyuṭṭhāna and Dial. ii.111] possessed by (the C. expln as given K.S. 320 is "abhibhūta"), biassed, taken up by, full of (-- °) M i.18; iii.14; S iv.240 (maccheramala° ceto); A i.281; ii.58; It 43 (diṭṭhigatehi); Kvu i.91 (kāma -- rāga°); ThA 78; Sdhp 581. -- citta whose heart is possessed by (-- °) D ii.104 (Mārena); PvA 142 (maccheramala°), 195 (id.), 279 (kilesasamudācārena). -- ṭṭhāyin being rooted in prepossession, affected by bias, S iii.3 sq. (so read for pariyuṭṭhatṭhāyin?).

Pariyudāharati

Pariyudāharati [pari+udāharati] to utter solemnly, to proclaim aloud DhsA 1 (aor. °āhāsi).

Pariyeṭṭhi

Pariyeṭṭhi [pari+eṭṭhi of esati, ā+iṣ] search for D i.222; A i.93 (āmisa° & dhamma°); iii.416; Sn 289 (vijjācaraṇa°) J i.14; Nett 1, 5; DA i.271.

Pariyeti

Pariyeti [pari+i] to go about, to go round, encircle, encompass; ger. paricca (q. v.). The pp. is represented by pareta, see also pareti which seems to stand for pariyeti.

Pariyena

Pariyena [fr. pari+i, cp. Sk. *paryayana] going round, walking round; of a ship: sailing round, tour, voyage S v.51 (pariyenāya, v. l. pariyādāya)=A iv.127 (reads pariyādāya v. l. pariyāya). Reading is doubtful.

Pariyesati

Pariyesati [pari+esati, cp. BSk. paryeṣate to investigate AvŚ i.339. The P. word shows confusion between esati & icchati, as shown by double forms °iṭṭhuṃ etc. See also anvesati] to seek for, look, search, desire D i.223 (°esamāna ppr.); Sn 482 (id.); S i.177, 181; iv.62; A ii.23, 25, 247; Nd1 262; Nd2 427 (+paṭilabhati and paribhuṇṇati); J i.3, 138; Miln 109, 313; DhA iii.263 (ppr. °esanto); PvA 31; Sdhp 506. -- grd. °esitabba S ii.130; inf. °esituṃ SnA 316; and °eṭṭhuṃ (conj. °iṭṭhuṃ?) Sn 289 (cp. SnA 316 which gives reading °eṭṭhuṃ as gloss); ger. °esitvā SnA 317, 414; -- pp. pariyesita & pariyiṭṭha (q. v.). Cp. for similar formation & meaning ajjhesati with pp. ajjhesita & ajjhiṭṭha. -- Cp. vi°.

Pariyesanā

Pariyesanā (f.) & °na (nt.) [fr. pariyesati] search, quest, inquiry (a) (°nā) D ii.58, 61, 280 (twofold, viz. sevittabā and asevitabā); iii.289; M i.161 (twofold, viz. ariyā & anariyā); A ii.247 (id.); S i.143; ii.144, 171; iii.29; iv.8 sq. (assāda° & ādīnava°); A i.68 (kāma°), 93. -- (b) (°na) Nd1 262 (°chanda,+paṭilābha° & paribhoga°); DhA iii.256 (kāmaguṇe °ussukka). With paṭiggahāṇa & paribhoga at DhA i.75.

Pariyesita

Pariyesita [pp. of pariyesati] searched, sought for, desired It 121. See also pariyiṭṭha.

Pariyoga

Pariyoga [fr. pari+yuj] cauldron (see Kern, Toev. s. v.) Miln 118.

Pariyogāya

Pariyogāya at M i.480 is contracted form (ger.) of pari- yogāhitvā (so expld by C.).

Pariyogāḷha

Pariyogāḷha [pp. of pariyogāhati, see also ogāḍha1] dived into, penetrated into, immersed in (loc.) Vin i.181; D i.110; M i.380; S ii.58; iv.328; Vbh 329; Miln 283. -- dhamma one who has penetrated into the Dhamma Vin i.16; A iv.186, 210; Ud 49.

Pariyogāha

Pariyogāha [pari+ogāha] diving into, penetration; only in cpd. dup° hard to penetrate, unfathomable S iv.376; Miln 70.

Pariyogāhati & °gāheti

Pariyogāhati & °gāheti [pari+ogāhati] to penetrate, fathom, scrutinise A ii.84; iv.13, 145 sq. (paññāya); J i.341; Pug 33 (a°), 48 sq. Cp. ajjhogāhati.

Pariyogāhana

Pariyogāhana (nt.) & ā (f.) [pari+ogāhana] plunging into, penetration Ps i.106, 112; ii.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

Pariyottharati

Pariyottharati [pari+ottharati] to spread all over (intrs.) Miln 197.

Pariyodapana

Pariyodapana (nt.) & ā (f.) [fr. pariyodapeti], cleansing, purification A i.207 (cittassa); Dh 183 (=vodāpana DhA iii.237); Nett 44. In BSk. distorted to paryādapana MVastu iii.12 (=Dh 183).

Pariyodapita

Pariyodapita [pp. of pariyodapeti] cleansed, purified Nett 44 (cittaṇ).

Pariyodapeti

Pariyodapeti [pari+odapeti, of Caus. of dā4 to clean] to cleanse, purify M i.25; Dh 88 (=vodapeti parisodheti) DhA ii.162; Nett 44; ThA 237 (indriyāni). -- pp. pariyodāta & pariyodapita (q. v.).

Pariyodāta

Pariyodāta (adj.) [pari+odāta, cp. pariyodapeti] 1. very clean, pure, cleansed, mostly combd with parisuddha (+) D i.75, 76 (+); M i.26; S i.198; iii.235 (+); v.301; A iii.27 (+); iv.120 sq.; J v.369 (+; see pariyāpadāna); Pug 60; DA i.219; DhA iv.72 (+); VvA 138. -- 2. very clever, accomplished, excellent [cp. BSk. paryavadāta in same meaning at Divy 100] J iii.281 (°sippa); Vism 136 (id.).

Pariyodāpaka

Pariyodāpaka (adj.) [fr. pariyodapeti] cleansing, purifying Vism 149 (ñāṇa).

Pariyodha

Pariyodha [pari+yodha] defence A i.154.

Pariyonaddha

Pariyonaddha [pp. of pariyonandhati, cp. onaddha & BSk. paryavanaddha "overgrown" Divy, 120, 125] covered over, enveloped D i.246; iii.223 (a°); M i.25; S v.263; A ii.211 (uddhastā+); iv.86; J i.30; Miln 161; SnA 596 (= nivuta); DhA iii.199; PvA 172 (taca°).

Pariyonandhati

Pariyonandhati [pari+avanandhati] to tie down, put over, envelop, cover up Vin ii.137; S v.122; J iii.398; DhA iii.153. -- pp. pariyonaddha (q. v.).

Pariyonandhana

Pariyonandhana (nt.) [fr. above] covering DA i.135; DhA iii.198.

Pariyonāha

Pariyonāha [pari+onāha] enveloping, covering D i.246 (=nīvaraṇa); Dhs 1157 (cp. Dhs trsl. 311); Miln 300.

Pariyosāna

Pariyosāna (nt.) [pari+osāna of ava+sā] 1. end, finish, conclusion J i.106 (sacca°=desanā°); PvA 9 (desanā° and passim), 136 (āyūha°), 162 (id.), 281 (= anta). Often contracted with ādi beginning & majjha middle (see e. g. SnA 327), esp. in phrase ādi -- kalyāṇa majjhe kalyāṇa °kalyāṇa with reference to the Dhamma (expld as "ekagāthā pi hi samanta -- bhaddakattā dhammassa paṭhamapadena ādik° dutiyatatiya -- padehi majjhe k° pacchima -- padena pariyosānak°" etc. at SnA 444), e. g. D i.62; It 111 & passim. -- 2. end, i. e. perfection, ideal, Arahantship (see on these fig. meanings and its appln to Nibbāna DA i.175, 176) D i.203 (brahmacariya +); ii.283 (cp. Dial. ii.316); iii.55 (brahmacariya+); S v.230; A iii.363 (nibbāna°), 376 (brahmacariya°); Vism 5.

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Pariyosāpeti

Pariyosāpeti [Caus. of pari+ava+sā, Sk. syati, of which pp. pariyosita cp. osāpeti] 1. to make fulfil Vin iii.155; DA i.241; ThA 159 (for khepeti Th 2, 168). -- 2. to bring to an end, to finish Vism 244.

Pariyosita

Pariyosita 1. [pp. of pari+ava+sā] finished, concluded, satisfied, D ii.224; M i.12 (paripuṇṇa+). -- 2. [pp. of pari+ava+śri, cp. ajjhosita] fixed on, bent on Miln 140 (°sankappa).

Parirakkhaṇa

Parirakkhaṇa (nt.) [fr. pari+rakṣ] guarding, preserving, keeping Miln 356, 402; PvA 130.

Parirakkhati

Parirakkhati [pari+rakṣ, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. °rakkhe); Miln 410; Sdhp 413, 553 (sīlaṇ).

Parirañjita

Parirañjita [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

Pariḷāha

Pariḷāha [pari+dāha of dah, cp. pariḍahati. On change of ḍ and ḷ see Geiger, P.Gr. § 423] burning, fever; fig. fever of passion, consumption, distress, pain D iii.238 (avigata°), 289 (°nānatta); M i.101 (kāme); S ii.143 sq. (°nānatta), 151 (kāma°; vyāpāda°, vihiṇṣā°); iii.7 sq. (taṇhā, pipāsā, p.), 190 (vigata°); iv.387; v.156 (kāyasmīṇ), 451 (jāti°, jarā°); A i.68 (kāma°), 137 (rāgaja, mohaja etc.); ii.197 (vighāta); iii.3, 245 sq., 388 sq.; iv.461 sq.; Sn 715 (= rāgajo vā dosajo vā appamattako pi p. SnA 498); Dh 90 (cp. DhA ii.166: duvidho p. kāyiko cetasiko ca); Nd2 374 (kāma°); J ii.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

Parillaka

Parillaka [cp. Sk. pirilī, pirillī Bṛh. Saṅh. 86, 44] N. of a bird (C. on Th 1, 49).

Parivaccha

Parivaccha (nt.) [formation from ger. of pari+vrt, corresp. to *parivṛtyaṇ (?)] being active, preparation, outfit J v.46; vi.21 (gamana°); DhA i.207 (gloss & v. l. gamana -- parisajja), 395 (v. l. parisajja). Note. According to Kern, Toev. s. v. parivaccha is wrong spelling for parivacca which is abstr. from pariyatta (*pariyatya), with va for ya as in pavacchati, paveccchati=Sk. prayacchati.

Parivajjana

Parivajjana (nt.) [fr. pari+vrj] avoiding, avoidance M. i.7, 10; A iii.387, 389; Miln 408; Vism 33. As f. °ā at Vism 132, and ibid. as abstr. parivajjanatā .

Parivajjeti

Parivajjeti [pari+vajjeti, Caus. of vrj] to shun, avoid, keep away from (acc.) M i.10; S i.69, 102, 188, 224; Sn 57 (=vivajjeti Nd2 419), 395 sq., 768 (kāme, cp. Nd1 6), 771; It 71; Dh 123 (pāpāni), 269; J iv.378 (fut. °essati); Pv iv.146 (nivesanaṇ); iv.177 (loke adinnaṇ °ayassu); Miln 91 (grd. °ajjayitabba), 300, 408; PvA 150 (v. l. °ajjati), 221 (jīvitāṇ, for vijahati, better read with v. l. pariccajati).

Parivaṭuma

Parivaṭuma (?) (adj.) [doubtful spelling & expln; perhaps "parivaṭṭin?"] forming a circle, circular D i.22 (trsl'd "a path could be traced round it" Dial. i.36). Can it be misspelling for pariyaṇṭa? Kern, Toev. s. v. equals it to Sk. parivartman, and adds reference °kata "bounded" (syn. paricchinna) Miln 132.

Parivaṭṭa

Parivaṭṭa [fr. pari+vṛt, cp. parivattana] round, circle, succession, mainly in two phrases, viz. catu° fourfold circle M iii.67; S iii.59 (pañcupādāna -- kkhandhe, cp. atṭha -- parivaṭṭa -- adhideva -- nāṇadassana A iv.304); and nāṭi° circle of relatives D i.61 (=nāṭi DA i.170; cp. expln ābandhan' atthena nāṭi yeva nāṭi -- parivaṭṭo DA i.181=PugA 236); ii.241; M iii.33; Pug 57; ThA 68; VvA 87. -- See further at DA i.143 (rāja°), 283 (id., but spelt °vatta); SnA 210.

Parivaḍḍhati

Parivaḍḍhati [pari+vṛdh] to increase, to be happy or prosperous Miln 297 (cittaṇ p.; opp. pariādiyati).

Parivaṇṇita

Parivaṇṇita [pp. of parivaṇṇeti] extolled, praised Sdhp 557.

Parivaṇṇeti

Parivaṇṇeti [pari+vaṇṇeti] to describe, praise, extol J vi.213 (ppr. °vaṇṇayanto). -- pp. °vaṇṇita.

Parivatta

Parivatta (adj.) [fr. pari+vṛt] changing round, twisting, turning; f. pl.°āyo J v.431.

Parivattaka

Parivattaka [fr. parivatta] circle (lit. turning round) J i.101; cp. parivattika in phrase paligha° (q. v.).

Parivattati

Parivattati [pari+vṛt] 1. to turn round, twist (trs. & intrs.), go about Vin ii.220; J v.431 (singaṇ); Pv iv.53 (=pariyāti PvA 260); Miln 118; DA i.265. -- 2. (intrs.) to change about, move, change, turn to Pv ii.105 (=pariṇamati PvA 144); iii.44 (id. 194); iii.65; PvA 178. -- Caus. parivatteti (q. v.). Cp. vipari°.

Parivattana

Parivattana (nt.) [fr. parivattati] setting going, keeping up, propounding J i.200 (°manta adj. one who knows a charm); Nett 1 sq., 106.

Parivattita

Parivattita [pp. of parivatteti] 1. turned round, twisted J iv.384. -- 2. recited Vism 96.

Parivatteti

Parivatteti [Caus. of parivattati] 1. to turn round (trs.), to turn over J i.202; ii.275 (sarīraṇ); v.217; DA i.244. -- 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase mantaṇ p. to recite, practise a charm

J i.200, 253; Pv ii.613 (=sajjhāyati vāceti PvA 97); cp. mantaṇ pavatteti & pavattar; saraṇ p. to make a sound J i.405; adhippāyaṇ speak out, propound, discuss PvA 131. -- 3. to change, exchange Vin ii.174; J iii.437. -- pp. parivattita (q. v.).

Parivadantikā

Parivadantikā (f.) [pari+vadento+ikā; vadento being ppr. Caus. of vad] making resound, resounding, in cpd. godhā° "string -- resounding," i. e. a string instrument, lute J vi.580 (cp. Sk *parivāda an instrument with which the lute is played). -- Another parivadantikā we find at J vi.540 (C. reading for T. °vadantikā, with v. l. °devantikā) denoting a kind of bird (ekā sakuṇajāti).

Parivasati

Parivasati [pari+vas2] to stay, dwell, to live under pro- bation Vin iii.186 (grd. °vatthabba); iv.30, 127; D i.176; M i.391; S ii.21; Sn 697 (=pabbajitvā tāpasavesena vasati SnA 490). -- ppr. med. paribbasāna; pp. parivutṭha & parivuttha (q. v.).

Parivassati

Parivassati at Pv ii.936 is to be read as paridhassati (see paridahati).

Parivahati

Parivahati [pari+vahati] to carry about Th 2, 439 (dā- rake).

Parivāta

Parivāta (-- °) [pp. of pari+vā] blown round or through, i. e. filled with, stirred by Miln 19 (isi -- vāta°).

Parivādinī

Parivādinī (f.) [fr. pari+vad, late Sk. the same] a lute of seven strings Abhp. 138. -- See parivadantikā.

Parivāra

Parivāra [fr. pari+vr] 1. surrounding, suite, retinue, followers, entourage, pomp J i.151; iv.38; vi.75; PvA 21, 30 (°cāga -- cetana, read pariccāga -- cetana?); usually as adj. -- ° surrounded by, in company of Vin i.38 (dasasata°); A ii.91 (deva° & asura°); J i.92 (mahā -- bhikkhusangha°); Pug 52 (pheggu sārā°; with expln PugA 229: rukkho sayañ -- pheggu hoti, parivāra -- rukkhā pan' assa sārā honti); Miln 285 (dvisahassa -- paritta -- dīpa -- p° ā, cattāro mahā dīpā); Vism 37; DhA iii.262 (pañcasatabhikkhu°); PvA 53 (accharā -- saḥassa°), 74 (dvisahassadīpa°); sa° with a retinue (of . . .) J i.49 (cattāro dīpe); PvA 20. -- 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricāra) A i.38 °sampadā) Ps i.172 (pariggaha, p., paripūra); DhA ii.77; ThA 241 (dhanā+, riches and fame); VbhA 466; PvA 137 (sampatti=yaso); VvA 122 (= yaso). -- 3. ingredient,

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accessories (pl.), requisite J i.266 (pañca -- sugandhika°); Miln 290 (sa° dāna); DA i.297 (=parikkhārā). -- 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix, a sort of résumé and index of the preceding books SnA 97 (sa -- parivāraka Vinaya -- piṭaka); VbhA 432.

Parivāraka

Parivāraka (adj.) [parivāra+ka] accompanying, forming a retinue J v.234. See also parivāra 4 and paricāraka.

Parivāraṇa

Parivāraṇa (nt.) [fr. pari+vr̥] 1. covering, drapery (so trsl. at K.S. p. 45) S i.33. -- 2. (adj.) (-- °) surrounded by J v.195 (=parikkhitta C.).

Parivārīta

Parivārīta [pp. of parivāreti] surrounded, fig. honoured S i.166, 192=Th1,1235; J ii.48; purakkhata+); DhA iv.49 (=purakkhata Dh 343); DhsA 1 (devānaṃ gaṇena); Dāvs i.16 (v. l. for parimārīta).

Parivāreti

Parivāreti [Caus. of pari+vr̥] to cover, encompass, surround J i.181 (nagaraṃ °ayin̄su); ii.102 (fut. °essati); iii.371 (rukkhaṃ); iv.405 (for parikaroti); vi.179. <-> ger. parivāretvā used as prep. "round" J i.172 (pokkharāṇiṃ). -- In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," parivāreti is often erroneously read for paricāreti, e. g. at D ii.13; Pv iv.129 (v. l. °cāreti); PvA 228; in ppr. med. °vāriyamāna (with v. l. °cāriyamāna) at D ii.21; A i.145; J i.58; VvA 92. -- See also anuparivāreti. -- pp. parivārīta (q. v.).

Parivāsa

Parivāsa [fr. pari+vas2, cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn; stay, in phrase vipassanā° DhA iii.118; DhsA 215. -- 2. period under probation, (living under) probation Vin iii.186 (°ṇ vasati, cp. parivuttha); iv.30; S ii.21 (°ṇ vasati). °ṇ deti to allow probation Vin i.49; ii.7; iv.30, 127; °ṇ yācati to ask for probation Vin iv.30, 127. -- samodhāna° inclusive probation Vin ii.48 sq.; suddhanta° probation of complete purification Vin ii.59 sq. -- 3. period, time (lit. stay), interval, duration Ud 7 (eka -- ratti°). -- dāna the allowance of probation A i.99.

Parivāsika

Parivāsika (adj.) [fr. pari+vas2, see parivasati] 1. "staying," i. e. usual, accustomed, common SnA 35 (°bhatta; or is it "fermented," and thus to be taken to No. 3?); a° unusual, new, uncommon J ii.435 (where it is combd with abhinava, which should be substituted for readings accun̄ha, abbhun̄ha & abhin̄ha according to similar expln of paccaggha at PvA 87), with v. l. samparivāsita (well -- seasoned?). -- 2. a probationer Vin ii.162. In this meaning usually spelt pāri° (q. v.). -- 3. in combn cira° (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa3 (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in Expositor 63, 64) "long -- fermented" (better "seasoned"?) DhsA 48 (°vāsika & vāsiya); ThA 29.

Parivāsita

Parivāsita (adj.) [pari+pp. of vāseti fr. vāsa3] perfumed (all round) J i.51 (v. l. °vārīta); cp. samparivāsita (well-seasoned?), which is perhaps to be read at J ii.435 for aparivāsika.

Parivitakka

Parivitakka [pari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M ii.170 (ākāra°), Vin ii.74; S ii.115 (id.); A ii.193 (id.); Miln 13; DhA ii.62; DhsA 74; VvA 3; PvA 282 (vutta -- °e nipāta in expln of nūna). Usually in phrase cetasā ceto -- parivitakka mental reflection, e. g. D

i.117; ii.218; S i.121, 178; iii.96; v.294; A iii.374; and cetasoparivitakka, e. g. D i.134; S i.71, 103, 139; ii.273; iii.96, 103; iv.105; v.167; A ii.20.

Parivitakkita

Parivitakkita [pp. of parivitakketi] reflected, meditated, thought over M i.32; S i.193. -- nt. °ṇ reflection, thinking over PvA 123 (°e with ref. to nūna, i. e. particle of reflection).

Parivitakketi

Parivitakketi [pari+vitakketi] to consider, reflect, meditate upon J iii.277. -- pp. °vitakkita (q. v.).

Parivutthiṇṇa

Parivutthiṇṇa [pari+vitthiṇṇa, Sk. vīstṛṇa, pp., of vi+ str] spread out wide Miln 99.

Parivisaka

Parivisaka (adj.) [fr. parisati] providing, serving food Vism 108.

Parivisati

Parivisati [pari+viṣ, viveṣṭi; same use of parivise (inf.) in R. V. x.6110] to serve (with food=instr.), wait upon, present, offer Vin i.240 (bhaṭṭena); ii.77 (kaṇājakena bilangadutiyena); D ii.127; J i.87, 90; ii.277; iv.116; Pv ii.84 (= bhojati PvA 107); ii.88 (id. 109); Vism 108, 150 (sūdo bhaddāraṇ p.); VvA 6; PvA 42, 78.

Parivīmaṇṣati

Parivīmaṇṣati [pari+vīmaṇṣati, Desid. of pari+man, cp. vīmaṇṣā for mīmāṇṣā] to think over, consider thoroughly, examine, search S ii.80 sq.; It 42=Sn 975 (ppr. dhammaṇ °vīmaṇṣamāna, cp. Nd1 508); DA i.134; DhA iv.117 (attānaṇ).

Parivīmaṇṣá

Parivīmaṇṣá (f.) [pari+vīmaṇṣā] complete inquiry, thorough search or examination M iii.85; S iii.331; v.68; SnA 173.

Parivutṭha & °vuttha

Parivutṭha & °vuttha [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one's probation (cp. BSk. paryuṣita -- parivāsa AvŚ i.259) Vin iii.186 (tth); S ii.21 (tṭh).

Parivuta

Parivuta [pp. of pari+vr] surrounded by (-- ° or instr.) S i.177; J i.152 (miga -- gaṇa°), 203 (devagaṇena); ii.127 (dāsi -- gaṇa°); iii.371 (mahā -- jana°); vi.75; Vv 165 (=samantato p. VvA 81); PvA 3 (dhutta -- jana°), 62 (parijana°), 140 (deva -- gaṇa°).

Pariveṭṭhita

Pariveṭṭhita [pp. of pari+veṭṭ] enveloped, covered Miln 22. Opp. nibbeṭṭhita (q. v.).

Pariveṇa

Pariveṇa (nt.) [etym.?] 1. all that belongs to a castle, a mansion and its constituents Vv 8453 (expld at VvA 351 as follows: veṇiyato pekkhitabbato pariveṇaṇ pāsāda -- kūṭāgāra -- ratti -- ṭṭhān' ādisampannaṇ pākāraparikkhitaṇ dvāraakoṭṭhaka -- yuttaṇ āvāsaṇ); DhA i.260 (pāsāda°). -- 2. a cell or private chamber for a bhikkhu (cp. Vin. Texts iii.109, 203) Vin i.49=ii.210 (p. koṭṭhaka upaṭṭhāna -- sālā); i.216 (vihārena vihaṇaṇ pariveṇena pariveṇaṇ upasankamitvā), 247 (id.); ii.167 (vihāra+); iii.69, 119 (susammaṭṭhaṇ); iv.52, 252 (°vāsika); J i.126; Miln 15 (°ṇ sammajjati), 19; Vism 90; DhA ii.179 (°dvāra); iv.204; VbhA 13.

Pariveṇi

Pariveṇi (f.)=pariveṇa 2; Vin i.80 (anu pariveṇiyaṇ each in their own cell), 106 (id.).

Parivesaka

Parivesaka (adj.) [fr. pari+viṣ] waiting, serving up meals Vism 109. -- f. °ikā ThA 17.

Parivesanā

Parivesanā (f.) [fr. pari+vis] distribution of food, feeding, serving meals Vin i.229; S i.172; Sn p. 13 (=bhattavissagga SnA 140); Miln 247, 249; DhA iv.162; PvA 109 (°ṭṭhāna), 135 (id.).

Parivyatta

Parivyatta (adj.) [pari+vyatta] quite conspicuous or clear Vism 162.

Parisaṇsibbita

Parisaṇsibbita [pari+pp. of saṇsibbati] sewn together, en- twined DhA iii.198 (v. l. for saṇsibbita+).

Parisakkati

Parisakkati [pari+sakkati] to go about to (with inf. or dat.), to endeavour, undertake try Vin ii.18=A iv.345 (alābhāya); J i.173 (vadhāya); ii.394; Pv iv.52 (=payogaṇ karoti PvA 259).

Parisankati

Parisankati [pari+sankati] to suspect, fear, have apprehension J iii.210, 541; DhA i.81. -- pp. °sankita (q. v.). Cp. āsankati.

Parisankā

Parisankā (f.) [fr. pari+śank] suspicion, misgiving Vin iv.314; D iii.218. Cp. āsankā.

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Parisankita

Parisankita [pp. of parisankati] suspecting or suspected, having apprehensions, fearing Vin ii.243 (ditṭha -- suta°); A iii.128; J iv.214; v.80; Miln 372; DhA i.223 (āsankita°). -- Cp. āsankita & ussankita.

Parisanku

Parisanku in °patha the region round the path of stakes & sticks, N. of a path leading up to Gijjha -- pabbata (see expln at J iii.485) J iii.484.

Parisangāhāpeti

Parisangāhāpeti [pari+Caus. of sangāhāti] to induce someone to mention or relate something J vi.328.

Parisaṭha

Parisaṭha (adj.) [pari+saṭha] very fraudulent or crafty Pug 23 (saṭha+).

Parisaṇṭhāti

Parisaṇṭhāti [pari+saṇṭhāti] to return into the former state, to be restored; aor. °saṇṭhāsi J iii.341.

Parisaṇha

Parisaṇha (adj.,) [pari+saṇha] very smooth or soft Miln 198.

Parisandeti

Parisandeti [pari+Caus. of syad] to make flow round, to make overflow, to fill, in phrase kāyaṇ abhisandeti p. D i.75, 214; M iii.92 sq. etc. expld as "samantato sandeti" at DA i.217. -- pp. parisanna (q. v.).

Parisanna

Parisanna [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well -- watered D i.75= M iii.94.

Parisappati

Parisappati [pari+srp] to run about, crawl about, to be frightened Dh 342, 343 (=saṇsappati bhāyati DhA iv.49).

Parisappanā

Parisappanā (f.) [fr. parisappati] running about, fear, hesitation, doubt, always combd with āsappanā and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd2 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA i.69.

Parisamantato

Parisamantato (adv.) [pari+samantato] from all sides VvA 236.

Parisambāhati

Parisambāhati [pari+sambāhati] to stroke, to rub from all sides M ii.120; S i.178, 194; A v.65.

Parisarati

Parisarati [pari+smr, but according to Kern, Toev. s. v. pari here fr. Prk. paḍi=Sk. prati, thus for pratismarati] to remember, recollect J vi.199 (read parissaraṇ).

Parisahati

Parisahati [pari+sahati] to overcome, conquer, master, get the better of S iv.112; exegetically in formula sahati p. abhibhavati ajjhottharati etc. Nd1 12, 361 =Nd2 420.

Parisā

Parisā (f.) [cp. Vedic pariśad; in R. V. also pariśad as adj. surrounding, lit. "sitting round," fr. pari+sad. -- In Pāli the cons. stem has passed into a vocalic ā -- stem, with the only preservation of cons. loc. sg. parisati Vin iv.285; A ii.180 (ī); J v.61; DA i.141 and parisatiṇ M i.68; A ii.180 (v. l.); J v.332, besides the regular forms parisāyaṇ (loc. sg.) Vin ii.296; A v.70; and parisāsu (loc. pl.) S ii.27; It 64] surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz. eight assemblies (khattiya°, brāhmaṇa°, gahapati°, samaṇa°, Cātummahārājika°, Tāvatiṇsa°, Māra°, Brahma°, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty -- Three, of the Māras, and of the Brahmās) D ii.109; iii.260; M i.72; A iv.307. <-> four assemblies (the first four of the above) at D iii.236; Nd1 163; other four, representing the Buddha's Order (bhikkhu°, bhikkhunī°, upāsaka°, upāsikā°, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enumn at Divy 299) S ii.218; A v.10; cp. J i.40 (catu -- parisā -- majjhe), 85 (id.), 148 (id.). -- two assemblies (viz. Brahma°, Māra°) at D iii.260; allegorically two groups of people (viz. sāratta -- rattā & asāratta -- rattā) M ii.160=A i.70 sq. -- For var. uses of the word see the foll. passages: Vin ii.188, 296 (rājaparisā); iii.12 (Bhagavā mahatiyā parisāya parivuto surrounded by a great multitude); iv.153 (gen. parisāya); M i.153 (nevāpika°); ii.160; iii.47; S i.155 (brahma°), 162 sarājikā p.), 177; A i.25 (mahā°), 70 (uttānā p.), 71 (ariya°), 242 (tisso p.); ii.19 (°āya mando), 133, 183, 185 (deva°); iii.253 (khattiya°); iv.80, 114; It 64 (upāsakā °sāsu virocara); Sn 349, 825 sq.; J i.151, 264; vi.224 (omissaka°); Pv iii.96; Miln 187, 249, 359 (38 rāja -- parisā, or divisions of the royal retinue); PvA 2, 6, 12, 21, 78 and passim; Sdhp 277. saparisa together with the assembly Vin iv.71; adv. °ṇ ThA 69. -- Note. The form of parisā as first part of a cpd. is parisā° (=°parisad, which latter is restored in cpd. parisaggata=°parisad -- gata). -- See also pārisagga. -- antare within the assembly J iii.61. -- āvacara one who moves in the society, i. e. the Brotherhood of the Bhikkhus A iv.314; v.10. -- gata (ggata) having entered a company Sn 397 (=pūga -- majjha -- gata SnA 377); Pug 29. -- ññū knowing the assembly A iii.148; iv.113 (+kālaññū puggalaññū), cp. D iii.252. -- dussana defilement of the Assembly A ii.225 (opp. °sobhaṇā). -- pariyanta the outer circle of the congregation DhA i.67; iii.172. -- majjhe in the midst of the assembly J i.267; ii.352; PvA 11. -- sārājja being afraid of the a. Miln 196=Nd2 470 (so read for parisārajja).

Parisiṇcati

Parisiṇcati [pari+siṇcati] to sprinkle all over, to bathe M i.161; S i.8 (gattāni); Sdhp 595.

Parisibbita

Parisibbita [pp. of pari+sibbati] sewn round, bordered Vin i.186; J v.377.

Parisukkha

Parisukkha (adj.) [pari+sukkha] dried up, very dry J i.215 (of fields); Miln 302 (of the heart); PvA 64 (°sarīra).

Parisukkhita

Parisukkhita [pp. of pari+śukṣ. Intens. of śuṣ] dried up, withered Miln 303 (°hadaya).

Parisujjhati

Parisujjhati [Pass. of pari+śudh] to become clear or clean, to be purified S i.214; Sn 183, 184. -- pp. parisuddha (q. v.).

Parisuddha

Parisuddha (adj.) [pari+pp. of śudh] clean, clear, pure, perfect Vin ii.237; M i.26; iii.11; S ii 199 (°dhammadesanā); iii.235; v.301, 354; A iii.125 (°ñāṇa -- dassana); iv.120 sq.; J i.265; Vism 2 (accanta°); Pug 68 (samāhite citte parisuddha); Miln 106; DA i.177, 219; SnA 445 (apanetabbassa abhāvato niddosa -- bhāvena p.); PvA 44, 70. Very freq. combd with pariyodāta (q. v.). -- aparisuddha unclean Vin ii.236, M i.17. -- ājīva (adj.) of pure livelihood D i.63 (see DA i.181); A iii.124 (cp. pārisuddhi).

Parisuddhatta

Parisuddhatta (nt.) [abstr. fr. parisuddha] purity, clean- liness, perfection M i.36; Miln 103 sq.; Vism 168. -- As f. pari -- suddhatā at Vism 30.

Parisuddhi

Parisuddhi (f.) [fr. pari+śudh] purity, purification S i.169. The usual spelling is pārisuddhi (q. v.).

Parisumbhati

Parisumbhati [pari+sumbhati] to strike, hit, throw down J iii.347 (=paharati C.); vi.370, 376 (id. C.).

Parisumbhana

Parisumbhana (nt.) [fr. pari+śumbh] throwing down J vi.508 (bhūmiyā p.).

Parisussati

Parisussati [pari+sussati] to dry quite up, waste quite away J ii.5, 339, 437. -- Caus. parisoseti (q. v.).

Parisussana

Parisussana (nt.) [fr. pari+śuṣ] drying up completely, withering J v.97.

Parisedita

Parisedita [pp. of pari+Caus. of svid, Sk. parisvedita in slightly diff. use] heated, hatched, made ripe M i.104 (bījāni); S iii.153; Vin iii.3; Aiv. 125 (aṇḍāni), 176.

Parisesa

Parisesa [pari+sesa] remnant, remainder, rest; only neg. aparisesa (adj.) without remainder, complete, entire M i.92, 110; A iii.166=Pug 64; A iv.428 (°ñāṇadassana).

Parisoka

Parisoka [pari+soka] great grief, severe mourning Ps i.38 (anto° in def. of soka).

Parisodhana

Parisodhana (nt.) [fr. parisodheti] cleansing, purification Miln 215.

Parisodhita

Parisodhita [pp. of parisodheti] cleaned, cleansed, purified Miln 415; Sdhp 414.

Parisodheti

Parisodheti [pari+Caus. of śudh] to cleanse, clean, purify M iii.3, 35 (aor. °sodhesi); Sn 407 (aor. °sodhayi); DhA ii.162 (vodapeti+). -- Freq. in phrase cittaṃ p. to cleanse one's heart (from=abl.) D iii.49; S iv.104; A ii.211; iii.92; Nd1 484; Pug 68. -- pp. parisodhita (q. v.).

Parisosa

Parisosa [fr. pari+śuṣ] becoming dried up, dryness, withering away S i.91.

Parisosita

Parisosita [pp. of parisoseti] dried up, withered away Sdhp 9.

Parisoseti

Parisoseti [Caus. of parisussati] to make dry up, to ex-haust, make evaporate (water) Miln 389. -- pp. parisosita (q. v.).

Parissañjati

Parissañjati (°ssajati?) [pari+svaj] to embrace, enfold, J i.466; vi.156 (°itvā, v. l. °ssajitvā & palisajjitvā).

Parissanta

Parissanta [pp. of parissamati] tired, fatigued, exhausted Pv ii.936; VvA 305; Sdhp 9, 101.

Parissama

Parissama [fr. pari+śram] fatigue, toil, exhaustion, VvA 289, 305 (addhāna° from journeying); PvA 3, 43, 113, 127.

Parissaya

Parissaya (m. & nt.) [fr. pari+śri? Etym. doubtful, cp. Weber, Ind. Streifen iii.395 and Andersen, Pāli Reader ii.167, 168] danger, risk, trouble M i.10 (utu°); A iii.388 (id.); Sn 42, 45, 770, 921, 960 sq.; Dh 328 (°ayāni= siha -- vyaggh' -- ādayo pākāṭa -- parissaye, rāga -- bhaya -- dosabhay' ādayo paṭicchanna -- parissaye DhA iv.29); Nd1 12=Nd2 420 (where same division into pākāṭa° & paṭicchanna°); Nd1 360, 365; J i.418; ii.405; v.315, 441 (antarāmagga p. cp. paripantha in same use); Vism 34 (utu°); SnA 88 (expld as paricca sayantī ti p.); DhA iii.199 (°mocana); PvA 216, DhsA 330.

Parissāvāna

Parissāvāna (nt.) [fr. pari+Caus. of sru] a water strainer, filter (one of the requisites of a bhikkhu) Vin i.209, ii.119 and passim; J i.198; iii.377; Nd1 226; DhA iii.260 (udaka°); VvA 40, 63; Sdhp 593.

Parissāvanaka

Parissāvanaka (adj. -- n.) [fr. parissāvāna] only neg. a°: 1. one who has no strainer Vin ii.119; J i.198. -- 2. not to be filtered, i. e. so that there is nothing left to be filtered J i.400 (so read for °ssavanaka). Or is it "not overflowing"?

Parissāvita

Parissāvita [pp. of parissāveti] strained, filtered J i.198 (udaka).

Parissāveti

Parissāveti [Caus. of pari+sru] to strain or filter J i.198 (pāṇīyaṇ); DA i.206 (udakaṇ); iii.207 (pāṇīyaṇ). -- pp. parissāvita (q. v.).

Parissuta

Parissuta [pp. of pari+sru] overflowing J vi.328 (=ati- punṇattā pagharamāna).

Parihaṭa

Parihaṭa (°hata) [pp. of pariharati] surrounded by (-- °) encircled; only in phrase sukha -- parihaṭa (+sukhe ṭhita) steeped in good fortune Vin iii.13 (corr. sukhedhita accordingly!); J ii.190 (pariharaka v. l. BB); vi.219 (=sukhe ṭhita).

Parihaṭṭha

Parihaṭṭha [pp. of pari+hr̥ṣ] gladdened, very pleased PvA 13.

Pariharaka

Pariharaka (adj. n.) [fr. pari+hr̥] 1. surrounding or sur- rounded, having on one's hands J ii.190 (sukha°, v. l. for °parihaṭa). -- 2. an armlet, bracelet VvA 167 (v. l. °haraṇa; expld as hatthāṅkārā.) See also parihāraka.

Pariharāṇa

Pariharāṇa (nt.) [fr. pari+hr̥] 1. protection, care Vism 500 (gabbha°); KhA 235; DA i.207 (kāya°); DhA ii.179 (kāyassa). -- 2. keeping up, preservation, keeping in existence; in phrase khandha° DhA iii.261, 405. Cp. foll.

Pariharaṇā

Pariharaṇā (f.) [=pariharaṇa] 1. keeping up, preserving, care, attention, pleasure PvA 219 (with v. l. °caraṇā; for paricārikā Pv iv.12). -- 2. keeping secret, guarding, hiding, deceiving Vbh 358=Pug 23.

Pariharati

Pariharati [pari+hr] 1. to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after Vin i.42; ii.188; D ii.100 (saṅhaṇ); D ii.14 (gabbhaṇ kucchinā); M i.124, 459; S iii.1; A iii.123; J i.52 (kucchiyā), 143, 170; Miln 392, 410 (attāṇaṇ) 418; SnA 78; DhA ii.232 (aggaṇ, v. l. paricarati, which is the usual); PvA 63 (kucchiyā), 177. Cp. BSk. pariharati in same meaning e. g. AvŚ i.193, 205. -- 2. to carry about D ii.19 (ankenā); M i.83; Sn 440 (muṇḍaṇ parihare, 1 sg. pres. med.; SnA 390 takes it as parihareyya); Miln 418 (āḷakaṇ p.). -- 3. (intrans.) to move round, go round, circle, revolve M i.328; A i.277 (candima -- suriyā p.; cp. A v.59)=Vism 205; J i.395; iv.378; vi.519; DA i.85; PvA 204. -- 4. to conceal Vin iii.52 (sunkaṇ). <-> 5. to set out, take up, put forward, propose, only in phrase (Com. style) uttān' atthāni padāni p. to take up the words in more explicit meaning SnA 178, 419, 437, 462. -- pp. parihāṭa. Pass. parihīrati (q. v.). -- See also anupariharati.

Pariharitabbatta

Pariharitabbatta (nt.) [abstr. fr. grd. of pariharati] necessity of guarding Vism 98.

Parihasati

Parihasati [pari+has] to laugh at, mock, deride J i.457. - Caus. parihāseti to make laugh J v.297.

Parihāna

Parihāna (nt.) [fr. pari+hā] diminution, decrease, wasting away, decay S ii.206 sq.; A ii.40 (abhabbo parihānāya), iii.173, 309, 329 sq., 404 sq. (°dhamma); v.103 (id.), 156 sq.; It 71 (°āya saṇvattati); Dh 32 (abhabbo p. °āyo); Pug 12, 14.

Parihāni

Parihāni (f.) [fr. pari+hā] loss, diminution (opp. vuddhi) S ii.206; iv.76, 79; v.143, 173; A i.15; iii.76 sq.; iv.288; v.19 sq., 96, 124 sq.; J ii.233; DhA iii.335; iv.185.

Parihāniya

Parihāniya (adj.) [parihāna+ya] connected with or causing decay or loss D ii.75 sq. (°ā dhammā conditions leading to ruin); A iv.16 sq.; Vbh 381; VbhA 507 sq. -- a° S v.85.

Parihāpeti

Parihāpeti [Caus. of parihāyati] 1. to let fall away, to lose, to waste S ii.29; J iv.214 (vegaṇ); Miln 244 (cittaṇ to lose heart, to despair); PvA 78. -- 2. to set aside, abandon, neglect, omit Vin i.72 (rājakiccaṇ); J ii.438; iv.132 (vaṭṭaṇ); v.46; Miln 404 (mūḷakammaṇ). -- Neg. ger. aparihāpetvā without omission DhA 168; ppr. aparihāpento not slackening or neglecting Vism 122.

Parihāyati

Parihāyati [pari+hā] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin i.5; M iii.46 sq. (opp. abhivaḍḍhati); S i.120, 137; iii.125; iv.76 sq.; A iii.252; Dh 364; Sn 767; J ii.197; iv.108; Nd1 5 (paridhaṇṣati+) Miln 249 (id.); Pug 12 (read °hāyeyya for °hāreyya); SnA 167 (+vinassati); PugA 181 (nassati+); PvA 5, 76 (v. 1.), 125 (°hāyeyyuṇ). -- pp. parihīna, Pass. parihiyyati, Caus. parihāpeti (q. v.).

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Parihāra

Parihāra [fr. pari+hr̥, cp. pariharati] 1. attention, care (esp. -- °), in cpds. like gabbha° care of the foetus DhA i.4; dāraka° care of the infant J ii.20; kumāra° looking after the prince J i.148, ii.48; DhA i.346; dup° hard to protect J i.437; Vism 95 (Majjhimo d. hard to study?) -- 2. honour, privilege, dignity Vin i.71; J iv.306 (gārava°). -- 3. surrounding (lit.), circuit of land J iv.461. -- 4. surrounding (fig.), attack; in cpd. visama° being attacked by adversities A ii.87; Nd2 304ic; Miln 112, 135. -- 5. avoidance, keeping away from J i.186. -- patha "circle road," i. e. (1) a roundabout way DhA ii.192. (2) encircling game D i.6=Vin ii.10 (expld as "bhūmiyaṇ nānāpathaṇ maṇḍalaṇ katvā tattha pariharitabbaṇ pariharantānaṇ kīlanaṇ" DA i.85; trsltd as "keeping going over diagrams" Dial. i.10, with remark "a kind of primitive hop -- scotch").

Parihāraka

Parihāraka (adj. -- n.) [fr. pari+hr̥] surrounding, encircling; a guard A ii.180.

Parihārika

Parihārika [fr. parihāra] keeping, preserving, protecting, sustaining D i.71 (kāya° cīvāra, kucchi° piṇḍapāta; expld as kāya -- pariharaṇa -- mattakena & kucchi° at DA i.207; correct reading accordingly); M i.180; iii.34; Pug 58; Vism 65 (kāya°, of āvara).

Parihārin

Parihārin (adj.) [fr. parihāra] taking care of, (worth) keeping S iv.316 (udaka -- maṇika).

Parihāsa

Parihāsa [fr. pari+has, cp. parihāsati] laughter, laughing at, mockery J i.116 (°keḷi), 377; DhA i.244.

Parihāsiṇsu

Parihāsiṇsu at J i.384 is to be read °bhāsiṇsu.

Parihiyyati

Parihiyyati [Pass. of parihāyati, Sk. °hīyate] to be left, to be deserted, to come to ruin (=dhaṇṣati) J iii.260.

Parihīna

Parihīna [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S i.121; A iii.123; Sn 827, 881 (°pañña); J i.112, 242; iv.200; Nd1 166, 289; Miln 249, 281 (a°); PvA 220 (=nihīna).

Parihīnaka

Parihīnaka (adj.) [parihīna+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D i.103.

Parihīrati

Parihīrati [Pass. of pariharati, Sk. parihriyate in develop- ment °hriyate> *hriyati>*hiyirati>°hīrati] to be carried about (or better "taken care of," according to Bdhgh's expln SnA 253; see also Brethren 226) Sn 205 =Th 1, 453.

Parīta

Parīta see vi°.

Parūpa°

Parūpa° as para+upa° (in parūpakkama, parūpaghāta etc.) see under para.

Parūḷha

Parūḷha (adj.) [pp. of pa+ruh, cp. BSk. prarūḍha (-- śma- śru) Jtm 210] grown, grown long, mostly in phrase °kaccha -- nakha -- loma having long nails, & long hair in the armpit, e. g. at S i.78; Ud 65; J iv.362, 371; vi.488; Miln 163 (so read for p. -- kaccha -- loma); Sdhp 104. <-> Kern, Toev. ii.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from kesa or kaca, i. e. with long hairs (of the head), nails & other hair. -- Further in foll. phrases: mukhaṇ p. bearded face J iv.387; °kesa -- nakha -- loma J i.303; °kesa -- massu with hair & beard grown long J iv.159; °kaccha with long grass J vi.100; °massu -- dāṭhika having grown a beard and tooth DA i.263.

Pare

Pare (adv.) see para 2 c.

Pareta

Pareta [pp. of pareti, more likely para+i than pari+i, although BSk. correspondent is parīta, e. g. śokaparīta Jtm 3194] gone on to, affected with, overcome by (-- °), syn. with abhibhūta (e. g. PvA 41, 80). Very frequent in combn with terms of suffering, misadventure and passion, e. g. khudā°, ghamma°, jighacchā°, dukkha°, dosa°, rāga°, soka°, sneha°, Vin i.5; D ii.36; M i.13, 114, 364, 460; iii.14, 92; S ii.110; iii.93; iv.28; A i.147=It 89; A iii.25, 96; Sn 449, 736, 818 (=samohita samannāgata pihita Nd1 149) 1092, 1123; J iii.157; Pv i.86; ii.24; Miln 248; PvA 61, 93.

Pareti

Pareti [in form=parā+i but more likely pari+i, thus= pariyeti] to set out for, go on to, come to (acc.) S ii.20; A v.2, 139 sq., 312; J v.401 (=pakkhandati C.). pp. pareta (q. v.).

Paro

Paro (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only ° -- in connection with numerals (cp. Vedic use of paras with acc. of numerals), e.g. paropaññāsa more than 50 D ii.93; parosataṇ more than 100 J v.203, 497; parosahassaṇ over 1,000 D ii.16; S i.192=Th 1, 1238; Sn p. 106 (=atireka -- sahassaṇ SnA 450). See also parakkaroti.

Parokkha

Parokkha (adj.) [paro+akkha=Vedic parokṣa (paraḥ+ akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. -- abl. parokkhā (adv.) behind one's back, in the absence of J iii.89 (parammukhā C.; opp. sammukhā).

Parodati

Parodati [pa+rud] to cry out (for) J i.166; PvA 16, 257.

Paropariya

Paropariya (°ñāṇa) see under indriya°. The form is paro +pariya, paro here taking the place of para. Yet it would be more reasonable to explain the word as para+ apara (upara?)+ya, i. e. that which belongs to this world & the beyond, or everything that comes within the range of the faculties. Cp. parovara.

Parovara

Parovara (adj. -- n.) [para+avara, sometimes through substitution of apa for ava also paropara. We should expect a form *parora as result of contraction: see Nd2 p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. uccāvacā). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaraṇ, varovaraṇ; expld as "lokuttara -- lokiya -- vasena suṇdar' āsundaraṇ dūre -- santikaṇ vā" SnA 350), 475 (°ā dhammā; v. l. BB paroparā; expld as "parāvarā suṇdar' āsundarā, parā vā bāhirā aparā ajjhakkā" SnA 410), 704 (kāme parovare; v. l. BB paropare; expld as sundare ca asundare ca pañca kāmagaṇe" SnA 493), 1048 (reading paroparāni Nd2; see expln Nd2 422b; expld as "parāni ca orāni ca, par' attabhāva -- sak' attabhāv' ādāni parāni ca orāni ca" SnA 590), 1148 (paroparaṇ Nd2; see Nd2 422a; expld as "hīna -- ppaṇītaṇ" SnA 607). -- Note. Already in RV. we find para contrasted with avara or upara; para denoting the farther, higher or heavenly sphere, avara or upara the lower or earthly sphere: see e. g. RV. i.128, 3; i.164, 12. -- On paropara see further Wackernagel, Altind. Gr. ii.121 d.

Pala

Pala (-- °) [classical Sk. pala] a certain weight (or measure), spelt also phala (see phala2), only in cpd. sata° a hundred (carat) in weight Th 1, 97 (of kaṇṣa); J vi.510 (sataphala kaṇṣa=phalasatena katā kañcana -- pātī C.). Also in combn catuppala -- tippala -- dvipala -- ekapala -- sātīkā Vism 339.

Palaka

Palaka [cp. late Sk. pala, flesh, meat] a species of plant J vi.564.

Palagaṇḍa

Palagaṇḍa [cp. Sk. palagaṇḍa Halāyudha ii.436; BSk. palagaṇḍa AvŚ i.339; Aṣṭas. Pār. 231; Avad. Kalp. ii.113] a mason, bricklayer, plasterer M i.119; S iii.154 (the reading phala° is authentic, see Geiger, P.G. § 40); A iv.127.

Palaṇḍuka

Palaṇḍuka [cp. Epic Sk. palāṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin iv.259.

Paladdha

Paladdha [pp. of pa+labh] taken over, "had," overcome, deceived M i.511 (nikata vañcita p. where v. l. and id.

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p. S iv.307 however reads paluddha); J iii.260 (dava° = abhibhūta C.).

Palapati

Palapati [pa+lapati] to talk nonsense J ii.322. Cp. vi°.

Palambati

Palambati [pa+lambati] to hang down ThA 210; Sdhp 110. -- pp. palambita (q. v.). See also abhi°.

Palambita

Palambita [pp. of palambati] hanging down Th 2, 256, 259; ThA 211.

Palambheti

Palambheti [pa+lambheti] to deceive D i.50, cp. DA i.151.

Palālita

Palālita [pa+laḷita] led astray S iv.197 (v. l. °lālita). At A iii.5 we read palālita, in phrase kāmesu p. ("sporting in pleasures"? Or should we read palolita?).

Palavati

Palavati [Vedic plavati, plu] to float, swim Vin iv.112; Dh 334; Th 1, 399; J iii.190.

Palasata

Palasata [according to Trenckner, Notes p. 59, possibly fr. Sk. parasvant] a rhinoceros J vi.277 (v. l. phalasata; expld as "khagga -- miga," with gloss "balasata"); as phalasata at J vi.454 (expld as phalasata -- camma C.). See palāsata.

Palahati

Palahati [pa+lahati] to lick Pv iii.52=PvA 198.

Palāta

Palāta [contracted form of palāyita, pp. of palāyati, cp. Prk. palāa (=°palāta) Pischel, Prk. Gr. § 567] run away J vi.369; Vism 326; VvA 100; DhA ii.21.

Palātatta

Palātatta (nt.) [abstr. fr. palāta] running away, escape J i.72.

Palāpa

Palāpa1 [Vedic palāva, cp. Lat. palea, Russ pelēva; see also Geiger, P.Gr. § 396, where pralāva is to be corr. to palāva] chaff of corn, pollard A iv.169 (yava°); J. i.467, 468; iv.34; SnA 165 (in exegesis of palāpa2; v. l. BB palāsa), 312 (id.); J iv.34, 35 (perhaps better to read kula -- palāso & palāsa -- bhūta for palāpa).

Palāpa

Palāpa2 [Vedic pralāpa, pa+lap; taken by P. Com. as identical with palāpa1, their example followed by Trenckner, Notes 63, cp. also Miln. trsl. ii.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M iii.80 (a°); S i.166 (not palapaṇ), 192=Th 1, 1237; A iv.169 (samaṇa° in allegory with yava° of palāpa1); Sn 89 (māyāvin asaṇyata palāpa=palāpa -- sadisattā SnA 165), 282= Miln 414 (here also expld as palāpa1 by SnA 312); VbhA 104. In phrase tuccha palāpa empty and void at Miln 5, 10.

Palāpin

Palāpin in apalāpin "not neglectful" see palāsin.

Palāpeti

Palāpeti1 [Caus. of palāyati] to cause to run away, to put to flight, drive away J ii.433; DhA i.164, 192; iii.206.

Palāpeti

Palāpeti2 [Caus. of pa+lap, cp. palāpa to which it may be referred as Denom.] to prattle, talk J i.73, 195.

Palāyati

Palāyati [cp. Vedic palāyati, palāy] to run (away) Vin iii.145 (ubbijjati uttasati p.); A ii.33 (yena vā tena vā palayanti); Sn 120; J ii.10; DhA i.193; PvA 253, 284 (=dhāvati). -- ppr. palāyanto S i.209=Th 2, 248 =Pv ii.717=Nett 131=DhA iv.21; aor. palāyi S i.219; J i.208; ii.209, 219, 257; iv.420; DhA iii.208; DA i.142; PvA 4, 274; ger. palāyitvā J i.174; PvA 154; inf. palāyituṇ J i.202; vi.420. -- Contracted forms are: pres. paleti (see also the analogy -- form pāleti under pāleti, to guard) D i.54 (spelt phaleti, expld DA i.165 by gacchati); Sn 1074, 1144 (=vajati gacchati Nd2 423); Dh 49; Nd1 172; J v.173, 241; Vv 8436 (=gacchati VvA 345); Pv i.111 (gacchati PvA 56); aor. palittha J v.255; fut. palehiti Th 1, 307; imper. palehi Sn 831 (=gaccha SnA 542) -- pp. palāta & palāyita; Caus. palāpeti1 (q. v.).

Palāyana

Palāyana (nt.) [fr. palāy] running away DhA i.164. See also pālana.

Palāyanaka

Palāyanaka (adj.) [fr. palāy] running away J ii.210 (°ṇ karoti to put to flight).

Palāyin

Palāyin (adj.) [fr. palāy] running away, taking to flight S i.221=223. -- Usually neg. apalāyin S i.185, and in phrase abhīru anutrāsīn apalāyin S i.99; Th 1, 864; J iv.296 and passim. See apalāyin & apalāsin.

Palāla

Palāla (m. & nt.) [cp. Ved. & Epic Sk. palāla] straw J i.488; DhA i.69. -- channaka a roof of thatch Th 1, 208. -- piṇḍa a bundle of straw Vism 257= KhA 56. -- pīṭhaka "straw foot -- stool," a kind of punishment or torture M i.87= A ii.122=Miln 197 (see Miln trsl. i.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd1 154; Nd2 604; J v.273. -- puñja a heap of straw D i.71; M iii.3; A i.241; ii.210; Pug 68; VbhA 367. -- puñjaka same as puñja Miln 342.

Palālita

Palālita see palālita.

Palāsa

Palāsa1 (m. & nt.) [Vedic palāśa] 1. the tree Butea fron- dosa or Judas tree J iii.23 (in Palāsa Jātaka). -- 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S ii.178; J i.120 (nt.); iii.210, 344; PvA 63 (°antare; so read for pās' antare), 113 (ghana°), 191 (sāli°). puppha° blossoms & leaves DhA i.75; sākha° branches & leaves M i.111; J i.164; Miln 254; paṇḍu° a sear leaf Vin i.96; iii.47; iv.217; bahala° (adj.) thick with leaves J i.57. -- palāsāni (pl.) leaves J iii.185 (=palāsapaṇṇāni C.); PvA 192 (=bhūsāni).

Palāsa

Palāsa2 & (more commonly) Paḷāsa [according to Trenckner, Notes 83, from ras, but BSk. pradāśa points to pa+ dāśa=dāsa "enemy" this form evidently a Sanskritisation] unmercifulness, malice, spite. Its nearest synonym is yuga -- ggāha (so Vbh 357; Pug 18, where yuddhaggāha is read; J iii.259; VvA 71); it is often combd with macchera (Vv 155) and makkha (Miln 289). <-> M i.15, 36, 488; A i.79; J ii.198; Vbh 357; Pug 18 (+paḷāsāyanā, etc.). -- apaḷāsa mercifulness M i.44.

Palāsata

Palāsata [so read for palasata & palasada; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J v.206, 408; vi.277.

Palāsika

Palāsika (adj.) [fr. palāsa1] 1. in cpd. paṇḍu° one who lives by eating withered leaves DA i.270, 271. -- 2. in cpd. eka° (upāhanā) (a shoe) with one lining (i. e. of leaves) Vin i.185 (=eka paṭala Bdhgh; see Vin. Texts ii.13).

Palāsin

Palāsin (paḷāsin) (adj.) [fr. palāsa2] spiteful, unmerciful, malicious M i.43 sq., 96; A iii.111; combd with makkhin at Vin ii.89 (cp. Vin Texts iii.38); J iii.259. apaḷāsin D iii.47 (amakkhin+); M i.43; A iii.111; Pug 22; see also separately.

Pali°

Pali° [a variant of pari°, to be referred to the Māgadhī dialect in which it is found most frequently, esp. in the older language, see Pischel, Prk. Gr. § 257; Geiger, P.Gr. § 44] round, around (=pari) only as prefix in cpds. (q. v.). Often we find both pari° & pali° in the same word.

Palikujjati

Palikujjati [pali+kujjati] to bend oneself over, to go crooked M i.387.

Palikuṇṭhita

Palikuṇṭhita [a var. of paliguṇṭhita, q. v. & cp. Geiger, P.Gr. § 391] covered, enveloped, smeared with J ii.92 (lohita°).

Palikha

Palikha [a variant of paligha on kh for gh see Geiger, P.Gr. § 392] a bar J vi.276 (with palighā as gloss).

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Palikhaṇati

Palikhaṇati [pali+khaṇ, cp. parikhā] to dig up, root out S i.123; ii.88 (so read for paliṇ° & phali°)=A i.204; ger. palikhañña Sn 968 (=uddharitvā Nd1 490); palikhāya S i.123 (cp. KS 320); & palikhaṇitvā S ii.88; SnA 573. -- pp. palikhata (q. v.).

Palikhata

Palikhata [pp. of palikhaṇati] dug round or out S iv.83 (so read with v. l. for T. palikhita).

Palikhati

Palikhati [pa+likh] to scratch, in phrase oṭṭhaṇ p. to bite one's lip J v.434= DhA iv.197.

Palikhādāti

Palikhādāti [pali+khādāti] to bite all round, to gnaw or peck off M i.364 (kukkuro aṭṭhikankalaṇ p.).

Paligijjhati

Paligijjhati [pali+gijjhati] to be greedy Nd2 77 (abhi- gijjhati+).

Paliguṇṭhita

Paliguṇṭhita [pali+guṇṭhita, variant palikuṇṭhita, as kuṇṭhita & guṇḍhita are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB °kuṇṭhita); J ii.150=DhA i.144 (v. l. °kuṇṭh°); iv.56; Miln ii. Expld by pariyonaddha J ii.150, by paṭicchādita J iv.56. Cp. pāliguṇṭhima.

Paligedha

Paligedha [pali+gedha but acc. to Geiger, P.Gr. § 10= parigrddha] greed, conceit, selfishness A i.66; Nd2 taṇhā ii (gedha+); Dhs 1059, 1136.

Paligedhin

Paligedhin (adj.) [fr. paligedha, but Geiger, P.Gr. § 10 takes it as *parigrddhin, cp. giddhin] conceited, greedy, selfish A iii.265.

Paligha

Paligha [pari+gha of (g)han, cp. P. & Sk. parigha] 1. a cross -- bar Vin ii.154; Th 2, 263 (vaṭṭa°=parighadaṇḍa ThA 211); J ii.95; vi.276. -- 2. an obstacle, hindrance D ii.254=S i.27. -- (adj) (-- °) in two phrases: okkhitta° with cross -- bars erected or put up D i.105 (=ṭhapita° DA i.274), opp. ukkhitta° with cross -- bars (i. e. obstacles) withdrawn or removed M i.139=A iii.84=Nd2 284 C.; Sn 622 (=avijjā -- palighassa ukkhittatā SnA 467); cp. parikhā. -- parivattika turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground" Hardy, E.M. 32, cp. Miln trsl. i.277) M i.87=A i.47=ii.122=Nd1 154= Nd2 604 B (reads palingha, v. l. paligha)=Miln 197.

Palita

Palita (adj.) [cp. Vedic palita; Gr. pelitno/s, pelio/s black -- grey; Lith. pilkas grey; Ags. fealu=Ohg. falo, E. fallow, Ger. fahl; also Sk. pāṇḍu whitish; P. paṇḍu, pāṭala pink] grey, in cpd. °kesa with grey (i. e. white) hair M i.88 (f. °kesī); A i.138; J i.59, 79; abs. only at J vi.524. The spelling phalita also occurs (e. g. PvA 153). -- Der. pālicca.

Palitta

Palitta [pp. of palippati] smeared Th 2, 467 (=upalitta ThA 284).

Palipa

Palipa fr. [pa+lip] sloppiness, mud, marsh M i.45; Th 1, 89; 2, 291 (=panka ThA 224); J iii.241 (read palipo, cp. C.=mahākaddamo ibid.)=iv.480.

Palipatha

Palipatha [for paripatha=°pantha (q. v.), the bases path° & panth° frequently interchanging. Trenckner (Notes 80) derives it fr. pa+lip] danger, obstacle (or is it "mud, mire"=palipa?) A iv.290; Sn 34=638 (=rāga° SnA 469)=Dh 414 (=rāga° DhA iv.194).

Palipadaka

Palipadaka see pāli°.

Palipanna

Palipanna [for paripanna, pp. of paripajjati] fallen, got or sunk into (-- ° or loc.) Vin i.301 (muttakarīse); D ii.24 (id.); M i.45 (palipa°)=Nd2 651 B; M i.88; J vi.8; Vism 49 (muttakarīse).

Palippati

Palippati [Med. -- Pass. of pa+lip; often spelt palimpatī] to be smeared; to stick, to adhere to Pv iv.15 (°amāna read for palimpamāna). -- pp. palitta (q. v.).

Palibujjhati

Palibujjhati see palibuddhati.

Palibujjhana

Palibujjhana (nt.) [fr. palibujjhati] obstruction DhA iii.258.

Palibuddha

Palibuddha [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J ii.417; Nd2 107 (palivethita+); Miln 388 (ākāso a°) 404; DhA iii.198. Often in phrase lagga laggita p. Nd2 88, 107, 332, 596, 597, 657.

Palibuddhati

Palibuddhati [the etym. offered by Andersen, Pāli Reader s. v. palibuddha, viz. dissimilation for pari+ruddhati (rudh) is most plausible, other explns like Trenckner's (Notes 66 for pari+bādh, med -- pass. bajjhati=*bādhyate, seemingly confirmed by v. l. Nd2 74 & 77 °bajjhati for °bujjhati) and Kern's (Toev. s. v. =Ogh. firbiotat, Ger. verbieten) are semantically not satisfactory. Cp. avaruddhati & avaruddha] 1. to obstruct, refuse, keep back, hinder, withhold Vin ii.166; iv.42, 131; J i.217 (cp. paṭibāhati ibid.); iii.138 (aor. °buddhi.); iv.159; Miln 263. -- 2. to delay Miln 404 (or should we read °bujjhati i. e. sticks, tarries, is prevented?). <-> Pass. palibujjhati [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is lag, as seen from the freq. combn palibuddha+lagga, palibodha+laggana: see Nd2 p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd2 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 263. -- pp. palibuddha (q. v.).

Palibodha

Palibodha [see palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J i.148; iii.241 (a° non -- obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma° Nd2 374 (+kāmapariḷāha); kula° cīvara° Nd2 68, cp. Miln 388 (kule p.); ghar'āvāsa°, putta -- dāro etc. Nd1 136; Nd2 172a B, 205, cp. J ii.95 (ghara°); KhA 39 (enumd as set of dasa palibodhā which are also given and expld in detail at Vism 90 sq.); cp. DhsA 168, and in combn laggana bandhana p. Nd2 332, 620. Two palibodhas are referred to at Vin i.265, viz. āvāsa° and cīvara° (cp. Vin. Texts ii.157) and sixteen at Miln 11. Cp. Cpd. 53. -- The minor obstacles (to the practice of kammaṭṭhāna) are described as khuddaka° at Vism 122 & referred to at DhsA 168. -- See also sam°.

Palibhañjana

Palibhañjana (nt.) [pari+bhañjana] breaking up Nd2 576 (sambhañjana+; v. l. pari°). See also sam°. The spelling phali° occurs at ThA 288.

Palimaṭṭha

Palimaṭṭha [pp. of pari+mrj] polished J v.4. Cp. pari- maṭṭha. See also sam°.

Paliveṭhana

Paliveṭhana (adj. nt.) [fr. pari+veṭṭ] wrapping, surrounding, encircling, encumbrance J iv.436; Pug 34; Vism 353 (°camma); DhsA 366.

Paliveṭhita

Paliveṭhita [pp. of paliveṭheti] wrapped round, entwined, encircled, fettered Nd2 107 (°veṭṭh°, combd with laggita & palibuddha); J iv.436; vi.89. Cp. sam°.

Paliveṭheti

Paliveṭṭheti [pari+veṣṭ] to wrap up, cover, entwine, encircle M i.134; J i.192; ii.95; DhA i.269; DhsA 366. -- Pass. paliveṭṭhiyati Miln 74. -- pp. paliveṭṭhita (q. v.). See also sam°.

Palisajjati

Palisajjati [pari+ṣṭj] to loosen, make loose S ii.89 (mū- lāni).

Palissajati

Palissajati [pari+svaj] to embrace D ii.266; J v.158 (aor. palissaji=ālingi C). 204, 215; vi.325.

Palissuta

Palissuta [pp. of pari+sru] flowing over J vi.328.

Palugga

Palugga [pp. of palujjati, Sk. *prarugṇa] broken up, crushed, crumbled Bu ii.24; Miln 217.

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Palujjati

Palujjati [Pass. of palujati=pa+ruj] to break (intrs.) to fall down, crumble, to be dissolved Vin ii.284; D ii.181; M i.488; S ii.218; iii.137; iv.52=Nd2 550 (in exegesis of "loka"); Miln 8; Vism 416. -- pp. palugga (q. v.). Cp. BSk. pralujyati MVastu ii.370.

Palujjana

Palujjana (nt.) [fr. palujjati] breaking up, destruction SnA 506.

Paluddha

Paluddha [pp. of pa+lubh] seduced, enticed S iv.307 (where id. p. M i.511 reads paladdha); J i.158; vi.255, 262. See also palobheti & palobhita.

Palumpati

Palumpati [pa+lup] to rob, plunder, deprive of A i.48.

Paleti

Paleti see palāyati.

Palepa

Palepa [fr. pa+lip] smearing; plaster, mortar Th 2, 270; ThA 213.

Palepana

Palepana (nt.) [fr. pa+lip] smearing, anointing; adj. (-- °) smeared or coated with M i.429 (gālha° thickly smeared).

Paloka

Paloka [fr. pa+*luj=ruj, thus standing for *paloga, cp. roga] breaking off or in two, dissolution, decay Vin ii.284; M i.435=Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A iv.423; Nd2 214; Ps ii.238); S iii.167 (id.) iv.53; v. 163.

Palokin

Palokin (adj.) [fr. paloka] destined for decay or destruction S iv.205=Sn 739 (acc. palokinaṇ=jarā -- maraṇehi palujjana -- dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, P.Gr. § 952).

Palobha

Palobha [fr. pa+lubh] desire, greed PvA 265.

Palobhana

Palobhana (nt.)=palobha J i.196, 210; ii.183; Miln 286.

Palobhita

Palobhita [pp. of palobheti] desired PvA 154.

Palobheti

Palobheti [Caus. of pa+lubh] to desire, to be greedy Sn 703; J i.79, 157, 298; vi.215; SnA 492; DhA i.123, 125; PvA 55. -- pp. palobhita (q. v.).

Pallanka

Pallanka [pary+anka, cp. Class Sk. palyanka & Māgadhī paliyanka] 1. sitting cross -- legged, in instr. pallankena upon the hams S i.124, 144; and in phrase pallankaṇ ābhujati "to bend (the legs) in crosswise" D i.71; M i.56; A iii.320; J i.17, 71; Ps i.176; Pug 68; Miln 289; DhA ii.201. -- This phrase is expld at Vism 271 and VbhA 368 as "samantato ūru -- baddh' āsanaṇ bandhati." -- 2. a divan, sofa, couch Vin ii.163, 170 (cp. Vin. Texts iii.209, which is to be corrected after Dial. i.12); D i.7; S i.95; J i.268; iv.396; v.161; Vv 311; Pv ii.127; iii.32; DhA i.19; PvA 189, 219.

Pallati

Pallati (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J v.242.

Pallattha

Pallattha [Sk. *paryasta, pari+pp. of as to throw, cp. Prk pallattha Pischel, Prk. Gr. § 285] the posture of sitting or squatting or lolling J i.163 (here in expln of tipallattha: pallatthaṇ vuccati sayanaṇ, ubhohi passehi ujukam eva ca go -- nisinnaka -- vasenā ti tih'ākārehi pallatthaṇ etc.; see under ti°). Cp. ti°, vi°.

Pallatthikā

Pallatthikā (f.) [fr. pallattha] same meaning as pallattha Vin ii.213; iii.162 (cp. Vin. Texts i.62; iii.141); Vism 79 (dussa°).

Pallatthita

Pallatthita [doubtful, perhaps we should read paliyattha, see Kern, Toev. s. v.] perverse J v.79.

Pallala

Pallala (nt.) [cp. Class Sk. palvala=Lat. palus; Ohg. felawa = Ger. felber willow; Lith. pėlė moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M i.117; S iii.108 sq. -- 2. a small pond or lake Vin i.230= D ii.89; J ii.129; v.346.

Pallava

Pallava (nt.) [cp. Class Sk. pallaka] a sprout J i.250; ii.161. See also phallava.

Pallavita

Pallavita (adj.) [fr. pallava] having sprouts, burgeoning, budding Miln 151; VvA 288 (sa° full of sprouts).

Pallāsa

Pallāsa see vi°.

Palloma

Palloma [a contraction of pannaloma, see J.P.T.S. 1889, 206] security, confidence D i.96; M i.17; cp. DA i.266 "loma -- haṇṣa -- mattam pi 'ssa na bhavissati."

Pavakkhati

Pavakkhati [fut. of pa+vac] only in 1st sq. pavakkhāmi "I will declare or explain" Sn 701, 963=1050 (cp. Nd1 482 & Nd2 under brūmi).

Pavacchati

Pavacchati [Sk. prayacchati] see anu°, & cp. paveccati.

Pavajati

Pavajati [pa+vraj] to wander forth, go about, perambulate; ppr. pavajamāna S i.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

Pavajjati

Pavajjati [Pass. of pavadati] to sound forth to be played (of music) J i.64 (pavajjayiṇsu, 3rd pl. aor.); VvA 96 (pavajjamāna ppr. med.).

Pavajjana

Pavajjana (nt.) [fr. pavajjati, Pass. of pavadati] sounding, playing of music VvA 210.

Pavaḍḍha

Pavaḍḍha [pp. of pavaḍḍhati] grown up, increased, big, strong J v.340 (°kāya of huge stature; so read for pavaddha°; expld as vaḍḍhita -- kāya).

Pavaḍḍhati

Pavaḍḍhati [pa+vṛdh] to grow up, to increase M i.7; S ii.84, 92; Sn 306 (3rd sg. praet. °atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññaṇ). -- pp. pavaḍḍha & pavuddha.

Pavati

Pavati1 [pa+vā] to blow forth, to yield a scent Th 1, 528 (=gandhaṇ vissajjati C.). See pavāti.

Pavati

Pavati2 [of plu, cp. Vedic plavate to swim & Epic Sk. pravate to jump] to hurry on, to rush VvA 42 (but better read with v. 1. patati as syn. of gacchati).

Pavatta

Pavatta (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattaṇ, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; °phala ready or natural, wild fruit (gained without exertion of picking), in cpds. °phalika SnA 295 sq.; °bhojana (adj.) J i.6; iii.365; Vism 422, and, °bhojin one who lives on wild fruit (a certain class of ascetics, tāpasā) D i.101; M i.78, 343; A i.241; ii.206; cp. DA i.269 sq. & SnA 295, 296. °maṇsa fresh or raw meat (flesh) Vin i.217 (cp. Vin. Texts ii.81). -- 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. Miln trsln ii.200 "starting afresh in innumerable births," quot. fr. C.), opp. appavatta freedom from Saṃsāra, i. e. Nibbāna ibid. -- 3. founded on, dealing with, relating to, being in S iv.115 (kuraraghare p. pabbata); DA i.92 (ādinaya°), 217 (°pīti -- sukha being in a state of happiness).

Pavattati

Pavattati [pa+vattati, vṛt] (intrs.) 1. to move on, go forward, proceed Pv i.57; PvA 8, 131; of water: to flow S ii.31; J ii.104; PvA 143, 154, 198. -- 2. to exist, to be, continue in existence J i.64; PvA 130 (opp. ucchijjati). -- 3. to result, to go on PvA 45 (phalaṇ), 60 (vipphaṇṣār'aggi). -- pp. pavatta; Caus. pavatteti (q. v.).

Pavattana

Pavattana (adj. nt.) [fr. pavattati] 1. moving forward, doing good, beneficial, useful; f. °i M i.214; Pug 35 (spelt pavattinī in T. as well as Pug A 218). -- 2. execution, performance, carrying out Miln 277 (āṇā°, cp. pavatti).

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Pavattayitar

Pavattayitar [n. ag. to pavatteti] one who sets into motion or keeps up DA i.273 (see foll.).

Pavattar

Pavattar [n. ag. of either pa+vac or pa+vṛt, the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D i.104 (mantāṇaṇ p.=pavattayitar DA i.273); S iv.94; Dh 76 (nidhīṇaṇ p.=ācikkhitar DhA ii.107).

Pavattāpanatta

Pavattāpanatta (nt.) [fr. Caus. II. of pavatteti=pavattā- peti] making continue, keeping going, preservation, upkeep Vism 32 (T. °attha).

Pavatti

Pavatti (f.) [fr. pa+vṛt] 1. manifestation, wielding, execution, giving, in āṇā° royal authority J iii.504; iv.145; ThA 283. -- 2. happening, incident, news J i.125, 150; ii.416; Vism 91; PvA 6, 17, 29, 35, 92, 152, 242, etc.; DhA i.80 (v. l. pavutti). Cp. pavutti.

Pavattita

Pavattita [pp. of pavatteti] set going, inaugurated, established Vin i.11 (dhammacakka); M iii.29, 77; S i.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (sangīti); SnA 454.

Pavattin

Pavattin (adj.) [fr. pa+vṛt] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase dhammā pavattino A i.279; DA i.4=PvA 2; and in suppavattin (good -- flowing, i. e. well -- recited?) A iv.140 (of pātimokkha; trsltd as "thoroughly mastered" J.P.T.S. 1909, 199, v.71 (id.). -- 2. going on, procedure (in f. °inī) Vin ii.271 sq., 277.

Pavatteti

Pavatteti [Caus. of pavattati] (trs.) 1. to send forth, set going Vin i.87 (assūni); S ii.282 (id.) J i.147 (selagulaṇ pavatt°); esp. in phrase dhammacakkaṇ p. to inaugurate the reign of righteousness Vin i.8, 11; M i.171; S iii.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. -- 2. to cause, produce, make arise J ii.102 (mah' oghaṇ); Miln 219. -- 3. to give forth, bestow, give (dāṇaṇ a gift) Vin iv.5 (spelt tt); PvA 19, 123, 139. -- 4. to continue, keep on, practise, go on with DhA i.257; PvA 29 (attabhāvaṇ), 42 (kammante). -- 5. to move about, behave, linger DhA i.14 (tt). <-> 6. to display, execute, wield, enforce Miln 189 (āṇaṇ; cp. āṇāpavatti). -- pp. pavattita (q. v.).

Pavadati

Pavadati [pa+vad] to speak out, speak to, talk, dispute; ppr. pavadanto S i.42 (trsl. "predicate"); Nd1 293. -- aor. pāvādi ThA 71. -- Cp. pāvadati.

Pavana

Pavana1 (nt.) [cp. Sk. pavana & pāvana, of pū] winnowing of grain Miln 201 (read pavanena tṭhāyiko who earned his living by winnowing grain).

Pavana

Pavana2 (nt.) [cp. Vedic pravāṇa; not with Müller, P.Gr. 24=upavana; perhaps= Lat. pronus "prone"] side of a mountain, declivity D ii.254; M i.117; S i.26; ii.95, 105; Th 1, 1092; J i.28; ii.180; vi.513; Cp. i.15, 101; iii.131; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavananagara SnA 583 (v. l. BB for Tumbavanagara=Vanasavhaya). Note. Kern, Toev. s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu ii.272, 382.

Pavana

Pavana3 at Vin ii.136 in cpd. pavan -- anta refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. v.29, 2) expls it by pās' anta.

Pavapati

Pavapati [pa+vap] to sow out Th 2, 112.

Pavayha

Pavayha (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M iii.118=DhA ii.108; M i.442, 444.

Pavara

Pavara (adj.) [pa+vara] most excellent, noble, distinguished S iii.264; Sn 83, 646, 698 (muni°); Dh 422; Pug 69; Miln 246; PvA 2 (°dhamma -- cakka), 67 (id.), 39 (°buddh'āsana); Sdhp 421.

Pavasati

Pavasati [pa+vas] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J ii.123 (=pavasāṇ gacchati); v.91. -- pp. pavuttha (q. v.). Cp. vi°.

Pavassati

Pavassati [pa+vṛṣ] to "rain forth," to begin to rain, shed rain S i.100; Sn 18 sq. (imper. pavassa), 353 (v. l.); J vi.500 ("cry"), 587 (aor. pāvassi). -- pp. pavatṭha & pavutṭha: see abhi°.

Pavassana

Pavassana (nt.) [fr. pa+vṛṣ] beginning to rain, raining Miln 120.

Pavāta

Pavāta (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin ii.79 (opp. nivāta).

Pavāti

Pavāti [pa+vā] to diffuse a scent Dh 54; Th 1, 528; J v.63 (disā bhāti p. ca). See also pavāyati.

Pavāda

Pavāda [pa+vad, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D i.26, 162; M i.63; Sn 538.

Pavādaka

Pavādaka (adj.) [fr. pavāda] 1. belonging to a discussion, intended for disputation D i.178 (samaya° "debating hall"). -- 2. fond of discussing Miln 4 (bhassa° "fond of wordy disputation"). Cp. pavādiya.

Pavādiya

Pavādiya (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. °āse, taken by Nd1 293 as pavadanti, by SnA 555 as vādino).

Pavāyati

Pavāyati [pa+vā] to blow forth, to permeate (of a scent), to diffuse J i.18 (dibba -- gandho p.); Vism 58 (dasa disā sīla -- gandho p.). Cp. pavāti.

Pavāraṇā

Pavāraṇā (f.) [pa+vr, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of "satisfaction"] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin i.155, 160 (where 2 kinds: cātuddasikā & pannarasikā), ii.32. 167; D ii.220; S i.190. pavāraṇaṇ thapeti to fix or determine the (date of) P. Vin ii.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. mahā° the great P. and °sangaha, an abridged P. (see DA i.241) J i.29, 82, 193 (mahā°); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); -- 2. satisfaction Vism 71.

Pavārīta

Pavārīta [pp. of pavāreti] 1. satisfied M i.12 (+pari- puṇṇa pariyosita); Miln 231; Vism 71. -- 2. having come to the end of the rainy season Vin i.175. -- Freq. in formula bhuttāvin pavārīta having eaten & being satisfied Vin i.213 (cp. Vin. Texts i.39); ii.300; iv.82; PvA 23.

Pavāreti

Pavāreti [Caus. of pa+vr, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S i.190; A iv.79; J iii.352. -- 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin i.160 sq.; ii.255; DhA i.87; J i.29, 215; iv.243 (vuttha -- vassa p.); Vism 90; SnA 57. -- pp. pavārīta (q. v.) See also sam°.

Pavāla & Pavāḷa

Pavāla & Pavāḷa (m. & nt.) [cp. Class Sk. prabāla, pra- vāḍa & pravāḷa] 1. coral J i.394 (°ratta -- kambala); ii.88; iv.142; Miln 267 (with other jewels), 380 (id.); SnA 117; VvA 112 (°ratana). -- 2. a sprout, young branch, shoot J iii.389, 395 (kāḷa -- valli°); v.207; Nett 14 (°ankura); SnA 91 (id.).

Pavāḷha

Pavāḷha [apparently pp. of pavahati (pavāheti), but in reality pp. of pa+bṛh1, corresp. to Sk. prabṛdha (pravṛdha), cp. abbūḷha & ubbahati (ud+bṛh1), but cp. also ubbāḷha which is pp. of ud+bādh. At D i.77 (where v. l. pabbāḷha=pabūḷha, unexpld by Bdhgh) it is synonymous with uddharati=ubbahati] 1. carried

away (?), turned away, distracted, dismissed S iii.91 (bhikkhu -- sangho p.). -- 2. drawn forth, pulled out, taken out D i.77=Ps ii.211=Vism 406 (muñjamhā isikā p.); J vi.67 (muñjā v'isikā p.).

Pavāsa

Pavāsa [fr. pa+vas, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J ii.123; v.434; vi.150; Miln 314. -- Cp. vi°.

Pavāsita

Pavāsita 1. (perhaps we should read pavārīta?) given as present, honoured J v.377 (=pesita C.). -- 2. (so perhaps to be read for pavūsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. l. padhūpita preferable).

Pavāsin

Pavāsin (adj.) [fr. pavāsa] living abroad or from home, in cira° long absent Dh 219 (=cirappavuttha DhA iii.293).

Pavāhaka

Pavāhaka (adj.) [fr. pa+vah] carrying or driving away Th 1, 758.

Pavāhati

Pavāhati [Caus. fr. pa+vah] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M i.39; S i.79, 183 (pāpakammaṇ nahānena); ii.88; Th 1, 349; J i.24; iii.176, 225, 289; iv.367; v.134; vi.197; 588; Miln 247; Dāvs ii.59; PvA 256. <-> 2. to pull out, draw out D i.77 (better to be read as pabāhati).

Pavāhitatta

Pavāhitatta (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J v.134.

Pavāhana

Pavāhana (adj. & nt.) [fr. pa+vah] 1. carrying off, putting away, Th 1, 751. -- 2. wiping off J iii.290.

Pavikatthita

Pavikatthita [pp. of pa+vi+katthati] boasted J i.359.

Pavicaya

Pavicaya [fr. pa+vicinati] investigation Sn 1021; Th 1, 593; Pug 25; Nett 3, 87.

Pavicarati

Pavicarati [pa+vicarati] to investigate thoroughly M iii.85; S v.68.

Pavicinati

Pavicinati [pa+vicinati] to investigate, to examine M iii.85; S v.68, 262; Nett 21; SnA 545. grd. paviceyya J iv.164, & pavicetabba Nett 21.

Pavijjhati

Pavijjhati [pa+vyadh] to throw forth or down Vin ii.193 (silāṇ cp. J i.173 & v.333); iii.82, 178, 415; DA i.138, 154. -- pp. paviddha (q. v.).

Pavijjhana

Pavijjhana (nt.) [fr. pavijjhati] hurling, throwing J v.67 (Devadattassa silā°, cp. Vin ii.193); J i.173; v.333.

Pavittṭha

Pavittṭha [pp. of pavisati] entered, gone into (acc.), visited S i.197; ii.19; Dh 373; DA i.288; PvA 12, 13.

Pavitakka

Pavitakka [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd1 176.

Pavidaṇseti

Pavidaṇseti [pa+vi+Caus. of dṛś; daṇseti=dasseti] to make clear, to reveal J v.326 (aor. pavidaṇsayi).

Paviddha

Paviddha [pp. of pavijjhati] thrown down, fig. given up, abandoned Th 1, 350 (°gocara).

Pavineti

Pavineti [pa+vineti] to lead or drive away, expel Sn 507=J v.148.

Pavibhajati

Pavibhajati [pa+vi+bhaj. Cp. Class Sk. pravibhāga division, distribution] to distribute, to apportion S i.193 (°bhajjaṇ, ppr., with jj metri causa)=Th 1, 1242 (°bhajja ger.).

Pavilīyati

Pavilīyati [pa+vi+lī] to be dissolved, to melt or fade away S iv.289 (pavilīyamānena kāyena with their body melting from heat; so read for paveliyamānena).

Paviloketi

Paviloketi [pa+viloketi] to look forward or ahead J vi.559.

Pavivitta

Pavivitta [pp. of pa+vi+vic] separated, detached, secluded, singled M i.14, 77, 386; ii.6; S ii.29; Vism 73; PvA 127 DhA ii.77. Often in phrase appiccha santuṭṭha pavivitta referring to an ascetic enjoying the

satisfaction of seclusion Nd2 225=Nd1 3421b=Vism 25; J i.107; Miln 244, 358, 371 (with appa -- sadda appanigghosa).

Paviveka

Paviveka [fr. pa+vi+vic] retirement, solitude, seclusion Vin i.104; ii.258 (appicchata santutthi+; cp. pavivitta); D i.60; M i.14 sq.; S ii.202; v.398; A i.240; Sn 257; Dh 205 (°rasa, cp. DhA iii.268); Th 1, 597; J i.9; Ps ii.244; Vism 41, 73 (°sukha -- rasa); Sdhp 476; DA i.169.

Pavivekatā

Pavivekatā (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchata etc. in enumn of the 5 dhuta -- dhammas).

Pavivekiya

Pavivekiya (adj.) [fr. paviveka] springing from solitude Th 1, 669.

Pavisati

Pavisati [pa+viś] to go in, to enter (acc.) Sn 668, 673; DhA ii.72 (opp. nikkhamati); PvA 4, 12, 47 (nagaraṇ). Pot. °vise Sn 387 imper. pavisa M i.383; S i.213; fut. pavisissati Vin i.87; J iii.86; pavissati (cp. Geiger P.Gr. § 652) J ii.68; Cp. i.956, and pavekkhati S iv.199; J vi.76 (nāgo bhūmiyaṇ p.); Dāvs iii.26; aor. pāvisi Vin ii.79 (vihāraṇ); M i.381; J i.76 (3rd pl. pāvisuṇ), 213; J ii.238; Vism 42 (gāmaṇ) PvA 22, 42, 161, 256; and pavisi J ii.238; PvA 12, 35; ger. pavisitvā S i.107; J i.9 (araññaṇ); Vism 22; PvA 4, 12, 46, 79 & pavissa S i.200; Dh 127=PvA 104. -- pp. pavittha (q. v.)<-> Caus. paveseti (q. v.).

Pavisana

Pavisana (nt.) [fr. pa+viś] going in, entering, entrance J i.294; ii.416; vi.383; DhA i.83. Cp. pavesana.

Pavīṇa

Pavīṇa (adj.) [cp. Class. Sk. pravīṇa] clever, skilful Dāvs v.33; VvA 168 (v. l. kusala).

Pavīnati

Pavīnati [pa+vī to seek, Sk. veti, but with diff. formation in P. cp. Trenckner, Notes 78 (who derives it fr. veṇ) & apaviṇāti. The form is doubtful; probably we should read pacināti] to look up to, respect, honour J iii.387 (T. reading sure, but v. l. C. pavīrati).

Pavīhi

Pavīhi [pa+vīhi] in pl. diff. kinds of rice J v.405 (=nānap- pakārā vīhaya).

Pavuccati

Pavuccati [Pass. of pavacati] to be called, said, or pronounced Sn 436, 513, 611 & passim; Dh 257; Pv iv.347; PvA 102. The form pavuccate also occurs, e. g. at Sn 519 sq. -- pp. pavutta1 (q. v.).

Pavuṭā

Pavuṭā at M i.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M i.518 are pavudhā, pavujā, paṭuvā, *phutā, and the C. expln is pavuṭā=gaṇṭhikā (knot or block?). The identical passage at D i.54 reads paṭuvā (q. v.), with vv. ll. pamuṭā, pamuvucā, while DA i.164 expls pacuṭā =gaṇṭhikā (vv. ll. pamuṭā, pamucā, papuṭā). Dial. i.72 reads pacuṭa, but leaves the word untranslated; Franke, Dīgha, p. 58 ditto.

Pavutṭha

Pavutṭha (pavattṭha) [pp. of pavassati] see abhi°.

Pavutta

Pavutta1 [pp. of pa+vac, but sometimes confounded with pavatta, pp. of pa+vṛt, cp. pavutti] said, declared, pronounced D i.104 (mantapada p.; v.l. °vatta which is more likely; but DA i.273 expls by vutta & vācita); S i.52; Sn 383 (su°=sudesita SnA 373), 868 (=ācikkhita desita, etc. Nd1 271).

Pavutta

Pavutta2 [pp. of pa+vap] scattered forth, strewn, sown S i.227.

Pavutti

Pavutti [fr. pa+vṛt, cp. Class. Sk. pravṛtti] happening, proceeding, fate, event PvA 31 (v. l. pavatti), 46, 53, 61, 78, 81 and passim (perhaps should be read pavatti at all passages).

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Pavuttha

Pavuttha [pp. of pavasati] dwelling or living abroad, staying away from home D ii.261 (°jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J v.434; DhA iii.293. Freq. in phrase pavutthapatikā itthi a woman whose husband dwells abroad Vin ii.268; iii.83; Miln 205.

Pavūsita

Pavūsita at VvA 237 is misreading either for pavāsita or (more likely) for padhūpita (as v. l. SS.), in meaning "blown" i. e. scented, filled with scent.

Pavekkhati

Pavekkhati is fut. pavisati.

Pavecchati

Pavecchati [most likely (as suggested by Trenckner, Notes 61) a distortion of payacchati (pa+yam) by way of *payecchati>pavecchati (cp. sa -- yathā> seyyathā). Not with Morris, J.P.T.S. 1885, 43 fr. pa+vṛṣ, nor with Müller P.Gr. 120 fr. pa+viṣ (who with this derivation follows the P. Commentators, e. g. J iii.12 pavesati, deti; SnA 407 (pavesati paṭipādeti); Geiger P.Gr. § 152, note 3 suggests (doubtfully) a Fut. stem (of viś?) to give, bestow S i.18; Sn 463 sq., 490 sq.; Th 2, 272; J i.28; iii.12 (v. l. pavacchati), 172; iv.363; vi.502, 587 (vutṭhi -- dhāraṇ pavecchanto devo pāvassi tāvade; v.l. pavattento); Pv ii.943 (=deti PvA 130); ii.970 (=pavatteti ibid. 139); ii.107 (=deti ibid. 144); Miln 375. another dern suggested by Dr. Barnett in J.R.A.S. 1924, 186 is=Sk. pra -- vṛścati.

Paveṇi

Paveṇi (f.) [pa+veṇi; cp. late Sk. praveṇi in meanings 1 & 2] 1. a braid of hair, i. e. the hair twisted & unadorned A iii.56 -- 2. a mat, cover D i.7 ≈ (see ajina°). -- 3. custom, usage, wont, tradition J i.89; ii.353; v.285; vi.380 (kula -- tanti, kula -- paveṇi); Dpvs xviii.1; Miln 134 (°upaccheda break of tradition), 190, 226 (+vaṇsa), 227; DhA i.284 (tanti+); PvA 131. -- 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA i.174. -- pālaka guardian of tradition Vism 99 (tanti -- dhara, vaṇsanurakkhaka+); DhA iii.386.

Pavedana

Pavedana (nt.) [fr. pa+vid] making known, telling, proclamation, announcement only in stanza "nisīd' ambavane ramme yāva kālappavedanā," until the announcement of the time (of death) Th 1, 563 (trsln "until the hour should be revealed")=J i.118=Vism 389=DhA i.248.

Pavedita

Pavedita [pp. of pavedeti] made known, declared, taught M i.67 (su° & du°); S i.231; Dh 79, 281; Sn 171, 330, 838; Nd1 186.

Pavedeti

Pavedeti [Caus. of pa+vid] to make known, to declare, communicate, relate S i.24; iv.348; Dh 151; Sn p. 103 (=bodheti nāpeti SnA 444); PvA 33, 58, 68 (attānaṇ make oneself known), 120. -- pp. pavedita (q. v.).

Pavedhati

Pavedhati [pa+vyath, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (=tasati etc. Nd1 384); Vism 180 (reads pavedheti) ThA 203 (allavatthaṇ allakesaṇ pavedhanto, misreading for pavesento); DhA ii.249. -- Freq in ppr. med. pavedhamāna trembling M i.88; Pv iii.55 (=pakampamāna PvA 199); J i.58; iii.395. -- pp. pavedhita & pavyadhita (q. v.).

Pavellati

Pavellati [pa+vell] to shake, move to & fro, undulate S iv.289 (paveliyamānena kāyena); J iii.395. -- pp. pavellita (q. v.).

Pavellita

Pavellita [pp. of pavellati] shaken about, moving to & fro, swinging, trembling J vi.456.

Pavesa

Pavesa (-- °) [fr. pa+viś] entrance ThA 66 (Rājagaha°); DhA iv.150.

Pavesana

Pavesana (nt.) [fr. paveseti] 1. going in, entering, entrance J i.142; PvA 79 (v. l. for T. °vesa), 217, 221 (asipattavana°). -- 2. beginning VvA 71 (opp. nikkhamana). <-> 3. putting in, application J ii.102 (daṇḍe p.). -- 4. means of entry, as adj. able to enter J vi.383.

Pavesetar

Pavesetar [n. ag. of paveseti] one who lets in or allows to enter, an usher in S iv.194; A v.195.

Paveseti

Paveseti [Caus. of pavisati] 1. to make enter, allow to enter, usher in M i.79; J i.150 (miga -- gaṇaṇ uyyāṇaṇ), 291; vi.179; Vism 39; PvA 38, 44, 61 (gehaṇ), 141 (id.); DhA i.397. -- 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J iii.52 (rajjukaṇ gīvāya); vi.383 (siriṇ); Miln 39 (gehe padīpaṇ), 360 (udakaṇ); DA i.218. Perhaps at ThA 203 for pavedheti. <-> Caus. II. pavesāpeti J i.294 (mātugāmaṇ aggiṇ).

Pavyatheti

Pavyatheti [Caus. of pa+vyath] to cause to tremble, to shake J v.409. Cp. pavedhati. -- pp. pavyadhita (q. v.).

Pavyadhita

Pavyadhita [pp. of pa+vyath; the dh through analogy with pavedhita] afflicted, frightened, afraid J vi.61, 166.

Pasaṇsaka

Pasaṇsaka [fr. pasaṇsati] flatterer M i.327; J ii.439; Sdhp 565.

Pasaṇsati

Pasaṇsati [pa+saṇs] to speak out, praise, commend, agree D i.163; S i.102, 149, 161; J i.143; ii.439; v.331; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv ii.942; DA i.149; PvA 25, 131 (=vaṇṇeti). -- pp. pasattha & pasaṇsita (q. v.). Cp. paṭipasaṇsita.

Pasaṇsana

Pasaṇsana (nt.) [fr. pa+śaṇs] praising, commendation Pug 53; Sdhp 213; PvA 30.

Pasaṇsā

Pasaṇsā (f.) [fr. pa+śaṇs; cp. Vedic praśaṇsā] praise, applause D iii.260; S i.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is pasaṇsa°, e. g. °āvahana bringing applause Sn 256; °kāma desirous of praise Sn 825, cp. Nd1 163; °lābha gain of praise Sn 828. As adj. pasaṇsa "laudable, praiseworthy" it is better taken as grd. of pasaṇsati (=pasaṇsiya); thus at Pv iv.713 (pāsaṇsa Minayeff); PvA 8, 89 (=anindita).

Pasaṇsita

Pasaṇsita [pp. of pasaṇsati, cp. pasattha] praised S i.232; Sn 829, 928; Dh 228, 230; Nd1 169; PvA 116 (=vaṇṇita) 130.

Pasaṇsiya

Pasaṇsiya (adj.) [grd. of pasaṇsati, cp. Vedic praśaṇsia] laudable, praiseworthy S i.149; iii.83; A ii.19; Sn 658; J i.202; Sdhp 563. Cp. pasaṇsā.

Pasakkati

Pasakkati [pa+sakkati] to go forth or out to; ger. pasak- kiya S i.199=Th 1, 119; Th 1, 125.

Pasakkhita

Pasakkhita at J iv.365 is doubtful; perhaps we should read pasakkita (pp. of pasakkati); the C. expls as "lying down" (nipanna acchati, p. 367); Kern, Toev. s. v. proposes change to pamakkhita on ground of vv. ll. vamaḁkhita & malakita.

Pasankanta

Pasankanta [pp. of pa+sankamati, of kram] gone out to, gone forth PvA 22.

Pasankamati

Pasankamati [pa+saṅ+kram] to go out or forth to (acc.) Sdhp 277. -- pp. pasankanta.

Pasanga

Pasanga [fr. pa+saṅj. Class Sk. prasanga in both meanings] 1. hanging on, inclination, attachment to KhA 18; PvA 130. -- 2. occasion, event; loc. pasange at the occasion of (-- °), instead of KhA 213 (karaṇavacana°, where PvA 30 in id. p. reads karaṇ' atthe).

Pasajati

Pasajati [pa+srj] to let loose, produce; to be attached to Sn 390 (=allīyati SnA 375).

Pasaṭa

Pasaṭa [pp. of pa+sr] let out, produced D iii.167; SnA 109 (conj. for pasava in expln of pasuta).

Pasata

Pasata1 (adj.) [Vedic pṛsant, f. pṛsatī] spotted, only in cpd. °miga spotted antelope J v.418 (v. l. pasada°). The more freq. P. form is pasada°, e. g. S ii.279 (gloss pasata°); J v.24, 416; vi.537; SnA 82.

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Pasata

Pasata2 (nt.) [etym.? Late Sk. pṛsat or pṛsad a drop; cp. phusita1 rain -- drop =pṛsata; BR. under pṛsant=pasata1, but probably dialectical & Non -- Aryan] a small measure of capacity, a handful (seems to be applied to water only) J i.101 (°mattaṇ udakaṇ); iv.201 (udaka°); v.382 (°mattaṇ pānīyaṇ). Often redupl. pasataṇ pasataṇ "by handfuls" M i.245, J v.164. At DA i.298 it is closely connected with sarāva (cup), as denoting the amount of a small gift.

Pasattha

Pasattha (& Pasatṭha) [pp. of pasaṇsati] praised, extolled, commended S i.169; J iii.234; Vv 4421; Miln 212, 361. As pasatṭha at Pv ii.973 (so to be read for pasetṭha); iv.152 (=vaṇṇita PvA 241); DhsA 124.

Pasada

Pasada. See pasata1.

Pasanna

Pasanna1 (adj) [pp. of pasīdati] 1. clear, bright Sn 550 (°netta); KhA 64 & 65 (°tilatelavaṇṇa, where Vism 262 reads vip̐pasanna°); Vism 409 (id.). -- 2. happy, gladdened, reconciled, pleased J i.151, 307; Vism 129 (muddha°). -- 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A iii.35 (Satthari, dhamme sanghe); S i.34 (Buddhe); v.374; Vv 59; Sn 698; Dh 368 (Buddha -- sāsaṇe); J ii.111; DhA i.60 (Satthari). Often combd with saddha (having faith) Vin ii.190; PvA 20, 42 (a°), and in cpd. °citta devotion in one's heart Vin i.16; A vi.209; Sn 316, 403, 690; Pv ii.16; SnA 490; PvA 129; or °mānasa Sn 402; VvA 39; PvA 67; cp. pasannena manasā S i.206; Dh 2. See also abhippasanna & vip̐pasanna.

Pasanna

Pasanna2 [pp. of pa+syad] flowing out, streaming, issuing forth; in assu -- pasannaṇ shedding of tears S ii.179.

Pasannā

Pasannā (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J i.360.

Pasammati

Pasammati [pa+Śam] to become allayed, to cease, to fade away Th 1, 702.

Pasayha

Pasayha is ger. of pasahati (q. v.).

Pasaraṇa

Pasaraṇa (nt.) [fr. pa+sṛ] stretching, spreading, being stretched out PvA 219 (piṭṭhi°). See also pasāraṇa.

Pasava

Pasava [fr. pa+su] bringing forth, offspring S i.69.

Pasavati

Pasavati [pa+su] to bring forth, give birth to, beget, produce; mostly fig. in combn with the foll. nouns: kibbisaṇ to commit sin Vin ii.204; A v.75; pāpaṇ id. Pv iv.150; puññaṇ to produce merit S i.182, 213; A v.76; PvA 121; opp. apuññaṇ Vin ii.26; S i.114; veraṇ to beget hatred S ii.68; Dh 201. -- Caus. pasaveti in same meaning J vi.106 (pāpaṇ) -- pp. pasūta (q. v.).

Pasavana

Pasavana (nt.) [fr. pa+su] 1. giving birth PvA 35. - 2. producing, generating, effecting PvA 31 (puñña°).

Pasaha

Pasaha [fr. pa+sah] overcoming, mastering, in dup° (adj.) hard to overcome J ii.219; Miln 21.

Pasahati

Pasahati [pa+sah] to use force, subdue, oppress, over- come M ii.99; Sn 443; Dh 7, 128; DhA iii.46; J iv.126, 494; v.27. -- ger. pasayha using force, forcibly, by force D ii.74 (okkassa+); A iv.16 (id.); S i.143; Sn 72; J i.143; Pv ii.92; ii.910; (read appasayha for suppasayha); Miln 210 (okassa+; for okkassa?). Also in cpd. pasayha -- kārin using force J iv.309; v.425.

Pasākha

Pasākha (m. & nt.) [pa+sākhā; Epic Sk. praśākhā branch] 1. a smaller branch J vi.324 (sākha°). -- 2. branch -- like wood, i. e. hard wood Th 1, 72. -- 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin iv.316 (=adho -- nābhī ubbha -- jānu -- maṇḍalaṇ C.). Cp. Suśruta ii.31, 10. <-> 4. the extremities (being the 5th stage in the formation of the embryo) S i.206.

Pasāda

Pasāda [fr. pa+sad, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J i.319 (akkhīni maṇigūla -- sadisāni paññāyamāna pañca -- ppasādāni ahesuṇ); SnA 453 (pasanna -- netto i. e. pañca -- vaṇṇa -- ppasāda -- sampattiya). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs Rh. D. in Dhs. tsrl. 174) at DhsA 306, 307. -- 2. joy, satisfaction, happy or good mind, virtue, faith M i.64 (Satthari); S i.202; A i.98, 222 (Buddhe etc.); ii.84; iii.270 (puggala°); iv.346; SnA 155, PvA 5, 35. -- 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. -- Note. pasāda at Th 2, 411 is to be read pāsaka (see J.P.T.S. 1893 pp. 45, 46). Cp. abhi°.

Pasādaka

Pasādaka (adj.) [fr. pasāda] 1. making bright Miln 35 (udaka° maṇi). -- 2. worthy, good, pious PvA 129 (a°). Cp. pāsādika.

Pasādana

Pasādana (nt.) [fr. pa+sad] 1. happy state, reconcilia- tion, purity PvA 132. -- 2. granting graces, gratification DhA iii.3 (brahmaṇo mama p. °tṭhāne pasādati he is gracious instead of me giving graces). -- Cp. sam°.

Pasādaniya

Pasādaniya (adj.) [fr. pasāda] inspiring confidence, giving faith S v.156; Pug 49, 50; VbhA 282 (°suttanta); Sdhp 543; the 10 pāsādaniyā dhammā at M iii.11 sq. Cp. sam°.

Pasādiyā

Pasādiyā at J vi.530 is doubtful; it is expld in C. together with saṅsādiyā (a certain kind of rice: sūkara -- sāli), yet the C. seems to take it as "bhūmiyaṇ patita"; v. l. pasāriya. Kern, Toev. s. v. takes it as rice plant & compares Sk. *prasātikā.

Pasādeti

Pasādeti [Caus. of pa+sad, see pasīdati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittaṃ) towards (loc.) D i.110, 139; S i.149; A v.71; Pv ii.942 (cittaṃ); Miln 210; PvA 50, 123 (khamāpento p.). -- Cp. vi°.

Pasādhana

Pasādhana (nt.) [fr. pa+sādh; cp. Class. Sk. prasādhana in same meaning] ornament, decoration, parure J ii.186 (rañño sīsa °kappaka King's headdress -- maker i. e. barber); iii.437; iv.3 (ura -- cchada°); DhA i.227 (°peḷikā), 342 (°kappaka), 393; ThA 267; VvA 165, 187; PvA 155.

Pasādhita

Pasādhita [pp. of pasādheti] adorned, arrayed with ornaments, embellished, dressed up J i.489 (maṇḍita°); ii.48 (id.); iv.219 (id.); v.510 (nahāta°).

Pasādheti

Pasādheti [Caus. of pa+sādh] to adorn, decorate, array Mhvs vii.38; DhA i.398. -- pp. pasādhita (q. v.).

Pasāraṇa

Pasāraṇa (nt.) [fr. pa+sṛ, cp. pasaraṇa] stretching out DA i.196 (opp. sammiñjana); DhA i.298 (hattha°).

Pasārita

Pasārita [pp. of pasāreti] 1. stretched out, usually in contrast with sammiñjita, e. g. at D i.222; Vin i.230; M iii.35, 90; S i.137; Vism 19; VvA 6. -- 2. put forth, laid out, offered for sale Miln i.336.

Pasāreti

Pasāreti [Caus. of pa+sṛ] 1. to cause to move forwards, to let or make go, to give up J vi.58 (pasāraya, imper.). -- Pass. pasāriyati Vism 318; PvA 240 (are turned out of doors). -- 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuṃ, bāhaṃ, bāhā) S i.137 (opp. sammiñjeti); DA i.196; PvA 112, 121; or hand (hatthaṃ) J v.41; vi.282; PvA 113; or feet (pāde, pādaṃ) Th 2, 44, 49, cp. ThA 52; DhsA 324 (=sandhiyo paṭippanāmeti). -- 3. to lay out, put forth, offer for sale Vin ii.291; DhA ii.89. -- pp. pasārita (q. v.), Cp. abhi°

Pasāsati

Pasāsati [pa+śās] 1. to teach, instruct S i.38; J iii.367, 443. -- 2. to rule, reign, govern D ii.257; Cp. iii.141; PvA 287.

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Pasāsana

Pasāsana (nt.) [fr. pa+śās] teaching, instruction J iii.367.

Pasibbaka

Pasibbaka (m. nt.) [fr. pa+siv, late Sk. prasevaka>P. pasebbaka>pasibbaka, cp. Geiger. P.Gr. 151] a sack, Vin iii.17; J i.112, 351; ii.88, 154; iii.10, 116, 343 (camma° leather bag); iv.52, 361; v.46 (pūpa°), 483; vi.432 (spelling pasippaka); DA i.41; DhA iv.205.

Pasibbita

Pasibbita [pp. of pa+siv] sewn up, enveloped by (-- °) Th 1, 1150 (maṇsa -- nahāru°).

Pasīdati

Pasīdati [pa+sad] 1. to become bright, to brighten up PvA 132 (mukha -- vaṇṇo p.). -- 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (mano or cittaṇ p.); to find one's satisfaction in (loc.), to have faith D ii.202; S i.98; ii.199 (sutvā dhammaṇ p.); A iii.248; Sn 356, 434, 563; Nd2 426 (=saddahati, adhimuccati okappeti); Vv 5014 (mano me pasīdi, aor.); Vism 129; Miln 9; DhA iii.3 (=he is gracious, i. e. good); VvA 6 (better v. l. passitvā); PvA 141. -- pp. pasanna (q. v.). See also pasādeti & vipasīdati.

Pasīdana

Pasīdana (nt.) [fr. pasīdati] calming, happiness, purification Ps ii.121 (SS passādana).

Pasu

Pasu [Vedic paśu, cp. Lat. pecu & pecunia, Gr. pe/kos fleece, Goth. vieh, E. fee] cattle M i.79; J v.105; Pv ii.1312 (°yoni); Miln 100; PvA 166 (°bhāva); n. pl. pasavo S i.69; Sn 858; gen. pl. pasūnaṇ Sn 311; Pv ii.25. -- dupasu bad cattle Th 1, 446.

Pasuka

Pasuka=pasu Vin ii.154 (ajaka+).

Pasuta

Pasuta [pp. of pa+sā or si, Sk. prasita, on change of i to u see Geiger, P.Gr. § 193. In meaning confounded with pasavate of pa+su] attached to (acc. or loc.), intent upon (-- °), pursuing, doing D i.135 (kamma°); Sn 57 (see Nd2 427), 709, 774, 940, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka -- kicca°); DhA iii.160; PvA 151 (puñña -- kammesu), 175 (kīlanaka°), 195, 228 (pāpa°).

Pasura

Pasura (adj.) [reading doubtful] many, abundant J vi.134 (=rāsi, heap C.). We should probably read pacura, as at J v.40 (=bahu C.).

Pasūta

Pasūta [pp. of pasavati] produced; having born, delivered PvA 80.

Pasūti

Pasūti (f.) [fr. pa+su] bringing forth, birth, in °ghara lying -- in chamber Nd1 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

Paseṭṭha

Paseṭṭha at Pv ii.973 is to be read pasatṭha (see pasattha).

Pasodheti

Pasodheti [pa+Caus. of śudh] to cleanse, clean, purity D i.71 (cittaṇ).

Passa

Passa1 [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in J.P.T.S. 1885, 48).

Passa

Passa2 (m. & nt.) [Vedic pārśva to parśu & prṣṭi rib, perhaps also connected with pārṣṇi side of leg, see under pañhi] 1. side, flank M i.102; iii.3; A v.18; Sn 422; J i.264; iii.26. Pleonastic in piṭṭhi° (cp. E. backside) the back, loc. behind J i.292; PvA 55. -- 2. (mountain --) slope, in Himavanta° J i.218; v.396 (loc. pasmani=passe C.).

Passati

Passati [Vedic paśyati & *spaśati (aor. aspaṣṭa, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. ske/ptomai, (E. "scepsis"); Lat. species etc.; Ohg. spehon=Ger. spāhen (E. spy). -- The paradigm pass°, which in literary Sk. is restricted to the pres. stem (paś) interchanges with the paradigm dakkh° & dass° (dṛś): see dassati1] 1. to see -- Pres. passati Vin i.322; S i.69, 132, 198; ii.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd2 428); Pv i.23; Miln 218; PvA 11, 102; 1st pl. passāma Sn 76, 153, 164; Pv i.101 (as future); imper. sg. passa Sn 435, 580, 588, 756; J i.223; ii.159; Pv ii.116, 119; PvA 38; pl. passatha S ii.25; Sn 176 sq., 777, & passavho (cp. Sk. paśyadhvaṇ) Sn 998. -- ppr. passaṇ (see Geiger, P.Gr. 972) M ii.9; Sn 739, 837, 909; & passanto J iii.52; PvA 5, 6; f. passantī S i.199. -- grd. passitabba J iv.390 (a°). -- fut. passissati Pv ii.46; PvA 6. -- aor. passi J ii.103, 111; iii.278, 341. -- 2. to recognise, realise, know: only in combn with jānāti (pres. jānāti passati; ppr. jānaṇ passaṇ): see jānāti 11. -- 3. to find Sn 1118 (=vindati paṭilabhati Nd2 428b); J iii.55; Pv ii.99. -- Cp. vi°.

Passaddha

Passaddha [pp. of passambhati, cp. BSk. praśrabdha Divy 48] calmed down, allayed, quieted, composed, at ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin i.294; D iii.241, 288; M i.37; iii.86; S i.126; iv.125; A i.148; v.30; Vism 134; VbhA 283 (°kāyapuggala). -- In lit. appln °ratha when the car had slowed down J iii.239. See also paṭi°.

Passaddhatā

Passaddhatā (f.) [abstr. fr. passaddha] calmness, repose Nd2 166.

Passaddhi

Passaddhi (f.) [fr. pa+śrambh] calmness, tranquillity, repose, serenity M iii.86; S ii.30; iv.78; v.66; A iv.455 sq.; Ps ii.244; Dhs 40 (kāya°), 41 (citta°), cp. Dhs. trsl. 23; Vism 129; VbhA 314 (kāya°, citta°); DhsA 150 (= samassāsa -- ppatta). Often combd with pāmuṇṇa & pīti, e. g. D i.72, 73, 196; Nett 29, 66. Six passaddhis at S iv.217 (with ref. to vācā, vitakka -- vicāra, pīti, assāsa -- passāsā, saññā -- vedanā, rāga -- dosa -- moha, through the 4 jhānas etc.). Passaddhi is one of the 7 sambojjhāngas (constituents of enlightenment): see this & cp. M iii.86; Vism 130, 134=VbhA 282 (where 7 conditions of this state are enumd).

Passanā

Passanā see anu°, vi°.

Passambhati

Passambhati [pa+śrambh] to calm down, to be quiet Vin i.294 (fut °issati); D i.73; M iii.86; S v.333; A iii.21. -- pp. passaddha; Caus. passambheti (q. v.).

Passambhanā

Passambhanā (f.) [fr. passambhati] allayment, calmness, composure Dhs 40, 41, 320.

Passambhati

Passambhati [Caus. of passambhati] to calm down, quiet, allay M i.56, 425; S iii.125; Vism 288 (=nirodheti). ppr. passambhayaṇ M i.56; iii.82, 89.

Passaya

Passaya [fr. pa+śri, cp. Class. Sk. praśraya reverence] refuge Cp. iii.104. -- Note. °passaya in kaṇṭakapassaya J iii.74, & kaṇṭakāpassayika D i.167 (kaṇṭh°); J iv.299 (kaṇṭaka°) is to be read as °apassaya (apa+śri).

Passavati

Passavati [pa+sru] to flow forth, to pour out Miln 180.

Passasati

Passasati [pa+śvas] to breathe in D ii.291; M i.56; iii.82; J iii.296; v.43; Vism 271; DhA 1.215. See also assasati & remarks under āl 3.

Passāva

Passāva [fr. passavati] urine (lit. flowing out) Vin ii.141; iv.266 (p. muttaṇ vuccati); D i.70 (uccāra+); M iii.3, 90; J i.164 (uccāra -- passāvaṇ viṣṣajjeti), 338; v.164, 389; Vism 235 (uccāra°). -- doṇikā a trough for urine Vin ii.221; Vism 235.

Passāsa

Passāsa [fr. pa+śvas] inhaled breath, inhalation S i.106, 159; Ps i.95, 164 sq., 182 sq. Usually in combn assāsapassāsa (q. v.). At Vism 272 passāsa is expld as "ingoing wind" and assāsa as "outgoing wind."

Passāsin

Passāsin (adj.) [fr. passāsa] breathing; in ghuru -- ghuru° snoring S i.117.

Passika

Passika (adj.) (-- °) [fr. imper. passa of passati, +ka] only in cpd. chipassika (q. v.).

Passupati

Passupati [pa+svap] to sleep, rest, aor. passupi; fut. passupissati J v.70. 71.

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Paha

Paha1 (nt.) [?] flight of steps from which to step down into the water, a ghat (=tittha Bdhgh) D i.223. The meaning is uncertain, it is trsl'd as "accessible" at Dial. i.283 (q. v. for further detail). Neumann (Majjhima trsl'n i.513) trsl's "ganz und gar erloschen" (pabhā?). It is not at all improbable to take pahaṇ as ppr. of pajahati (as contracted fr. pajahaṇ like pahatvāna for pajahitvāna at Sn 639), thus meaning "giving up entirely." The same form in the latter meaning occurs at ThA 69 (Ap. v.3).

Paha

Paha2 (adj.)=pahu, i. e. able to (with inf.) J v.198 (C. pahū samattho).

Pahaṇsati

Pahaṇsati1 [pa+haṇsati1=ghaṇsati1, of ghr̥ṣ to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J i.278; ii.102 (pharasuṇ); DhA i.253 (khuraṇ pahaṇsī sharpened the razor; corresponds to ghaṭṭeti in preceding context). -- pp. pahaṭṭha1 & pahaṇsita1 (q. v.).

Pahaṇsati

Pahaṇsati2 [pa+haṇsati2=hassaṭi, of hr̥ṣ to be glad, cp. ghaṇsati2] to be pleased, to rejoice; only in pp. pahaṭṭha2 & pahaṇsita2 (q. v.), and in Pass. pahaṇsīyati to be gladdened, to exult Miln 326 (+kuhīyati). See also sam°.

Pahaṇsita

Pahaṇsita1 [pp. of pahaṇsati] struck, beaten (of metal), refined J vi.218 (ukkā -- mukha°), 574 (id.).

Pahaṇsita

Pahaṇsita2 [pp. of pahaṇsati2] gladdened, delighted, happy DhA i.230 (°mukha); VvA 279 (°mukha SS pahasita at Miln 297 is better to be taken as pp. of pahasati, because of combn haṭṭha pahaṭṭha hasita pahasita.

Pahaṭa

Pahaṭa [pp. of paharati] assailed, struck, beaten (of musical instruments) J ii.102, 182; vi.189; VvA 161 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 (°citra -- geṇḍuka)=DhsA 116 (so read for pahaṭṭha -- citta -- bheṇḍuka and correct Expositor 153 accordingly). The reading pahaṭa at PvA 4 is to be corrected to paṭaha.

Pahaṭṭha

Pahaṭṭha1 [pp. of pahaṇsati1] struck, beaten (of metal) J vi.217 (suvaṇṇa).

Pahaṭṭha

Pahaṭṭha² [pp. of pahaṇṣati²] gladdened, happy, cheerful, delighted Vin iii.14; J i.278 (twice; once as °mānasa, which is wrongly taken by C. as pahaṭṭha¹), 443; ii.240 (tuṭṭha°); Vism 346 (haṭṭha°); DhA i.230 (tuṭṭha°); VvA 337. In its original sense of "bristling" (with excitement or joy), with ref. to ear & hair of an elephant in phrase pahaṭṭha -- kaṇṇa -- vāla at Vin ii.195= J v.335 (cp. Sk. prahr̥ṣṭa -- roman, N. of an Asura at Kathāsarisāgara 47, 30).

Pahata

Pahata [pp. of pa+han] killed, overcome M iii.46; S ii.54; J vi.512.

Paharaṇa

Paharaṇa (nt.) [fr. paharati] striking, beating SnA 224; PvA 285.

Paharaṇaka

Paharaṇaka (adj.) [fr. paharaṇa] striking, hitting J i.418.

Paharati

Paharati [pa+hr̥] to strike, hit, beat J iii.26, 347; vi.376; VvA 65; PvA 4; freq. in phrase accharaṇ p. to snap one's finger, e. g. J ii.447; see accharā¹. aor. pahāsi (cp. pariyudāhāsi) Vv 292 (=pahari VvA 123). -- pp. pahaṭa (q. v.). Caus. paharāpeti. -- 1. to cause to be assailed J iv.150. -- 2. to put on or join on to J vi.32 (°hārāpesi).

Pahasati

Pahasati [pa+has] to laugh, giggle J v.452 (ūhasati+). See also pahassati & pahāsati. -- pp. pahasita (q. v.).

Pahasita

Pahasita [pp. of pahasati or °hassati] laughing, smiling, joyful, pleased Miln 297; J i.411 (nicca° mukha); ii.179.

Pahassati

Pahassati [pa+has, perhaps pa+hr̥ṣ, Sk. harṣati, cp. pahaṇṣati²] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahaṭṭha Nd1 296; cp. SnA 555 hāsajāta). The pp. pahasita (q. v.) is derived fr. pres. pahasati, which makes the equation pahassati=pahaṇṣati² all the more likely.

Pahāna

Pahāna (nt.) [fr. pa+hā, see pajahati] giving up, leaving, abandoning, rejection M i.60, iii.4, 72; S i.13, 132 (dukkha°); ii.170; iii.53; iv.7 sq.; D iii.225, 246; A i.82, 134; ii.26, 232 (kaṇhassa kammaṣsa °āya); iii.431; Sn 374, 1106 (=vūpasama paṭinissagga etc. Nd2 429); Dh 331; J i.79; Ps i.26; ii.98, 156; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nīvaraṇa -- santāpa°); DhsA 166, 345; VvA 73. -- °pariññā see pariññā; -- °vinaya avoidance consisting in giving up (coupled with saṇvara -- vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga -- pahāna, vikkhambhana°, samuccheda°, paṭippassaddhi°, nissaraṇa° DhsA 351; SnA 8.

Pahāya

Pahāya is ger. of pajahati (q. v.).

Pahāyin

Pahāyin (adj.) [fr. pa+hā, see pajahati] giving up, abandoning Sn 1113, 1132, cp. Nd2 431; Sdhp 500.

Pahāra

Pahāra [fr. pa+hr, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D i.144 (daṇḍa°); M i.123, 126; Pv iv.167 (sālittaka°); M i.123; DhA iii.48 (°dāna -- sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin iv.146); PvA 4 (ekappahārena with one stroke). 56 (muggara°), 66 (id.) 253. -- ekappahārena at Vism 418 as adv. "all at once." pahāraṇ deti to give a blow Vin iv.146; S iv.62; A iii.121; Vism 314 (pahārasatāni); PvA 191 (sīse). -- 2. a wound J iv.89; v.459 (°mukha).

Pahāraṇa

Pahāraṇa see abhi°.

Pahārin

Pahārin (adj.) [fr. paharati] striking, assaulting J ii.211.

Pahāsa

Pahāsa [fr. pa+has, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

Pahāsati

Pahāsati in pahāsanto sapariṣaṇ at ThA 69 should preferably be read as pahāsayanto pariṣaṇ, thus taken as Caus. of pa+has, i. e. making one smile, gladdening.

Pahāsi

Pahāsi is 3rd sg. aor. of paharati; found at Vv 298 (musa- lena=pahari VvA 113); and also 3rd sg. aor of pajahati, e. g. at Sn 1057 (=pajahi Nd2 under jahati)

Pahāseti

Pahāseti [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittaṇ pamodeti hāseti pahāseti).

Pahiṇa

Pahiṇa (adj. -- n.) [fr. pa+hi] sending; being sent; a messenger, in °gamaṇa going as messenger, doing messages D i.5; M i.345; J ii.82; Miln 370; DA i.78. See also pahana.

Pahiṇaka

Pahiṇaka (nt.) [fr. pahiṇati?] a sweetmeat A iii.76 (v. l. pahenaka). See also pahenaka. The (late) Sk. form is prahelaka.

Pahiṇati

Pahiṇati [pa+hi, Sk. hinoti] to send; Pres. pahiṇati. Vin iii.140 sq.; iv.18; DhA ii.243; aor. pahiṇi J i.60 (sāsanaṇ); v.458 (paṇṇāni); VvA 67; DhA i.72; ii.56, 243; ger. pahiṇitva VvA 65. -- pp. pahita2 (q. v.). There is another aor.pāhesi (Sk. prāhaiṣīt) in analogy to which a new pres. pāheti has been formed, so that pāhesi is now felt to be a der. fr. pāheti & accordingly is grouped with the latter. All other forms with he° (pahetuṇ e. g.) are to be found under pāheti.

Pahiṇana

Pahiṇana (nt.) [fr. pahiṇati] sending, dispatch DhA ii.243.

Pahtta

Pahtta1 [pp. of padahati] resolute, intent, energetic; only in cpd. pahitatta of resolute will (cp. BSk. prahitātman

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Divy 37) M i.114; S i.53 (expld by Bdhgh with wrong derivation fr. peseti as "pesit -- atta" thus identifying pahita1 & pahita2, see K.S. 320); ii.21, 239; iii.73 sq.; iv.60, 145, v.187, A ii.14, iii.21, iv.302 sq.; v.84; Sn 425, 432 sq., 961; It 71; Nd1 477; Th 2, 161 (expld at ThA 143, with the same mistake as above, as pesita citta); Nd1 477 (id.; pesit -- atta); Miln 358, 366, 406.

Pahita

Pahita2 [pp. of pahiṇati] sent J i.86 (sāsana); DhA ii.242; iii.191 (interchanging with pesita).

Pahīna

Pahīna [pp. of pajahati] given up, abandoned, left, eliminated Vin iii.97= iv.27; S ii.24; iii.33; iv.305; Sn 351 (°jāti -- maraṇa), 370, 564, 1132 (°mala -- moha); It 32; Nd2 s. v.; Ps i.63; ii.244; Pug 12, 22.

Pahīyati

Pahīyati [Pass. of pajahati] to be abandoned, to pass away, vanish M i.7; S i.219 (fut. °issati); ii.196 (ppr. °īyamāna); v.152; Sn 806; Nd1 124; VbhA 271. Spelt pahiyyati at S v.150.

Pahū

Pahū (adj.) [cp. Vedic prabhū, fr. pa+bhū] able Sn 98; J v.198; Nd2 615°.

Pahūta

Pahūta (adj.) [pp. of pa+bhū, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv i.52 (=anappaka, bahu, yāvadattha C.; Dhp at PvA 25 gives bahuka as inferior variant); i.117 (=apariyanta, uḷāra; v. l. bahū); ii.75 (v. l. bahūta); PvA 145 (dhana; v. l. bahuta); SnA 294 (id.), 321 (id.). See also bahūta. -- jivha large tongued D ii.18; iii.144, 173. -- jivhatā the characteristic of a large tongue Sn p. 107. -- dhañña having many riches J iv.309. -- dhana id. Th 2, 406 (C. reading for T. bahuta -- ratana). -- pañña rich in wisdom Sn 359, 539, 996. -- bhakkha eating much, said of the fire S i.69. -- vitta= °dhañña D i.134; Sn 102; PvA 3.

Pahūtika

Pahūtika (adj.)=pahuta PvA 135 (v. l. BB bahuta; in expln of bahu).

Pahēṇaka

Pahēṇaka (nt.) [cp. BSk. prahēṇaka in sense of "sweet- meat" at Divy 13, 258; the *Sk. form is prahelaka] a present J vi.369 (so here, whereas the same word as pahiṇaka at A iii.76 clearly means "sweetmeat").

Pahena

Pahena (nt.) [pahēṇa?] same as pahiṇa in °gamana going on errands J ii.82.

Pahoti

Pahoti & (in verse) pabhavati [pa+bhu, cp. Vedic pra- bhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D ii.217; M iii.76; S ii.184; as pabhavati at Sn 728=1050 (cp. Nd2 401); (perf. med.) pahottha it has arisen from (gen.), i. e. it was the fault of J v.102. -- 2. to be sufficient, adequate or able (with inf.) D i.240; M i.94; S i.102; Sn 36, 867; J v.305; DA i.192; iii.254 (fut. pahossati); VvA 75; Dāvs iv.18. Neg. both with na° & a° viz. nappahoti J vi.204; DhA iii.408; nappahosi J i.84; appahoti DhA iv.177; appabhonto PvA 73; in verse appabhavaṇ J iii.373 (=appahonto C.). -- pp. pahūta (q. v.).

Pahona

Pahona in °kāla at J iii.17 read as pahonaka°.

Pahonaka

Pahonaka (adj.) [fr. pahoti] sufficient, enough J i.346; ii.122; iii.17 (so read for pahona°); iv.277; Vism 404; DhA i.78, 219; VvA 264; PvA 81.

Pāka

Pāka [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J vi.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. combn tela° "oil cooking," an oil decoction Vin ii.105; thāli° a th. full of cooking J i.186; doṇa° a d. full S i.81; DhA ii.8; sosāna° Dhātumañjūsā 132 (under kaṭh). On pāka in appld meaning of "effect, result" see Cpd. 883. -- As nt. in stanza "pākaṇ pākassa paccayo; apākaṇ avipākassa" at VbhA 175. -- Cp. vi°. -- tela an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pieces, e. g. sata° J ii.397; v.376; VvA 68= DhA iii.311; sahassa° J iii.372. -- vatṭa subsistence, livelihood, maintenance Mhvs 35, 120; DhA ii.29; VvA 220. -- haṇsa a species of water bird J v.356; vi.539; SnA 277.

Pākata

Pākata (adj.) [=pakata; on ā for a see Geiger, P.Gr. § 331. Cp. Sk. prakāṭa Halāyudha. The spelling is sometimes pākāṭa] 1. common, vulgar, uncontrolled, in phrase pākat -- indriya of uncontrolled mind S i.61 (=saṇvarābhāvena gihikāle viya vivaṭa -- indriya K.S. 320), 204; iii.93; v.269; A i.70, 266, 280; iii.355, 391; Th 1, 109 (C. asaṇvuta, see Brethren 99); Pug 35. -- At Miln 251 pākātā is to be read pāpakā. -- 2. open, common, unconcealed J i.262 (pākato jāto was found out); Sn A 343; PvA 103 (for āvi). -- 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su°), 128; VvA 109 (+paññāta); °ṇ karoti to make manifest Vism 287; °bhāva being known DhsA 243; PvA 103. -- 4. renowned, well -- known DA i.143; PvA 107.

Pākatika

Pākatika (adj.) [fr. pakati, cp. BSk. prākṛtaka (loka) Bodhicaryāvatāra v. 3, ed. Poussin] natural, in its original or natural state J v.274; Miln 218 (maṇiratana); DhA i.20; VvA 288; PvA 66 (where id. p. J iii.167 reads paṭipākatika), 206; pākatikaṇ karoti to restore to its former condition, to repair, rebuild J i.354, also fig. to restore a dismissed officer, to reinstate J v.134.

Pākāra

Pākāra [cp. Epic Sk. prākāra, pa+ā+kr] an encircling wall, put up for obstruction and protection, a fence, rampart Vin ii.121 (3 kinds: made of bricks, of stone, or of wood, viz. iṭṭhakā°, silā, dāru°); iv.266 (id.); M iii.11; S iv.194 (°toraṇa); A iv.107; v.195; J i.63; ii.50; vi.330 (mahā°), 341 (+parikhā & aṭṭāla); Pv i.1013 (ayo°); Miln 1; Vism 394 (=parikkhepa -- pākāra); DhA iii.441 (tiṇṇaṇ pākārāṇaṇ antare); PvA 24, 52; sāṇi° screen -- fencing J ii.88; PvA 283. -- iṭṭhakā brick or tile of a wall J iii.446 (T. iṭṭhikā). -- parikkhitta surrounded by a wall DA i.42. -- parikkhepa a fencing Vism 74.

Pākāsiya

Pākāsiya (adj.) [fr. pa+ā+kāś, cp. pakāsati & Class. Sk. prākāśya] evident, manifest, open, clear J vi.230 (opp. guyha; C. pākāsika).

Pākula

Pākula (adj.) [pa+ākula] read at Ud 5 in combn akkula- pakkula (=ākula -- pākula) "in great confusion"; read also in gāthā 7 pākula for bakkula. Cp. Morris, J.P.T.S. 1886, 94 sq.

Pāgabbhiya

Pāgabbhiya (nt.) [fr. pagabbha] boldness, impudence, forwardness Sn 930; Nd1 228 sq. (3 kinds, viz. kāyika, vācasika, cetasika), 390 sq.; J ii.32; v.449 (pagabbhiya); SnA 165; KhA 242; DhA iii.354 (pa°); VvA 121.

Pāguṇṇatā

Pāguṇṇatā (f.) [abstr. of pāguṇṇa, which is der. fr. paguna] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

Pāgusa

Pāgusa [cp. Sk. vāgusa, a sort of large fish Halāyudha 3, 37] a certain kind of fish J iv.70 (as gloss, T. reads pāvusa, SS puṭusa, BB pātusa & pāvuma; C. explns as mahā -- mukha -- maccha).

Pācaka

Pācaka (adj. -- n.) [fr. pac, cp. pāceti] one who cooks, a cook; f. °ikā J i.318.

Pācana

Pācana1 (nt.) [fr. pac, Caus. pāceti] bringing to boil, cooking J i.318 (yāgu°). Cp. pari°.

Pācana

Pācana2 (nt.) [for pājana, cp. pāceti2 & SnA 147] a goad, stick S i.172; Sn p. 13; v.77; J iii.281; iv.310. -- yaṭṭhi driving stick, goad stick S i.115.

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Pācariya

Pācariya (-- °) [pa+ācariya] only as 2nd part of a (redupl.) compound ācariya -- pācariya in the nature of combs mentioned under a1 3 b: "teacher upon teacher" (expld by Cs as "teacher of teachers") D i.90 (cp. DA i.254); ii.237, etc. (see ācariya).

Pācittiya

Pācittiya (adj.) [most likely prāk+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabbhāra=*prāg+bhāra. So expld also by S. Lévi J.As. x.20, p. 506. Geiger, P.Gr. § 27, n. 1 inclines to etym. prāyaś+cittaka] requiring expiation, expiatory Vin i.172, 176; ii.242, 306 sq.; iv.1 sq., 258 sq.; A ii.242 (dhamma); Vism 22. -- It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. iv.). See on term Vin. Texts i.18, 32, 245.

Pācīna

Pācīna (adj.) [Vedic prācīna, fr. adv. prāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J i.50 (°sīsaka, of Māyādevī's couch), 212 (°lokadhātu); Miln 6; DA i.311 (°mukha facing east); DhA iii.155 (id.); VvA 190; PvA 74, 256. The opposite apācīna (e. g. S iii.84) is only apparently a neg. pācīna, in reality a der. fr. apa (apa+ac), as pācīna is a der. fr. pra+ac . See apācīna.

Pāceti

Pāceti1 [Caus. of pacati] to cause to boil, fig. to cause to torment D i.52 (ppr. pācayato, gen., also pācento). Cp. vi°.

Pāceti

Pāceti2 [for pājeti, with c. for j (see Geiger, P.Gr. § 393); pra+aj: see aja] to drive, urge on Dh 135 (āyuṇ p. <-> gopālako viya . . . peseti DhA iii.60).

Pājana

Pājana (nt.) [fr. pa+aj, cp. pācana2] a goad SnA 147.

Pājāpeti

Pājāpeti [Caus. of pājeti] to cause to drive or go on J ii.296 (sakaṭāni); iii.51 (so read for pajāpeti; BB pāceti & pājeti).

Pājeti

Pājeti [Caus. of pa+aj, cp. aja] 1. to drive (cp. pāceti2) J ii.122, 143, iii.51 (BB for T. pajāpeti); v.443 (nāvaṇ); vi.32 (yoggaṇ); SnA 147; DhA iv.160 (goṇe). -- 2. to throw (the dice) J vi.281. -- Caus. II. pājāpeti (q. v.).

Pāṭankī

Pāṭankī (f.) "sedan chair" (?) in phrase sivikaṇ pāṭankiṇ at Vin i.192 (MV v.10, 3) is not clear. The vv. ll. (p. 380) are pāṭangin, pāṭangan pāṭakan. Perhaps pallankaṇ?

Pāṭala

Pāṭala (adj.) [cp. Class. Sk. pāṭala, to same root as palita & pāṇḍu: see Walde, Lat. Wtb. under palleo & cp. pāṇḍu] pale red, pink J iv.114.

Pāṭalī

Pāṭalī (f.) [cp. Class. Sk. pāṭalī, to pāṭala] the trumpet flower, Bignonia Suaveolens D ii.4 (Vipassī pāṭaliyā mūle abhisambuddho); Vv 359; J i.41 (°rukkha as the Bodhi tree); ii.162 (pāṭali -- bhaddaka sic. v. l. for phālībhaddaka); iv.440; v.189; vi.537; Miln 338; VvA 42, 164; ThA 211, 226.

Pāṭava

Pāṭava (nt.) [cp. late Sk. pāṭava, fr. paṭu] skill KhA 156.

Pāṭikankha

Pāṭikankha (adj.) [grd. of paṭikankhati, Sk. *pratīkāṅk- śya] to be desired or expected M i.25; iii.97; S i.88; ii.152; A iii.143=Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA iv.2 (gati °ā) PvA 63 (id.).

Pāṭikankhin

Pāṭikankhin (-- °) (adj. -- n.) [fr. paṭi+kāṅka, cp. paṭikan- khin] hoping for, one who expects or desires D i.4; M iii.33; A ii.209; J iii.409.

Pāṭikā

Pāṭikā (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half -- moon stone, the semicircular slab under the staircase Vin i.180 (cp. Vin. Texts ii.3). As pāṭiya at J vi.278 (=piṭṭhi -- pāsāṇa C.).

Pāṭikulyā

Pāṭikulyā (f.) [fr. paṭi(k)kūla]=pāṭikkūlyatā (perhaps to be read as such) J v.253 (nava, cp. Vism 341 sq.).

Pāṭikkulyatā

Pāṭikkulyatā (f.) [abstr. fr. paṭikkūla] loathsomeness, objectionableness A iii.32; iv.47 sq.; v.64. Cp. paṭikulyatā, paṭikūlatā & pāṭikulyā.

Pāṭidesanīya

Pāṭidesanīya (adj.) [grd. of paṭideseti with pāṭi for pāṭi in der.] belonging to confession, (a sin) which ought to be confessed Vin i.172; ii.242; A ii.243 (as °desanīyaka).

Pāṭipada

Pāṭipada1 (adj.) [the adj. form of paṭipadā] following the (right) Path M i.354 =It 80 (+sekha).

Pātipada

Pātipada2 [fr. paṭi+pad, see patipajjati & cp. paṭipadā] lit, "entering, beginning"; the first day of the lunar fortnight Vin i.132; J iv.100; VvA 72 (°sattamī).

Pātipadaka

Pātipadaka (adj.) [fr. pātipada2] belonging to the 1st day of the lunar fortnight; only with ref. to bhatta (food) & in combn with pakkhika & uposathika, i. e. food given on the half -- moon days, on the 7th day of the week & on the first day of the fortnight Vin i.58= ii.175; iv.75; (f. °ikā), 78.

Pātipuggalika

Pātipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal M iii.254 sq. (dakkhiṇā).

Pāṭibhoga

Pāṭibhoga [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation *prati -- bhogya for *bhuja i. e. "counter -- enjoyable." i. e. one who has to be made use of in place of someone else; cp. Geiger, P.Gr. § 24] a sponsor A ii.172; Ud 17; It 1 sq.; J ii.93; Vism 555 sq.; DhA i.398; VbhA 165.

Pātimokkha (pāti)°

Pātimokkha (pāti)° (nt.) [with Childers plausibly as paṭi+ mokkha, grd. of muc (Caus. mokṣ°) with lengthening of paṭi as in other grd. like pāṭidesaniya. Thus in reality the same as paṭimokkha 2 in sense of binding, obligatory, obligation, cp. J v.25. The spelling is freq. pāti° (BB pāti°). The Sk. prāṭimokṣa is a wrong adaptation fr. P. pātimokkha, it should really be pratimokṣya "that which should be made binding." An expln of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhanga, Vin vols. iii & iv., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, P. Lit. c. 7, where literature is given; & cp. Vin. Texts i.27 sq.; Franke, Dighanikāya p. 66 sq.; -- pāṭimokkhaṇ uddisati to recite the P. Vin i.102, 112, 175; ii.259; iii.8; iv.143; Ud 51; opp. °ṇ ṭhapeti to suspend the (recital of the) P. Vin ii.240 sq. -- See Vin i.65, 68; ii.95, 240 sq. 249; S v.187; Sn 340; Dh 185, 375; Nd1 365; Vism 7, 11, 16 sq., 36, 292; DhA iii.237 (=jetṭhakasīla); iv.111 (id.); Sdhp 342, 355, 449. -- uddesa recitation of the P. Vin i.102; D ii.46; M ii.8; SnA 199. -- uddesaka one who recites the P. Vin i.115, cp. Vin. Texts i.242. -- ṭhapana suspension of the P. Vin ii.241 sq.; A v.70. -- saṇvara "restraint that is binding on a recluse" (Dial. i.79), moral control under the P. Vin iv.51; D i.62; ii.279; iii.77, 266, 285; A iii.113, 135, 151; iv.140; v.71, 198; It 96, 118; Ud 36; Vism 16 (where expld in detail); VbhA 323; cp. saṇvuta -- pāṭimokkha (adj.) Pv iv.132.

Pāṭiyekka

Pāṭiyekka see pāṭekka.

Pāṭirūpika

Pāṭirūpika (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

Pāṭihāra

Pāṭihāra [=pāṭihāra, with pāṭi after analogy of pāṭi- hāriya] striking, that which strikes (with ref. to marking the time) J i.121, 122 (v. l. SS pāṭihāriya)

Pāṭihārika

Pāṭihārika [=pāṭihāriya or der. fr. pāṭihāra in meaning of °hāriya] special, extraordinary; only in cpd. °pakkha an extra holiday A i.144; Vv 156 (cp. VvA 71, 109); ThA 38.

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Pāṭihāriya

Pāṭihāriya (adj.) [grd. formation fr. paṭi+hr (paṭihāra) with usual lengthening of paṭi to pāṭi, as in °desanīya, °mokkha etc. Cp. pāṭihīra; BSk. prāṭihārya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi°, ādesanā°, anusāsani° as the 3 marvels which characterise a Buddha with regard to his teaching (i. e. superhuman power, mind reading, giving instruction) D i.212; iii.3 sq.; S iv.290; A i.170; v.327; Ps ii.227. -- Further: Vin i.34 (aḍḍhuḍḍha° saḥassāni); Vism 378, 390 (yamaka°); VvA 158 (id.); PvA 137 (id.). For yamaka -- pāṭihāriya (or °hīra) see yamaka. -- Two kinds of p. are given at Vism 393, viz. pākāṭa° and apākāṭa°. -- sappāṭihāriya (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi° plain, ordinary, stupid M ii.9 (where Neumann, Majjhima Nikāya ii.318 trsls sa° "intelligible" and a° "incomprehensible," referring to Chāndogyopaniṣat i.11, 1); D ii.104; cp. also Windisch, Māra 71. -- pakkha an extra holiday, an ancient festival, not now kept S i.208 (cp. Th 2, 31); Sn 402 (cp. expln at SnA 378, where var. opinions are given); J iv.320; vi.118. See also Kern's discussion of the term at Toev. ii.30.

Pāṭihīra

Pāṭihīra (adj.) [contracted form of pāṭihāriya viā meta- thesis *pāṭihāriya> *pāṭihēra>pāṭihīra] wonderful; nt. a wonderful thing, marvel, miracle Ps i.125 (yamaka°); ii.158 (id.); Mhvs 5, 118; Miln 106; Dāvs i.50; DhA iii.213. -- appāṭihīrakathā stupid talk D i.193, 239; Kvu 561 (diff. Kern. Toev. ii.30); opp. sa° ibid.

Pāṭi

Pāṭi (f.) [?] at VvA 321 in phrase sukka -- pakkha -- pāṭiyaṇ "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half -- ," but pakkha already means "half" and is enough by itself. We should probably read paṭipāṭiyaṇ "successively." Note that the similar passage VvA 314 reads sukka -- pakkhe pannarasiyaṇ.

Pāṭuka & Pāṭubha

Pāṭuka & Pāṭubha only neg. a° (q. v.).

Pāṭukamyatā

Pāṭukamyatā: see pātu°.

Pāṭekka (Pāṭiyekka)

Pāṭekka (Pāṭiyekka) (adj.) [paṭi+eka; the diaeretic form of pacceka: see Geiger, P.Gr. § 24] several, distinct, single Vin i.134; iv.15; J i.92 (T. pāṭiekkā, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekkā), 353, 356, 443, 473; DhA iv.7 (pāṭiy° SS pāṭieka). -- nt. °ṇ (adv.) singly, separately, individually Vism 409 (pāṭiy°); VvA 141.

Pāṭeti

Pāṭeti [Caus. of paṭ] to remove; Pass. pāṭiyati Pv iv.147 (turned out of doors); v. l. pātayati (bring to fall). Prob. in sense of Med. at Miln 152 in phrase viṣaṇ pāṭiyamāno (doubtful, cp. Kern, Toev. ii.139, & Morris, J.P.T.S. 1884, 87).

Pāṭha

Pāṭha [fr. paṭh] reading, text -- reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i. e. "so is another reading," e. g. KhA 78, 223; SnA 43 (°ṇ vikappeti), 178, 192, 477; PvA 25 (pamāda° careless text), 48, 58, 86 and passim.

Pāṭhaka

Pāṭhaka (-- °) [fr. pāṭha] reciter; one who knows, expert Nd1 382 (nakkhatta°); J i.455 (asi -- lakkhaṇa°); ii.21 (angavijjā°), 250 (id.); v.211 (lakkhaṇa° fortune -- teller, wise man).

Pāṭhīna

Pāṭhīna [cp. Sk. pāṭhīna Manu 5, 16; Halāyudha 3, 36] the fish *Silurus Boalis*, a kind of shad J iv.70 (C: pāṭhīna -- nāmakaṇ pāsāṇa -- macchaṇ); v.405; vi.449.

Pāṇa

Pāṇa [fr. pa+an, cp. Vedic prāṇa breath of life; P. apāna, etc.] living being, life, creature D iii.48, 63, 133; S i.209, 224; v.43, 227, 441 (mahā -- samudde); A i.161; ii.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA i.69, 161; KhA 26; ThA 253; PvA 9, 28, 35; VvA 72; DhA ii.19. -- pl. also pāṇāni, e. g. Sn 117; Dh 270. <-> Bdgh's defn of pāṇa is "pāṇanatāya pāṇā; assāsapassās' āyatta -- vuttitāyā ti attho" Vism 310. -- ātipāta destruction of life, murder Vin i.83 (in "dasa sikkhāpadāni," see also sīla), 85, 193; D iii.68, 70, 149, 182, 235; M i.361; iii.23; Sn 242; It 63; J iii.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); DhA ii.19; iii.355; DA i.69; PvA 27. -- ātipātin one who takes the life of a living being, destroying life D iii.82; M iii.22; S ii.167; It 92; DhA ii.19. -- upeta possessed or endowed with life, alive [cp. BSk. prāṇopeta Divy 72, 462 etc.] S i.173; Sn 157; DA i.236. -- ghāta slaying life, killing, murder DA i.69; -- ghātin= ātipātin DhA ii.19. -- bhu a living being J iv.494. -- bhūta="bhu M iii.5; A ii.210; iii.92; iv.249 sq.; J iv.498. -- vadha=ātipāta DA i.69. -- sama equal to or as dear as life J ii.343; Dpvs xi.26; DhA i.5. -- hara taking away life, destructive M i.10=iii.97; S iv.206; A ii.116, 143, 153; iii.163.

Pāṇaka

Pāṇaka (adj. -- n.) (usually -- °) [fr. pāṇa] a living being, endowed with (the breath of) life S iv.198 (chap°); DhA i.20 (v. l. BB mata°); sap° with life, containing living creatures J i.198 (udaka); ap° without living beings, lifeless Vin ii.216; M i.13, 243; S i.169; Sn p. 15 (udaka); J i.67 (jhāna).

Pāṇana

Pāṇana (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("baḷa" pāṇane).

Pāṇi

Pāṇi [Vedic pāṇi, cp. Av. pərənā hand, with n -- suffix, where we find m -- suffix in Gr. pala/mh, Lat. palma, Oir lām, Ohg. folma=Ags. folm] the hand Vin iii.14 (pāṇinā paripuñchati); M i.78 (pāṇinā parimajjati); S i.178, 194; Sn 713; Dh 124; J i.126 (°ṇ paharati); PugA 249 (id.); PvA 56; Sdhp 147, 238. As adj. (-- °) "handed," with a hand, e. g. alla° with clean hand Pv ii.99; payata° with outstretched hand, open -- handed, liberal S v.351; A iii.287; iv.266 sq.; v.331. -- tala the palm of the hand D ii.17. -- bhāga handshare, division by hands VvA 96. -- matta of the size of a hand, a handful PvA 70, 116, 119. -- ssara

hand sound, hand music, a cert. kind of musical instrument D i.6; iii.183; DA i.84 (cp. Dial i.8), 231; J v.390, 506; cp. BSk. pāṇisvara MVastu ii.52. Also adj. one who plays this instrument J vi.276; cp. BSk. pāṇisvarika MVastu iii.113.

Pāṇikā

Pāṇikā (f.) [fr. pāṇi; Sk. *pāṇikā] a sort of spoon Vin ii.151. Cp. puthu -- pāṇikā (°pāṇiyā?) Vin ii.106.

Pāṇin

Pāṇin (adj. -- n.) [fr. pāṇa] having life, a living being S i.210, 226, Sn 220 (acc. pl. pāṇine, cp. Geiger, P.Gr. § 952), 587 (id.), 201, 575; PvA 287; DhA ii.19.

Pāta

Pāta (-- °) [fr. pat] 1. fall DA i.95 (ukkā°); PvA 45 (asani°). The reading "anattathato pātato rakkhito" at PvA 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. -- 2. throwing, a throw Sn 987 (muddha°); PvA 57 (akkhi°). See also piṇḍa.

Pātana

Pātana (nt.) [fr. pāṭeti] bringing to fall, destroying, killing, only in gabbha° destroying the foetus, abortion (q. v.) DhA i.47 and passim.

Pātar

Pātar (adv.) [Vedic prātar, der. fr. *prō, *prā, cp. Lat. prandium (fr. prām -- edjom=pātar -- āsa); Gr. prwi/ early; Ohg. fruo=Ger. früh] early in the morning, in foll. forms: (1) pātar (before vowels), only in cpd. °āsa morning meal, breakfast [cp. BSk. prātar -- āsana Divy 631] D iii.94; Sn 387; J i.232; VvA 294, 308; SnA 374 (pāto asitabbo ti pātar -- āso piṇḍa -- pātass' etaṇ nāmaṇ). -- katapātarāsa (adj.) after breakfast J i.227; vi.349 (°bhetta); Vism 391. -- (2) pāto (abs.) D iii.94; DhA ii.60; PvA 54, 126, 128; pāto va right early J i.226; vi.180. -- (3) pātaṇ S i.183; ii.242; Th 2, 407. <-> Note. Should piṇḍa -- pāta belong here, as suggested by Bdghg at SnA 374 (see above)? See detail under piṇḍa.

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Pātavyatā

Pātavyatā (f.) [fr. pāt, see pāṭeti] downfall, bringing to fall, felling M i.305; A i.266; Vin iv.34 (°by°); VbhA 499.

Pātāpeti

Pātāpeti [Caus. II. of pāṭeti] to cause to fall, to cause an abortus Vin ii.108; DA i.134.

Pātāla

Pātāla [cp. Epic Sk. pātāla an underground cave] proclivity, cliff, abyss S i.32, 127, 197; iv.206; Th 1, 1104 (see Brethren 418 for fuller expln); J iii.530 (here expld as a cliff in the ocean).

Pāti

Pāti [Vedic pāti of pā, cp. Gr. pw_u herd, poimh/n shepherd, Lat. pāsko to tend sheep] to watch, keep watch, keep J iii.95 (to keep the eyes open, C. ummisati; opp. nimisati); Vism 16 (=rakkhati in def. of pāṭimokkha).

Pātika

Pātika=pāṭi, read at Vism 28 for patika.

Pātita

Pātita [pp. of pāṭeti] brought to fall, felled, destroyed Sn 631; Dh 407; J iii.176; PvA 31 (so read for patita).

Pātin

Pātin (-- °) (adj.) [fr. pāta] throwing, shooting, only in cpd. dūre° throwing far A i.284; ii.170. See akkhaṇa -- vedhin.

Pāṭimokkha

Pāṭimokkha see pāṭi°.

Pāṭi & Pāti

Pāṭi & Pāti (f.) [the femin. of patta, which is Vedic pātra (nt.); to this the f. Ved. pātrī] a bowl, vessel, dish Vin i.157 (avakkāra°), 352 (id.); ii.216 (id.); M i.25 (kaṇṣa°), 207; S ii.233; A iv.393 (suvaṇṇa°, rūpiya°, kaṇṣa°); J i.347, 501; ii.90; v.377 (suvaṇṇa°) vi.510 (kaṇcana°); VvA 65; PvA 274.

Pātukamyatā

Pātukamyatā is frequent v. l. for cātu -- kamyatā, which is probably the correct reading (see this). The meaning (according to Vism 27=VbhA 483) is "putting oneself low," i. e. flattery, "fawning" (Vism trsl. 32). A still more explicit defn is found at VbhA 338. The diff. spellings are as follows: cātukamyatā Vism 17, 27; KhA 236; VbhA 338, 483; cātukammatā Miln 370; pātukamyatā Vbh 246; pātukamyatā Nd2 39. See standing phrase under mugga -- sūpyatā.

Pātur

Pātur (-- °) (°pātu) (indecl.) [cp. Vedic prāduḥ in prādur+ bhu; on t for d see Geiger, P.Gr. § 394. As regards etym. Monier Williams suggests prā=pra+dur, door, thus "before the door, openly"; cp. dvāra] visible, open, manifest; only in compn with kṛ and bhū, and with the rule that pātu° appears before cons., whereas pātur° stands before vowels. (1) with kṛ (to make appear): pres. pātukaroti Sn 316; J iv.7; Pug 30; SnA 423; aor. pātṛvākāsi S ii.254; DhA ii.64; pp. pātukata Vv 8441. -- (2) with bhū (to become manifest, to appear): pres. pātubhavati D i.220; D ii.12, 15, 20, 226; M i.445; S iv 78; Pv ii.941 (pot. °bhavēyyuṇ); aor. pāturahosi [cp. BSk. prādurabhūt Jtm. 211] Vin i.5; D i.215; ii.20; S i.137; Pv ii.86; Miln 10, 18; VvA 188; pl. pāturahaṇsu J i.11, & °ahiṇsu J i.54. <-> pp. pātubhūta S iii.39; Dhs 1035; PvA 44. -- kamma making visible, manifestation S ii.254; DhA iv.198. -- bhāva appearance, coming into manifestation M i.50; S ii.3; iv.78; A i.266; ii.130; Sn 560, 998; J i.63; Nd2 s. v.; Vism 437.

Pāṭeti

Pāṭeti [Caus. of pat] 1. to make fall, drop, throw off S i.197 (sakuṇo rajaṇ); J i.93 (udakaṇ); Miln 305 (sāraṇ). -- 2. to bring to fall J v.198; Miln 187. -- 3. to kill, destroy, cut off (the head) J i.393; iii.177; PvA

31, 115. -- pp. pātita. Caus. II. pātāpeti (q. v.). -- Cp. abhi°. Note. In meaning 3 it would be better to assume confusion with pāṭeti (for phāṭeti=Sk. sphāṭayati to split [sphuṭ=(s)phal], see phāleti & phāṭeti In the same sense we find the phrase kaṭṭhaṇ pāteti to split firewood M i.21 (MA ereti), besides phāleti.

Pātheyya

Pātheyya (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin i.244; S i.44; Dh 235, 237; J v.46, 241; DA i.288; DhA i.180; iii.335; PvA 5, 154.

Pātheyyaka

Pātheyyaka (nt.)=patheyya PvA 126.

Pāda

Pāda [Vedic pāda, see etym. under pada] 1. the foot, usually pl. pādā both feet, e. g. Vin i.9, 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J ii.114; iv.137; DhA iii.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as eka° & dutiya°, e. g. at Nd2 304iii; J vi.354. -- 2. foot or base of a mountain Vism 399 (Sineru°); DhA i.108 (pabbata°). -- 3. the fourth part ("foot") of a verse (cp. pada 4) SnA 239, 273, 343, 363; ThA 23. -- 4. a coin Vin iii.47; VvA 77 (worth here 1/4 of a kahāpaṇa and double the value of māsa; see also kākaṇikā). -- anguṭṭha a toe M i.337. -- anguṭṭhaka same J ii.447; Vism 233. -- anguli same PvA 125 (opp. to hatth' anguli finger). -- aṭṭhika bone of the foot M i.58, 89; iii.92; KhA 49. -- āpacca offspring fr. the foot (of Brahmā); see bandhu. -- ūdara "(using) the belly as feet," i. e. a snake Sn 604. -- odaka water for washing the feet Vin i.9. -- kathalika (°iya) acc. to Bdhgh either a foot stool or a towel (adhota -- pāda -- thapanakaṇ pāda -- ghaṇṣanaṇ vā, see Vin. Texts i.92; ii.373) Vin i.9, 46; ii.22; iv.310; Kvu 440; VvA 8; DhA i.321. -- kudārikā holding the feet like an axe (?) Pv iv.147 (expld at PvA 240 by pādasankhātā kudārikā; does k. here represent kuṭhārikā? The reading & meaning is uncertain). -- khīla a corn in the foot Vin i.188 (as °ālādha, cp. Vin Texts ii.19). -- ghaṇṣanī a towel for rubbing the feet (dry) Vin ii.130. -- cāra moving about on feet J iv.104. -- tala the sole of the foot Vin i.179; M iii.90; D iii.143, 148; PvA 74. -- dhovana cleaning or washing one's feet DhA ii.9. -- pa "drinking with the foot," N. for tree Pv iv.39 (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. -- paricārikā "serving on one's feet," i. e. a wife (cp. S i.125) J iii.95; vi.268; DhA iii.194. -- pīṭha a foot -- stool Vin i.9 (cp. Vin. Texts i.92); iv.310; DhA iii.120=186; VvA 291. -- puñchana(ka) wiping one's feet (with a towel) Vism 358 (°rajju -- maṇḍalaka, in comparison=VbhA 62); VbhA 285 (°coḷaka); KhA 144; SnA 333; DhA i.415 (°ka). -- puñchanī a towel for the feet Vin ii.174. -- bbhañjana ointment for the feet, foot -- salve Vin i.205; J v.197, 376; PvA 44, 78; anointing the feet VvA 44 (°tēla), 295 (id.). -- mūla the sole of the foot, the foot J iv.131. Cp. mūla. -- mūlika "one who sits at one's feet," a foot -- servant, lackey J i.122, 438; ii.300 sq. (Gāmaṇicaṇḍa); iii.417; v.128; vi.30. -- lola loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd1 374; Nd2 433; abstr. f. °lolaṭa SnA 36, & °loliya Nd2 433. -- visāṇa "a horn on the foot," i. e. an impossibility J vi.340. -- sambāhana massaging the feet DhA i.38.

Pādaka

Pādaka (adj. n.) [fr. pāda] 1. having a foot or basis Vin ii.110 (a°); Sn 205; ThA 78. -- 2. fundamental; pādakaṇ karoti to take as a base or foundation Vism 667. -- 3. (nt.) basis, foundation, base PvA 167. <-> pādaka -- jjhāna meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. -- Cp. āhacca°.

Pādāsi

Pādāsi is aor. of padāti.

Pāduka

Pāduka [=pādaka] a little foot J vi.554.

Pādukā

Pādukā (f.) [cp. Epic Sk. pāduka & pādukā] a shoe, slipper, clog Vin i.190; ii.142, 222; J iii.327; iv.129, 379; v.298; vi.23; Miln 330; DA i.136; DhA iii.451 (muñja°). -- At Vin ii.143 (according to Rh. D.) pādukā (dāru°) is a kind of stool or stand in a privy.

Pāna

Pāna [Vedic pāna, fr. pā, pibati=Lat. bibo, pp. pīta, Idg. *po[i], cp. Gr. pi/ nw to drink, po/tos drink; Obulg. piti to drink, pivo drink; Lith. penas milk; Lat. potus drink, poculum drinking vessel (=Sk. pātra, P. patta)] drink, including water as well as any other liquid. Often combd with anna° (food), e. g. Sn 485, 487;

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Pv i.52; and °bhojana (id.) e. g. Dh 249; J i.204. Two sets of 8 drinks are given in detail at Nd1 372. -- Vin i.245, 249 (yāgu°); S v.375 (majja°); Sn 82, 398, 924; J i.202 (dibba°); Pug 51; PvA 7, 8, 50. -- āgāra a drinking booth, a tavern Vin ii.267; iii.151; J i.302 (=surā -- geha C.); Vbh 247; VbhA 339.

Pānaka

Pānaka (nt.) [fr. pāna] a drink J ii.285; iv.30; Dāvs v.2; DhA iii.207 (amba°); VvA 99, 291. -- Der. pānakatta (abstr. nt.) being provided with drink J v.243 (a°).

Pānada

Pānada in cpd. pānad' ūpama at J ii.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan' ūpama," i. e. du(h)+upāhanā. The C. expls as "dukkatupāhan' ūpama."

Pānīya

Pānīya (adj. nt.) [Vedic pānīya, fr. pāna] 1. drinkable S ii.111. -- 2. drink, be erage, usually water for drinking Vin ii.207; iv.263; J i.198, 450; iii.491; v.106, 382; Pv i.107; ii.119, 710; PvA 4, 5. A reduced form pāniya (cp. Geiger, P.Gr. § 23) is also found, e. g. Vin ii.153; D i.148; Pv ii.102. -- ghata a pot for drinking water Vin ii.216; J vi.76, 85. -- cātika drinking vessel DhA iv.129. -- cātī id. J i.302. -- thālīka drinking cup Vin ii.214; iv.263. -- bhājana id. Vin ii.153. -- maṇḍapa water reservoir (BSk. id. e. g. AvŚ ii.86) Vin ii.153. -- māḷaka (?) J vi.85 (Hardy: Flacourtia cataphracta). -- sālā a hall where drinking water is given Vin ii.153; PvA 102; cp. papā.

Pānudi

Pānudi see panudati.

Pāpa

Pāpa (adj. nt.) [Vedic pāpa, cp. Lat. patior≈E. passion etc.; Gr. ph_ma suffering, evil; talai/pwros suffering evil] 1. (adj.) evil, bad, wicked, sinful A ii.222 sq. (and compar. pāpatara); Sn 57; Dh 119 (opp. bhadra). Other compar -- superl. forms are pāpiṭṭha S v.96; pāpiṭṭhata Vin ii.5; pāpiyyasika D iii.254. See pāpiya. - 2. unfertile (of soil) S iv.315. -- 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puñña) 183; Pv i.66; 112; iv.150; DhA ii.11. -- pp. pāpāni Sn 399, 452, 674; Dh 119, 265. -- iccha having bad wishes or

intentions Vin i.97; D iii.246; S i.50; ii.156; A iii.119, 191, 219 sq.; iv.1, 22, 155; v.123 sq.; Sn 133, 280; It 85; Nd2 342; Vism 24 (def.); VbhA 476; -- icchatā evil intention A iv.160, 165; DhA ii.77. -- kamma evil doing, wickedness, sin, crime D iii.182; It 86; Sn 407; Dh 127; Vism 502; VbhA 440 sq.; PvA 11, 25, 32, 51, 84. -- kammanta evil -- doer, villain S i.97. -- kammin id. M i.39 Dh 126. -- kara id. Sn 674. -- karin id. Dh 15, 17. -- dassana sinful view Pv iv.355. -- dhamma wickedness, evil habit Dh 248, 307; Pug 37; DhA iii.4; PvA 98; as adj. at PvA. 58. -- dhammin one of evil character or habits Pv i.117. -- parikkhaya decay or destruction of demerit (opp. puñña°) Pv ii.615. -- mitta an evil associate, a bad companion (opp. kalyāṇa°) M i.43, 470; D iii.182. -- mittatā bad company, association with wicked people A i.13 sq., 83; iv.160, 165; D iii.212; Dhs 13, 27; Vbh 359, 369, 371. -- sankappa evil thought Sn 280. -- sīla bad morals Sn 246. -- supina an evil dream (opp. bhaddaka) Vism 312; DhA iii.4.

Pāpaka

Pāpaka (adj.) [fr. pāpa] bad, wicked, wretched, sinful Vin i.8; S i.149, 207; v.418 (p. akusala citta); Sn 127, 215, 664; Dh 66, 78, 211, 242; J i.128; Pv ii.716 (=lāmaka C.); ii.93; Pug 19; Dhs 30, 101; Miln 204 (opp. kalyāṇa); Vism 268 (=lāmaka), 312 (of dreams, opp. bhaddaka). -- f. pāpikā Dh 164, 310; a° without sin, innocent, of a young maiden (daharā) Th 2, 370; Vv 314; 326 (so expld by VvA, but ThA explns as faultless, i. e. beautiful).

Pāpaṇika

Pāpaṇika (adj. n.) [pa+āpaṇa+ika] belonging to a shop, i. e. 1. a shopkeeper A i.115 sq. -- 2. laid out in the shop (of cīvara) Vin i.255; Vism 62 (=āpaṇa -- dvāre patitaka). See also Vin. Texts ii.156.

Pāpika

Pāpika=pāpaka D i.90 (cp. DA i.256); A iv.197.

Pāpita

Pāpita [pp. of pāpeti, in meaning=pāpika] one who has done wrong, sinful, evil M ii.43 (where D i.90 at id. p. has pāpika); DA i.256 (for pāpika, v. l. vāpita).

Pāpimant

Pāpimant (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i. e. the Evil, the wicked one S i.103; A iv.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA iv.32.

Pāpiyo

Pāpiyo (adj.) [compar. of pāpa, cp. Sk. pāpīyas] worse, more evil or wicked S i.162, 202; Sn 275; Dh 42, 76; J i.158; iv.303; Miln 155; DhA ii.108.

Pāpuṇana

Pāpuṇana (nt.) [fr. pāpuṇāti] attainment J iv.306.

Pāpuṇāti

Pāpuṇāti [pa+āp; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. -- pres. pāpuṇāti Vin ii.208; J iv.285; vi.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and pappoti S i.25; Dh 27; Vism 501; DhA i.395; pot. pāpuṇe Sn 324; Dh 138; J v.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA iv.200. aor. apāpuṇi

ThA 64, and pāpuṇi J ii.229. pret. apattha J v.391 (proh. mā a.). fut. pāpuṇissati J i.260. ger. pāpuṇitvā S ii.28; patvā Sn 347, 575, and pappuyya S i.7 (cp. Vin ii.56; A i.138), 181, 212. inf. pappotuṇ Si. 129=Th 2, 60, and pāpuṇituṇ VbhA 223. -- grd. pattabba S i.129; ii.28; SnA 433. -- pp. patta; Caus. pāpeti2 (q. v.).

Pāpuraṇa

Pāpuraṇa (nt.) [through *pāvuraṇa fr. pra+vr̥, cp. Sk. prāvaraṇa] cover, dress, cloak S i.175; Miln 279; DhA iii.1. See also pārūpana.

Pāpurati

Pāpurati [fr. pa+ā+vr̥, cp. Vedic pravṛ̥ṇoti] to cover, veil; shut, hide; only neg. a° and only in phrase apāpurati Amatassa dvāraṇ to open the door of Nibbāna Vin i.5; Vv 6427 (=vivarati VvA 284).

Pāpeti

Pāpeti1 [Denom. fr. pāpa] to make bad, bring into dis- grace Vin iv.5. -- pp. pāpita.

Pāpeti

Pāpeti2 [Caus. of pāpuṇāti] to make attain, to let go to, to cause to reach, to bring to J iv.494; v.205, 260; DA i.136. imper. pāpaya S i.217, and pāpayassu J iv.20. fut. pāpessati J i.260 and pāpayissati J v.8.

Pābhata

Pābhata [pa+ābhata] brought, conveyed DA i.262; SnA 356 (kathā°).

Pābhati

Pābhati (nt.) [pa+ā+pp. of bhr̥] "that which has been brought here," viz. 1. a present, bribe DA i.262. <-> 2. money, price J i.122; v.401, 452. -- kathā° "a tale brought," occasion for something to tell, news, story J i.252, 364, 378; SnA 356.

Pāmanga

Pāmanga (nt.) [etym.?] a band or chain Vin ii.106; iii.48; Mhvs 11, 28; Dpvs xii.1; DhA iv.216. See on this Vin. Texts iii.69 & Mhvs trsl. 797.

Pāmuja

Pāmuja (nt.) [grd. form. tr. pa+mud, see similar forms under pāmokkha] delight, joy, happiness; often combd with pīti. -- D i.72, 196; S iii.134; iv.78=351; v.156, 398; A iii.21; v.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA i.217; Sdhp 167. See also pāmojja.

Pāmokkha

Pāmokkha (adj.) [a grd. form. fr. pamukha, with length- ening of a as frequently in similar forms like pāṭidesanīya, pāṭimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. -- A ii.168 (sanga sa°); Pug 69, 70; Miln 75 (hatthi° state elephant). disā° worldfamed J i.166, 285; ii.278; vi.347. -- Freq. in series agga seṭṭha pāmokkha attama, in exegesis of mahā (at Nd2 502 A e. g., when A ii.95 reads mokkha for p.). See mahā. Defd as "pamukhe sādhu ti" at VbhA 332. -- 2. facing east Pv iv.353 (=pācīna -- dis' ābhimukha).

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Pāmojja

Pāmojja=pāmuḍḍa [Cp. BSk. prāmodya Divy 13, 82, 239] D ii.214; iii.288; M i.37, 98; S i.203; ii.30; v.157; Dh 376, 381; Ps i.177; Dhs 9, 86; Miln 84; Vism 2, 107, 177 (T. pa°); DhA iv.111 (°bahula).

Pāya

Pāya [fr. pa+ā+yā] setting out, starting S ii.218 (nava° newly setting out); instr. pāyena (adv.) for the most part, commonly, usually J v.490; DA i.275 (so read for pāṭhena).

Pāyaka

Pāyaka (-- °) [fr. pā to drink] drinking J i.252 (vāruṇi°)

Pāyāta

Pāyāta [pp of pāyāti] gone forth, set out, started J i.146.

Pāyāti

Pāyāti [pra+ā+yā] to set out, start, go forth DhA ii.42; aor. 3rd sg. pāyāsi D ii.73; J i.64, 223; iii.333; VvA 64; PvA 272; 3rd pl. pāyesuṇ J iv.220, and pāyiṇsu D ii.96; J i.253; DhA iii.257. -- pp. pāyāta (q. v.). See also the quasi synonymous abhiyāti.

Pāyāsa

Pāyāsa [cp. Class. Sk. pāyāsa] rice boiled in milk, milk -- rice, rice porridge S i.166; Sn p. 15; J i.50, 68; iv.391; v.211; Vism 41; SnA 151; DhA i.171; ii.88; VvA 32.

Pāyin

Pāyin (adj. n.) [fr. pā, see pivati] drinking J iii.338.

Pāyeti

Pāyeti [Caus. fr. pā, see pibati] 1. to give to drink, to make drink D ii.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA i.87 (amataṇ); VvA 75 (yāguṇ); PvA 63; aor. apāyesi S i.143; ger. pāyetvā J i.202 (dibba -- pānaṇ); ii.115 (lohitaṇ); iii.372 (phāṇiṭ' odakaṇ); iv.30 (pānakaṇ); vi.392 (suraṇ). -- 2. to irrigate J i.215. -- ppr. f. pāyamānā a woman giving suck, a nursing woman D i.166; M i.77; A i.295; ii.206; iii.227; Pug 55; DhA i.49. -- Caus. II. pāyāpeti J v.422.

Pāra

Pāra (adj. -- nt.) [fr. para] 1. as adv. (° --) beyond, over, across, used as prep. with abl., e. g. pāra -- Gangāya beyond the G. S i.207, 214; SnA 228. See under cpds. -- 2. as nt. the other side, the opposite shore S i.169, 183; Sn 1059; Nd1 20 (=amataṇ nibbānaṇ); Dh 385; DhA iv.141 aparā pāraṇ gacchati to go from this side to the other (used with ref. to this world & the world beyond) S iv.174; A v.4; Sn 1130; pāraṇ gavesino M ii.64=Th 1, 771 -- 3. Cases adverbially: acc. pāraṇ see sep.; abl. pārato from the other side Vin ii.209. -- 3. the guṇa form of para, another: see cpds.: -- atthika (pār') wishing to cross beyond D i.244. -- ga "going beyond," traversing, crossing, surmounting S iv.71 (jātimaraṇassa); Sn 32, 997. -- gata one who has

reached the opposite shore S i.34; ii.277; iv.157; A iv.411; Sn 21, 210, 359; Dh 414; Vv 531 (cp. VvA 231); one who has gone over to another party Th 1, 209. -- gavesin looking for the other shore Dh 355; DhA iv.80. -- gāmin= gata S i.123; A v.232 sq., 253 sq.; DhA ii.160. -- gū (a) gone beyond, i. e. passed, transcended, crossed S i.195=Nd2 136a (dukkhassa), iv.210 (bhavassa); A ii.9 (id.); iii.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. -- °), reached perfection in, well -- versed in, familiar with, an authority on Sn 992 (sabbadhammāṇa), 1105 (cp. Nd2 435); D i.88 (tiṇṇaṇ vedāṇa); DhA iii.361 (id.). -- dārika an adulterer, lit. one of another's wife S ii.259; J iii.43 (so read for para°); DhA ii.10.

Pāraṇ

Pāraṇ (adv. -- prep.) [acc. of pāra] beyond, to the other side D i.244; M i.135; Sn 1146 (Maccu -- dheyya°, vv. ll. °dheyyassa & °dheyya°), expld by Nd2 487 as amataṇ nibbāṇa; VvA 42. -- gata (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M i.135; S ii.277; Sn 803; Nd1 114; Nd2 435; Pug 72; Vism 234. -- gamana crossing over, going beyond S v.24, 81; A v.4, 313; Sn 1130.

Pāramitā

Pāramitā (f.) [pāramī+tā]=pāramī Nett 87.

Pāramī

Pāramī (f.) [abstr. fr. parama, cp. BSk. mantrāṇaṇ pāra- miṇ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA i.5; VvA 2 (sāvakañāṇa°); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (dasa pāramiyo) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna°, sīla°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekkhā° J i.73; DhA i.84. -- ppatta (pārami°) having attained perfection M iii.28; Nd2 435; Miln 21 22; cp. Miln trsl. i.34.

Pārājika

Pārājika [etym. doubtful; suggested are parā+aj (Bur- nouf); para+ji; pārācika (S. Lévi, see Geiger, P.Gr. § 38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term Vin. Texts i.3; Miln trsln i.268; ii.78) Vin i.172; ii.101, 242; A ii.241; iii.252; v.70; J vi.70, 112; Miln 255; Vism 22; KhA 97, DhA i.76 (as one of the divisions of the Suttavibhanga, see also Vin iii.1 sq.).

Pārāpata

Pārāpata [Epic Sk. pārāvata] a dove, pigeon J i.242; v.215; VvA 167 (°akkhi); Pgdp 45. See the doublet pārevata.

Pārāyana

Pārāyana (nt.) [late Sk. pārāyaṇa, the metric form of parāyana] the highest (farthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipāta A iii.401; Sn 1130; Nd2 438; SnA 163, 370, 604.

Pārikkhattiya

Pārikkhattiya=parikkhattatā, Pug 19=VbhA 358.

Pāricariyā

Pāricariyā (f.) same as paricariya serving, waiting on, service, ministration, honour (for=loc.) D iii.189, 250, 281; M ii.177; S iv.239; A ii.70; iii.284, 325, 328; J iii.408; iv.490; v.154, 158 (kilesa°); PvA 7, 58, 128. Cp. BSk. pāricāryā MVastu ii.225.

Pāricchatta

Pāricchatta=pāricchattaka, Sn 64 (°ka Nd2 439; expld as koviḷāra); J v.393.

Pāricchattaka

Pāricchattaka [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree Erythmia Indica, a tree in Indra's heaven Vin i.30; A iv.117 sq.; Vv 381 (expld as Māgadhism at VvA 174 for pārijāta, which is also the BSk. form); J i.40; ii.20; KhA i.122; SnA 485; DhA i.273; iii.211; DhsA 1; VvA 12, 110; PvA 137.

Pārijāta

Pārijāta=pāricchattaka, VvA 174.

Pārijuṇṇa

Pārijuṇṇa (nt.) [abstr. fr. parijuṇṇa, pp. of pari+jur] 1. decay, loss M ii.66; DhA i.238; VvA 101 (bhoga°). -- 2. loss of property, poverty PvA 3.

Pāripanthika

Pāripanthika [fr. paripantha] 1. highwayman, robber S ii.188; J v.253. -- 2. connected with danger, threatening, dangerous to (-- °) Vism 152; PugA 181 (samādhī°, vipassanā°).

Pāripūrī

Pāripūrī (f.) [abstr. fr. pari+pūr, cp. BSk. pāripūri AvŚ ii.107] fulfilment, completion, consummation S i.139; A v.114 sq.; Sn 1016; J vi.298; Nd2 137 (pada°); SnA 28 (id.); Pug 53; Dhs 1367; DhA i.36; PvA 132, 133; VbhA 468 (°mada conceit of perfection).

Pārima

Pārima (adj.) [superl. form. fr. pāra] yonder, farther, only combd with °tīra the farther shore D i.244; M i.134, 135; S iv.174; Miln 269; DhA ii.100. Cp. BSk. pārimaṇ tīraṇ AvŚ i.148.

Pāribhaṭṭya

Pāribhaṭṭya (nt.) (& der.) [fr. pari+bhṛ] "petting (or spoiling) the children" (Miln trsl. ii.287) but perhaps more likely "fondness of being petted" or "nurture" (as Vism trsl. 32) (being carried about like on the lap or the back of a nurse, as expln at Vism 28=VbhA 483). The readings are different, thus we find °bhaṭṭatā at

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Vbh 240; VbhA 338, 483; °bhaṭṭatā at Vism 17, 23, 27 (vv. II. °bhaṭṭatā & °bbhaṭṭatā); °bhaṭṭakatā at Miln 370; °bhaṭṭatā at Vbh 352; KhA 236; Nd2 39. The more det. expln at VbhA 338 is "alankāra -- karaṇ' ādīhi dāraka -- kīḷāpanaṇ etaṇ adhivacanaṇ." -- See stock phrase under mugga -- sūpyatā.

Pāribhogika

Pāribhogika (adj.) [fr. paribhoga] belonging to use or enjoyment, with ref. to relics of personal use J iv.228 (one of the 3 cetiyas, viz. sarīrika, pāribhogika, uddesika); Miln 341 (id.).

Pārivattaka

Pārivattaka (adj.)=pari°; changing, turning round (of cīvara) Vin iv.59, 60.

Pārivāsika=pari°

Pārivāsika=pari° (a probationer), Vin i.136; ii.31 sq., where distinguished from a pakatatta bhikkhu, a regular, ordained bh. to whom a pārivāsika is inferior in rank.

Pārisajja

Pārisajja [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pāriṣadya councillor Divy 291) Vin i.348; D i.136; iii.64, 65; M i.326; S i.145, 222; A i.142; Miln 234; DA i.297.

Pārisuddhi

Pārisuddhi (f.) [fr. parisuddha] purity Vin i.102, 136 (cp. Vin. Texts i.242, 280); M iii.4; A ii.194 sq. (°padhāniy' angāni, the four, viz. sīlapārisuddhi, citta°, dīṭṭhi°, vimutti°); Nd1 475; Ps i.42 (°sīla); Dhs 165; Miln 336 (ājīva°, and in 4th jhāna); Vism 30 (=parisuddhatā), 46 (°sīla), 278; DhA iii.399 (catu° -- sīla); iv.111 (ājīva°); Sdhp 342.

Pārihāriya

Pārihāriya (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (°paññā), 98 (°kammaṭṭhāna); SnA 54 (id.).

Pāruta

Pāruta [pp. of pārupati] covered, dressed S i.167, 175; Th 1, 153; J i.59, 347; SnA 401; PvA 48, 161. -- duppāruta not properly dressed (without the upper robe) Vin i.44; ii.212; S ii.231, 271. See also abhipāruta. Note. The form apāruta is apparently only a neg. pāruta, in reality it is apa+ā+vṛta.

Pārupati

Pārupati [metathesis fr. pāpurati=Sk. prāvṛṇoti, pra+ vṛ; see also pāpurati etc.] to cover, dress, hide, veil D i.246; Vin iv.283; M iii.94; S ii.281; J ii.24, 109; Pv ii.112 (=nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA iii.325; VvA 44, 127; PvA 73, 74, 77. -- pp. pāruta (q. v.).

Pārupana

Pārupana (nt.) [fr. pārupati] covering, clothing; dress J i.126, 378; iii.82; Miln 279; DhA i.70, 164; PvA 74, 76.

Pāreti

Pāreti [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J iii.185 (reading uncertain).

Pārevata

Pārevata [the Prk. form (cp. Māgadhi pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A i.162 (dove -- coloured); Vv 363 (°akkhi= pārāpat' akkhi VvA 167); J vi.456. -- 2. a species of tree, Diospyros embryopteris J vi.529, 539.

Pāroha

Pāroha [fr. pra+ruh, cp. Sk. *prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J v.8, 38, 472; vi.199; SnA 304; PvA 113. -- 2. a shoot, sprout (from the root of a tree, tillering) S i.69 (see C. expln at K.S. 320); J vi.15; DhA ii.70; VbhA 475; 476.

Pāla

Pāla (-- °) [fr. pā, see pāleti] a guard, keeper, guardian, protector S i.185 (vihāra°); J v.222 (dhamma°); VvA 288 (ārāma°); Sdhp 285. See also go°, loka°.

Pālaka

Pālaka (-- °) [fr. pā] a guardian, herdsman M i.79; S iii.154; A iv.127; J iii.444.

Pālana

Pālana (nt.) (& pālana°) [fr. pāleti 2, to all likelihood for palāyana through *pālāna, with false analogy] moving, running, keeping going, living, in phrase vutti pālana yapana etc. at Vism 145; DhsA 149 167; also in defn of bhuñjati as "pālan' ajjhohāresu" by eating & drinking for purposes of living, at Dhṭp 379. As pālana at the Dhs passages of same context as above (see under yapana).

Pālana

Pālana (f.) [fr. pāleti cp. Ep. Sk. pālana nt.] guarding, keeping J i.158; Dhs 19, 82, 295.

Pāli (Pāli)

Pāli (Pāli) (f.) [cp. Sk. pālī a causeway, bridge Halāyudha iii.54] 1. a line, row Dāvs iii.61; iv.3; Vism 242 (dvattiṇs' ākāra°), 251 (danta°); SnA 87. -- 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary; thus "pāliyaṇ" is opposed to "aṭṭhakathāyaṇ" at Vism 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhi. See Grierson, The Home of Lit. Pāli (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, Gesch. d. Ind. Litt., ii.10; iii.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, Introd. to Nett, p. xi. -- J iv.447 (°nayena accord. to the Pāli Text); Vism 376 (°naya' anusārena id.), 394, 401, 565 (°anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168; DhA iv.93; VvA 117, 203 (pālito+aṭṭhuppattito); PvA 83, 87, 92, 287; and freq. elsewhere. -- vaṇṇanā is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to vinicchaya -- kathā analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanānidhesa).

Pāliguṇṭhima

Pāliguṇṭhima (adj.) [doubtful, fr pali+guṇṭh, see pali- guṇṭhita; hapax legomenon] covered round (of sandals) Vin i.186 (Vin. Texts ii.15: laced boots); v. l. BB °guṇṭhika.

Pālicca

Pālicca (nt.) [fr. palita] greyness of hair M i.49; S ii.2, 42; A iii.196; Dhs 644, 736, 869; VbhA 98.

Pālibhaddaka

Pālibhaddaka [fr. palibhadda=pari+bhadda, very auspicious] the tree Butea frondosa J iv.205; Nd2 680Aii; Vism 256 (°aṭṭhi); VbhA 239 (id.); KhA 46, 53; DhsA 14; DhA i.383. As phālibhaddaka (-- vana) at J ii.162 (v. l. pātali°).

Pāleti

Pāleti [cp. (Epic) Sk. pālayati, fr. pā] 1. to protect, guard, watch, keep Sn 585; J i.55; iv.127; vi.589; Miln 4 (paṭhavī lokāṇ pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. <-> 2. (lit. perhaps "to see through safely"; for palāyati by false analogy) to go on, to move, to keep going, in defn of carati as viharati, iriyati, vattati, pāleti, yapeti, yāpeti at Nd2 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase atthaṇ pāleti (so read for paleti?) "to come home" i. e. to disappear Sn 1074 (see expld Nd2 28). See other refs. under palāyati. <-> pp. pālita. See also abhi° & pari°. A contracted (poetical) form is found as pallate at J v.242, expld by C. as pālayati (pālayate), used as Med. -- Pass.

Pāvaka

Pāvaka (adj. n.) [fr. pu, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining J v.419. -- 2. (m.) the fire S i.69; A iv.97; Dh 71, 140; J iv.26; v.63 (=kaṇha -- vattanin) vi.236 (=aggi C.); Pv i.85; Vism 170 (=aggi).

Pāvacana

Pāvacana (nt.) [pa+vacana, with lengthening of first a (see Geiger, P.Gr. § 331)] a word, esp. the word of the Buddha D i.88; S ii.259; Th 1, 587; 2, 457.

Pāvadati

Pāvadati [=pavadati] to speak out, to tell, show J ii.439; Pv iv.148; PvA 118.

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Pāvassi

Pāvassi see pavassati.

Pāvāra

Pāvāra [fr. pa+vṛ] 1. a cloak, mantle Vin i.281; J v.409 (expld as pavara -- dibba -- vattha!). -- 2. the mango tree KhA 58 (°puppha; Vism 258 at id. p. has pāvāraka°).

Pāvārika

Pāvārika [fr. pāvāra] a cloak -- seller (?) Vin iv.250.

Pāvāḷa

Pāvāḷa [see pavāḷa] hair; only in cpd. °nipphoṭanā pulling out one's hair S iv.300.

Pāvisa & Pāvekkhi

Pāvisa & Pāvekkhi see pavisati.

Pāvuraṇa

Pāvuraṇa (nt.) [fr. pa+ā+vr̥; see pāpuraṇa & pārupana] cloak, mantle M i.359; Vin iv.255, 289; ThA 22.

Pāvusa

Pāvusa [pa+vr̥ṣ, cp. Vedic prāvṛṣa & pravarṣa] 1. rain, the rainy season (its first 2 months) Th 1, 597; J v.202, 206. -- 2. a sort of fish J iv.70 (gloss pāgusa, q. v.).

Pāvussaka

Pāvussaka (adj.) [fr. pāvusa] raining, shedding rain M. i.306; S v.51; A iv.127; J i.95, 96; Miln 114.

Pāsa

Pāsa1 [Vedic pāśa] a sling, snare, tie, fetter S i.105, 111; A ii.182; iv.197; Vin iv.153 (? hattha°); Sn 166; It 36 (Māra°); J iii.184; iv.414; PvA 206. On its frequent use in similes see J.P.T.S. 1907, 111.

Pāsa

Pāsa2 [Class. Sk. prāsa fr. pra+as] a spear, a throw Sn 303; A iv.171 (kuṭṭhāri° throw of an axe). -- asi° a class of deities Miln 191.

Pāsa

Pāsa3 (a stone?) at PvA 63 (pās' antare) is probably a misreading and to be corrected to palāsa (palās' antare, similarly to rukkh' antare, kaṭṭh' -- and mūl' antare), foliage.

Pāsaṇsa

Pāsaṇsa (adj.) [grd. fr. pasaṇsati with pā for pa as in similar formations (see pāmokkha)] to be praised; praiseworthy M i.15, 404; ii.227 (dasa °ṭṭhānāni); A v.129 (id.); J iii.493; Pv iv.713; Nett 52.

Pāsaka

Pāsaka1 [fr. pāsa1] a bow, for the dress Vin ii.136; for the hair Th 2, 411 (if Morris, J.P.T.S. 1893, 45, 46, is right to be corr. fr. pasāda).

Pāsaka

Pāsaka2 [fr. pāsa2] a throw, a die J vi.281.

Pāsaka

Pāsaka³ lintel Vin ii.120=148 (see Vin. Texts iii.144).

Pāsaṇḍa

Pāsaṇḍa [cp. late Sk. pāṣaṇḍa] heresy, sect S i.133, A ii.466; Th 2, 183 Miln 359; ThA 164. -- °ika heretic, sectarian Vin iv.74.

Pāsati

Pāsati (?) only in "sammaṇ pāsanti" at SnA 321 as expln of sammāpāsa (q. v.).

Pāsāṇa

Pāsāṇa [Epic Sk. pāṣāṇa] a rock, stone A i.283; Sn 447; J i.109, 199; v.295; Vism 28, 182, 183; VbhA 64 (its size as cpd with pabbata); DhA iii.151; DhsA 389; VvA 157; Sdhp 328. -- guḷa a ball of (soft) stone, used for washing (pumice stone?) A ii.200 (sāla -- latṭhiṇ . . . taccheyya . . . likheyya . . . pāsāṇaguḷena dhopeyya . . . nadiṇ patāreyya), cp. M i.233; and Vism 28 "bhājane ṭhapitaṇ guḷapiṇḍaṇ viya pāsāṇaṇ." -- cetiya a stone Caitya DhA iii.253. -- tala a natural plateau J i.207. -- piṭṭhe at the back of a rock Vism 116. - - pokkharāṇī a natural tank Vism 119. -- phalaka a slab of stone J iv.328. -- macchaka a kind of fish (stone - fish) J iv.70; vi.450. -- lekha writing on a stone Pug 32. -- sakkharā a little stone, fragment of rock S ii.137; A iv.237. -- sevāla stone Vallisneria J v.462. -- vassa rain of stones SnA 224.

Pāsāṇaka

Pāsāṇaka=pāsāṇa Vin ii.211.

Pāsāda

Pāsāda [pa+ā+sad, cp. Class. Sk. prāsāda] a lofty plat- form, a building on high foundations, a terrace, palace Vin i.58, 96, 107, 239; ii.128, 146, 236 (cp. Vin. Texts i.174; iii.178); D ii.21; S i.137; A i.64; Sn 409; It 33; Pv ii.125; J ii.447; iv.153 (pillars); v.217; Vism 339 (°tala); DhsA 107; SnA 502; ThA 253, 286; VvA 197; PvA 23, 75, 279 (cp. upari°); Sdhp 299. -- satta -- bhū- maka° a tower with 7 platforms J i.227, 346; iv.323, 378; v.426, 577. The Buddha's 3 castles at D ii.21; A i.145; J vi.289. See also J.P.T.S. 1907, 112 (p. in similes).

Pāsādika

Pāsādika (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin iv.18; D iii.141; S i.95; ii.279; A ii.104 sq., 203; iii.255 sq.; DhA i.119; ThA 266, 281; DA i.141, 281; VvA 6; PvA 46, 186, 187, 261. -- samanta° lovely throughout A i.24; v.11. -- 2. comfortable Vism 105.

Pāsāvin

Pāsāvin (adj.) [fr. pasavati] bringing forth S v.170; J i.394.

Pāsuka

Pāsuka [for the usual phāsuka] a rib Vin ii.266. (loop? Rh.D.).

Pāsuḷa

Pāsuḷa [for phāsuka] a rib Vin iii.105.

Pāssati

Pāssati fat. of pibati (for pivissati).

Pāhuna

Pāhuna (m. nt.) [fr. pa+ā+hu, see also āhuna & der.] 1. (m.) a guest A iii.260; J vi.24, 516. -- 2. (nt.) meal for a guest D i.97=M ii.154; Vism 220; DA i.267.

Pāhunaka

Pāhunaka (m. -- nt.) [fr. pāhuna] 1. (m.) a guest J i.197; iv.274; Miln 107; DA i.267, 288; DhA ii.17. -- 2. (nt.) meal for a guest S i.114.

Pāhuṇeyya

Pāhuṇeyya (adj.) [fr. pāhuna, see also āhuṇeyya] worthy of hospitality, deserving to be a guest D iii.5; S i.220; ii.70; A ii.56; iii.36, 134, 248, 387; iv.13 sq.; v.67, 198; It 88; Vism 220.

Pāhuṇeyyaka

Pāhuṇeyyaka=pāhuṇeyya J iii.440.

Pāheti

Pāheti [secondary form. after aor. pāhesi fr. paḥiṇati] to send J i.447; Miln 8; PvA 133.

Pi

Pi (indecl.) [the enclitic form of api (cp. api 2a); on similarities in Prk. see Pischel, Prk. Gr. § 143] emphatic particle, as prefix only in pidahati and pilandhati, where api° also is found (cp. api 1b). -- 1. also, and also, even so D i.1; Vin iv.139 (cara pi re get away with you: see re); J i.151, 278. -- 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J i.151; iii.275; iv.142. -- cattāro pi J iii.51; ubho pi J i.223; sabbe pi Sn 52; J i.280. <-> 3. but, however, on the other hand, now (continuing a story) J i.208; iv.2. -- 4. although, even if J ii.110 (cīram pi kho . . . ca although for a long time . . . yet). -- 5. perhaps, it is time that, probably Sn 43; J i.151; ii.103. -- 6. pi . . . pi in correlation (like api . . . api): (a) both . . . and; very often untranslatable Sn 681 (yadā pi . . . tadā pi when . . . then), 808 (diṭṭhā pi sutā pi); J i.222 (jale pi thale pi); (b) either . . . or J i.150; ii.102.

Piṇsa

Piṇsa [pp. of piṇsati²] crushed, ground, pounded DhA iii.184 (v. l. piṭṭha, perhaps preferable).

Piṇsati [piś

Piṇsati I [piś or piṇś, cp. Vedic piṇśati, with two bases viz. Idg. *peig, as in P. piñjara & pingala; Lat. pingo to paint, embroider; and *peik, as in Sk. piṇśati, peśaḥ; Av. paes -- to embellish; Gr. poiki/los many -- coloured; Goth. fēh, Ags. fāh id. See detail in Walde, Lat. Wtb. under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps piṇsare (3. pl. med.) J v.202 belongs here, in meaning "tinkle, sound" (lit. prick), expld in C. by viravati. Other der. see under pingala. piñjara, pesakāra.

Piṇsati [piṣ

Piṇṣati2 [piṣ or piṇṣ, Vedic pinaṣṭi, cp. Lat. pinso to grind, pīla=pestle, pistillum=pistil; Lith. paisýti to pound barley; Gr. pti/ssw id.; Ohg. fesa= Nhg. fese] 1. to grind, crush, pound J i.452; ii.363; iv.3 (matthakaṇ), 440 (akaluṇ candanaṇ ca silāya p.); Miln 43; DhA iii.184 (gandhe piṇṣissati; BB pisissati). -- 2. to knock against each other, make a sound J v.202: see piṇṣati1. -- pp. piṇsa & piṭṭha1. See also pisati and paṭi°.

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Pinka

Pinka [for pinga yellow, brownish, tawny] a young shoot, sprout J iii.389 (v. l. singa, which also points to pinga; expld by pavāla).

Pinga

Pinga see pinka.

Pingala

Pingala (adj.) [see piṇṣati1, cp. Vedic pingala] 1. reddish- yellow, brown, tawny S i.170; J vi.199 (=pingiya). <-> 2. red -- eyed, as sign of ugliness J iv.245 (as Np.; combd with nikkhanta -- dāṭha); v.42 (tamba -- dāṭhika nibbiddha -- pingala); Pv ii.41 (=°locana PvA 90; +kaḷāra -- danta). -- kipillaka the red ant DhA iii.206. -- cakkhutā redeyedness PvA 250. -- makkhikā the gadfly J iii.263 (=ḍaṇṣa) Nd2 268=SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa -- makkhikā and pingala°), 572 (=ḍaṇṣa).

Pingiya

Pingiya (adj.) [fr. Vedic pinga] reddish -- brown, yellow J vi.199.

Pingulā

Pingulā (f.) [a var. of Sk. pingalā, a kind of owl] a species of bird J vi.538.

Picu

Picu1 [cp. Class. Sk. picu] cotton Vin i.271; usually in cpds, either as kappāsa° S v.284, 443, or tūla° S v.284, 351 (T. thula°), 443; J v.480 (T. tula°). -- paṭala membrane or film of cotton Vism 445. -- manda the Nimb or Neem tree Azadizachta Indica Pv iv.16 (cp. PvA 220); the usual P. form is pucimanda (q. v.).

Picu

Picu2 [etym. unknown, prob. Non -- Aryan] a wild animal, said to be a kind of monkey J vi.537.

Piccha

Piccha (nt.) [cp. Epic Sk. piccha & puccha tail, to Lat. pinna, E. fin. Ger. finne] tail -- feather, esp. of the peacock Vin i.186 (mora°). -- dve° (& de°) having two tail -- feathers J v.339, 341 (perhaps to be taken as "wing" here, cp. Halāyudha 2, 84=pakṣa). Cp. piṇcha & piṇja.

Picchita

Picchita in su° J v.197 is not clear, C. expl5 by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su -- picch°.

Picchila

Picchila (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p -- kuṇapaṇ); DhA iii.4 (°magga).

Piñcha

Piñcha=piccha, i. e. tail -- feather, tail Vin ii.130 (mora°). Cp. piñja.

Piñja

Piñja (nt.) [=piccha] a (peacock's) tail -- feather J i.38 (mora° kalāpa), 207 (=pekkhuṇa); iii.226 (BB piccha & miccha); DA i.41 (mora°); DhA i.394 (id.); VvA 147 (mayūra°; BB piñcha, SS pakkha); PvA 142 (mora° kalāpa).

Piñjara

Piñjara [cp. Class. Sk. piñjara; for etym. see piṇṣati1] of a reddish colour, tawny J i.93; DA i.245; VvA 165, 288. -- odaka fruit of the esculent water plant Trapa Bispinosa J vi.563 (v. l. ciñcarodaka), expld by singhātaka.

Piñjita

Piñjita (adj.) [fr. piṇṣati1, cp. Sk. piñjana] tinged, dyed Miln 240. On expression see Kern, Toev. s. v.

Piñṇāka

Piñṇāka (nt.) [to piṇṣati2, cp. Class. Sk. piṇyāka] ground sesamum, flour of oil -- seeds M i.78, 342; Vin iv.341. (p. nāma tilapiṭṭhaṇ vuccati); VvA 142 (tila° seed cake); PvA 48. -- bhakkha feeding on flour of oil - seeds D i.166; A i.241, 295; ii.206; Nd1 417; Pug 55.

Piṭaka

Piṭaka [cp. Epic Sk. piṭaka, etym. not clear. See also P. peḷā & peḷikā] 1. basket Vin i 225 (ghaṭa p. ucchanga), 240 (catudonika p.); Pv iv.333; Vism 28 (piṭake nikkhitta -- loṇa -- maccha -- phāla -- sadisaṇ phaṇaṇ); dhañña° a grain -- basket DhA iii.370; vihi° a rice basket DhA iii.374. Usually in combn kuddāla - piṭaka "hoe and basket," wherever the act of digging is referred to, e. g. Vin iii.47; D i.101; M i.127; S ii.88; v.53; A i.204; ii.199; J i.225, 336; DA i.269. -- 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition Winternitz, Ind. Lit. ii.8; cp. peḷā 2) of oral tradition," viz. Vinaya°, Suttanta°, Abhidhamma°; thus mentioned by name at PvA 2; referred to as "tayo piṭakā" at J i.118; Vism 96 (pañca -- nikāya -- maṇḍale tīpi piṭakāni parivatteti), 384 (tiṇṇaṇ Vedānaṇ uggahaṇaṇ, tiṇṇaṇ Piṭakānaṇ uggahaṇaṇ); SnA 110, 403; DhA iii.262; iv.38; cp. Divy 18, 253, 488. With ref. to the Vinaya mentioned at Vin v.3. -- Piṭaka is a later collective appellation of the Scriptures; the first division of the Canon (based on oral tradition entirely) being into Sutta and Vinaya (i. e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D ii.124; cp. the expression bhikkhu suttantika vinayadhara Vin ii.75 (earlier than tepiṭaka or piṭakadhara). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of this developed the 3rd Piṭaka, the Abhidhammap. See also Dhamma C. 1. -- The Canon as we have it comes very near in language and contents to the canon as established at the 3rd Council in the time of King Asoka. The latter was in Māgadhī. -- The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term

tepiṭaka "one who is familiar with the 3 P." (thus at Miln 18; Dāvs v.22; KhA 41 with v. l. ti°; SnA 306 id.; DhA iii.385). tipetakī (Vin v.3 Khemanāma t.), tipeṭaka (Miln 90), and tipitaka -- dhara KhA 91. See also below °ttaya. In BSk. we find the term trepiṭaka in early inscriptions (1st century a.d., see e. g. Vogel, Epigraphical discoveries at Sārnāth, Epigraphia Indica viii. p. 173, 196; Bloch, J. As. Soc. Bengal 1898, 274, 280); the term tripiṭaka in literary documents (e. g. Divy 54), as also tripiṭa (e. g. AvS i.334; Divy 261, 505). -- On the Piṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin 1; and Winternitz, Gesch. d. Ind. Litt. 1913, ii.1 sq.; iii.606, 635. -- Cp. peṭaka. -- ttaya the triad of the Piṭakas or holy Scriptures SnA 328. -- dhara one who knows (either one or two or all three) the Piṭaka by heart, as eka°, dvi°, ti° at Vism 62, 99. -- sampadāya according to the P. tradition or on the ground of the authority of the P. M i.520 (itihitiha etc.); ii.169 (id.); and in exegesis of itikirā (hearsay -- tradition) at A i.189=ii.191=Nd2 151.

Piṭṭha

Piṭṭha1 (nt.) [pp. of piṇṣati2. cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour. Vin i.201, 203; iv.261, 341 (tila°=piṇṇāka); J ii.244 (māsa°). As piṭṭhi at J i.347. -- khādaniya "flour -- eatables," i. e. pastry Vin i.248 (cp. Vin. Texts ii.139). -- dhitalikā a flour -- doll, i. e. made of paste or a lump of flour PvA 16, 19 (cp. uddāna to the 1st vagga p. 67 piṭṭhi & reading piṇḍa° on p. 17). -- piṇḍi a lump of flour Vism 500 (in comp.). -- madda flour paste Vin ii.151 (expld in C. by piṭṭha -- khali; cp. piṭṭhi -- madda J iii.226, which would correspond to piṣṭi). -- surā (intoxicating) extract or spirits of flour VvA 73.

Piṭṭha

Piṭṭha2 (nt.) [identical in form with piṭṭha3] a lintel (of a door) Vin i.47 (kavāṭa°); ii.120 (°sanghāṭa, cp. Vin. Texts iii.105), 148, 207.

Piṭṭha

Piṭṭha3 (nt.) [cp. Vedic prṣṭha, expld by Grassmann as pra -- stha, i. e. what stands out] back, hind part; also surface, top J i.167 (pāsāna° top of a rock). Usually in oblique cases as adv., viz. instr. piṭṭhena along, over, beside, by way of, on J ii.111 (udaka°); iv.3 (samudda°), loc. piṭṭhe by the side of, near, at: parikhā° at a ditch PvA 201; on, on top of, on the back of (animals): ammaṇassa p. J vi.381 (cp. piṭṭhiyaṇ); tiṇa° J iv.444; panka° J i.223; samudda° J i.202. -- assa° on horseback

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D i.103; similarly: vāraṇassa p. J i.358; sīha° J ii.244; haṭṭhi° J ii.244; iii.392. See also following.

Piṭṭhi & Piṭṭhī

Piṭṭhi & Piṭṭhī (f.) [=piṭṭha3, of which it has taken over the main function as noun. On relation piṭṭha> piṭṭhi cp. Trenckner, Notes 55; Franke, Bezzenberger's Beiträge xx.287. Cp. also the Prk. forms piṭṭha, piṭṭhī & piṣṭi, all representing Sk. prṣṭha: Pischel, Prk. Gram. §53] 1. the back Vin ii.200 (piṭṭhī); M i.354; J i.207; ii.159, 279. piṭṭhiṇ (paccāmittassa) passati to see the (enemy's) back, i. e. to see the last of somebody J i.296, 488; iv.208. piṭṭhi as opposed to ura (breast) at Vin ii.105; Sn 609; as opposed to tala (palm) with ref. to hand & foot: hattha (or pada --) tala & °piṭṭhi: J iv.188; Vism 361. -- abl. piṭṭhito as adv. (from) behind, at the back of Sn 412 (+anubandhati to follow closely); VvA 256; PvA 78 (geha°). piṭṭhito karoti to leave behind, to turn one's back on J i.71 (cp. prṣṭhato -- mukha Divy 333). piṭṭhito piṭṭhito right on one's heels, very closely Vin i.47; D i.1, 226. -- 2. top, upper side (in which meaning usually piṭṭha3), only in cpd. °pāsāna and loc. piṭṭhiyaṇ as adv. on top of J v.297 (ammaṇa°) piṭṭhi at VvA 101 is evidently faulty reading. -- ācariya teacher's understudy, pupil -- teacher, tutor J ii.100; v.458, 473, 501. -- kaṇṭaka spina dorsī, backbone M i.58, 80, 89; iii.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. -- koṭṭhaka an upper room (bath room?) DhA ii.19, 20. -- gata following behind, foll. one's example Vism 47. -- paṇṇasālā a leaf -- hut

at the back J vi.545. -- parikamma treating one's back (by rubbing) Vin ii.106. -- passe (loc.) at the back of, behind J i.292; PvA 55, 83, 106. -- pāda the back of the foot, lit. foot -- back, i. e. the heel Vism 251; KhA 51, (°atṭhika); DA i.254. -- pāsāṇa a flat stone or rock, plateau, ridge J i.278; ii.352; vi.279; DhA ii.58; VbhA 5, 266. -- bāha the back of the arm, i. e. elbow (cp. °pāda) KhA 49, 50 (°atṭhi): -- maṇsa the flesh of the back PvA 210; SnA 287. -- maṇsika backbiting, one who talks behind a person's back Sn 244 (=°maṇsakhādaka C.); J ii.186 (of an unfair judge); v.1; Pv iii.97 (BB; T. °aka). As °maṇsiya at J v.10. -- maṇsikātā backbiting Nd2 39. -- roga back -- ache SnA 111. -- vaṇsa back bone, a certain beam in a building DhA i.52.

Piṭṭhika

Piṭṭhika (adj.) (-- °) [fr. piṭṭhi] having a back, in dīgha° with a long back or ridge Sn 604; mudu° having a flexible back Vin iii.35.

Piṭṭhikā

Piṭṭhikā (f.)=piṭṭhi; loc. piṭṭhikāya at the back of, behind J i.456 (maṇḍala°).

Piṭṭhimant

Piṭṭhimant (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhi- matī (senā) (an army) having troops on (horse -- or, elephant --) back J vi.396.

Piṭhara

Piṭhara (m. & nt.) [cp. Epic Sk. piṭhara] a pot, a pan Miln 107 (spelt pīthara). As piṭharaka [cp. BSk. piṭharikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pivaraka according to App. SnA 869.

Piṇḍa

Piṇḍa [cp. Vedic piṇḍa; probably connected with piṣ i. e. crush, grind, make into a lump; Grassmann compares pīḍ to press; on other attempts at etym. see Walde, Lat. Wtb. s. v. puls] 1. a lump, ball, thick (& round) mass S i.206 (atṭhiyaka°); Pv iii.55 (nonīta°); VvA 62 (kummāsa°), 65; Sdhp 529 (ayo°). -- 2. a lump of food, esp. of alms, alms given as food S i.76; Sn 217, 388, 391; J i.7 (nibbuta° cooled); Miln 243 (para °ṇ ajjhupagata living on food given by others). piṇḍāya (dat.) for alms, freq. in combn with carati, paṭikkamati, (gāmaṇ) pavisati, e. g. Vin ii.195; iii.15; M iii.157; Sn 386; SnA 141, 175; PvA 12, 13, 16, 47, 81, 136 and passim. -- 3. a conglomeration, accumulation, compressed form, heap, in akkhara° sequence of letters or syllables, context DhA iv.70. -- attha condensed meaning, résumé J i.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. -- ukkhepakaṇ in the manner of taking up lumps (of food), a forbidden way of eating Vin ii.214=iv.195, cp. Vin. Texts i.64 (=piṇḍaṇ piṇḍaṇ ukkhipitvā C.). -- gaṇanā counting in a lump, summing up DA i.95. -- cāra alms -- round, wandering for alms Sn 414. -- cārika one who goes for alms, begging Vin ii.215; iii.34, 80; iv.79; J i.116; VvA 6. -- dāyika (& °dāvika) one who deals out food (as occupation of a certain class of soldiers) D i.51 (°dāvika); A iv.107 (v. l. °dāyaka); Miln 331; cp. DA i.156. See also Geiger, P.Gr. 46, 1; Rh. D. Dial. i.68 (trsl. "camp -- follower"); Franke, Dīgha trsl. 531 trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). -- dhīṭalikā a doll made of a lump of dough, or of pastry PvA 17; cp. piṭṭha°. -- paṭipiṇḍa (kamma) giving lump after lump, alms for alms, i. e. reciprocal begging J ii.82 (piṇḍa -- paṭipiṇḍena jīvikaṇ kappesuṇ), 307 (piṇḍapāta -- paṭipiṇḍena jīvikaṇ kappenti); v.390 (mayāṇ piṇḍa -- paṭipiṇḍa -- kammaṇ na karoma). -- pāta food received in the alms -- bowl (of the bhikkhu), alms -- gathering (on term see Vism 31 yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta -- praviṣṭha AvŚ i.359; piṇḍapāta -- nirhāraka Divy 239) Vin i.46; ii.32 (°ṇ nīharāpeti), 77, 198, 223; iii.80, 99; iv.66 sq., 77; M iii.297; S i.76, 92; A i.240; ii.27, 143; iii.109, 145 sq.; v.100; Sn 339; J i.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279

(°âpacāyana); SnA 374; PvA 11 sq., 16, 38, 240. -- pātika one who eats only food received in the alms -- bowl; °anga is one of the dhutanga ordinances (see dhutanga) Vin i.253; ii.32 (°anga), 299 (+paṇsukūlika); iii.15 (id.); M i.30; iii.41; A iii.391; Pug 59, 69; SnA 57 (°dhutanga). -- piṇḍapātika bhikkhu a bh. on his alms -- round Vism 246 (in simile); VbhA 229 (id.). Cp. BSk. piṇḍapātika AvŚ i.248. -- pātikatta (abstr. to prec.) the state of eating alms -- food, a characteristic of the Buddhist bhikkhu M iii.41; S ii.202, 208 sq.; A i.38; iii.109.

Piṇḍaka

Piṇḍaka [fr. piṇḍa] (alms) -- food A iv.185 (SS piṇḍapāta); in phrase na piṇḍakena kilamati not go short of food Vin iii.15, 87; iv.23, in ukka -- piṇḍaka meaning a cluster of insects or vermin Vin i.211=239 (v. l. piṇḍuka).

Piṇḍi

Piṇḍi (f.) [cp. piṇḍa & Sk. piṇḍī] a lump, round mass, ball, cluster D i.74=A iii.25 (nahāniya° ball of fragrant soap; DA i.218: piṇḍa); M iii.92; J i.76 (phala°); ii.393; iii.53 (amba°); Miln 107; Vism 500 (piṭṭha°); DhA iii.207 (amba°).

Piṇḍika

Piṇḍika (-- °) in chatta° -- vivara is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J vi.376. <-> Dutoit (J. trsln vi.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."

Piṇḍita

Piṇḍita (adj.) [pp. of piṇḍeti, cp. BSk. piṇḍitamūlya lump -- sum Divy 500] 1. made into a lump, massed together, conglomerated, thick Th 2, 395. -- 2. "ball-like," close, compact; of sound: J ii.439; vi.519.

Pindiyālopa

Pindiyālopa [piṇḍi+ālopa] a morsel of food Vin i.58 (°bhojana), 96 (id.); A ii.27; It 102.

Piṇḍeti

Piṇḍeti [Denom. fr. piṇḍa] to ball together, mix, put together Pv ii.952 (= pisana -- vasena yojeti PvA 135). <-> pp. piṇḍita.

Piṇḍola

Piṇḍola [etym. unclear] one who seeks alms S iii.93= It 89; cp. Np. °bhāradvāja SnA 346, 514, 570.

Piṇḍolya

Piṇḍolya (nt.) [fr. piṇḍola] asking for alms, alms -- round S iii.93=It 89; Vism 31.

Pitar

Pitar [Vedic pitṛ, pitar -- ; cp. Gr. path/r; Lat. pater, Jup- piter, Dies -- piter=*zeu's path/r; Goth. fadar=Ger. vater= E. father; Oir. athir etc. to onomat. syllable *pa -- pa,

cp. tāta & mātā] father. -- Cases: sg. nom. pitā S i.182; Dh 43; J v.379; SnA 423; acc. pitarāṇ Dh 294; & pituṇ Cp. ii.93; instr. pitarā J iii.37, pitunā, petyā J v.214; dat. gen. pitu M iii.176; J iv.137; vi.365, 589; & pituno Vin i.17 (cp. Prk. piuno); abl. pitarā J v.214; loc. pitari. -- pl. nom. pitaro Sn 404; J iv.1; PvA 38, 54 (mātā°); acc. pitaro PvA 17, pitare, & pitū Th 2, 433; instr. pitarehi & pitūhi; dat. gen. pitunnaṇ J iii.83; (mātā°); vi.389 (id.); Pv ii.84; pitūnaṇ It 110; loc. pitusu Th 2, 499; J i.152 (mātā°); and pitūsu PvA 3 (mātā°). Further: abl. sg. pitito by the father's side D i.113 (+mātito); A iii.151; J v.214. -- A i.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tāyate puttaṇ); Nd2 441 (=yo so janako); J i.412 (=tāta); v.20; VbhA 108 (where pretty popular etym. is given with "piyāyatī ti pitā"), 154 (in simile). <-> Of Brahmā: D i.18, cp. DA i.112; of Inda J v.153. There is sometimes a distinction made between the father as such and the grandfather (or ancestors in gen.) with culla° (cūḷa°), i. e. little and mahā° i. e. grand -- father, e. g. at J i.115 (+ayyaka); PvA 107. The collective term for "parents" is mātāpitaro (pl. not dual), e. g. Sn 404; J i.152; iii.83; iv.1; PvA 107. On similes of father and son op. J.P.T.S. 1907, 112. In cpds. there are the 3 bases pitā, piti° & pitu°. (a) pitā°: °putta father & son J i.253; pl. °puttā fathers & sons, or parents & children J iv.115; vi.84. °mahā grandfather Pv ii.84; J ii.263; DA i.281; PvA 41; °mahāyuga age of a grandfather (i. e. a generation of ancestors) D i.113 (see det. expln DA i.281=SnA 462); Sn p. 115; KhA 141; petti -- pitā -- mahā great -- grandfathers, all kinds of ancestors J ii.48 (=pitu -- vitā mahā C.). <-> (b.) piti°: °kicca duty of a father J v.153; °ghāta parricide J iv.45 (BB pitu°); °pakkha father's side DhA i.4; °pitāmahā (pl.) fathers & grandfathers, ancestors J v.383; °vadha parricide DA i.135. -- (c) pitu°: °ja originating from the father J vi.589 (+mātuja); °ghātaka parricide (+mātughātaka) Vin i.88, 136, 168, 320; °nāma fathers name SnA 423; °pitāmahā (pl.) ancestors (cp. piti°) A iv.61; J i.2; ii.48. °rakkhita guarded by a father M iii.46. °santaka father's possession J i.2. °hadaya father's heart J i.61.

Pitika

Pitika (-- °) (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa° together with the f.); PvA 38 (mata° whose f. was dead): cp. dve° with 2 fathers J v.424.

Pitucchā

Pitucchā (f.) [pitu+svasā, cp. Sk. pitṛ -- śvasr] father's sister, aunt; decl. similarly to pitā & mātā DhA i.37; acc. sg. pitucchasaṇ [Sk. *svasaṇ instead of *svasāraṇ] J iv.184. -- dhītā aunt's daughter, i. e. (girl) cousin DhA i.85. -- putta aunt's son, i. e. (boy) cousin S ii.282 (Tisso Bhagavato p.); iii.106 (id.); J ii.119, 324.

Pitta

Pitta (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60 = Vism 260, viz. baddha° & abaddha°, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. -- In enumerations of the parts or affections of the body pitta is as a rule combd with semha (cp. Vin ii.137; Kh 111; Vism 260, 344; Miln 298). -- Vin ii.137; M iii.90; S iv.230, 231 (+semha); A ii.87; iii.101, 131; Sn 198 (+semha), 434 (id., expld as the two kinds at SnA 388); Nd1 370; J i.146 (+semha); ii.114 (pittan te kupitaṇ your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta -- pittasemha . . .), 304 (roga,+semha), 382 (+semha); DhsA 190 (as blue -- green); DhA iii.15 (cittaṇ n' atthi pittaṇ n' atthi has no heart and no bile, i. e. does not feel & get excited; vv. ll. vitta & nimitta). -- 2. [according to Morris, J.P.T.S. 1893, 4 for *phitta=phīta, Sk. sphīta] swelling, a gathering Vin ii.188 (Vin. Texts iii.237 "a burst gall, i. e. bladder"); S ii.242. The passage is not clear, in C. on Ud i.7 we read cittaṇ, see Morris loc. cit. May the meaning be "muzzle"? -- kosaka gall -- bladder KhA 61; Vism 263; VbhA 246.

Pittika

Pittika (adj.) [fr. pitta] one who has bile or a bilious humoui, bilious Miln 298 (+semhika).

Pittivisaya

Pittivisaya [Sporadic reading for the usual petti°] the realm of the departed spirits M i.73; J i.51; Nd1 489.

Pittivisayika

Pittivisayika (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd1 97 (gati; v. l. petti°).

Pithīyati

Pithīyati (pithiyyati) [Pass. of pidahati, cp. api -- dahati, Sk. apidhīyate] to be covered, obscured or obstructed; to close, shut M ii.104; iii.184; Sn 1034, 1035; Nd2 442 (BB pidhiyyati; expld by pacchijjati); Th 1, 872; Dh 173; J i.279 (akkhīni pithīyīṇsu the eyes shut); ii.158 (=paticchādiyyati); vi.432. The spelling of the BB manuscripts is pidhīyati (cp. Trenckner, Notes 62).

Pidalaka

Pidalaka [etym.? Kern, Toev. s. v. suggests diminutive- formation fr. Sk. bidala split bamboo] a small stick, skewer Vin ii.116, cp. Bdgh on p. 317: "daṇḍakathina -- ppamāṇena kaṭasārakassa pariyanṭe paṭisaṅgharitvā duguṇa -- karaṇa." See also Vin Texts iii.94.

Pidahati

Pidahati [api+dhā, cp. apidahati & Prk. piṇidhattae= Sk. apinidhātave] to cover, to close, conceal, shut M i.117, 380 (dvāraṇ); J i.292; iii.26; v.389; Miln 139 (vajjaṇ); DhA i.396; ii.4, 85; iv.197 (ūruṇ); Sdhp 321; aor. pidahi J iv.308 (kaṇṇe); ger. pidahitvā Pv ii.76 (dvāraṇ); Vism 182 (nāsaṇ); DA i.136, pidhatvā Th 2, 480, & pidhāya J i.150 (dvāraṇ), 243 (id.); ThA 286; DhA ii.199 (dvārāni). -- Pass. pithīyati; pp. pihita (q. v.). The opp. of p. is vivarati.

Pidahana

Pidahana (nt.) [fr. api+dhā, cp. apidahana] covering up, shutting, closing Vism 20; DhA iv.85 (=thakana).

Pidhara

Pidhara [fr. api+dhṛ] a stick (or rag?) for scraping (or wiping?) Vin ii.141 (avalekhana°), 221 (id.). Meaning doubtful.

Pidhāna

Pidhāna (nt.) [=pidahana] cover J vi.349. -- °phalaka covering board Vism 261 (where KhA in same passage reads paṭikujjana -- phalaka)=VbhA 244.

Pināsa

Pināsa [cp. Sk. pīnasa] cold in the head, catarrh, in enumn of illnesses under dukkha, at Nd2 3041 ≈ (kāsa, sāsa, pināsa, etc.).

Pipati

Pipati [dial. form for pibati, pivati, usually restricted to Gāthā Dial., cp. Geiger, P.Gr. § 132] to drink, only in imper. pres. pipa M i.316; S i.459, and ppr. pipaṇ J v.255, gen. pl. pipataṇ Sn 398.

Pipāsā

Pipāsā (f.) [Desid. form. fr. pā, pibati>pipati, lit. desire to drink] 1. thirst Nd2 443 (=udaka -- pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often combd with khudā (hunger) e. g. Sn 52, 436 (khup°); PvA 67; or jighacchā (id.), e. g. M i.10; S i.18; A ii.143, 153; Miln 304. -- 2. longing (for food), hunger J ii.319. -- 3. desire, craving, longing D iii.238 (avigata°); S iii.7, 108, 190; iv.387; A ii.34 (pipāsavinaya; expld at Vism 293); iv.461 sq.

Pipāsita

Pipāsita (adj.) [pp. of pipāsati, Desid. fr. pā, cp. pipāsā] thirsty S i.143; ii.110 (surā°); J vi.399; Miln 318 (kilantatasita -- p.); Vism 262; PvA 127; Sdhp 151.

Pipāsin

Pipāsin (adj.) [fr. pipāsā] thirsty D ii.265.

Pipi

Pipi (adj.) [fr. pā, see pivati] drinking (?) in su° good to drink (?) J vi.326 (v. l. BB sucimant). Or is it "flowing" (cp. Vedic pipiṣvat overflowing)?

Pipīlikā

Pipīlikā (f.) & pipillika [cp. Vedic pipīlikā, pipīlaka & pipīlika; BSk. pipīlaka AvŚ ii.130 (kunta°). See also kipillikā] ant J iii.276 (BB kipillikā); Sdhp 23; as pipillikā at J i.202.

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Pippala

Pippala [for the usual P. pipphalī, Sk. pippalī] pepper Vin i.201, cp. Vin. Texts ii.46.

Pipphala

Pipphala [cp. Epic Sk. pippala, on ph for p see pipphalī] the fruit of Ficus religiosa, the holy fig tree J vi.518 (Kern's reading, Toev. s. v. for T. maddhu -- vipphala, C. reads madhuvipphala & explns by madhuraphala).

Pipphalaka

Pipphalaka (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA i.70.

Pipphalī

Pipphalī (f.) [with aspirate ph for p, as in Sk. pippalī, see Geiger, P.Gr. § 62. See also pippala. Etym. loan words are Gr. pe/peri=Lat. piper=E. pepper, Ger. pfeffer] long pepper S v.79; J iii.85; Vv 436; DhA i.258 (°guhā Npl.); iv.155.

Piya

Piya1 (adj.) [Vedic priya, prī, cp. Gr. proprow/n; Goth. frijōn to love, frijonds loving=E. friend; Ger. frei, freund; Ohg. Frīa=Sk. priyā, E. Friday, etc.] dear, in two applications (as stated Nd1 133=Nd2 444, viz. dve piyā: sattā vā piyā sankhārā vā piyā, with ref. to living beings, to sensations): 1. dear, beloved (as father, mother, husband, etc.) S i.210 (also compar. °tara); Dh 130, 157, 220; Vism 296, 314 sq.; often combd with manāpa (pleasing, also in 2), e. g. D ii.19; iii.167; J ii.155; iv.132. -- 2. pleasant, agreeable, liked Sn 452, 863; Dh 77, 211; often combd (contrasted) with appiya, e. g. Sn 363, 450 (see also below). nt. piyaṇ a pleasant thing, pleantry, pleasure S i.189; Sn 450, 811; DhA iii.275. -- appiya unpleasant M i.86; Kh viii.5. appiyatā unpleasantness J iv.32. See also pīti & pema. -- āpāya separation from what is dear to one, absence of the beloved A iii.57; Dh 211. -- āpiya pleasant & unpleasant D ii.277 (origin of it); Dh 211. -- kamyā friendly disposition Vin iv.12. -- ggāhin grasping after pleasure Dh 209, cp. DhA iii.275. -- cakkhu a loving eye D iii.167. -- dassana lovely to behold, goodlooking D iii.167. -- bhānin speaking pleasantly, flattering J v.348. -- manāpatā belovedness M i.66. -- rūpa pleasant form, an enticing object of sight D i.152 (cp. DA i.311); S ii.109 sq.; A ii.54; It 95, 114; Sn 337, 1086 (cp. Nd2 445); Vbh 103; Nett 27. -- vacana term of endearment or esteem, used with ref. to āyasmā Nd2 130; SnA 536, etc.; or mārisa SnA 536. -- vācā pleasant speech S i.189; Sn 452. -- vādin speaking pleasantly, affable D i.60 (manāpacārin+); A iii.37; iv.265 sq. -- vippayoga separation from the beloved object Sn 41 (cp. Nd2 444); PvA 161 (here with ref. to the husband); syn. with appiya -- sampayoga, e. g. at Vism 504 sq.

Piya

Piya2 [sporadic for phiya, q. v.] oar; usually so in cpd. piyāritta (nt.) oar & rudder S i.103; A ii.201; J iv.164.

Piyaka

Piyaka [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J v.420 (=setapuppha C.); vi.269.

Piyangu

Piyangu (f.) [cp. Vedio priyangu] 1. panic seed, Panicum Italicum Vv 537; J i.39; PvA 283. Mixed with water and made into a kind of gruel (piyangūḍaka) it is used as an emetic J i.419. See also kangu. -- 2. a medicinal plant, Priyangu J v.420.

Piyatta

Piyatta (nt.) [abstr. fr. piya1] belovedness, pleasantness A v.164 sq.; Sdhp 66.

Piyāyati

Piyāyati [Denom. fr. piya1] to hold dear, to like, to be fond of (acc.), to be devoted to S i.210; J i.156; ii.246; vi.5; VbhA 108 (in etym. of pitā, q. v.); DhA iv.125; SnA 78; VvA 349; PvA 71. -- pp. piyāyita. Note. A ppr. piyaṇ is found at SnA 169 for Sn 94 adj. piya, and is expld by pīyamāna tussamāna modamāna.

Piyāyanā

Piyāyanā (f.) [fr. piyāyati] love, fondness for (loc.) S i.210.

Piyāyita

Piyāyita [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd1 126.

Piyāla

Piyāla [cp. Class. Sk. priyāla] the Piyal tree, *Buchanania latifolia* J v.415. -- (nt.) the fruit of this tree, used as food J iv.344; v.324.

Pire

Pire at Vin iv.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expln (p. 362) by "pire (voc.?)= para, amāmaka" is an artificial construction.

Pilaka

Pilaka [cp. Class. Sk. piḍakā] a boil Sn p. 124 (piḷaka, v. l. pilaka); Vism 35 (piḷaka); DhA i.319 (v. l. piḷaka).<-> See also piḷakā.

Pilakkha

Pilakkha [cp. Vedic plakṣa] the wave -- leaved fig tree, *Ficus infectoria* Vin iv.35; DA i.81. As pilakkhu [cp. Prk. pilakkhu Pischel, Prk. Gr. § 105] at S v.96; J iii.24, 398.

Pilandha

Pilandha (adj.) (-- °) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apiḷandha.

Pilandhati

Pilandhati [see apilandhati, api+nah] to adorn, put on, bedeck Miln 337; J v.400. Caus. II. pilandhāpeti J i.386.

Pilandhana & Piḷandhana

Pilandhana & Piḷandhana (nt.) [=apilandhana] putting on ornaments, embellishment, ornament, trinkets A i.254, 257; iii.16; Th 2, 74; Vv 6417 (!); J i.386 (!); v.205; VbhA 230 (°vikati; !); VvA 157 (!), 167 (!); PvA (!); Sdhp 243.

Pilava & Plava

Pilava & Plava [fr. plu, cp. Vedic plava boat, Russ. plov ship] 1. swimming, flowing, floating J v.408 (suplav -- atthaṇ in order to swim through well= plavana C.). -- 2. a kind of duck [so Epic Sk.] Vv 358 (cp. VvA 163); J v.420.

Pilavati & Plavati

Pilavati & Plavati [cp. Vedic plavati; plu, as in Lat. pluo to rain, pluvius rain, Gr. ple/w swim, plu/nw wash; Ohg. flouwen etc. to rinse=E. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhA 76. As plavati at J i.336 (verse); Dh 334 (v. l. SS; T. palavati). As palavati at Th 1, 399. -- See also uppalavati (uppluta), opilāpeti, paripalavati.

Pilavana & Palavana

Pilavana & Palavana (nt.) [fr. plu] swimming, plunging J v.409 (pl°).

Pilāpanatā

Pilāpanatā (f.) [fr. plu, see pilavati] superficiality Dhs 1349, cp. DhsA 405.

Pilāla

Pilāla at J i.382 (°piṇḍa+mattikā -- piṇḍa) is doubtful. Fausböll suggests mistake for palala straw, so also Ed. Müller, P.Gr. 6.

Pilotikā

Pilotikā (f.) [cp. Class. Sk. plotā (BR=protā), Suśr. i.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin i.255, 296 (khoma° cp. Vin. Texts ii.156); M i.141 (chinna -- °o -- dhammo laid bare or open); S ii.28 (id.), 219 (paṭa°); J i.220; ii.145; iii.22 (jiṇṇa°), 511; vi.383; Miln 282; Vism 328; KhA 55; DhA i.221 (tela° rags dipped in oil); VvA 5; PvA 185; -- As m. at J iv.365. The BSk. forms vary; we read chinna -- pilotika at AvŚ i.198; MVastu iii.63; pilotikā (or °ka) at MVastu iii.50, 54. Besides we have ploti in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ i.421. -- khaṇḍa a piece of rag DhA iv.115; ThA 269; PvA 171.

Pillaka

Pillaka [cp. Sk. *pillaka] the young of an animal, sometimes used as term for a child J ii.406 (sūkara°); DhA iv.134 (as an abusive term; vv. ll. SS kipillaka; gloss K pitucūlaka, BB cūlakaniṭṭha); Sdhp 164, 165. - As pillika at J i.487 (godha°, v. l. BB godha -- kippillika).

Piḷakā

Piḷakā (f.) [cp. Class. Sk. piḍakā] 1. a small boil, pustule, pimple Vin i.202; S i.150; J v.207, 303; Nd1 370; Miln 298; DA i.138. -- 2. knob (of a sword) J vi.218. -- Cp. pilaka.

Piḷayhati

Piḷayhati [api+nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J v.393 (piḷayhatha 3rd sg. imper.=pilandhatu C.).

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Piḷhaka

Piḷhaka (v. l. miḷhakā) at S ii.228 is to be read as miḷhakā "cesspool" (q. v.). The C. quoted on p. 228 expls incorrectly by "kaṇṣalak' ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps=paṭaṅga?). The trsl. (K.S. ii.155) has "dung -- beetle."

Pivati & Pibati

Pivati & Pibati [Vedic pāti & pibati, redupl. pres. to root Idg. *poi & pī, cp. Lat. bibo (for *pibo); Gr. pi_uw to drink, po/tos drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (=pātra, P. patta). See also pāyeti to give drink, pāna, pānīya drink, pīta having drunk] to drink. -- pres. pivati D i.166; iii.184; J iv.380; v.106; PvA 55. -- 1st pl. pivāma Pv i.118; 2nd pl. pivatha PvA 78 & pivātha Pv i.112; 3rd pl. med. piyyare J iv.380. -- imper. piva PvA 39, & pivatu Vin iv.109. -- ppr. pivaṇ Sn 257; Dh 205, & pivanto SnA 39. -- fut. pivissati J vi.365; PvA 5, 59; pissāmi J iii.432; pāssati J iv.527. -- aor. pivi J i.198; apivi Mhvs 6, 21; pivāsiṇ Ud 42; apāyīṇha J i.362 (or °siṇha?); apaṇsu A i.205. -- ger. pivitvā J i.419; iii.491; vi.518; PvA 5, 23; pītvā Sn 257; Dh 205; J i.297; pītvāna J ii.71; pītā Pv i.118. -- grd. pātabba Vin ii.208; peyya; see

kāka.° -- inf. pātuṇ J ii.210; Pv i.64. -- pp. pīta (q. v.). -- Of forms with p for v we mention the foll.: pipati M i.32; DhsA 403 (as v. l.); imper. pipa J i.459; ppr. pipaṇ M i.316, 317. -- Caus. pāyeti & pāyāpeti (q. v.).

Pivana

Pivana (nt.) [fr. pivati] drinking PvA 251.

Pivaraka

Pivaraka see piṭharaka.

Pisati

Pisati [=piṇṣati] to grind, crush, destroy; Pass. piṣīyati to perish VvA 335 (+vināseti). -- pp. pisita.

Pisana

Pisana (nt.) [fr. piṇṣati?] grinding, powder see upa°.

Pisāca

Pisāca [cp. Sk. piśāca & Vedic piśāci; to same root as pisuna=Vedic piśuna, & Lat. piget, Ohg. fēhida enmity=Ags. faehp ("feud"), connected with root of Goth. fījan to hate; thus pisāca=fiend] 1. a demon, goblin, sprite D i.54 (T. pesācā, v. l. piśācā, expld at DA i.164 as "piśācā mahanta -- mahantā sattā ti vadati"), 93; S i.209; A iii.69; Ud 5; J i.235; iv.495 (yakkha p. peta); Miln 23; VvA 335; PvA 198; Sdhp 313. -- f. piśācī J v.442. -- 2. [like piśāca -- loha referring to the Paiśāca district, hailing from that tribe, cp. the term malla in same meaning and origin] a sort of acrobat, as pl. piśācā "tumblers" Miln 191. -- nagara town of goblins (cp. yakkha -- nagara) Vism 531. -- loha [connected with the tribe of the Paiśāca's: Mhbh vii.4819; cp. Paiśācī as one of the Prākṛit dialects: Pischel, Prk. Gr. § 3] a kind of copper VbhA 63 (eight varieties).

Pisācaka=piśāca

Pisācaka=piśāca, only in cpd. paṇsu° mud -- sprite J iv.380, 496; DA i.287; DhA ii.26.

Pisācin

Pisācin (adj. n.) [fr. piśāca, lit. having a demon] only f. piśācinī a witch (= piśācī) Th 1, 1151.

Pisācillikā

Pisācillikā (f.) [fr. piśāca] a tree -- goblin Vin i.152; ii.115, 134; SnA 357; cp. Vin. Texts i.318.

Pista

Pista [pp. of pisati] crushed, ground Vism 260 (=piṭṭha KhA id. p.); VbhA 243.

Piṣīyati

Piṣīyati Pass. of pisati (q. v.).

Pisīla

Pisīla (nt.) [Sk. piśāla] a dial. expression for pātī or patta "bowl" M iii 235 (passage quite misunderstood by Neumann in his trsln iii.414).

Pisuṇa

Pisuṇa (adj.) [Vedic piśuṇa, see etym. under pisāca] back- biting, calumnious, malicious M iii.33, 49; J i.297; Pug 57; PvA 15, 16. Usually combd with vācā malicious speech, slander, piṣuṇāvācā and piṣuṇāvācā D i.4, 138; iii.70 sq., 171, 232, 269; M i.362; iii.23; adj. piṣuṇāvāca & M iii.22, 48; S ii.167; Pug 39. -- Cp. pesuna.

Pisodara

Pisodara [prīṣa, i. e. prīṣant+udara, see pasata1] having a spotted belly KhA 107 (ed. compares prīṣodarādi Pāṇini vi.3, 109).

Pihaka

Pihaka (nt.) [cp. Sk. plīhaṇaka & plīhan (also Vedic plāśī?), Av. spərəzan; Gr. splh/n, spla/gxna entrails; Lat. lien spleen] the spleen M iii.90; Sn 195; J v.49. In detail at Vism 257; VbhA 240.

Pihana

Pihana (nt.) & °ā (f.) [fr. piheti] envying Dhs 1059; SnA 459 (°sīla).

Pihayati & Piheti

Pihayati & Piheti [cp. Vedic sprhayati, sprh] 1. to desire, long for (with acc.) Vin ii.187; S ii.242 (pihāyittha 2nd pl. aor.); J i.401; iv.198 (pattheti+); Th 2, 454; Vv 8445 (=piyāyati VvA 349). -- 2. to envy (with gen. of person & object), covet M i.504; S i.202, 236; Th 1, 62; Sn 823, 947; It 36; Dh 94 (=pattheti DhA 177), 181 (id. iii.227), 365 (ppr. pihayaṇ=labhaṇ patthento DhA iv.97); J i.197 (aor. mā pihayi); Miln 336. -- pp. pihayita.

Pihayita

Pihayita [pp. of pihayati] desired, envied, always combd with patthita Miln 182, 351.

Pihā

Pihā (f.) [fr. sprh, cp. Sk. sprhā] envy, desire M i.304; J i.197; Vism 392 (Bhagavantaṇ disvā Buddha -- bhāvāya pihāṇ anuppādetvā thita -- satto nāma n' atthi). -- adj. apiha without desire S i.181.

Pihāyanā

Pihāyanā (f.)=pihanā Nett 18.

Pihālu

Pihālu (adj.) [cp. Sk. sprhālu, fr. sprh, but perhaps=Ved. piyāru malevolent. On y>h cp. P. paṭṭhayati for paṭṭhahati] covetous, only neg. a° S i.187=Th 1, 1218; Sn 852; Nd1 227.

Pihita

Pihita [pp. of pidahati] covered, closed, shut, obstructed (opp. vivaṭa) M i.118; iii.61; S i.40; A ii.104; Nd1 149; J i.266; Miln 102 (dvāra), 161; Vism 185; DA i.182 (°dvāra).

Piṭha

Piṭha (nt.) [cp. Fpic Sk. pīṭha] a seat, chair, stool, bench. -- 4. kinds are given at Vin iv.40=168, viz. masāraka, bundikābaddha, kuḷirapādaka, āhaccapādaka (same categories as given under mañca). -- Vin i.47, 180; ii.114, 149, 225; A iii.51 (mañca°, Dvandva); iv.133 (ayo°); Ps i.176; Vv 11 (see discussed in detail at VvA 8); VvA 295 (mañca°). -- pāda° footstool J iv.378; VvA 291; bhadda° state -- chair, throne J iii.410. -- sappin "one who crawls by means of a chair or bench," i. e. one who walks on a sort of crutch or support, a cripple (piṭha here in sense of "hatthena gahana -- yogga" VvA 8; expld by Bdhgh as "chinn' iriyāpatha" Vin. Texts i.225) J i.76, 418; v.426 (khuḷja+) vi.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA i.194; ii.69; PugA 227; PvA 282.

Piṭhaka

Piṭhaka [fr. pīṭha] a chair, stool VvA 8, 124. See also palāla°.

Piṭhikā

Piṭhikā (f.) [fr. pīṭha] a bench, stool Vin ii.149 ("cushioned chair" Bdhgh; see Vin. Texts iii.165); J iv.349; DA i.41; VvA 8.

Piṇana

Piṇana (nt.) [fr. prī, cp. pīti] 1. gladdening, thrill, satisfaction Vism 143=DhsA 115. -- 2. embellishment Vism 32 (=maṇḍana).

Piṇita

Piṇita [pp. of pīṇeti] pleased, gladdened, satisfied Vv 1613 (=tutṭha VvA 84); Miln 238, 249, 361; usually in phrase piṇitindriya with satisfied senses, with joyful heart M ii.121; PvA 46, 70.

Pīṇeti

Pīṇeti [cp. Vedic prīṇāti, prī, see piya. The meaning in Pāli however has been partly confused with pī, pinvatī (see pīna), as suggested by Bdhgh in DA i.157: "pīṇentī ti pīṇitaṇ thāma -- bal' ūpetāṇ karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often

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in phrase (attānaṇ) sukheti pīṇeti "makes happy and pleases" D i.51; iii.130 sq.; S i.90; iv.331; PvA 283; cp. DhsA 403 (sarīraṇ p.). It also occurs in def. of pīti (pīṇayatī ti pīti) at Vism 143=DhsA 115. -- pp. pīṇita.

Pīta

Pīta [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S i.212 (madhu°); J i.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). <-> 2. soaked or saturated with (-- °), in kasāyārasa° J ii.98 (or= pīta2?) and visapīta (of an arrow) J v.36; Vism 303, 381; which may however be read (on acct. of v. l.

visappīta) as visappita "poison -- applied" (see appita). Does M i.281 pīta -- nisita belong here (=visappīta)?
<-> 3. (nt.) drink M i.220 sq.=A v.347 sq.; A v.359; Th 1, 503; Pv ii.710; Nett 29, 80.

Pīta

Pīta2 (adj.) [Epic Sk. pīta, etym. unclear] yellow, golden- coloured Vin i.217 (virecana); D i.76 (nīla p. lohita odāta); iii.268 (°kasiṇa); M i.281 (pīta -- nisita, belonging here or under pīta1?), cp. 385 (below); A iii.239; iv.263, 305, 349; v.61; J vi.185 (nīla p. lohita odāta mañjetṭhaka), 449 (°alankāra, °vasana °uttara, cp. 503); Dhs 203 (°kasiṇa), 246, 247 (nīla p. lohita odāta); Vism 173 (°kasiṇa). -- pīta is prominent (in the sense of golden) in the description of Vimānas or other heavenly abodes. A typical example is Vv 47 (Pītavimāna v.1 & 2), where everything is characterised as pīta, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bījanī; the C. expln of pīta at this passage is "suvanṇa"; cp. Vv 361 (= parisuddha, hemamaya VvA 166); 784 (=suvanṇamaya C. 304). -- antara a yellow dress or mantle Vv 36 (=pītavaṇṇā uttarīyā C. 166). -- aruṇa yellowish red Th 2, 479. -- āvalepana "golden -- daubed" M i.385.

Pītaka

Pītaka (adj.) [fr. pīta] yellow Vin iv.159; Th 2, 260; J ii.274; Pv iii.13 (= suvaṇṇavaṇṇa PvA 170); Dhs 617 (nīla p. lohita odāta kāḷaka mañjetṭhaka); ThA 211. -- pītakā (f.) saffron, turmeric M i.36.

Pīti

Pīti (f.) [cp. Class. Sk. prīti & Vedic prīta pp. of prī, see pīneti & piya] emotion of joy, delight, zest, exuberance. On term see Dhs. trsl. 11 and Cpd. 243. Classed under sankhārakkhandha, not vedanā°. -- D i.37, 75; iii.241, 265, 288; M i.37; S ii.30; iv.236; A iii.26, 285 sq.; iv.411, 450; v.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 695, 969, 1143 (=Bhagavantaṇ ārabha p. pāmujaṇ modanā pamodanā citti -- odagyaṇ etc. Nd2 446); Nd1 3, 491; Pug 68; Dhs 9, 62, 86, 172, 584, 999; Nett 29; Vism 145 (& sukha in contrasted relation), 212, 287 (in detail); DA i.53 (characterised by ānanda); DhA i.32; Sdhp 247, 461. On relation to jhāna see the latter. In series pīti passaddhi samādhi upekkhā under sambojjhanga (with eleven means of cultivation: see Vism 132 & VbhA 282). -- Phrase pītiyā sarīraṇ pharati "to pervade or thrill the body with joy" (aor. phari), at J i.33; v.494; DhA ii.118; iv.102; all passages refer to pīti as the fivefold pīti, pañcavaṇṇā pīti, or joy of the 5 grades (see Dhs. trsl. 11, 12, and Cpd. 56), viz. khuddikā (slight sense of interest), khaṇikā (momentary joy), okkantikā (oscillating interest, flood of joy), ubbega (ecstasy, thrilling emotion), and pharaṇā pīti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. -- pīti as nirāmisa (pure) and sāmisa (material) at M iii.85; S iv.235. -- gamanīya pleasant or enjoyable to walk M i.117. -- pāmojja joy and gladness A iii.181. 307 (°pāmuja); Dh 374; DhA iv.110; KhA 82. -- pharaṇatā state of being pervaded with joy, joyous rapture, ecstasy D iii.277; Ps i.48; Vbh 334; Nett 89. -- bhakkha feeding on joy (Ep. of the Ābhassara Devas) D i.17; iii.28, 84, 90; A v.60; Dh 200; A i.110; DhA iii.258; Sdhp 255. -- mana joyful -- hearted, exhilarated, glad of heart or mind M i.37; iii.86; S i.181; A iii.21; v.3; Sn 766; Nd1 3; J iii.411; Vbh 227. -- rasa taste or emotion of joy VvA 86. -- sambojjhanga the joy -- constituent of enlightenment M iii.86; D iii.106, 226, 252, 282. Eleven results of such a state are enumd at DhsA 75, viz. the 6 anussatis, upam' ānussati, lūkhapuggalaparivajjanatā, siniddha -- pug. -- sevanatā, pasādanīyasuttanta -- paccavekkhanatā, tadadhimuttatā (cp. Vism 132 & VbhA 282). -- sahaḡata followed or accompanied by joy, bringing joy Dhs 1578 (dhammā, various things or states); Vism 86 (samādhi). -- sukha zest and happiness, intrinsic joy (cp. Cpd. 56, 243) S i.203; D iii.131, 222; Dhs 160; Vism 158; ThA 160. According to DhsA 166 "rapture and bliss," cp. Expositor 222. -- somanassa joy and satisfaction J v.371; Sn 512; PvA 6, 27, 132.

Pītika

Pītika (-- °) (adj.) [fr. pīti] belonging to joy; only as sappī- tika & nippītika bringing joy & devoid of joy, with & without exuberance (of sukha) A iii.26; iv.300, 441.

Pītin

Pītin (adj.) [fr. pīta1] drinking, only at Dh 79 in cpd. dhamma° drinking in the Truth, expld as dhammapāyako, dhammaṇ pivanto at DhA ii.126.

Pīna

Pīna (adj.) [cp. Epic Sk. pīna of pī to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. pimelh/ & pīon fat, Lat. opīmus fat, Ger. feist & fett=E. fat] fat, swollen Th 2, 265 (of breasts).

Pīḷaka

Pīḷaka [fr. pīḍ?] a (sort of) boil Vism 35; see pilaka.

Pīḷana

Pīḷana (nt.) [fr. pīḍ, cp. pīḷā] oppression, injury, suffering (from dukkha) Vism 212=494; also in nakkhatta° harm to a constellation, i. e. occultation DhA i.166 sq.

Pīḷā

Pīḷā (f.) [cp. Class. Sk. pīḍā fr. pīḍ] 1. pain, suffering J i.421; Miln 278; Vism 42. -- 2. oppression, damage, injury SnA 353; DA i.259.

Pīlikolīkā

Pīlikolīkā (f.) [reading not quite sure, cp. kolīkā] eye- secretion Th 2, 395 (=akkhigūthaka ThA 259, q. v. for fuller expln; see also J.P.T.S. 1884, 88).

Pīḷita

Pīḷita [pp. of pīḷeti] crushed, oppressed, molested, harassed Vin iv.261; Vism 415 (dubbhikkha°); DhA iv.70; ThA 271. Cp. abhi°, pa°.

Pīḷeti

Pīḷeti [cp. Vedic pīḍayati, pīḍ, cp. Gr. pie/zw (*pisediw?) to press, oppress (lit. sit upon?)] 1. to press, press down Vin ii.225 (coḷakaṇ). -- 2. to weigh down heavily J i.25 (ppr. pīḷiyamāna), 138. -- 3. to press, clench Miln 418 (mutṭhiṇ pīḷayati); DhA iv.69 (anguliyā pīḷiyamānāya). -- 4. to crush, keep under, subjugate Miln 277 (janaṇ). -- 5. to molest VvA 348 (pīḷanto ppr. for pīḷento?). -- pp. pīḷita.

Puṇ

Puṇ as a term for Purgatory (niraya): see Bdgh's etym. of puggala Vism 310, as quoted under puggala.

Puṇs

Puṇs [Vedic puṇs (weak base) and pumāṇs (strong base), often opp. to strī (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base puṇ occurs in pukusa (?), puggala (?), pungava, pullinga; puṇs in napuṇsaka (cp. Prk. napuṇsaveya Pischel, Gram. § 412). The role of puṇs as contrast to itthi has in Pāli been taken over by purisa, except in itthi -- pumā at the old passage D iii.85. The strong base is in P. puman (q. v.). See also posa1.

Pukkusa

Pukkusa [non -- Aryan; cp. Epic Sk. pukkuśa, pukkaśa pulkasa. The "Paulkāsa" are mentioned as a mixed caste at Vājasaneyya Saṃhitā 30, 17 (cp. Zimmer, Altind. Leben 217)] N. of a (Non -- Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuseclearing. On the subject see Fick, Sociale Gliederung 206, 207. -- Found in foll. enumerations: khattiyā brāhmaṇā vessā suddā caṇḍālā -- pukkusā A i.162= iii.214; J iii.194 (expld by C. chava -- chaḍḍaka -- caṇḍālā ca puppha -- chaḍḍaka -- pukkusā ca); iv.303; Pv ii.612;

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Miln 5. Further as pukkusakula as the last one of the despised clans (caṇḍālakula, nesāda°, veṇa°, rathakāra°, p.) at M iii.169; S i.94; A ii.85; Vin iv.6; Pug 51. With nesāda at PvA 176. -- Cp. M iii.169.

Puggala

Puggala [cp. Class. Sk. pudgala, etym. connected with puṇs, although the fantastic expln of native Commentators refers it to puṇ "a hell" and gal; so at Vism 310: "pun ti vuccati nirayo, tasmiṇ galantī ti puggalā"] 1. an individual, as opposed to a group (saṅgha or parisā), person, man; in later philosophical (Abhidhamma) literature=character, soul (=attan). <-> D i.176; M iii.58; S i.93 sq.; iii.25; A i.8, 197; ii.126 sq.; Sn 544, 685; Dh 344; Ps i.180 sq.; ii.1 sq., 52; Pv ii.325 (cp. PvA 88); ii.97; PvA 40, 132. -- pl. puggalā people VvA 86 (=sattā), 149. -- para -- puggala another man D i.213; S ii.121; v.265; Vism 409. -- purisa -- puggala individual man, being, person S ii.206; iv.307; A i.173=M ii.217. Characterised as an individual in var. ways, e. g. as agga° Sdhp 92, 558; abhabba° J i.106; ariya° Vin v.117; asura -- parivāra° A ii.91; kodhagaru° A ii.46; gūtha°, puppha° madhubhānī° A i.128; dakkhiṇeyya° VvA 5; diṭṭhisampanna° A i.26 sq.; iii.439 sq.; iv.136; nibbiriya kusīta° J iv.131; pāsāṇalekh' ūpama° etc. A i.283; valāhak' ūpama A ii.102 sq.; saddha, asaddha Ps i.121; ii.33; sivāthik' upama A iii.268; supameyya etc. A i.266 sq. [a] sevitabba A iv.365; v.102, 247, 281; hīna majjhima paṇīta S ii.154. -- Groups of characters: (2) A i.76, 87; (3) gilān' ūpama etc. A i.121 sq.; avuṭṭhika -- sama padesa -- vassin, sabbatth' ābhivassin It 64 sq.; satthar, sāvaka, sekha It 78; sekha asekhā n' eva -- sekha -- nāsekha D iii.218; (4) D iii.232, 233; S i.93; J iv.131; (5) Nett 191; (6) rāga -- carita, dosa°, moha°, saddhā°, buddha°, vitakka° Vism 102; (7) ubhato -- bhāga -- vimutta, paññāvimutta etc. D iii.105; (8) A iii.212; S v.343 (19) Nett 190; (26) Nett 189, 190. -- See also paṭipuggala. <-> 2. (in general) being, creature Miln 310 (including Petas & animals). -- ñū knowing individuals D iii.252, 283. -- paññatti descriptions of persons, classification of individuals D iii.105 (cp. Dial. iii.101); also N. of one of the canonical books of the Abhidhamma -- piṭaka. -- vemattatā difference between individuals S ii.21; v.200; Sn p. 102 (=°nānatta SnA 436).

Puggalika

Puggalika (adj.) [fr. puggala] belonging to a single person, individual, separate Vin i.250; ii.270. The BSk. paudgalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

Punkha

Punkha [cp. Epic Sk. punkha, etym. puṇ (base of puṇs)+ kha (of khan), thus "man -- digging"?] the feathered part of an arrow J ii.89. Cp. ponkha.

Pungava

Pungava [puṇ+gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male -- cow," A i.162; ii.75 sq.; Sn 690; J iii.81, 111; v.222, 242, 259, 433; SnA 323. As -- ° in meaning "best, chief" Vism 78 (muni°); ThA 69 (Ap v.5) (nara°).

Pucimanda

Pucimanda [fr. picumanda] the Nimba tree, Azadirachta Indica J iii.34; iv.205; vi.269 (°thanī, of a woman= nimba -- phala -- saṇṭhāna -- thana -- yuggalā C.).

Puccaṇḍatā

Puccaṇḍatā (f.) [pūti+añḍa+tā, viā *pūtyañḍatā] state of a rotten egg M i.357.

Puccha

Puccha (nt.) [cp. Vedic puccha (belonging with punar to Lat. puppis) & P. piccha] a tail DhsA 365 (dog's tail). See puñcikata.

Pucchaka

Pucchaka (adj.) [fr. pṛch] asking, questioning DhsA 2, 3 (pañha°).

Pucchati

Pucchati [pṛch, cp. Vedic pṛchati=Lat. posco, postulo, with which connected also Lat. precor=Goth. fraihnan; Ohg. frāgōn; Vedic praśna=P. pañha] 1. to ask, to question S i.207, 214; Vin ii.207; Sn 995; Nd1 341 etc. -- Pres. 1st sg. pucchāmi Sn 83, 241, 682, 1043, 1049; Nd2 447; Pv ii.112. -- 1st pl. pucchāma Sn 1052; Imper. puccha Sn 460; DA i.155; pucchatha D ii.154; pucchassu Sn 189, 993; Pot. puccheyyāmi D i.51; puccheyya A i.199; PvA 6; ppr. pucchanto Sn 1126; aor. 1st sg. apucchissaṇ Sn 1116, pucchisaṇ Vv 3011, apucchiṇ VvA 127; 2nd sg. apucchasi Sn 1050; 3rd sg. apucchi Sn 1037, apucchasi Nd2 447; pucchi Sn 981, 1031; PvA 6, 39, 68; apucchatha Sn 1017; 1st. pl. apucchimha Sn 1052. 3rd pl. pucchiṇsu J i.221; pucchisaṇ Mhvs 10, 2. Fut. pucchissāmi J vi.364. Inf. pucchituṇ Vin i.93; Sn 510; puṭṭhuṇ Sn 1096, 1110; pucchitāye J v.137. Grd. pucchavho Sn 1030; Pass. pucchiyati DhA i.10. -- Caus. II. pucchāpeti Mhvs 10, 75. -- pp. puṭṭha & pucchita (q. v.). -- 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin ii.208, 210 (pāniyena); iii.161 (odanena, sūpena etc.); D ii.240. -- See also anu°, abhi°, sam°.

Pucchana

Pucchana (nt.) & °ā (f.) [fr. pṛch] asking, enquiring, questioning Sn 504 (ā); PvA 121, 223.

Pucchā

Pucchā (f.) [cp. Class. Sk. pṛchā=Ohg. forscā question] a question Sn 1023; SnA 46, 200, 230. A system of questions ("questionnaire") is given in the Niddesa (and Commentaries), consisting of 12 groups of three questions each. In full at Nd1 339, 340=Nd2 under pucchā (p. 208). The first group comprises the three adiṭṭha -- jotana pucchā, diṭṭha -- samsandanā p., vimaticchedanā p. These three with addition of anumati p. and kathetu -- kamyatā p. also at DA i.68=DhsA 55. The complete list is referred to at SnA 159. -- apuccha (adj.) that which is not a question, i. e. that which should not be asked Miln 316. -- puccha -- vissajjanā question and answer PvA 2. -- At Nett 18 p. occurs as quāsi synonym of icchā and patthanā.

Pucchita

Pucchita [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; Nd1 211; KhA 125 (°kathā); PvA 2, 13, 51. <-> Cp. puṭṭha.

Pucchitar

Pucchitar [n. ag. to pucchita] one who asks, a questioner M i.472; S iii.6 sq.; Sn p. 140.

Pujja

Pujja (adj.) [grd. of pūj, cp. Sk. pūjya] to be honoured M iii.38 sq., 77 sq.; A iii.78 (v. l.); Nett 52, 56 (=pūjaniya C.). Compar. pujjatara M i.13; & see pūja.

Puñcikatā

Puñcikatā is wrong reading at Dhs 1059 in taṇhā para- phrase (pattern 1 Nd2 taṇhā) for mucchañcikatā. The readings of id. p. are puñcikatā Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); mucchañci° at Nd1 8 (v. l. BB mucchañji°, SS suvañci°); Nd2 p. 152 (v. l. BB pucchiñci°, SS pupañci°); pucchañjikatā VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads puñcikatā (vv. ll. puñcaṇ vikatā; pucañcika; pucchakatā) and connects it with pucchaṇ cāleti (wagging of a dog's tail, hence "agitation"); Expositor ii.470 gives "fluster." The C. on Vbh (VbhA 477) expls as "lābhan' ālābhanaka -- ṭṭhāne vedhanā kampanā nīcavuttatā," thus "agitation."

Puñchati

Puñchati [cp. Sk. *proñchati, but BSk. poñcchate (v. l. puñchati & pocchate) Divy 491: upānahān mūlāc ca p.] to wipe off, clean Vin ii.208 (upāhanā), 210; A iv.376 (rajoḥaraṇaṇ suciṇ p., asuciṇ p. etc.); J i.392 (akkhīni); Vism 63 (gabbha -- malaṇ), 415=KhA 120= J i.47 (assūni hatthehi p.); KhA 136 (paṇsukaṇ). The reading puñjati occurs at J i.318 (akkhīni); v.182; vi.514, also as v. l. at A iv.376 (v. l. also muñcati: cp. puñcikatā). -- Caus. II. puñchāpeti Vism 63. Cp. pari°.

Puñchana

Puñchana (adj. nt.) [fr. proñch] wiping Vin i.297 (mukha° - colaka); ii.208 (upāhana° -- colaka), 210. Cp. puñchanī.

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Puñchanī

Puñchanī (f.) [see puñchana] a cloth for wiping, a towel Vin ii.122; Th 1, 560 (pāda° napkin for the feet). See Vin. Texts iii.114.

Puñja

Puñja (usually -- °) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin ii.211; J i.146 (sabba -- rogānaṇ). As -- ° in foll. cpds.: atṭhi° It 17 (+atṭhikandala); kaṭṭha° A iii.408; iv.72; J ii.327; gūtha° J ii.211; tiṇa° A iii.408; palāla° D i.71; M iii.3; A i.241; ii.210; maṇsa° D i.52; vālika° J vi.560; sankhāra° S i.135. -- kata (& °kita) for puñjikata; cf. Sk. puñjīkṛta, with i for a in compn with kṛ & bhū heaped up, heaped together Vin ii.208 (puñjakita); M i.58, 89 (id. but id. p. M iii.92 puñjakajāta); A iii.324 (puñjakata; v. l. puñjakita & puñjanika); J ii.408 (puñjakata, v. l. pancalikata); vi.111 (id., v. l. puñca°).

Puñjaka

Puñjaka=puñja M iii.92 (°jātāni atṭhikāni, where M i.89 at id. p. reads puñjakitāni); Miln 342 (palāla°).

Puñjati

Puñjati is a variant of puñchati (q. v.).

Puñña

Puñña (nt.) [cp. (late) Vedic punya favourable, good; etym. not clear, it may be dialectical. The word is expld by Dhammapāla as "santānaṇ punāti visodheti," i. e. cleaning the continuation (of life) VvA 19, thus taken to pu. The expln is of course fanciful] merit, meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. 3 qualities contributing to merit, viz., dāna, sīla & bhāvanā or liberality, good conduct & contemplation. These are the puñña -- kiriyā -- vatthūni (see below). Another set of ten consists of these 3 and apaciti, veyyāvacca, patti -- anuppadāna, abbhanumodanā, desanā, savana, diṭṭh' ujjuka -- kamma. The opp. of puñña is either apuñña (D iii.119; S i.114; ii.82; A i.154; iii.412; Sdhp 54, 75) or pāpa (Sn 520; Dh 39; Nett 96; PvA 5). The true Arahant is above both (Pv ii.615). See on term also Kvu trsl. 201. -- (a) Passages (selected): D iii.58, 120; M i.404; ii.191, 199; S i.72; ii.82; iv.190; v.53; A i.151, 155 sq.; iii.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 196, 220, 267, 331, 412; Nd1 90; Pv 1.2; i.512; Pug 55; Vism 541 (puññānaṇ paccayo duvidhā); DhA iv.34; PvA 6, 8 30, 69 sq.; Sdhp 4, 19 sq. -- (b) Var. phrases & characterisations: Merit is represented as great (ulāra DA i.110; PvA 5; anappaka Pv i.512) or little (paritta DA i.110; appa S ii.229); as adj. (-- °) mahā° S i.191, opp. appa° M ii.5. puñña is defined at Nd1 90 as follows: "puññaṇ vuccati yaṇ kiñci tedhātukaṇ kusala' ābhisankhāraṇ; apuññaṇ vuccati sabbaṇ akusalaṇ. " It is defined as "dāna -- sīl' -- ādi -- pabheda" & "sucaritaṇ kusala -- kammaṇ" at VvA 19; considered as leading to future happiness: Vv 13; PvA 58; consisting mainly in dāna (dānamayaṇ p.) PvA 8, 51, 60, 66, 73, but also in vandana PvA 1. To do good= puññaṇ (puññāni) karoti D i.137; S iv.331; A v.177; Pv i.119; or pasavati S i.182, 213; A i.89; ii.3 sq.; iii.244; v.249, 282; PvA 121, cp. puññaṇ pasutaṇ Pv i.512; VvA 289. Other phrases: °ṇ ākankhati S i.18, 20; pavaḍḍhati S i.33; corehi duharaṇ S i.36; puññānaṇ vipāko A iv.89; āgamo S iii.209 iv.349; opadhikaṇ S i.233; It 78; purāṇaṇ & navaṇ S i.92; sayāṇ katāni puññāni S i.37; puññassa dhārā S i.100; v.400. -- atthika desirous of merit Sn 487 sq. -- ānubhāva the majesty of merit PvA 58. -- ābhisankhāra accumulation of merit D iii.217; S ii.82; Nd1 90, 206, 442; Vism 557 sq., 571; VbhA 142 sq., 166, 184. -- ābhisanda (+kusalābhisanda) meritorious results A ii.54 sq.; iii.51, 337; iv.245. -- assaya seat of merit DA i.67. -- iddhi the magic power of m. PvA 117. -- kata one who has done a deed of m. A ii.32. -- kamma good works, righteousness, merit S i.97, 143; DA i.10; VvA 32; PvA 54, 87; Sdhp 32. -- kāma (adj.) desirous of doing good works S v.462. -- kiriyā a good or meritorious action S i.87 (°kriyā), 101; PvA 54; usually as °kiriyaṇ item of m. action (of which 3 are usually enumd: see above) D iii.218; A iv.241; It 51; Nett 50, 128. -- kkhanda mass of merit (only as mahā°) S v.400; A iii.337. -- kkhaya decay (or waning of the effect) of merit D i.18 (cp. āyukkhaya & DA i.110). -- kkhetta field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. anuttara unsurpassed field of m. (see also sangha) D iii.5, 227; M i.446; iii.80; S i.167, 220; v.343, 363, 382; A i.244; ii.34 sq., 56, 113; iii.158, 248, 279 sq., 387; iv.10 sq., 292; It 88; Sn 486; Vv 5031 (cp. VvA 216); Pv iv.133 (of a bhikkhu); Vism 220; VvA 286; PvA 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. puṇyakṣetra Divy 63, 395 (+udāra). -- paṭipadā the meritorious path, path of m. A i.168; Nett 96. -- pasavana creation of m. PvA 31. -- pekkha looking for merit (i. e. reward), intent upon m. S i.167; Sn 463 sq., 487 sq.; Dh 108 (cp. DhA ii.234). -- phala the fruit (or result) of m. action S i.217; Pug 51; DhA ii.4; PvA 8, 50, 52. -- bala the power of m. PvA 195. -- bhāga taking part in meritorious action S i.154. -- bhāgiya having share in m. M iii.72 sq.; Nett 48. -- maya=puñña J iv.232 (°iddhi); cp. BSk. puṇyamaya AvŚ i.183.

Puññavant

Puññavant (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps ii.213; Vism 382; DhA i.340; PvA 75.

Puṭa

Puṭa [etym. unknown, prob. dialectical, as shown by N. of Pāṭaliputta, where putta=puṭa since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. -- 1. a container, usually made of leaves (cp. J iv.436; v.441; vi.236), to carry fruit or other viands, a pocket, basket: ucchu° basket for sugar J iv.363; paṇṇa° leaf -- basket PvA 168; phala° fruit basket J iv.436= vi.236; phāṇita(ssa)° basket of molasses, sugar -- basket S i.175 (KS.: jar); J iv.366; DhA iv.232; mālā° basket for garlands or flowers DhA iii.212 (baddha made, lit. bound). In puṭa -- baddha -- kummāsa VvA 308 perhaps meaning "cup." -- 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA i.288 puts puṭaṇsa= pātheyya), in bhatta° bag with provisions J ii.82 (with bandhati), 203; iii.200; DA i.270. Also at J iv.375 "bag" (tamba -- kipillaka°). See below °aṇsa & °bhatta. -- 3. a tube, hollow, in nāsā° (nāsa°) nostril J vi.74; Vism 195, 263, 362; KhA 65; hattha° the hollow of the hand Miln 87; vatthi° bladder(-- bag) Vism 264; sippi -- puṭa oyster shell J v.197, 206. puṭaṇ karoti to form a hollow VbhA 34. -- 4. box, container, see °bheda & °bhedana, in pāṭali -- puṭa seed box for the P. flower. -- aṇsa "bag -- shoulder" (for "shoulder -- bag," cp. aṇsapuṭa (assapuṭa) & Ger. rucksack=knapsack. Rightly expld by Bdhgh at DA i.288), a bag carrying provisions on journeys, hence "provision," in phrase puṭaṇsena with provisions (v. l. at all places puṭosena) D i.117; M iii.80; A ii.183; cp. Dialogues i.150; see also mutoḷi. -- pāka something cooked in a bag (like a meal -- pudding) Vism 500. -- baddha kind of moccasins Vin i.186, see Vin. Texts ii.15. Spelt puṭa -- bandha at Vism 251=VbhA 234. -- bhatta "bag -- food," viaticum, provisions for journey J ii.423; KhA 46. -- bheda the breaking of the container (i. e. seed boxes of the Sirīsa plant) VvA 344 (in vatthu where Sirīsa refers to Pāṭaliputta, cp. Vv 8452, 53). -- bhedana breaking of the (seed --) boxes of the Pāṭali plant, referring primarily to the N. of Pāṭali -- putta, where putta represents a secondary Pālisatīon of Sk. °putra which again represents P.

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(or Non -- Aryan) puṭa (see Pischel, Prk. Gr. § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took puṭa in the sense of "wares, provisions, merchandise" (perhaps influenced by puṭaṇsa) and, based on C. on Ud 88 (bhaṇḍakāṇaṇ mocara -- tṭhāṇaṇ vuttaṇ hoti) gave rise to the (wrong) trsln Dial. ii.92 "a centre for interchange of all kinds of wares." See also Miln trsln i.2; Buddh. Suttas xvi. -- Vin i.229=D ii.87=Ud 88. After the example of Pāṭaliputta applied to the city of Sāgala at Miln 1 (nānā -- puṭa -- bhedanaṇ S° nagaṇaṇ). Here clearly meant for "merchandise." -- Rh. D. in a note on puṭabhedana gives expln "a town at the confluence or bend of a river" (cp. Jaina Sūtras 2, 451).

Puṭaka

Puṭaka (nt.) [fr. puṭa] a bag, pocket, knapsack or basket J ii.83 (°bhatta= provisions); DA i.263; DhA ii.82 (v. l. piṭaka & kutaka); iv.132 (pockets of a serpent's hood). Cp. bhatta.

Puṭṭha

Puṭṭha1 [pp. of puṣ (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J iii.467.

Puṭṭha

Puṭṭha2 [pp. of pucchati, Vedic prṣṭa] asked S ii.36; Sn 84, 122, 510 sq., 1036; DhA iv.132; PvA 10 (after acc.) 68, 72 with samāno A i.197. See also pucchita.

Puṭṭha

Puṭṭha3 see puṭṭha [=Sk. sprṣṭa, cp. Pischel, Prk. Gr. § 311].

Puṭṭhatta

Puṭṭhatta (nt.) [abstr. fr. puṭṭha1] the fact of being fed or brought up by J ii.405 (vaḍḍhakinā °ā).

Putṭhavant

Putṭhavant [fr. putṭha3, cp. same form in Prk. AMg. putṭhavaṇ=Sk. sprṣṭavān: Pischel, Prk. Gr. § 569] one who has touched or come in direct contact with ThA 284.

Puṇḍarīka

Puṇḍarīka (nt.) [Non -- Aryan (?). Cp. Vedic puṇḍarīka] the white lotus D i.75= A iii.26 (in sequence uppala, paduma, p.); D ii.4 (Sikhī puṇḍarīkassa mūle abhisambuddho); M iii.93; S i.138, 204=J iii.309; A i.145 (uppala paduma p.); ii.86 sq. (samaṇa° adj.); Sn 547; J v.45, 215 (°ttac' angī=ratta -- paduma -- patta -- vaṇṇasarīrā); Vv 4412 (=seta -- kamala VvA 191); Pv ii.122; iii.33 (pokkharāṇī bahu °ā); Pug 63; DA i.219, 284 (sankho elo uppalo puṇḍarīko ti cattāro nidhayo). N. of a hell S i.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍ°, Paduma).

Puṇḍarīkinī

Puṇḍarīkinī (f.) [adj. pundarīkin, of puṇḍarīka] a pool or pond of white lotuses D i.75≈(M iii.93; S i.138).

Puṇṇa

Puṇṇa [pp. of pr, Vedic prṇāti, Pass. pūryate, *pelē to fill; cp. Sk. prāṇa & pūrṇa=Av. pərəṇa; Lith. pīlnas; Lat. plēnus; Goth fulls=E. full=Ger voll] full, seldom by itself (only passage so far pannarase puṇṇāya puṇṇamāya rattiyā D i.47=Sn p. 139). nor -- ° (only Sn 835 muttakarīsa°), usually in cpds., and there mostly restricted to phrases relating to the full moon. -- ghaṭa a full pitcher (for feeding the bhikkhus, as offering on festive days, cp. J.P.T.S. 1884) DhA i.147; KhA 118 (v. l. suvaṇṇaghāṭa); DA i.140 (°paṭimaṇḍita ghara). -- canda the full moon J i.149, 267; v.215. -- patta a full bowl (as gift, °ṇ deti to give an ample gift) J iii.535. -- baddha at Miln 191 should be read as °bhadda. -- bala at DA i.110 read puṇṇa -- bala. -- bhadda worshipper of Puṇṇabhadda, perhaps a Yakkha (father of the Yakkha Harikesa) Nd1 92 (Vāsuvadeva, Baladeva, P. and Maṇibhadda, cp. p. 89); Miln 191 (pisācā maṇibhaddā p.). -- mā the full moon (night) D i.47 (komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā, cp. DA i.140); Sn p. 139 (similar); M iii.21; J v.215 (dve p -- māyo); Vism 292 (puṇṇa -- m -- uposatha=puṇṇa -- māuposatha), 418 (Phagguṇa -- puṇṇama -- divase); VvA 66 (āsālhi p.); PvA 137 (id.); DA i.140; DhA iii.461 (komudi). -- māsa=°mā only in loc. puṇṇamāse Vv 811 (=puṇṇa -- māsiyaṇ sukka -- pakkhe pannarasiyaṇ VvA 314; the similar pass. at VvA 321 reads, prob. by mistake, sukka -- pakkha -- pāṭiyaṇ: see pāṭi); J v.215 (=puṇṇa candāya rattiyā C.). -- māsī (f.; fr. °māsa)= mā J i.86 (Phagguṇi p.); VvA 314; cp. BSk. pūrṇamāsī AvŚ i.182.

Puṇṇatā

Puṇṇatā (f.) [abstr. to puṇṇa] fulness DA i.140 (māsa° full -- moon).

Puṇṇatta

Puṇṇatta (nt.) [abstr. ro puṇṇa] fulness SnA 502.

Putolī

Putolī see muṭolī.

Putta

Putta [Vedic putra, Idg. *putlo=Lat. pullus (*putslos) young of an animal, fr. pōu, cp. Gr. pau=s, pai/s child, Lat. puer, pubes, Av. pupra, Lith. putýtis (young animal or bird), Cymr. wyr grandchild; also Sk.

pota(ka) young animal and base pu -- in pumaṇṣ, puṇṣ "man"] 1. a son S i.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J iv.309; Vism 645 (simile of 3 sons); PvA 25, 63, 73 sq.; DA i.157 (dāsaka°). Four kinds of sons are distinguished in the old Cy. viz. atraja p., khettaja, dinnaka, antevāsika, or born of oneself, born on one's land, given to one, i. e. adopted, one living with one as a pupil. Thus at Nd1 247; Nd2 448; J i.135. Good and bad sons in regard to lineage are represented at J vi.380. -- Metaph. "sons of the Buddha" S i.192= Th 1, 1237 (sabbe Bhagavato puttā); It 101 (me tumhe puttā orasā mukhato jātā dhammaja), J iii.211. -- The parable of a woman eating her sons is given as a punishment in the Peta condition at Pv i.6 (& 7). <-> pl. puttāni Pv i.63. -- aputta -- bhāvaṇ karoti to disinherit formally J v.468. -- 2. (in general) child, descendant, sometimes pleonastic like E. °man, °son in names: see putta -- dāra; so esp. in later literature, like ludda° hunter's son=hunter J ii.154; ayya°=ayya, i. e. gentleman, lord J v.94; PvA 66. See also rāja°. -- Of a girl Th 2, 464. -- mātucchā° & mātula° cousin (from mother's side), pitucchā° id (fr. father's side). On putta in N. Pāṭali° see puṭa. -- f. puttī see rāja°. -- jīva N. of a tree: Putrañjiva Roxburghii J vi.530. -- dāra child & wife (i. e. wife & children, family) D iii.66, 189, 192; S i.92; A ii.67; Pv iv.348 (sa° together with his family); J iii.467 (kiṇ°ena what shall I do with a family?); v.478. They are hindrances to the development of spiritual life: see Nd2 under āsiṇṣanti & palibodha. -- phala a son as fruit (of the womb) J v.330. -- maṇṣa the flesh of one's children (sons) a metaphor probably distorted fr. pūta° rotten flesh. The metaphor is often alluded to in the kasiṇa -- kammaṭṭhāna, and usually coupled with the akkha -- bhbañjana (& vaṇapaticchādana) -- simile, e. g. Vism 32, 45; DhA i.375; SnA 58, 342. Besides at S ii.98 (in full); Th 1, 445 (°ūpamā); 2, 221. -- mata a woman whose sons (children) are dead M i.524.

Puttaka

Puttaka [fr. putta] 1. a little son S i.209, 210. -- 2. a little child Th 2, 462 (of a girl). -- 3. a young bird (=potaka) J ii.154.

Puttatta

Puttatta (nt.) [fr. putta] sonship DhA i.89.

Puttavant

Puttavant (adj.) [fr. putta] having sons S iv.249. Trenckner, Notes 6216 gives a f. *puttapatī for puttavatī, but without ref.

Puttimant

Puttimant (adj.) [fr. *puttamant] having sons S i.6; Sn 33.

Puttiya

Puttiya (-- °) in Sakya° is compound Sakyaputta+iya "belonging to the son of the Sakyas" (i. e. to the Sakya prince) PvA 43. -- asakyaputtiya dhamma Vin ii.297.

Puthavī & Puthuvī

Puthavī & Puthuvī (f.) [doublets of paṭhavī] the earth; as puthavi at S i.186; J i.14 (v. 1. puthuvi); iv.233, & in cpds. °nābhi the navel of the earth (of the bodhimaṇḍa, the Buddha's seat under the holy fig tree)

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J iv.232; °maṇḍala the round of the earth Sn 990. -- As puthuvī at A ii.21, and in cpd. puthuvi -- agga SnA 353.

Puthu

Puthu (adj.) [both Vedic *pr̥thak* & *pr̥thu*, lit. spread out, far & wide, flat, of Idg. **plēt* broad, Sk. *prath* to expand, *pr̥thaḥ* palm of hand Av. *frapah* breadth, cp. Gr. *platu/s* broad, *pla/tanos* plane tree, Lith. *platūs* broad, Lat. *planta* sole of foot, Ohg. *flado* pancake, Ags. *flet* ground, E. flat] 1. (= *pr̥thak*) separated, individual, adv. separated, individual, adv. separately, each (also given as *putthag eva* Kacc. 29) S i.75 (*puthu attā* individual self); Th 1, 86; J iv.346 (= *visuṇ visuṇ C.*); Miln 4. See further under cpds. -- 2. (= *pr̥thu*). The forms (pl.) are both *puthu* & *puthū*, both as adj. & n.; *puthū* more freq. found in metre. -- numerous, various, several, more, many, most D i.185 (*puthu saññaggā*; opp. *ekaṇ*); S i.181 (*puthū*), 207 (id.); Sn 769 (*puthū kāme=bahū* Nd1 11); 1043, 1044 (*puthū=bahukā* Nd2 449b); Th 2, 344 (*puthu=puthu sattā* ThA 241); J vi.205 (*puthū*). nt. adv. *puthu* & *puthuṇ* greatly, much, in many ways Sn 580 (= *aneka -- ppakāraṇ* SnA 460); Vv 624 (= *mahantaṇ* VvA 258). -- *gumba* experienced in many crafts J vi.448 (= *aneka -- sippa -- ññu C.*). -- *jja* (*puthu* 1, but see remarks on *puthujjana*) common, ordinary Sn 897, 911 (= *puthujjanehi janita* Nd1 308). -- *titthakara* a common sectarian D i.116 (thus to *puthu* 1, but DA i.287= *bahū* t.) -- *ddisā* (*puthu* 1) each separate quarter "all the diverse quarters" S i.234. -- *pañña* (adj.) of wide wisdom (p. 2) A i.130; ii.67 (v. l. *hāsa°*). -- *paññatā* wide wisdom A i.45. -- *pāṇiya* ordinary (p. 1) mode of shampooing with the hand Vin ii.106 (Bdhgh on p. 316 explns *pudhu -- pāṇikaṇ ti hattha parikammaṇ vuccati* "manual performance," thus not identical with *pāṇikā* on p. 151). -- *bhūta* (p. 2) widely spread S ii.107; but cp. BSk *pr̥thag bhavati* to be peculiar to Divy 58, 100. -- *mati* wide understanding S i.236. -- *loma* "flat fin," N of a fish "the finny carp" (Mrs. Rh. D.) Vv 4411 (= *dibba -- maccha* VvA 191); Th 2, 508 (=so -- called fish ThA 292); J iv.466. -- *vacana* "speaking in many (bad) ways," or "people of various speech" (so expld Nd1 397) Sn 932 (prob. better "speaking ordinary talk"=*puthu* 1). -- *sattā* (pl.)=*puthujjanā*, common people, the masses S i.44; Pv iii.73.

Puthuka

Puthuka [fr. *puthu*, cp. (late) Vedic *pr̥thuka* "flat corn," also "young of an animal," with which cp. perhaps Gr. *parqe/nos*: see Walde, Lat. Wtb. under *virgo*] rice in the ear DhA i.98 (°*agga* as first gift of the field).

Puthujjana

Puthujjana [**pr̥thag -- jana*, thus *puthu* 1+*jana*, but from the point of Pali identical in form and meaning with *puthu* 2, as shown by use of *puthu* in similar cpds. and by C. explns. One may even say that *puthu* 1=*pr̥thak* is not felt at all in the P. word. Trenckner (Notes 76) already hinted at this by saying "puthujjana, partly confounded with *puthu*"; a connection which also underlies its expln as "one -- of -- the -- many -- folk" at Kvu trsln 807 & 2913. It is felt to belong to *puthu* 2 in the same sense as Ger. "die breite Masse," or Gr. *oi(polloi)*. The expln at Nd1 308=328 is *puthu -- nānā -- janā*. A long and detailed etym. -- speculation expln of the term is found at DA i.59, trsl'd at Dhs trsln 258. The BSk. form is *pr̥thagjana* Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at Cpd. 49, 50), a common worldling, a man of the people, an ordinary man M i.1, 7, 135, 239, 323; iii.64, 227; S i.148; ii.94 sq. (*assutavā*), 151 (id.); iii.46, 108, 162; iv.157, 196, 201 (*assutavā*), 206 sq.; v.362 (opp. to *sotāpanna*); A i.27, 147 (*marāṇa -- dhammin*), 178, 267; ii.129, 163; iii.54; iv.68, 97, 157, 372; Sn 351, 455, 706, 816, 859; Dh 59, 272; Vv 826 (= *anariya* VvA 321, +*anavabodha*); Nd1 146, 248; Ps i.61 sq., 143, 156; ii.27; Dhs 1003 (cp. DhsA 248 sq.); Vism 311 (= *anariya*); VbhA 133 (*avijj' ābhikhūta, bhava -- taṇh' ābhikhūta*), 186 (*ummat <-> taka*, opposed to *upabrūhita -- ñāṇa -- purisa*, exemplifying *upādāna* and *kamma*); DhA i.5 (opp. *ariyasāvaka*), 445; Sdhp 363. -- *kalyāṇaka* (cp. BSk. *pr̥thagjana -- kalyāṇaka* Divy 419, 429) an ordinary man striving after his spiritual good Nd1 477; Ps i.176; ii.190, 193. -- *bhikkhu* a bh. of the common sort DA i.269; VbhA 383. -- *sukha* ordinary happiness M i.454.

Puthujjanatā

Puthujjanatā (f.) [abstr. fr. *puthujjana*] common -- place character S i.187=Th 1, 1217.

Puthujjanika

Puthujjanika (adj.) [fr. puthujjana] common, ordinary J i.360 (of iddhi).

Puthutta (Puthatta)

Puthutta (Puthatta) (nt.) [fr. puthu, cp. Sk. *prthutva; not with Kern, Toev. s. v.=Sk. prthaktva, speciality, peculiarity] being at variance, diversity S ii.77 (opp. ekatta; v. l. SS puthatta). At A iv.97 we have to read puth' attānaṃ for puthuttānaṃ which has nothing to do with puthutta, but is puthu+attānaṃ as borne out by v. l. puthujj' attānaṃ, and by AA: puthu nānākāraṇehi attānaṃ hanti.

Puthula

Puthula (adj.) [fr. puthu] broad, large, flat J iii.16 (°sīsa flat -- headed); vi.171 (°antaraṃsa flat -- chested); Miln 121 (of a river); VvA 301 (°gambhīra). -- abl. puthulato (as adv.) across DhA i.396.

Puthuso

Puthuso (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (=puthu -- diṭṭhi -- gata Nd1 301).

Pudava (poddava?)

Pudava (poddava?) see gāma° (Vin ii.105 with Bdgh note on p. 315).

Puna

Puna (indecl.) [cp. Vedic punar, punaḥ, to base *pū (related to *apo: see apa), as in puccha tail, Lat. puppis, poop, Gr. pu/matos the last; orig. meaning "behind"] again. There are several forms of this adv., but puna has to be considered as the orig. Pali form. The form puno is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi r is preserved only in metre and in compn.. That it is out of fashion even in metre is shown by a form punā where ā is the regular metrical lengthening instead of ar (J iii.437: na hi dāni punā atthi; v. l. puna). Besides this the r is apparent in the doubling of the first consonants of cpds. (punappunaṃ, punabbhava); it is quite lost in the enclitic form pana. -- We find r in punar āgami Sn 339; punar āgato J i.403 (=puna āgato J i.403 (= puna āgato, ra -- kāro sandhivasena vutto C.); in cpds.: punar -- abhiseka see J.P.T.S. 1885, 49; a -- punar -- āvattitā the fact of not turning back Miln 276 (cp. Prk. apuṇar -- avatti Pischel, § 343). Otherwise r stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in puna -- r -- eva Dh 338; Pv ii.87; ii.116. We have m in puna -- m -- upāgamaṃ Sn 306; puna by itself is rarely found, it is usually combd with other emphatic part, like eva and api. The meaning is "again," but in enclitic function (puna still found Sn 677, 876, otherwise pana); it represents "however, but, now" (cp. same relation in Ger. abermals: aber), similar to the development in Prk. puṇo vi & puṇar avi "again": puna "now" (Pischel Gr. § 342). -- puna by itself at SnA 597; PvA 3, 45; Mhvs 14, 12. doubled as punappunaṃ S i.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J v.208; SnA 107; PvA 45, 47; punappuna at DhA ii.75; as puna -- d -- eva at D i.60, 142; Pv ii.113 (v. l.); Vism 163; DhA ii.76; puna -- m -- eva Pv ii.113; puna pi once more J i.279; PvA 67, 74; puna -- p -- pi J v.208. The phrase puna c' aparāṃ "and again something else" stands on the same level as the phrase aparō pi (apare pi), with which one may compare the parallel expressions puna -- divase: aparadivase, all of which show the close relation between pi,

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puna, apara, but we never find para in these connections. Trenckner's (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing puna ca paraṃ (e. g. Miln 201, 388, 418 etc.) is to be corrected to puna c' aparāṃ, cp. punāpara Sn 1004; Cp iii.61. -- āgamaṃ coming again, return S i.22 (a°). -- āvāsa rebirth S i.200. -- divase on the following day J i.278; PvA 19, 38. -- nivattati to turn back again S i.177. -- bbhava

renewed existence, new birth D ii.15; S i.133; It 62; S iv.201 (āyati°); Sn 162, 273, 502, 514, 733; Nd2 s. v.; Nett 28, 79 sq.; PvA 63, 200; cp. ponobhavika; a° no more rebirth S i.174, 208; Nd2 64; °ābhinibbatti birth in a new existence M i.294; S ii.65; A i.223; Vin iii.3; PvA 35. -- vacana repetition SnA 487. -- vāre (loc.) another time J v.21.

Punāti

Punāti [cp. Vedic pavate, punāti, pū to cleanse, as in Lat. purus clean, purgo, Ohg. fowen to sift also Gr. pu_r (cp. P. pāvaka)=Ohg. fūr=E. fire, Armen. hur, lit. "cleansing," see also puñña] 1. to clean, cleanse VvA 19 (+visodheti, in def. of puñña). -- 2. to sift J vi.108 (angāraṇ p.=attano sīse angāre p. okirati C.; so read with v. l. for phunati T.); DA i.268 (bhusaṇ pumanto viya like sifting the chaff, winnowing). Cp. puneti.

Puneti

Puneti [Caus. fr. puna? or=punāti?] to experience (over & over) again: in this meaning at It 1 sq. & Nd1 202= Nd2 337 (kilese na p. na pacceti etc.); perhaps also at Th 1, 533 (sattayugaṇ), although Kern, Toev. s. v. takes it=punāti and Mrs. Rh. D. translates "lifts to lustrous purity."

Punnāga

Punnāga [dial.?] a species of tree J i.9 (°puppha); vi.530; KhA 50 (aggacchinna° -- phala), 53 (id.).

Puppha

Puppha1 (nt.) [Vedic puṣpa according to Grassmann for *puṣka fr. puṣ (?) see poseti] a flower Vin ii.123; S i.204=J iii.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma°); VvA 73; PvA 127; Sdhp 550. -- pupphāni (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Cetiya -- worship). -- adj. °puppha in ghana° thick with flowers DA i.87. -- Cp. pokkharatā. -- ābhikiṇṇa decked with flowers Vv 6429; Pv ii.112 -- ādhāna "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. Mhvs trsl. p. 2022) Mhvs 30, 51, 56, 60; 33, 22 Reading uncertain. -- āveḷā flower -- garland VvA 125. -- āsava wine made from flowers, flower -- liquor J iv.117; KhA 26. -- gandha odour of flowers Dh 54; Dhs 625. -- cumbāṭaka a fl. cushion. -- chaḍḍaka a remover of (dead) flowers, a rubbish -- remover, a low occupation, including cleaning of privies & bins etc. Vin iv.6; Th 1, 620; J v.449 (=vacca -- ṭṭhāna -- sodhaka C.); Miln 331; Vism 194 (in simile). Cp. J.P.T.S. 1884, 89 and Miln trsl. ii.211. -- cchatta a parasol with flowers DhA i.110. -- dāna offering of flowers VbhA 336. -- dāma a wreath or garland of fls. J i.397; VvA 198. -- dhara bearing flowers Pv ii.124 (so read for T. °dada). -- pañjara a cage (ornamented) with flowers J v.365. -- paṭa a cloth (embroidered) with flowers J iv.283; DhA ii.45. -- palāsa a fl. heap DhA i.75. -- bhāṇin "speaking flowers," i. e. speaking the truth Pug 29. -- mālā garland of fls. SnA 78. -- muṭṭhi a handful of fl. Vism 432 (in simile). -- rasa (wine --) juice made of fls., flower -- liquor Vin i.246; taste of fls. Dhs 629. -- rāsi a heap of fls. Dh 53.

Puppha

Puppha2 (nt.) [cp. Class. Sk. puṣpa "les fleurs" in strī° the menses Am. Kośa 3, 4, 30, 233 and Mārk. Pur. 51, 42. Similarly phala is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavattī. With ref. to the menses at J v.331.

Pupphaka

Pupphaka (nt.) [fr. puppha2] blood J iii.541 (v. l. pubbaka; C.=lohita); Miln 216 (tiṇa° -- roga, a disease, Kern. "hay -- fever"). Kern, Toev. s. v. trsls the J passage with "vuil, uitwerpsel."

Pupphati

Pupphati [puṣp] to flower J i.76 (aor. °iṇsu); PvA 185 (=phalati). -- pp. pupphita.

Pupphavatī

Pupphavatī (f.) [fr. puppha2, but cp. Vedic puṣpavat flowering] a menstruous woman Miln 126.

Pupphita

Pupphita [pp. of pupphati] flowering, in blossom S i.131= Th 2, 230 (su°); Vv 354; J i.18; Miln 347; ThA 69 (Ap. v. 12); DhA i.280; ii.250 (su°).

Pupphin

Pupphin (adj.) [fr. puppha1 cp. Vedic puṣpin] bearing flowers; in nīlapupphī (f.) N. of a plant ("with blue flowers") J vi.53.

Pubba

Pubba1 [Vedic pūya>*pūva>*puvva>pubba (Geiger, P.Gr. § 461); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. pu/qw to rot, pu/on matter; Vedic pūti smelling foul; Goth. fūls=E. foul] pus, matter, corruption M i.57; iii.90; S i.150; ii.157; A i.34; J ii.18; Miln 382; PvA 80. -- In detail discussed (as one of the 32 ākāras) at Vism 261, 360; KhA 62; VbhA 244. -- Often in combn pubba -- lohita matter & blood, e. g. Sn p. 125; Sn 671; J v.71; DhA i.319; as food of the Petas Pv i.69; i.91 (lohita -- pubba); i.118; ii.26. pubba -- vaṭṭi a lump of matter DhA iii.117.

Pubba

Pubba2 (adj.) [Vedic pūrva, to Idg. *per, see pari & cp. Goth. fram=from; Gr. pro/mos first, Goth. fruma=As. formo first, Av. pourvō, also Sk. pūrvya=Goth. frauja =Ohg. frō Lord, frouwa=Ger. frau. See also Lat. prandium, provincia] previous, former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as -- ° or ° -- or in cases as adv. The phrase pubbam antam anissita Sn 849 is poetical for pubbantam. -- 1. (-- °) having been before J iii.200; na diṭṭha° not seen before Nd1 445; mātabhūta° formerly (been) his mother PvA 79; vuttha° (gāma) formerly inhabited DhA i.15; as adv. bhūtapubbaṇ before any beings (existed) Vin i.342; DhA i.102 and passim (see bhūta). -- 2. (neg.) apubba (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase apubbaṇ acarimaṇ not earlier, not after, i. e. simultaneously M iii.65; Pug 13 (=apure apacchā, ekappahāren' evāti attho PugA 186). <-> 3. (cases adverbially) instr. pubbena in °āpara gradual M iii.79; acc. pubbaṇ see 1, 2, with abl. as prep.= before SnA 549 (=purā); loc. pubbe in earlier times (also referring to previous births, cp. pure), in the past, before S iv.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pv i.31; ii.22; SnA 290, 385, 453; PvA 4, 10, 39, 40, 100. With abl. as prep.= before S ii.104. In compn with °nivāsa see sep. An old acc. f. *pūrvīṇ (cp. Prk. puvviṇ Pischel, Gr. § 103) we find in Cpd. anupubbikathā (q. v.). The compar. pubbātara ("quite early") occurs abs. at S iv. 117 as nom. pl. "ancestors" (cp. Gr. oi(pro/teroi), as loc. adv. at S i.22. -- angin in f. °angī (cāru°) at J v.4 & vi.481 read sabbangin. -- aṇṇa "first grain," a name given to the 7 kinds of grain, as distinguished from aparāṇṇa, the 7 sorts of vegetables, with which it is usually combined; Vin iii.151; iv.267; Nd1 248 (where the 7 are enumd); Nd2 314; J ii.185; Miln 106; DA i.78, 270; DhA iv.81 etc. (see aparāṇṇa). See also bīja -- bīja. -- aṇṇa the former part of the day, forenoon, morning (as contrasted with majjhaṇṇa & sāyaṇṇa) D i.109, 226; A i.294; iii.344; S i.76 (°samayaṇ); SnA 139 (id.); DhA iii.98; PvA 61, 216. The spelling pubbanha M i.528 (cp. Trenckner, Notes 80). -- anta (1) the East J i.98 (°ato aparantaṇ aparantato pubbantaṇ gacchati from E. to W. from W. to E.); v.471. -- (2) the Past (opp. aparanta the Future) D i.12 sq.; S ii.26; Nd1 212; Dhs 1004. pubbam antaṇ for pubbantaṇ is

poetical at Sn 849. -- °ānudiṭṭhi theory concerning the past or the beginning of things D i.13 (cp. DA i.103); M ii.233; S iii.45; Dhs 1320. -- aḷha(ka) (āḷhaka) at Th 2, 395 is

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doubtful. T. reads bubbuḷaka, Mrs. Rh. D. translates "bubble of film"; ThA 259 explns by "thita -- jalapubbaḷha -- sadisa." -- ācariya (1) an ancient teacher, a scholar of previous times A i.132; ii.70; It 110; Vism 523=VbhA 130; KhA 11, 64, 65. -- (2) a former teacher SnA 318. -- āciṇṇa (-- vasena) by way of former practice, from habit SnA 413. -- āpara (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A iii.201 (°kusala); Dh 352; Nett 3 (°ānusandhi); cp. BSk. pūrvāpareṇa vyākhyāṇaṇ karoti "expld in due order" AvŚ ii.20. -- (2) °rattaṇ "as in the former, so in the foll. night," i. e. without ceasing, continuous Th 1, 413. cp. pub baratt -- āparattaṇ DhA iv.129. -- āpariya former & future, first & last Ud 61 (°vivesa); -- ābhoga previous reflection ThA 30. -- ārāma "Eastern Park," N. of a locality east of Sāvatti A iii.344; Sn p. 139 (cp. Sn A 502). -- āsava former intoxication Sn 913, cp. Nd1 331. -- utṭhāna getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. -- utṭhāyina "getting up earlier" (with complementary Ep. pacchā -- nipātin "lying down later"), see above D i.60; iii.191; A iii.37; iv.265 sq.; DA i.168. -- abstr. °utṭhāyitā J iii.406 (°ādīhi pañcahi kalyāṇa dhammehi samannāgatā patidevatā)=v.88; KhA 173. -- uttara (1) preceding and following Kacc. 44. 47. -- (2) "eastnorthern," i. e. north -- eastern J v.38 (°kaṇṇa N.E. corner); vi.519 (id.). -- kamma a former deed, a deed done in a former existence Cp. iii.113. -- kārin "doing before," i. e. looking after, obliging, doing a favour A i.87; Pug 26 (=paṭhamaṇ eva kāraṇa PugA 204) PvA 114. -- kicca preiiminary function Vin v.127 (cattāro pubbakiccā); cp. Cp. 53. -- koṭṭhaka "Eastern Barn," Npl. A iii.345. -- (n)gama (1) going before, preceding A iii.108 (okkamane p.); M iii.71 sq. <-> (2) "allowing to go before"; controlled or directed by, giving precedence Dh 2 (mano° dhammā=tena paṭhama -- gāminā hutvā samannāgatā DhA i.35); Nd2 318; Pug 15 (paññā° ariyamagga=paññāṇ pure -- cārikaṇ katyā PugA 194); Sdhp 547 (paññā°). Cp. BSk. pūrvangama Divy 333 ("obedient" Index). -- carita former life SnA 382, 385. -- ja born earlier, i. e. preceding in age PvA 57 (=jetṭhaka). -- nāti former relative PvA 24. -- deva a former god, a god of old, pl. the ancient gods (viz. the Asuras) S i.224. -- devatā an ancient deity A ii.70; It 110 (v. l. °deva). -- nimitta "previous sign," a foregoing sign, prognostic, portent, forecast It 76 (the 5 signs of decay of a god); J i.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48; Miln 298 (of prophetic dreams, cp. Cp. p. 48); VbhA 407 (in dreams); DhA ii.85. -- pada the former, or antecedent, part (of a phrase) DhsA 164. -- parikamma a former action SnA 284 (opp. to pacchā -- parikamma). -- purisa ancestor D i.93, 94. -- peta a deceased spirit, a ghost (=peta) D i.8 (°kathā, cp. DA i.90 & Dial. i.14). pubbe pete is poetical at Pv i.41 for pubbapete. Cp. BSk. pūrvapreta AvŚ i.149 (see Index p. 230); Divy 47, 97. -- bhāga "former part," i. e. previous PvA 133 (°cetanā opp. apara -- bhāga -- cetanā. SS omit bhāga). -- bhāsin speaking obligingly (cp. pubbakārin) D i.116 (trsl. "not backward in conversation"), DA i.287 (bhāsanto va paṭhamatarāṇ bhāsati etc.). -- yoga "former connection," i. e. connection with a former body or deed, former action (and its result) J v.476; vi.480; Miln 2 (pubbayogo ti tesaṇ pubba -- kammaṇ). Kern, Toev. s. v. remarks that it is frequent in BSk. as pūrvayoga (yoga=yuga; syn. with pūrvakalpa), e. g. Saddh. Puṇḍ. ch. vii.; MVastu ii.287; iii.175; and refers to Ind. Studien 16, 298; J.R.A.S. 1875, 5. -- rattāparattaṇ the past and future time, the whole time, always A iii.70; DhA iv.129. -- vāsana an impression remaining in the mind from former actions Sn 1009; ThA 31 (Ap. v. 8). -- videha Eastern Videha KhA 123, 176; SnA 443. -- sadisa an old (former) friend DhA i.57

Pubbaka

Pubbaka (adj.) [fr. pubba2] 1. former, ancient, living in former times D i.104 (isayo), 238 (id.); Sn 284 (id.); S ii.105; iv.307 (ācariya -- pācariyā); Th 1, 947. <-> 2. (-- °; cp. pubba2 1) having formerly been, previous J i.182 (suvannakāra° bhikkhu), cp. BSk. °pūrvaka in same use at AvŚ i.259, 296, 322. -- 3. (-- °) accompanied or preceded by ThA 74 (guṇ' ābhithhavana° udāna); PvA 122 (puññānumodana° maggācikkhana); cp. āsvāsana -- pūrvaka Jtm 210.

Pubbāpeti

Pubbāpeti [Denom. fr. pubba2] occurs only in one phrase (gattāni pubbāpayamāno) at M i.161 & A iii.345~402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubba -- sadisāni kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expln of the word (= pubbabhāvaṇ gamayamāno), also Neumann, Majjh. trsln i.260. The similar passage at S i.8, 10 has "gattāni sukkhāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

Pubbe

Pubbe (° --) [loc. of pubba2, see pubba2 3] in cpds.: "in a former existence": °kata (nt.) deeds done in a past life M ii.217=A i.173 (°hetu); J v.228 (°vādin fatalist); Nett 29 (°punnata). °nivāsa [cp. BSk. pūrve -- nivāsasaṇṇayuktaṇ MVastu iii.224, otherwise as pūrvanivāsa Divy 619] abode in a former life, one's former state of existence D ii.1, 2; iii.31 sq., 50 sq., 108 sq, 230, 281; M i.278; ii.21; iii.12; S i.167; A i.164 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. <-> pubbe -- nivās' ānussati (-- nāṇa) (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahant (cp. A i.164 sq., and Cpd. 64) D iii.110, 220; M i.35, 182, 248, 278, 496; Dhs 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. -- See also under nivāsa and cp. Vism ch. xiii, pp. 410 sq.

Pumati

Pumati [onomat. *pu to blow, cp. Gr. fu=sa blowing, bubble, fusa/w blow, Lat. pustula=pustule, Sk. *pupphusa=P. papphasa lung, phutkaroti blow, etc., see Uhlenbeck Ai. Wtb. s. v. pupphusa] to blow, aor. pumi J i.171; ger. pumitvā J i.172. See J.P.T.S. 1889, 207 (?).

Puman

Puman (Pumā) [see puṇs] a male, a man, nom sg. pumo D n.273; Cp. ii.62; instr. pumunā J vi.550. nom. pl. pumā D iii.85 (itthi -- pumā men & women; v. l. K. °purisā); J iii.459; acc. sg. pumaṇ J v.154 (gata, cp. purisantara -- gata). -- On decl. cp. Müller, P.Gr. p. 79; Greiger, P.Gr. § 935.

*Pura

*Pura [on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. purato (adv. & prep.) in front of (with gen.), before (only local) Vin i.179; ii.32; D ii.14 (mātu); S i.137; Pv i.111, 113 (opp. pacchā); ii.86 (janādhīpassa); DA i.152; PvA 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) purato purato each time in front, or in front of each, or continuously in front Vin ii.213; Vism 18; cp. pacchato pacchato. -- Otherwise *pura occurs only in foll. der.: (1) adverbial: *puraḥ in purakkharoti, purekkhāra, purohita; purā, pure, puratthaṇ, puratthato. <-> (2) adjectival: purāṇa, puratthima, purima.

Pura

Pura (nt.) [Vedic pur. f., later Sk. puraṇ nt. & purī f.] 1. a town, fortress, city Vin i.8=M i.171 (Kāsināṇ puraṇ); J i.196, 215; Sn 976, 991, 1012 (°uttama), 1013; J vi.276 (=nagara C); Mhvs 14, 29. -- avapure below the fortress M i.68. -- devapura city of the Gods S iv.202; Vv 6430 (=Sudassana -- mahā -- nagara VvA 285). See also purindada. -- 2. dwelling, house or (divided) part

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of a house (=antepura), a meaning restricted to the Jātakas, e. g. v.65 (= nivesana C.); vi.251, 492 (=antepura). Cp. thīpura lady's room, harem, also "lady" J v.296, and antepura. -- 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 279 1150 (so read for pūra, cp. Kern, Toev. s. v. & under sarīradeha). -- Cp. porin.

Purakkhata

Purakkhata [pp. of purakkharoti] honoured, esteemed, preferred D i.50; M i.85; S i.192, 200; Sn 199, 421, 1015; Nd1 154; Dh 343 (=parivārita DhA iv.49); J ii.48 (°parivārita); Pv iii.71 (=payirupāsita PvA 205); DA i.152 (=purato nisinna); ThA 170. Cp. purekkhata.

Purakkharoti

Purakkharoti [fr. puraḥ, cp. Ved. puras -- karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. purakkharāna holding before oneself, i. e. looking at S iii.9 sq.; aor. 3rd pl. purakkharuṇ Miln 22; ger. purakkhatvā M i.28; Sn 969; Nd1 491; J v.45 (=purato katvā C.); PvA 21, 141. <-> purakkhata pp. (q. v.). See also purekkhāra.

Puratthaṇ

Puratthaṇ (adv.) [for Vedic purastāt, fr. puraḥ, see *pura] 1. before S i.141 (na pacchā na puratthaṇ=no after, no before). -- 2. east D i.50 (°ābhimukha looking eastward.)

Puratthato

Puratthato (adv.) [fr. puratthaṇ, cp. BSk. purastataḥ MVastu ii.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J vi.242.

Puratthima

Puratthima (adj.) [fr. *pura, cp. Prk. (AMg.) puratthima, acc. to Pischel, Gr. § 602 a der. fr. purastāt (=P. puratthaṇ) as *purastima, like *pratyaṣṭima (= paccatthima) fr. *pratyaṣṭaṇ] eastern D i.153; S i.144; J i.71 (°ābhimukha: Gotama facing E. under the Bo tree).

Purā

Purā (indecl.) [Vedic purā; to Idg. *per, cp. Goth. faúr= Ags. for=E. (be --) fore; also Lat. prae=Gr. parai/=Sk. pare] prep. c. abl. "before" (only temporal) Vin iv.17 (purāruṇā=purā aruṇā before dawn); Sn 849 (purā bheda before dissolution (of the body), after which the Suttanta is named Purābhedaṣutta, cp. Nd1 210 sq.; expld by sarīra -- bheda pubbaṇ at SnA 549).

Purāṇa

Purāṇa (adj.) [Venic purāṇa, fr. *per, cp. Sk. parut in former years, Gr. pe/ rusi=Lith. pernai, Goth. fairneis, Ohg. firni=Ger. firn (last year's snow), forn formerly, ferro far] 1. ancient, past Sn 312, 944 (=Nd1 428 atītaṇ, opp. nava=paccuppannaṇ); Dh 156 (=pubbe katāni C.); with ref. to former births or previous existences: p. kammaṇ S ii.64=Nd1 437=Nd2 680 Q. 2; puññaṇ S i.92. -- 2. old (of age), worn out, used (opp. nava recent) D i.224 (bandhanaṇ, opp. navaṇ); Vin ii.123 (udakaṇ p. °ṇ stale water); S ii.106 (magga); Sn 1 (tacaṇ); J ii.114 (f. purāṇī, of an old bow string, applied jokingly to a former wife); iv.201 (°paṇṇa old leaf, opp. nava); v.202 (a° not old, of years); vi.45 (apurāṇaṇ adv. recently); VbhA 363 (udaka stale water). <-> 3. former, late, old in cpds. as °dutiyaikā the former wife (of a bhikkhu) Vin i.18, 96; iv.263; S i.200; Ud 5; J i.210; °rājorodhā former lady of the harem Vin iv.261; °sālohita former blood -- relation Sn p. 91; Ud 7; DhA ii.210. Cp. porāṇa.

Purātana

Purātana (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

Purindada

Purindada [distorted fr. Vedic *puraṇ* -- *dara*, *pura*+*ḍr* to break, see *darī*, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure *dānaṇ* *dadātī* ti Purindado ti vuccati," thus *pure*+*dā*; see also Trenckner, Notes 596; Geiger, P.Gr. § 443] "townbreaker," a name of Sakka (Indra) D ii.260; S i.230; Vv 374, 622; PvA 247.

Purima

Purima (adj.) [compar. -- superl. formation fr. **pura*, cp. Sk. *purima*] preceding, former, earlier, before (opp. *pacchima*) D i.179; Sn 773, 791, 1011; Nd1 91; J i.110; SnA 149 (°*dhura*); PvA 1, 26. In sequence p. *majjhima* *pacchima*; past, present, future (or first, second, last) D i.239 sq.; DA i.45 sq. and passim. -- *purimatara* = *purima* J i.345 (°*divase* the day before). -- *attabhāva* a former existence VvA 78; PvA 83, 103, 119. -- *jāti* a previous birth PvA 45, 62, 79, 90.

Purimaka

Purimaka (adj.) [fr. *purima*] previous, first Vin ii.167 (opp. *pacchimaka*). f. °*ika* Vin i.153.

Purisa

Purisa [according to Geiger, Gr. § 303 the base is **pūrṣa*, from which the Vedic form *puruṣa*, and the Prk. - P. form *purisa*. The further contraction **pusa* **possa* yielded *posa* (q. v.). From the Prk. form *puliśa* (Māgadhī) we get *pulla*] man (as representative of the male sex, contrasted to *itthi* woman, e. g. at A iii.209; iv.197; J i.90; v.72; PvA 51). Definitions of the C. are "puriso *nāma* *manussa* -- puriso *na* *yakkho* *na* *peto* etc." (i. e. *man* *kat*) e)coxh/n) Vin iv.269 (the same expln for *purisa* -- *puggala* at Vin iv.214); "seṭṭh' *aṭṭhena* *puri* *seṭṭi* ti *puriso* ti *satto* *vuccati*" VvA 42 -- 1. *man* D i.61 (p. *kassaka* "free man"); ii.13; S i.225; A i.28, 126; ii.115; iii.156; Sn 102, 112, 316, 740, 806 and passim; Dh 117, 152, 248; Nd1 124; PvA 3, 4, 165, 187; VvA 13 (*majjhima*°, *paṭhama*°, as t.t. g.?). *uttama*° S ii.278; iii.61, 166; iv.380; It 97; *mahā*° S v.158; A ii.35; iii.223; iv.229 (see also under *mahā*); *sappurisa* (q. v.). Var. epithets of the Buddha e. g. at S. i.28 sq. -- *Kāpurisa* a contemptible man; *kimpurisa* a wild man of the woods ("whatever man"), f. *kimpurisī* J v.215. -- *purisa* as "a man, some one, somebody" as character or hero in var. similes, e. g. *angārakāsuyaṇ* *kipanaka*° Vism 489; *asucimhi* *patita* Vism 465; *āgantuka*° VbhA 23; *dubbala* Vism 533; *papāte* *patanto* VbhA 23 (cannot be a help to others; similarly with *patita* at VbhA 170=Vism 559); *bhikkhusaṅgaṇ* *disvā* Vism 333; *maṇḍapa* -- *lagga* Vism 339 sq.; *lakuṇṭaka* -- *pāda* & *dīghapāda* VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey in one day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. -- 2. an attendant, servant, waiter Vin ii.297; D i.60 (*dāsa*+), 72 (id.); J i.385 (*dāsa*°); vi.462. Cp. *porisa*, *posa*. -- *atthika* one who seeks a servant Vin ii.297. -- *anta*=*purisādhama* Sn 664 (*anta*=Sk. *antya*; Sn A 479 explns by *antimapurisa*). -- *antaragatā* touched by a man (lit. gone in by . . .), a woman who has sexual intercourse, a woman in intercourse with a man D i.166 (cp. Dial. i.228); M i.77; A i.295; ii.206; Vin iv.322; Pug 55 (=he does not accept food, lest their intercourse should be broken: *rati* *antarāyo* *hoti* PugA 231); DA i.79 (=itthi, as opp. to *kumārikā*). Cp. *pumaṇ* *gata*, J v.154. -- *allu* (& *ālu*) N. of certain monstrous beings, living in the wilderness J v.416 (=vaḷavā -- *mukhayakkhinī*, a y. with the face of a mare), 418; vi.537 (°*ālu*=vaḷavā -- m. -- *pekkhī* C.). -- *ājāñña* "a noble steed of a man," a thorough -- bred or remarkable man S iii.91; A v.325 sq.; Sn 544; Dh 193; as -- *ājāneyya* at DhA i.310; -- *ājāñiya* at A i.290; ii.115; iv.397 sq.; v.324. -- *āda* a bad man ("man -- eater") a wild man, cannibal J v.25 (cp. *puruṣāda* Jtm 3141); °*ādaka* J v.30. -- *ādhama* a wicked man Dh 78; J v.268. -- *indriya* male faculty, masculinity S v.204; A iv.57; Dhs 634, 715, 839, 972; Vism 447, 492. -- *uttama* "the highest of men," an excellent man A v.16, 325 sq.; Sn 544; Dh 78; DhA ii.188. -- *usabha* (*purisusabha*) "a bull of a man," a very strong man Vin iii.39. -- *kathā* talk about men D i.8. -- *kāra* manliness D i.53 (cp. DA i.161); Miln 96. -- *thāma* manly strength D i.53; S ii.28; A ii.118; iv.190. -- *dammasārathi* guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. *puruṣa* -- *damyasārathi* Divy 54 and passim] S ii.69; A i.168, 207; ii.56, 112, 147; Sn p. 103 (=vicitrehi *vinayan*' *ūpāyehi* *purisadamme* *sāretī* ti SnA 443); It 79; Pug 57; Vism 207; ThA 178. -- *dosā* (pl.) faults or defects

in a man; eight are discussed in detail at A iv.190 sq.; Ps i.130; eighteen at J vi.542, 548. -- dhorayha a human beast

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of burden S i.29. -- parakkama manly energy D i.53; S ii.28. -- puggala a man, a human character D iii.5, 227 (eight); S i.220 (8); ii.69, 82, 206; iv.272 sq. = It 88 (8) (expld at Vism 219); A i.32, 130, 173, 189; ii.34, 56; iii.36, 349; iv.407 (8); v.139, 183 (8), 330 (8); Vin iv.212 sq. (=male); VbhA 497; -- bhava state of being a man, manhood, virility J iii.124; Dhs 634, 415, 839; PvA 63. -- bhūmi man's stage, as "eight stages of a prophet's existence" (Dial. i.72) at D i.54, in detail at DA i.162, 163. -- medha man -- sacrifice, human sacrifice S i.76; A ii.42; iv.151; It 21; Sn 303. -- yugāni (pl.) (4) pairs of men S iv.272 sq.; A i.208; ii.34, 56; iii.36; iv.407; v.330; D iii.5, 227; It 88; in verse Vv 4421; expld Vism 219 (see under yuga). -- lakkhana (lucky) marks on a man D i.9. -- linga (see also pullinga) a man's characteristic, membrum virile Vin iii.35; Dhs 634, 715, 839; Tikp 50; Vism 184. -- viriya manly vigour S ii.28. -- vyañjana the membrum virile (=°linga) Vin ii.269.

Purisaka

Purisaka (n. -- adj.) [fr. purisa] 1. a (little) man, only in °tiṇa doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. -- 2. (adj.) having a man, f. °ikā in eka° (a woman) having intercourse with only one man J i.290.

Purisatta

Purisatta (nt.) [abstr. fr. purisa] manhood, virility Dhs 634, 715, 839.

Purisattana

Purisattana (nt.) [=purisatta, cp. Trenckner, Notes 7037] manhood Miln 171.

Pure

Pure (indecl.) [is the genuine representative (with Mā- gadhī e) of Vedic puraḥ, which also appears as *puro in purohita, as *pura in purakkharoti. It belongs to base Idg. *per (cp. pari), as in Cr. pa/ros before, earlier, pre/ sbus "preceding in life," i. e. older; Ohg. first] before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is pacchā -- (a) local S i.176 (pure hoti to lead); J ii.153 (opp. pacchima) -- (b) temporal S i.200; Sn 289, 311, 541, 645, 773 (= atītaṇ Nd1 33; opp. pacchā); Dh 348 (opp. pacchato); J i.50 (with abl. pure puṇṇamāya). Often meaning "in a former life," e. g. Vv 348, 3413; Pv i.21 (= pubbe atītajātiyaṇ PvA 10); ii.32 (cp. purima); ii.42; ii.74 (=atītabhāve PvA 101); ii.913. -- apure apacchā neither before nor after, i. e. simultaneously PugA 186 (see apubbaṇ): -- puretaraṇ (adv.) first, ahead, before any one else DhA i.13, 40. -- (c) modal, meaning "lest" DA i.4; cp. purā in same sense Jtm. 28. -- cārika going before, guiding, leading, only in phrase °n katvā putting before everything else, taking as a guide or ideal J i.176 (mettā -- bhāvanāṇ); iii.45 (id.), 180 (khantiṇ ca mettaṇ ca); vi.127 (Indaṇ); PugA 194 (paññaṇ). -- java [cp. BSk. purojava attendant Divy 211, 214, 379; also Vedic puroyāva preceding] preceding, preceded by, controlled by (=pubbangama) S i.33 (sammādiṭṭhi°); Sn 1107 (dhamma -- takka°, cp. Nd2 318). -- jāta happening before, as logical category (°paccaya) "antecedence"; Vism 537 (elevenfold)= Tikp. 17; freq. in Dukp. & Tikp. (as ārammaṇa° & vatthu°), cp. VbhA 403 (°ārammaṇa & °vatthuka). -- dvāra front door J ii.153. -- bhatta the early meal, morning meal, breakfast [cp. BSk. purobhaktakā Divy 307] VvA 120; PvA 109; °ṇ in the morning VvA 51; PvA 78; °kicca duties after the morning meal DA i.45 sq.; SnA 131 sq. -- bhava "being in front," i. e. superior DA i.75 (in exegesis of porī). -- samaṇa one who wanders ahead of someone else Vin ii.32 (opp. pacchā°).

Purekkhata

Purekkhata=purakkhata Sn 849, 859, (a°); Nd1 73, 214.

Purekkharoti

Purekkharoti [for purakkharoti, pure=Sk. purah] to honour etc. Sn 794=803; ppr. purekkharāna Sn 844, 910.

Purekkhāra

Purekkhāra [for purakkhāra, purah+kr, see pure] defer- ence, devotion, honour; usually -- ° (adj.) devoted to, honouring D i.115; Vin iii.130; iv.2, 277; Nd1 73, 214; Dh 73 (=parivāra DhA ii.77); Vv 3414 (attha°= hitesin VvA 152); VbhA 466 (°mada); VvA 72.

Purekkhārātā

Purekkhārātā (f.) [abstr. fr. purekkhāra] deference to (-- °) DhA iv.181 (attha°).

Purohita

Purohita [purah+pp. of dhā, ch. Vedic purohita] 1. placed in front, i. e. foremost or at the top, in phrase devā Inda -- purohitā the gods with Inda at their head J vi.127 (=Indaṇ pure -- cārikaṇ katvā C.). -- 2. the king's headpriest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D i.138; J i.210; v.127 (his wife as brāhmaṇī); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma -- nagare p.); PvA 74.

Pulaka

Pulaka [cp. Sk. pulāka, Halāyudha 5, 43; not Sk. pulaka, as Kern, Toev. s. v. for which see also Walde, Lat. Wtb. s. v. pilus] shrivelled grain Miln 232 (sukka -- yava° of dried barley); DhA ii.154 (SS; T. reads mūlakaṇ, which is expld by Bdgh as "nitthusañ katvā ussedetvā gahita -- yava -- taṇḍula vuccanti" ibid). Here belongs pulasa -- patta of J iii.478. (vv. ll. pulā°, mūlā°, mulā°; expld by C. as "saṇhāṇi pulasa -- gaccha -- paṇṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

Puḷava

Puḷava [etym.? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin"] a worm, maggot M iii.168; Sn 672; J iii.177; vi.73; Miln 331, 357; Vism 179 (=kimi) DhA iii.106, 411. See next.

Puḷavaka

Puḷavaka (BB puḷuvaka)=puḷava DhA iv.46; VvA 76; PvA 14. One of the (asubha) kammaṭṭhānas is called p. "the contemplation (°saññā idea) of the worminfested corpse" S v.131; Dhs 264; Vism 110, 179 (puḷu°), 194 (id.; as asubha -- lakkhaṇa); DhA iv.47. See also asubha.

Pulasa

Pulasa see pulaka.

Pulina

Pulina (& Pulina) (nt.) [cp. Epic Sk. pulina, also Halā- yudha 3, 48] 1. a sandy bank or mound in the middle of a river J ii.366 (vālika°); iii.389 (id.); v.414; Miln 297 (l); Dāvs iv.29; Vism 263 (nadī°); VvA 40 (paṇḍara°). -- 2. a grain of sand Miln 180 (l).

Pulla

Pulla [a contracted form of purisa (q. v.)] man, only in cpd. pullinga (=purisa -- linga) membrum virile, penis J v.143 (where expld by C. as uṇha -- chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phull°).

Pussa°

Pussa° at Nd1 90 in cpds. °tila, °tela, dantakaṭṭha, mat- tikā, etc. is probably to be read with v. l. phussa°; meaning not quite clear ("natural, raw"?).

Pussaka

Pussaka at A i.188 is to be read as phussaka (see phussa3) cuckoo.

Pussaratha

Pussaratha at J vi.39 read phussa° (q. v.).

Pūga

Pūga1 (nt.) [etym.? cp. Vedic pūga in meaning of both pūga1 & pūga2] heap, quantity; either as n. with gen. or as adj.=many, a lot Sn 1073 (pūgaṇ vassānaṇ = bahūni vassāni Nd2 452); Pv iv.79 (pūgāni vassāni); VbhA 2 (khandhaṭṭha, piṇḍ°, pūg°).

Pūga

Pūga2 (m.) [see preceding] corporation, guild Vin ii.109, 212; iv.30, 78, 226, 252; M iii.48; A iii.300; Ud 71; Pug 29 (=seṇi PugA 210). -- āyatana guild's property J vi.108 (=pūga -- santaka dhana C.). -- gāmaṇika superintendant of a guild, guildmaster A iii.76. -- majjhagata gone into a guild A i.128=Pug 29; SnA 377.

Pūga

Pūga3 [Class. Sk. pūga] the betel -- palm, betel nut tree J v.37 (°rukha -- ppamāṇaṇ ucchu -- vanaṇ).

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Pūja

Pūja (adj.) [Epic Sk. pūjya, cp. puja] to be honoured, honourable A iii.78 (v. l.; T. pūjja); J iii.83 (apūja= apūjanīya C.); pūjaṇ karoti to do homage Vism 312. <-> See also pūjiya.

Pūjanā

Pūjanā (f.) [fr. pūjeti] veneration, worship A ii.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

Pūjaneyya & Pūjanīya

Pūjaneyya & Pūjanīya [grd. of pūjeti] to be honoured, entitled to homage S i.175; SnA 277; -- īya J iii.83; Sdhp 230, 551.

Pūjā

Pūjā (f.) [fr. pūj, see pūjeti] honour, worship, devotional attention A i.93 (āmisā°, dhamma°); v.347 sq.; Sn 906; Dh 73, 104; Pv i.55; i.512; Dpvs vii.12 (cetiya°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551. -- āraha worthy of veneration, deserving attention Dh 194; DhA iii.251. -- karaṇa doing service, paying homage PvA 30. -- kāra=karaṇa DhA ii.44.

Pūjita

Pūjita [pp. of pūjeti] honoured, revered, done a service S i.175, 178; ii.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita p. apacita); Pv i.42 (=paṭimānita C.); ii.810.

Pūjīya

Pūjīya [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J v.405; Sdhp 542.

Pūjetar

Pūjetar [n. ag. fr. pūjeti] one who shows attention or care A v.347 sq., 350 sq.

Pūjeti

Pūjeti [pūj, occurring in Rigveda only in śācīpūjana RV viii.16, 12] to honour, respect, worship, revere Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA i.256; PvA 54 (aor. sakkariṇsu garukkariṇsu mānesuṇ pūjesuṇ); Sdhp 538. -- pp. pūjita (q. v.).

Pūti

Pūti (adj.) [cp. Sk. pūti, pūyati to fester; Gr. pu/qw, pu_on= pus; Lat. pūtidus putrid; Goth. fūls=Ger. faul, E. foul] putrid, stinking, rotten, fetid D ii.353 (khaṇḍāni pūṭīni); M i.73, 89=iii.92 (aṭṭhikāni pūṭīni); Vin iii.236 (anto°); S iii.54; Pv i.32; i.61 (=kuṇapagandha PvA 32); Vism 261 (=pūtika at KhA 61), 645 (°pajā itthi, in simile); PvA 67; Sdhp 258. -- See also puccaṇḍatā. -- kāya foul body, mass of corruption, Ep. of the human body M ii.65; S i.131; iii.120; Th 2, 466; ThA 283; SnA 40; DhA iii.111. -- kummāsa rotten junket Vism 343. -- gandha bad smell, ill -- smelling Pv i.31 (=kuṇapa° PvA 15); J v.72. -- dadhi rancid curds Vism 362; VbhA 68; cp. pūti -- takka Vism 108. -- deha=°kāya S i.236. -- maccha stinking fish M iii.168 (+°kuṇapa & °kummāsa); in simile at It 68=J iv.435 =vi.236=KhA 127. -- mukha having a putrid mouth SnA 458 (āsīvisa); PvA 12, 14. -- mutta strong -- smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin i.58=96 (°bhesajja); M i.316; It 103; VvA 5 (°harītaka). -- mūla having fetid roots M i.80. - - latā "stinking creeper," a sort of creeper or shrub (Coccolus cordifolius, otherwise gaḷoci) Sn 29=Miln 369; Vism 36, 183; KhA 47 (°saṇṭhāna); DhA iii.110, 111 (taruṇā gaḷoci -- latā pūṭilatā ti vuccati). -- lohītaka with putrid blood Pv i.78 (=kuṇapa° PvA 37). -- sandeha=°kāya Dh 148.

Pūtika

Pūtika (adj.)=pūti M i.449; S v.51; A i.261; J i.164; ii.275; Miln 252; DhA i.321; iii.111; VvA 76. -- apūtika not rotten, fresh M i.449; A i.261; J v.198; Miln 252.

Pūpa

Pūpa [cp. Epic Sk. pūpa; "a rich cake of wheaten flour" Hālāyudha, 2, 164; and BSk. pūpalikā Av.Ś ii.116] a special kind of cake, baked or boiled in a bag J v.46 (°pasibbaka cake -- bag); DhA i.319 (jāla° net -- cake; v. l. pūva). See also pūva.

Pūra

Pūra (adj.) [cp. Class. Sk. pūra; fr. pr, see pūreti] full; full of (with gen.) D i.244 (nadī); M i.215; iii.90, 96; A iv.230; Sn 195, 721; Ud 90 (nadī); J i.146; Pv iv.313 (=pāṇiyena puṇṇa PvA 251); Pug 45, 46; PvA 29. -- dup° difficult to fill J v.425. -- pūraṇ (-- °) nt. as adv. in kucchi -- pūraṇ to his belly's fill J iii.268; Vism 108 (udara -- pūra -- mattaṇ).

Pūraka

Pūraka (adj.) [=pāra+ka] filling (-- °) Vism 106 (mukha°).

Pūraṇa

Pūraṇa (adj. n.) [fr. pūreti] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka -- thālaka°), 77 (id.). As Np. in Pūraṇa Kassapa, which however seems to be distorted from Purāṇa K. (D i.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expln (popular etym.) of the name at DA i.142 refers it to pūreti ("kulassa ekūṇaṇ dāsa -- sataṇ pūrayamāno jāto" i. e. making the hundred of servants full). <-> 2. (nt.) an expletive particle (pada° "verse -- filler"), so in C. style of "a" SnA 590; "kho" ib. 139; "kho pana" ib. 137; "taṇ" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada°.

Pūratta

Pūratta (nt.) [abstr. fr. pūra] getting or being full, fulness Vin ii.239 (opp. unattaṇ).

Pūraḷāsa

Pūraḷāsa [cp. Vedic puroḍāśa] sacrificial cake (brahmanic), oblation Sn 459 (= carukaṇ ca pūvaṇ ca SnA 405), 467, 479 (=havyasesa C.), 486.

Pūrīta

Pūrīta [pp. of pūreti] filled with (-- °), full Pv ii.120 (=pari- puṇṇa PvA 77); PvA 134.

Pūreti

Pūreti [Caus. of pr, prṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. pi/m -- plhmi, plh/qw, polu/s much, Goth. filu= Ger. viel; Ohg. folc=folk] 1. to fill (with=gen. or instr.) S i.173; Sn 30, 305; J i.50 (pāyāsassa), 347; ii.112 (pret. pūrayittha); iv.272 (sagga -- padaṇ pūrayiṇsu filled with deva world); DhA ii.82 (sakaṭāni ratanehi); iv.200 (pattaṇ); PvA 100 (bhaṇḍassa), 145 (suvanṇassa). -- 2. to fulfil DhA i.68. -- 3. (Caus.) to make fill Vism i 37 (lakāraṇ). -- pp. puṇṇa. See also pari°. Caus. II. pūrāpeti to cause to fill S ii.259; J i.99.

Pūva

Pūva [cp. Sk. pūpa; with v for p] a cake, baked in a pan (kapalla) A iii.76; J i.345 (kapalla° pan -- cake), 347; iii.10 (pakka°); Vv 136; 296 (=kapalla -- pūva VvA 123); Pv iv.313 (=khajjaka PvA 251); Vism 108

(jāla° net -- cake, cp. jāla -- pūpa), 359 (pūvaṇ vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA i.142; VvA 67, 73 (°surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also Vin. Texts i.39 (sweetmeats, sent as presents).

Pūvika

Pūvika [fr. pūva] a cake -- seller, confectioner Miln 331.

Pe

Pe is abbreviation of peyyāla (q. v.); cp. la.

Pekkha

Pekkha1 (adj.) (-- °) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+īks] looking out for, i. e. intent upon, wishing; usually in puñña° desirous of merit S i.167; Dh 108 (=puññaṇ icchanto DhA ii.234); Vv 3421 (=puññaphalaṇ ākankhanto VvA 154); PvA 134.

Pekkha

Pekkha2 (adj.) [grd. of pekkhati, Sk. prekṣya] to be looked for, to be expected, desirable J vi.213.

Pekkhaka

Pekkhaka (adj.) (-- °) [fr. pekkha1] seeing, looking at; wishing to see ThA 73 (Ap. v.59), f. °ikā S i.185 (vihāra°).

Pekkhaṇa

Pekkhaṇa (nt.) [fr. pa+īks] seeing, sight, look DA i.185, 193; KhA 148 (= dassana).

Pekkhati

Pekkhati [pa+īks] to behold, regard, observe, look at D ii.20; S iv.291; J vi.420. -- ppr. pekkhamāna Vin i.180; Sn 36 sq. (=dakkhamāna Nd2 453), 1070, 1104; Pv ii.37; Vism 19 (disā -- vidisaṇ). gen. pl. pekkhataṇ Sn 580 (cp. SnA 460). -- Caus. pekkheti to cause one to behold, to make one see or consider Vin ii.73~ A v.71. -- Cp. anu°.

Pek(k)havant

Pek(k)havant [fr. pekkhā] desirous of (loc.) J v.403.

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Pek(k)hā

Pek(k)hā (f.) [fr. pa+īks] 1. consideration, view Vbh 325, 328. -- 2. desire J v.403 (p. vuccati taṇhā). -- 3. (or (pekkhaṇ?) show at a fair D i.6 (=naṭa -- samajjā DA i.84); see Dial. i.7, n. 4 and cp. J.R.A.S. 1903, 186.

Pekkhin

Pekkhin (adj.) [fr. pekkhati] looking (in front), in phrase yugamattaṃ p. "looking only the distance of a plough" Miln 398.

Pekhuṇa

Pekhuṇa (pekkh°) (nt.) [not with Childers fr. *pakṣman, but with Pischel, Gr. § 89 fr. Sk. prenkhaṇa a swing, Vedic prenkha, fr. pra+īnkh, that which swings, through *prenkhuṇa>prekhuṇa>pekhuṇa] 1. a wing Th 1, 211 (su° with beautiful feathers), 1136; J i.207. -- 2. a peacock's tail -- feathers J vi.218 (= morapiṇṇa C.), 497 (citrapekkhuṇaṇ morāṇ).

Pecca

Pecca [ger. of pa+i, cp. BSk. pretya Jtm 3154] "after having gone past," i. e. after death, having departed S i.182; iii.98; A ii.174 sq.; iii.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA hi.51); J i.169; v.489, Pv i.119; iii.75 (v. l. pacca). The form peccaṇ under influence of Prk. (AMg.) peccā (see Pischel, Prk. Gr. 587) at J vi.360.

Peṭaka

Peṭaka (adj.) [fr. piṭaka] "what belongs to the Piṭaka," as title of a non -- canonical book for the usual Peṭak' opadesa "instruction in the Piṭaka." dating from the beginning of our era (cp. Geiger, P.Gr. p. 18), mentioned at Vism 141 DhsA 165. Cp. tipēṭaka, see also piṭaka.

Peṇāhikā

Peṇāhikā (f.) [dial.; etym. uncertain] a species of bird (crane?) Miln 364, 402; shortened to peṇāhi at Miln 407 (in the uddāna). Cp. Miln trsl. ii.343.

Peṇṇakata

Peṇṇakata is v. l. for paṇṇakata Npl. at Vv 455 sq. (see VvA 197).

Peta

Peta [pp of pa+i, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic peta represents the Vedic pitarah (manes, cp. pitryajña), as well as the Brāhmaṇic preta. The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the dakkhiṇā (sacrificial gift) to a higher category of mahiddhikā petā (alias yakkhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nirayas is included in the peta existence. Modes of suffering are given S ii.255; cp K.S. ii, 170 p. On the whole subject see Stede, Die Gespenstergeschichten des Peta Vatthu, Leipzig 1914; in the Peta Vatthu the unhappy ghosts are represented, whereas the Vimāna Vatthu deals with the happy ones. -- 1. (souls of the departed, manes) D iii.189 (petānaṇ kālakatānaṇ dakkhiṇaṇ anupadassati); A iii.43 (id.); i.155 sq.; v.132 (p. nātisaloḥita); M i.33; S i.61=204; Sn 585, 590, 807 (petā -- kālakatā=matā Nd1 126); J v.7 (=mata C.); Pv i.57; i.121; ii.610. As pubba -- peta ("deceased -- before") at A ii.68; iii.45; iv.244; J ii.360. -- 2. (unhappy ghosts) S ii.255 sq.; Vin iv.269 (contrasted with purisa, yakkha & tiracchāna -- gata); A v.269 (dānaṇ petānaṇ upakappati); J iv.495 sq. (yakkhā piṣācā petā, cp. preta -- piṣācayoḥ MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. -- manussapeta a ghost in human form J iii.72; v.68; VvA 23. The later tradition on Petas in their var. classes and states is reflected in Miln 294 (4 classes: vantāsikā, khuppiṇāsā, nijjhāma -- taṇhikā, paradatt' upajīvino) & 357 (appearance and fate); Vism 501 =VbhA 97 (as state of suffering, with narakā, tiracchā, asurā); VbhA 455 (as nijjhāmatāṇhikā, khuppiṇāsikā, paradatt' upajīvino). <-> 3. (happy ghosts) mahiddhikā petī Pv i.101; yakkha mahiddhika Pv iv.154; Vimānapeta mahiddhika PvA 145; peta

mahiddhika PvA 217. [Cp. BSk. pretamahardhika Divy 14]. -- f. petī Vin iv.20; J i.240; Pv i.62; PvA 67 and passim. Vimānapetī PvA 47, 50, 53 and in Vimāna -- vatthu passim. -- upapattika born as a peta PvA 119. -- katha (pubba°) tales (or talk) about the dead (not considered orthodox) D i.8, cp. DA i.90; A v.128. - - kicca duty towards the deceased (i. e. death -- rites) J ii.5; DhA i.328. -- rājā king of the Petas (i. e. Yama) J v.453 ("visayaṃ na muñcati "does not leave behind the realm of the Petaking"); C. expls by petayoni and divides the realm into petavisaya and kālakañjaka -- asura -- visaya. -- yoni the peta realm PvA 9, 35, 55, 68, 103 and passim. -- loka the peta world Sdhp 96. -- vatthu a peta or ghost -- story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta -- Piṭaka KhA 12; DA i.178 (Ankura°).

Petattana

Petattana (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

Pettanika

Pettanika [fr. pitar] one who lives on the fortune or power inherited from his father A iii.76=300.

Pettāpiya

Pettāpiya [for pettāviya (Epic Sk. pitṛvya), cp. Trenckner, Notes 6216, 75] father's brother, paternal uncle A iii.348; v.138 (gloss pitāmaho).

Pettika

Pettika (adj.) [fr. pitar, for pētika, cp. Epic Sk. paitṛka & P. petteyya] paternal Vin iii.16; iv.223; D ii.232; S v.146=Miln 368 (p. gocara); (sake p. visaye ' your own home -- grounds ') D iii.58; S v.146; J ii.59; vi.193 (iṇa). Also in cpd. mātā -- pettika maternal & paternal D i.34, 92; J i.146.

Pettivisaya

Pettivisaya (& Pitti°) [Sk. *paitrya -- viṣaya & *pitrya- viṣaya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D iii.234; It 93; J v.186; Pv ii.22; ii.79; Miln 310; DhA i.102; iv.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

Petteyya

Petteyya (adj.) [fr. pitar; cp. Vedic pitrya] father -- loving, showing filial piety towards one's father D iii.72, 74; S v.467; A i.138; J iii.456; v.35; Pv ii.718. See also matteyya.

Petteyyatā

Petteyyatā (f.) [abstr. fr. petteyya] reverence towards one's father D iii.70 (a°), 145, 169; Dh 332 (=pitari sammāpaṭipatta DhA iv.34); Nd2 294. Cp. matteyyatā.

Petyā

Petyā (adv.) [fr. pitar, for Sk. pitrā; cp. Trenckner, Notes 564] from the father's side J v.214 (=pitito).

Pema

Pema (nt.) [fr. prī, see pīṇeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D i.50; iii.284 sq.; M i.101 sq.; S iii.122; iv.72, 329; v.89, 379; A ii.213; iii.326 sq.; Sn 41; Dh 321; DA i.75. - (a)vigata -- pema with(out) love or affection D iii.238, 252; S iii.7 sq., 107 sq., 170; iv.387; A ii.174 sq.; iv.15, 36, 461 sq.

Pemaka

Pemaka (m. or nt.) [fr. pema]=pema J iv.371.

Pemaṇīya

Pemaṇīya (adj.) [fr. pema as grd. formation, cp. BSk., premaṇīya MVastu iii.343] affectionate, kind, loving, amiable, agreeable D i.4 (cp. DA i.75); ii.20 (°ssara); A ii.209; Pug 57; J iv.470.

Peyya

Peyya1 [grd. of pibati] to be drunk, drinkable, only in compn or neg. apeyya undrinkable A iii.188; J iv.205, 213 (apo apeyyo). maṇḍa° to be drunk like cream, i. e. of the best quality S ii.29. maṇāpika° sweet to drink Miln 313. duppeyya difficult to drink Sdhp 158. See also kākapeyya.

Peyya

Peyya2=piya, only in cpds. vājja° [*priya -- vadya] kindness of language, kind speech, one of the 4 sangaha -- vatthus (grounds of popularity) A ii.32, 248; iv.219, 364; D iii.190, 192, 232; J v.330. Cp. BSk. priya -- vādyā MVastu i.3; and °vācā kind language D iii.152; Vv 8436 (=piyavacana VvA 345). -- It is doubtful whether vācā -- peyya at Sn 303 (Ep. of sacrifice) is the same as °vācā (as adj.), or whether it represents vāja -- peyya

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[Vedic vāja sacrificial food] as Bdgh expls it at SnA 322 (=vājam ettha pivanti; v. l. vāja°), thus peyya=peyya1.

Peyyāla

Peyyāla (nt.?) [a Māgadhism for pariyāya, so Kern, Toev. s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu iii.202, 219] repetition, succession, formula; way of saying, phrase (=pariyāya 5) Vism 46 (°mukha beginning of discourse), 351 (id. and bahu° -- tanti having many discourses or repetitions), 411 (°pāli a row of successions or etceteras); VvA 117 (pāli° vasena "because of the successive Pāli text"). -- Very freq. in abridged form, where we would say "etc.," to indicate that a passage has to be repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya)." We often find pa for pe, e. g. A v.242, 270, 338, 339, 355; sometimes pa+pe combd, e. g. S v.466. -- As pe is the first syllable of peyyāla so la is the last and is used in the same sense; the variance is according to predilection of certain MSS.; la is found e. g. S v.448, 267 sq.; or as v. l. of pe: A v.242, 243, 354; or la+pe combd: S v.464, 466. -- On syllable pe Trenckner, Notes 66, says: "The sign of abridgment. pe, or as it is written in Burmese copies, pa, means peyyāla which is not an imperative 'insert, fill up the gap,' but a substantive, peyyālo or peyyālaṇ, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with -- eyy -- for -- ayy --, like seyyā, Sk. śāyyā." See also Vin. Texts i.291; Oldenberg, K.Z. 35, 324.

Perita

Perita is Kern's (Toev. s. v.) proposed reading for what he considered a faulty spelling in bhaya -- merita (p for m) J iv.424=v.359. This however is bhaya -- m -- erita with the hiatus -- m, and to supplant perita (=Sk. prerita) is unjustified.

Pelaka

Pelaka [etym.?] a hare J vi.538 (=sasa C.).

Peḷa

Peḷa [a Prk. form for piṇḍa, cp. Pischel, Prk. Gr. § 122 peḍhāla] a lump, only in yaka° the liver (-- lump) Sn 195 (=yakana -- piṇḍa SnA 247)=J i.146.

Peḷā

Peḷā [cp. Class. & B. Sk. peṭa, f. peṭī & peṭā, peḍā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu ii.465] 1. a (large) basket J iv.458; vi.185; Cp. ii.25; Miln 23, 282; Vism 304; KhA 46 (peḷāghata, wrong reading, see p. 68 App.); ThA 29. -- 2. a chest (for holding jewelry etc.) Pv iv.142; Mhvs 36, 20; DhA 242 (peḷ -- opamā, of the 4 treasure -- boxes). -- Cp. piṭaka.

Peḷikā

Peḷikā (f.) [cp. peḷā] a basket DhA i.227 (pasādhana°, v. l. pelakā).

Pesa

Pesa is spurious spelling for pessa (q. v.).

Pesaka

Pesaka [fr. pa+iṣ, cp. Vedic preṣa order, command] employer, controller, one who attends or looks after Vin ii.177 (ārāmika° etc.); A iii.275 (id.).

Pesakāra

Pesakāra [pesa+kāra, epsa=Vedic peśaḥ, fr. piś: see piṇṣati1] weaver D i.52; Vin iii.259; iv.7; J iv.475; DhA i.424 (°vīthi); iii.170 sq.; VbhA 294 sq. (°dhītā the weaver's daughter; story of --) PvA 42 sq., 67.

Pesana

Pesana (nt.) [fr. pa+iṣ, see peseti] sending out, message; service J iv.362 (pesanāni gacchanti); v.17 (pesane pesiyanto.) -- kāraka a servant J vi.448; VvA 349. -- kārīkā (a girl) doing service, a messenger, servant J iii 414; DhA i.227.

Pesanaka

Pesanaka (adj.) [fr. pesana] "message sender," employing for service, in °corā robbers making (others) servants J i.253.

Pesanika (°iya)

Pesanika (°iya) (adj.) [fr. pesana] connected with messages, going messages, only in phrase jangha° messenger on foot Vin iii.185; J ii.82; Miln 370 (°iya).

Pesala

Pesala (adj.) [cp. Epic Sk. peśāla; Bdhgh's pop. etym. at SnA 475 is "piya -- sīla"] lovable, pleasant, well -- behaved, amiable S i.149; ii.387; A iv.22; v.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S i.187; Vin i.170; ii.241; J iv.70; VvA 206; PvA 13, 268.

Pesāca

Pesāca is reading at D i.54 for pisāca (so v. l.).

Pesi (pesī)

Pesi (pesī) (f.) [cp. Epic Sk. peśī] 1. a lump, usually a mass of flesh J iii.223=DhA iv.67 (pesi=maṇṣapesi C.). Thus maṇṣapesi, muscle Vin ii.25 ≈ (maṇṣapes' ūpamā kāmā); iii.105; M i.143, 364; S ii.256; iv.193 (in characteristic of lohita); Vism 356; PvA 199. <-> 2. the foetus in the third stage after conception (between abbuda & ghana) S i.206; J iv.496; Nd1 120; Miln 40; Vism 236. -- 3. a piece, bit (for pesikā), in veḷu° J iv.205.

Pesikā

Pesikā (f.) (-- °) [cp. Sk. *peśikā] rind, shell (of fruit) only in cpds. amba° Vin ii.109; vaṇsa° J i.352; veḷu° (a bit of bamboo) D ii.324; J ii.267, 279; iii.276; iv.382.

Pesita

Pesita [pp. of peseti] 1. sent out or forth Sn 412 (rāja- dūta p.) Vv 217 (= uyyojita VvA 108); DhA iii.191. pesit -- atta is the C. expln at S i.53 (as given at K.S. 320) of pahit -- atta (trsln "puts forth all his strength"); Bdhgh incorrectly taking pahita as pp. of pahināti to send whereas it is pp. of padahati. -- 2. ordered, what has been ordered, in pesit -- āpesitaṇ order and prohibition Vin ii.177.

Pesuṇa

Pesuṇa (nt.) [fr. piṣuṇa, cp. Epic Sk. paiśuṇa]=pesuñña S i.240; Sn 362, 389, 862 sq., 941; J v.397; Pv i.33; PvA 16; Sdhp 55, 66, 81. -- kāraṇa one who incites to slander J i.200, 267.

Pesuṇika

Pesuṇika (adj.) [fr. pesuṇa] slanderous, calumnious PvA 12, 13.

Pesuṇiya & Pesuṇeyya

Pesuṇiya & Pesuṇeyya (nt.)=pesuñña; 1. (pesuṇiya) Sn 663, 928; Pv i.32. -- 2. (pesuṇeyya) S i.228, 230; Sn 852; Nd1 232.

Pesuñña

Pesuñña (nt.) [abstr. fr. piṣuṇa, cp. Epic Sk. paiśunya. The other (diaeretic) forms are pesuṇiya & pesuṇeyya] backbiting, calumny, slander M i.110; D iii.69; A iv.401; Vin iv.12; Nd1 232, 260; PvA 12, 15.

Peseti

Peseti [pa+iṣ to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrs.) to do service (so in many derivations) 1. to send out J i.86, 178, 253; iv.169 (paṇṇaṇ); v.399; vi.448; Mhvs 14, 29 (rathaṇ); DhA iii.190; PvA 4, 20, 53. -- 2. to employ or order (cp. pesaka), in Pass. pesiyati to be ordered or to be in service Vin ii.177 (ppr. pesiyamāna); J v.17 (ppr. pesiyanto). -- pp. pesita. See also pessa & derivations.

Pessa

Pessa [grd. form fr. peseti, Vedic preṣya, f. preṣyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in combn dāsā ti vā pessā ti vā kammakarā ti vā, e. g. D i.141; S i.76, 93 (slightly diff. in verse); A ii.208 (spelt pesā); iv.45; DhA ii.7. See also A iii.37; iv.266, 270; J v.351; Pug 56; DA i.300. At Sn 615 pessa is used in the sense of an abstr. n.= pessitā service (=veyyavacca SnA 466). So also in cpds. -- kamma service J vi.374; -- kāra a servant J vi.356.

Pessitā

Pessitā (f.) [abstr. fr. pessa, Sk. *preṣyatā] being a servant, doing service J vi.208 (para° to someone else).

Pessiya & °ka

Pessiya & °ka [see pessa] servant; m. either pessiya Vv 8446 (spelt pesiya, expld by pesana -- kāraka, veyyāvaccakara VvA 349); J vi.448 (=pesana -- kāraka C.), or

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pessika Sn 615, 651; J vi.552; f. either pessiyā (para°) Vv 185 (spelt pesiyā, but v. l. SS pessiyā, expld as pesaniyā paresaṇ veyyāvacca -- kāri VvA 94); J iii.413 (=parehi pesitabbā pesana -- kārikā C. 414), or pessikā J vi.65.

Pehi

Pehi is imper. 2nd sg. of pa+i, "go on," said to a horse A iv.190 sq., cp. S i.123.

Pokkhara

Pokkhara (nt.) [cp. Vedic puṣkara, fr. pus, though a certain relation to puṣpa seems to exist, cp. Sk. puṣpapattra a kind of arrow (lit. lotus -- leaf) Halāyudha 2, 314, and P. pokkhara -- patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vuccati paduma -- pattaṇ Nd1 135); Dh 336; It 84. -- 2. the skin of a drum (from its resemblance to the lotus -- leaf) S ii.267; Miln 261 (bheri°). As Np. of an angel (Gandhabba) "Drum" at Vv 189. -- 3. a species of waterbird (crane): see cpd. °sataka. -- tṭha standing in water (?) Vin i.215 (vanatṭha+), 238 (id.). -- patta a lotus leaf Sn 625; Dh 401 (=paduma -- patta DhA iv.166); Miln 250. -- madhu the honey sap of Costus speciosus (a lotus) J v.39, 466. -- vassa "lotus -- leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus -- leaf J i.88; vi.586; KhA 164; DhA iii.163. -- sātaka a species of crane, Ardea Siberica J vi.539 (koṭṭha+); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

Pokkharanī

Pokkharanī (f.) [fr. puṣkara lotus; Vedic puṣkariṇī, BSk. has puskiriṇī, e. g. AvŚ i.76; ii.201 sq.] a lotuspond, an artificial pool or small lake for water -- plants (see note in Dial. ii.210) Vin i.140, 268; ii.123; D ii.178 sq.; S i.123, 204; ii.106; v.460; A i.35, 145; iii.187, 238; J ii.126; v.374 (Khemī), 388 (Doṇa); Pv iii.33; iv.121; SnA 354 (here in meaning of a dry pit or dugout); VvA 160; PvA 23, 77, 152. pokkharāññā gen. Pv ii.129; instr. S i.233; loc. Vin ii.123. pokkharāṇiyāyaṇ loc. A iii.309. -- pl. pokkharāṇiyo Vin i.268; VvA 191; PvA 77; metric pokkharāñño Vv 4411; Pv ii.119: ii.78.

Pokkharatā

Pokkharatā (f.) [is it fr. pokkhara lotus (cp. Sk. paṣkara), thus "lotus -- ness," or founded on Vedic puṣpa blossom? The BSk. puṣkalatā (AvŚ ii.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendor, "flower -- likeness," only in cpd. varṇa -- pokkharatā beauty of complexion D i.114; Vin i.268; S i.95; ii.279; A i.38, 86; ii.203; iii.90; DA i.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ ii.202 reads "śobhāṇ varṇaṇ puṣkalatāṇ ca."

Ponkha

Ponkha [increment form of punkha] arrow, only in redupl. (iterative) cpd. ponkh' ānuponkhaṇ (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S v.453, 454; Nd2 631 (in def. of sadā); DA i.188; VvA 351. The expln is problematic.

Poṭa

Poṭa [fr. sphuṭ] a bubble J iv.457 (v. l. poṭha). See also photoṭa.

Poṭaki (°ṭ?)

Poṭaki (°ṭ?) (m. f.?) [etym. uncertain, prob. Non -- Aryan] a kind of grass, in °tūla a kind of cotton, "grass -- tuft," thistle -- down (?) Vin ii.150; iv.170 (id., 3 kinds of cotton, spelt potaki here).

Poṭakila

Poṭakila [etym. unknown, cp. poṭaki & (lexic.) Sk. poṭa- gala a kind of reed; the variant is poṭagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J vi.508 (=p.° -- tiṇaṇ nāma C.).

Poṭṭhabba

Poṭṭhabba is spurious reading for photoṭṭhabba (q. v.).

Poṭha

Poṭha [fr. puth, cp. poṭhana & poṭheti] is anguli° snap- ping of one's fingers (as sign of applause) J v.67. Cp. poṭhana & photoṭeti.

Poṭhana

Poṭhana (& Pothana) (nt.) [fr. poṭheti] 1. striking, beating J ii.169 (tajjana°); v.72 (udaka°); vi.41 (kappāsa° dhanuka). At all J passages th. -- 2. (th) snapping one's fingers J i.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā -- sanghāta Th 2, 67). Cp. nippothana.

Poṭhita

Poṭhita (& Pothita) [pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern, Toev. s. poṭheti); J iii.423 (mañca; v. l. BB pappoṭṭ°) KhA 173 (°tulapicu cotton beaten seven times, i. e. very soft; v. l. pothita, see App. p. 877); DhA i.48 (su°); PvA 174. -- Cp. paripothita.

Poṭheti

Poṭheti (& Potheti) [fr. puth=sphut] 1. to beat, strike Sn 682 (bhujāni= appoṭheti SnA 485); J i.188, 483 (th) ii.394; vi.548 (=ākoṭeti); DhA i.48; ii.27 (th), 67 (th); VvA 68 (th); PvA 65 (th). -- 2. to snap one's fingers as a token of annoyance D ii.96; or of pleasure J iii.285 (anguliyo poṭhesi). -- pp. poṭhita. -- Caus. II. poṭhāpeti (poth°) to cause to be beaten or flogged Miln 221; DhA i.399. -- Cp. pappoṭheti.

Poṇa

Poṇa1 (nt.) [=poṇa2?] only in cpd. danta° a tooth pick Vin iv.90; J iv.69; Miln 15; SnA 272. As dantaṇṇaka at Dāvs i.57. -- kūṭa -- poṇa at Vism 268 read °goṇa.

Poṇa

Poṇa2 (adj.) [fr. pa+ava+nam, cp. ninna & Vedic pra-vaṇa] 1. sloping down, prone, in anupubba° gradually sloping (of the ocean) Vin ii.237=A iv.198 sq.=Ud 53. -- 2. (-- °) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as tanninna tappoṇa tappabbhāra, "leading to that end." As nibbāna° e. g. at M i.493; S v.38 sq.; A iii.443; cp. Vv 8442 (nekkhamma° -- nibbāna -- ninna VvA 348); taṇ° Ps ii.197; ṭhāne PvA 190; viveka° A iv.224, 233; v.175; samādhi° Miln 38; kiṇ° M i.302.

Poṇika

Poṇika (adj.) [fr. poṇa2] that which is prone, going prone; DA i.23 where the passage is "tiracchāna -- gata -- pāṇāpoṇika -- nikāyo cikkhallika -- nikāyo ti," quoted from S iii.152, where it runs thus: "tiracchāna -- gata pāṇā te pi bhikkhave tiracchānagatā pāṇā citten' eva cittatā." The passage is referred to with poṇika at KhA 12, where we read "tiracchāna -- gatā pāṇā poṇika -- nikāyo cikkhallika -- nikāyo ti." Thus we may take poṇikanikāya as "the kingdom of those which go prone" (i. e. the animals).

Pota

Pota1 [cp. Epic Sk. pota, see putta for etym.] the young of an animal J ii.406 (°sūkara); Cp. i.102 (udda°); SnA 125 (sīha°).

Pota

Pota2 [Epic Sk. pota; dial. form for plotā (?), of plu] a boat Dāvs v.58; VvA 42.

Pota

Pota3 [etym.?] a millstone, grindstone, only as nisada° Vin i.201; Vism 252.

Potaka

Potaka (-- °) [fr. pota1] 1. the young of an animal M i.104 (kukkuṭa°); J i.202 (supaṇṇa°), 218 (hatthi°); ii.288 (assa° colt); iii.174 (sakuṇa°); PvA 152 (gaja°). -- f. potikā J i.207 (haṇsa°); iv.188 (mūsika°). -- 2. a small branch, offshoot, twig; in twig; in amba° young mango sprout DhA iii.206 sq.; araṇi° small firewood Miln 53.

Pottha

Pottha1 [?] poor, indigent, miserable J ii.432 (=potthaka- pilotikāya nivatthatā pottho C.; v. l. poṭha). See also *ponti, with which ultimately identical.

Pottha

Pottha2 [later Sk. pusta, etym. uncertain; loan -- word?] modelling, only in cpd. °kamma plastering (i. e. using a mixture of earth, lime, cowdung & water as mortar) J vi.459; carving DhsA 334; and °kara a modeller in clay J i.71. Cp. potthaka1.

Potthaka

Potthaka1 [cp. Class. Sk. pustaka] 1. a book J i.2 (aya° ledger); iii.235, 292; iv.299, 487; VvA 117. -- 2.

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anything made or modelled in clay (or wood etc.), in rūpa° a modelled figure J vi.342; ThA 257; DA i.198; Sdhp 363, 383. Cp. pottha2.

Potthaka

Potthaka2 (nt.) [etym.?] cloth made of makaci fibre Vin i.306 (cp. Vin. Texts ii.247); A i.246 sq.; J iv.251 (=ghana -- sāṭaka C.; v. l. saṇa°); Pug 33.

Potthanikā

Potthanikā (f.) [fr. puth?] a dagger (=potthanī) Vin ii.190=DA i.135 (so read here with v. l. for T. °iyā).

Potthanī

Potthanī (f.) [fr. puth?] a butcher's knife J vi.86 (maṇsa- koṭṭhana°), 111 (id.).

Pothujjanika

Pothujjanika (adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 combns viz. (1) phrase hīna gamma p. anariya Vin i.10; S iv.330; A v.216; (2) with ref. to iddhi Vin ii.183; J i.360; Vism 97. <-> Cp. Vin. Texts iii.230. The BSk. forms are either pārthag -- janika Lal. Vist 540, or prāthug -- janika MVastu iii.331.

Pothetvā

Pothetvā at J ii.404 (ummukkāni p.) is doubtful. The vv. ll. are yodhetvā & sodhetvā (the latter a preferable reading).

Poddava

Poddava see gāma°.

Ponobhavika

Ponobhavika (adj.) [fr. punabbhava, with preservation of the second o (puno> punaḥ) see puna] leading to rebirth M i.48, 299, 464, 532; S iii.26; iv.186; D iii.57; A ii.11 sq., 172; iii.84, 86; v.88; Nett 72; Vism 506; VbhA 110.

Ponti

Ponti (vv. ll. poṭhi, sonti) Th 2, 422, 423 is doubtful; the expln at ThA 269 is "pilotikākhaṇḍa," thus "rags (of an ascetic)," cp. J.P.T.S. 1884. See also pottha1, with which evidently identical, though misread.

Porāṇa

Porāṇa (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D i.71, 238; S ii.267; Sn 313; Dh 227 (cp. DhA iii.328); J ii.15 (°kāle in the past); VbhA 1 (°aṭṭhakathā), 523 (id.); KhA 247 (°pāṭha); SnA 131 (id.); DhA i.17; PvA 1 (°aṭṭhakathā), 63. -- Porāṇā (pl.) the ancients, ancient authorities or writers Vism passim esp. Note, 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

Porāṇaka

Porāṇaka (adj.) [fr. porāṇa] 1. ancient, former, of old (cp. purāṇa 1) J iii.16 (°paṇḍitā); PvA 93 (id.), 99 (id.); DhA i.346 (kula -- santaka). -- 2. old, worn, much used (cp. purāṇa 2) J iv.471 (maggā).

Porin

Porin (adj.) [fr. pora=Epic Sk. paura citizen, see pura. Semantically cp. urbane>urbanus>urbs; polite=poli/ths>po/lis. For pop. etym. see DA i.73 & 282] belonging to a citizen, i. e. citizenlike, urbane, polite, usually in phrase porī vācā polite speech D i.4, 114; S i.189; ii.280=A ii.51; A iii.114; Pug 57; Dhs 1344; DA i.75, 282; DhsA 397. Cp. BSk. paurī vācā MVastu iii.322.

Porisa

Porisa1 (adj. -- n.) [abstr. fr. purisa, for *pauruṣa or *puru-ṣya] 1. (adj.) human, fit for a man Sn 256 (porisa dhura), cp. porisiya & poroseyya. -- 2. (m.)=purisa, esp. in sense of purisa 2, i. e. servant, used collectively (abstract form like Ger. dienerschaft, E. service= servants) "servants" esp. in phrase dāsa -- kammakaraporisa Vin i.240; A i.145, 206; ii.78; iii.45, 76, 260; DhA iv.1; dāsa° a servant Sn 769 (three kinds mentioned at Nd1 11, viz. bhaṭakā kammakarā upajīvino); rāja° king's service, servant of the king D i.135; A iv.286, 322; sata° a hundred servants Vism 121. For purisa in uttama° (=mahāpurisa) Dh 97 (cp. DhA ii.188). Cp. posa.

Porisa

Porisa2 (nt.) [abstr. fr. purisa, *pauruṣyaṇ, cp. porisiya and poroseyya] 1. business, doing of a man (or servant, cp. purisa 2), service, occupation; human doing, activity M i.85 (rāja°); Vv 6311 (=purisa -- kicca VvA 263); Pv iv.324 (uṭṭhāna°=purisa -- viriya, purisa -- kāra PvA 252). -- 2. height of a man M. i.74, 187, 365.

Porisatā

Porisatā (f.) [abstr. fr. porisa], only in neg. a° inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.

Porisāda

Porisāda [fr. purisa+ad to eat] man -- eater, cannibal J v.34 sq., 471 sq., 486, 488 sq., 499, 510.

Porisādaka

Porisādaka=porisāda J v.489. Cp. pursādaka J v.91.

Porisiya

Porisiya (adj.) [fr. purisa, cp. porisa & poroseyya] 1. of human nature, human J iv.213. -- 2. Of the height of man Vin ii.138.

Poroseyya

Poroseyya=porisiya (cp. porisa 1) fit for man, human M i.366. The word is somewhat doubtful, but in all likelihood it is a derivation fr. pura (cp. porin; Sk. *paura), thus to be understood as *paurasya>*porasya >*poraseyya> *poroseyya with assimilation. The meaning is clearly "very fine, urbane, fashionable"; thus not derived from purisa, although C. expls by "puris' ānucchavikaṇ yānaṇ" (M. i.561). The passage runs "yānaṇ poroseyyaṇ pavara -- maṇi -- kuṇḍalaṇ"; with vv. ll. voropeyya & oro-peyya. Neumann accepts oro-peyya as reading & translates (wrongly) "belüde": see Mittl. Slg. 21921; vol. ii. pp. 45 & 666. The reading poroseyya seems to be established as lectio difficilior. On form see also Trenckner, Notes 75.

Porohita=purohita

Porohita=purohita; DhA i.174 (v. l. BB pur°).

Porohacca

Porohacca (nt.) [fr. purohita] the character or office of a family priest D ii.243. As porohicca at Sn 618 (=purohita -- kamma SnA 466). Cp. Trenckner, Notes 75.

Posa

Posa1 [contraction of purisa fr. *pūrṣa>*pussa>*possa> posa. So Geiger, P.Gr. 303]=purisa, man (poetical form, only found in verse) Vin i.230; S i.13, 205= J iii.309; A iv.266; Sn 110, 662; Dh 104, 125 (cp. DhA iii.34); J v.306; vi.246, 361. -- poso at J iii.331 is gen. sg. of puṇṣ=Sk. puṇṣaḥ.

Posa

Posa2 (adj.) [=*poṣya, grd. of poseti, puṣ] to be fed or nourished, only in dup° difficult to nourish S i.61.

Posaka

Posaka (adj.) [fr. posa2] nourishing, feeding A i.62, 132= It 110 (āpādaka+); f. °ikā a nurse, a female attendant Vin ii.289 (āpādikā+).

Posatā

Posatā (f.) [abstr. fr. posa2] only -- °, in su° & dup° easy & difficult support Vin ii.2.

Posatha

Posatha=uposatha [cp. BSk. poṣadha Divy 116, 121, and Prk. posaha (posahiya= posathika) Pischel, Prk. Gr. § 141] J iv.329; vi.119.

Posathika

Posathika=uposathika J iv.329. Cp. anuposathika & anvaḍḍhamāsaṇ.

Posana

Posana (nt.) [fr. puṣ] nourishing, feeding, support VvA 137.

Posāpeti & Posāveti

Posāpeti & Posāveti [Caus. II. fr. poseti] to have brought up, to give into the care of, to cause to be nourished Vin i.269 (pp. posāpita) ≈ DA i.133 (posāvita, v. l. posāp°).

Posāvanika & °ya

Posāvanika & °ya (adj. -- nt.) [fr. posāvana=posāpana of Caus. posāpeti] 1. (adj.) to be brought up, being reared, fed Vin i.272; J iii.134, 432. -- °iya DhA iii.35; J iii.35; J iii.429 (&°iyaka). -- 2. (nt.) fee for bringing somebody up, allowance, money for food, sustenance J ii.289; DhA iv.40; VvA 158 (°mūla). -- °iya J i.191.

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Posita

Posita [pp. of poseti] nourished, fed Cp. iii.32; VvA 173 (udaka°).

Posituṇ

Posituṇ at Vin ii.151 stands for phusituṇ "to sprinkle," cp. Vin. Texts iii.169. See phusati2.

Posin

Posin (-- °) (adj.) [fr. poseti] thriving (on), nourished by Vin i.6; D i.75; S i.138; Sn 65 (anañña° cp. Nd2 36), 220 (dāra°); DA i.219.

Poseti

Poseti [puṣ] to nourish, support, look after, bring up, take care of, feed, keep Vin i.269; S i.181; A i.117; J i.134; iii.467; Nd2 36; Vism 305; VvA 138, 299. -- pp. posita. -- Caus. posāpeti.

Ph. Phaggu

Phaggu [in form=Vedic phalgu (small, feeble), but in meaning different] a special period of fasting M i.39= DA i.139. See also pheggu.

Phagguṇa

Phagguṇa & Phagguṇī (f.) [cp. Vedic phālguna & °ī] N. of a month (Feb. 15th -- March 15th), marking the beginning of Spring; always with ref. to the spring full moon, as phagguṇa -- puṇṇamā at Vism 418; phagguṇī° J i.86.

Phaṇa

Phaṇa [cp. Epic Sk. phaṇa] the hood of a snake Vin i.91 (°hatthaka, with hands like a snake's hood); J iii.347 (patthaṭa°); DhA iii.231 (°ṇ ukkhipitvā); iv.133. Freq. as phaṇaṇ katvā (only thus, in ger.) raising or spreading its hood, with spread hood J ii.274; vi.6; Vism 399; DhA ii.257.

Phaṇaka

Phaṇaka [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair Vin ii.107.

Phaṇijjaka

Phaṇijjaka [etym.?] a kind of plant, which is enumd at Vin iv.35=DA i.81 as one of the aggabīja, i. e. plants propagated by slips or cuttings, together with ajjuka & hirivera. At J vi.536 the C. gives bhūtanaka as expln. According to Childers it is the plant Samīraṇa.

Phandati

Phandati [spand, cp. Gr. sfada/cw to twitch, sfodro/s violent; Lat. pendeo "pend" i. e. hang down, cp. pendulum; Ags. finta tail, lit. mover, throbbler] 1. to throb, palpitate D i.52=M i.404, cp. DA i.159; Nd1 46. -- 2. to twitch, tremble, move, stir J ii.234; vi.113 (of fish wriggling when thrown on land). -- Caus. II. phandāpeti to make throb D i.52=M i.404. -- pp. phandita (q. v.). Cp. pari°, vi°, sam°. The nearest synonym is calati.

Phandana

Phandana [fr. phandati, cp. Sk. spandana] 1. (adj.) throbbing, trembling, wavering Dh 33 (phandanāṇ capalaṇ); J vi.528 (°māluvā trembling creeper); DhA i.50 (issa° throbbing with envy). -- 2. (m.) N. of a tree Dalbergia (aspen?) A i.202; J iv.208 sq.; Miln 173. -- 3. (nt.) throb, trembling, agitation, quivering J vi.7 (°mattaṇ not even one throb; cp. phandita); Nd1 46 (taṇhā etc.).

Phandanā

Phandanā (f.) [fr. phandati] throbbing, agitation, move- ment, motion SnA 245 (calanā+); DA i.111; Nett 88 C.; cp. iñjanā.

Phandita

Phandita (nt.) [pp. of phandati] throbbing, flashing; throb M ii.24 (°mattā "by his throbings only"); pl. phanditāni "vapourings," imaginings Vbh 390 (where VbhA 513 only says "phandanato phanditaṇ") cp. Brethren 344.

Phanditatta

Phanditatta (nt.) [abstr. fr. phandita]=phandanā S v.315 (=iñjitatta).

Pharaṇa

Pharaṇa (adj. -- nt.) [fr. pharati] 1. (adj.) pervading, suffused (with), quite full (of) Miln 345. -- 2. (nt.) pervasion, suffusion, thrill J i.82 (°samattha mettacitta); Nett 89 (pīti° etc., as m., cp. pharaṇatā); DhsA 166 (°pīti all -- pervading rapture, permeating zest; cp. pīti pharaṇatā). -- Cp. anu°.

Pharaṇaka

Pharaṇaka (adj.) [fr. pharaṇa] thrilling, suffusing, pervading, filling with rapture VvA 16 (dvādasa yojanāni °pabho sarīra -- vaṇṇo).

Pharaṇatā

Pharaṇatā (f.) [abstr. fr. pharaṇa] suffusion, state of being pervaded (with), only -- ° in set of 4 -- fold suffusion, viz. pīti° of rapture, sukha° of restful bliss, ceto° of [telepathic] consciousness, āloka° of light, D iii.277; Ps i.48; Vbh 334; Nett 89.

Pharati

Pharati [sphur & sphar, same root as in Gr. spai/rw to twitch; Lat. sperno "spurn" lit. kick away; Ags. speornan to kick; spurnan=spur] 1. (trs.) to pervade, permeate, fill, suffuse Pv i.1014 (=vyāpetvā tiṭṭhati PvA 52); J iii.371 (sakala -- sarīraṇ); v.64 (C. for pavāti); PvA 14 (okāsaṇ), 276 (obhāsaṇ). To excite or stimulate the nerves J v.293 (rasa -- haraṇiyo khobhetvā phari: see under rasa). -- Often in standard phrase mettā -- sahaḡatena cetasā ekaṇ (dutiyaṇ etc.) disaṇ pharitvā viharati D ii.186; S v.115 and passim, where pharitvā at Vism 308=VbhA 377 is expld by phusitvā ārammaṇaṇ katvā. Cp. BSk. ekaṇ disaṇ spharitvopasampadya viharati MVastu iii.213. Also in phrase pītiyā sarīraṇ pharati (aor. phari) to thrill the body with rapture, e. g. J i.33; v.494; DhA ii.118; iv.102. -- 2. [in this meaning better to be derived from sphar to spread, expand, cp. pharita & phālita] to spread, make expand J i.82 (metta -- cittaṇ phari). -- 3. [prob. of quite a diff. origin and only taken to pharati by pop. analogy, perhaps to phal=sphaḡ to split; thus kaṭṭha'tthaṇ pharati=to be split up for fuel] to serve as, only with °atthaṇ in phrases āhāratthaṇ ph. (after next phrase) to serve as food Miln 152; kaṭṭhatthaṇ ph. to serve as fuel A ii.95=S iii.93=It 90=J i.482; khādaniyatthaṇ & bhojaniyatthaṇ ph. to serve as eatables Vin i.201 (so to be read in preference to °attaṇ). -- pp. pharita, phurita & phuṭa; cp. also phuṭṭha; see further anu°, pari°.

Pharasu

Pharasu [cp. Vedic paraśu=Gr. pe/lekus; on p>ph cp. Prk. pharasu & parasu, Pischel Gr. § 208; Geiger, Gr. § 40] hatchet, axe A iii.162; J i.199, 399; ii.409; v.500; DhA ii.204; PvA 277. The spelling parasu occurs at S v.441 & J iii.179.

Pharita

Pharita [pp. of pharati] 1. being pervaded or permeated (by) VvA 68 (mettāya). -- 2. spread (out) J vi.284 (kittisaddo sakala -- loke ph.). -- Cp. phuṭṭha & phālita.

Pharusa

Pharusa (adj.) [cp. Vedic paruṣa, on ph.>p see pharasu, on attempt at etym. cp. Walde, Lat. Wtb. s. v. fario] 1. (lit.) rough Pv ii.41. -- 2. (fig.) harsh, unkind, rough (of speech) Vin ii.290 (caṇḡa+); Pv ii.34; iii.57; J v.296; Kvu 619. In combn with vācā we find both pharusa -- vācā and pharusā -- vācā D i.4, 138; iii.69 sq., 173, 232; M i.42 (on this and the same uncertainty as regards pisuṇā -- vācā see Trenckner, at M i.530). pharusa vacana rough speech PvA 15, 55, 83. -- 3. cruel Pv iv.76 (kamma=daruṇa PvA 265).

Phala

Phala1 (nt.) [cp. Vedic phala, to phal [sphal] to burst, thus lit. "bursting," i. e. ripe fruit; see phalati] 1. (lit.) fruit (of trees etc.) Vv 8414 (dumā nicca -- phal' ūpapannā, not to phalu, as Kern, Toev. s. v. phalu); Vism 120. -- amba° mango -- fruit PvA 273 sq.; dussa° (adj.) having clothes as their fruit (of magic trees) Vv 462 (cp. VvA 199); patta° leaves & fruits, vegetables Sn 239; PvA 86 pavatta° wild fruit D i.101; puppha° flower & fruit J iii.40. rukkhā° -- ūpama Th 1, 490 (in simile of kāmā, taken fr. M i.130) lit. "like the fruit of trees" is expld by ThA 288 as "anga -- paccangānaṃ p(h)alibhañjan' atthēna, and trsltd according to this interpretation by Mrs. Rh. D. as "fruit that brings the climber to a fall." -- Seven kinds of medicinal fruits are given at Vin i.201 scil. vilanga, pippala, marica, harītaka, vibhītaka, āmalaka, goṭṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha's fruit -- shop, viz. sotāpatti°, sakadāgāmi°, anāgāmi°, arahatta°, suññata° samāpatti (cp. Cpd. 70), animitta° samāpatti, appaṇihita° samāpatti. -- 2. a testicle J iii.124 (dantehi °ṇ chindati=purisabhāvaṇ nāseti to castrate); vi.237 (uddhita -- pphalo, adj.=uddhata -- bñjo C.), 238 (dantehi phalāni uppāṭeti, like above). <-> 3. (fig.) fruit, result, consequence, fruition, blessing. As t.t. with ref. to the Path and the progressive attainment (enjoyment, fruition) of Arahantship it is used to denote the realization of having attained each stage of the sotāpatti, sakadāgāmi etc. (see the Miln quot. under 1 and cp. Cpd. 45, 116). So freq. in exegetical literature magga, phala, nibbāna, e. g. Tikp 155, 158; VbhA 43 & passim. -- In general it immediately precedes Nibbāna (see Nd2 no 645b and under satipaṭṭhāna), and as agga -- phala it is almost identical with Arahantship. Frequently it is combd with vipāka to denote the stringent conception of "consequence," e. g. at D i.27, 58; iii.160. Almost synonymous in the sense of "fruition, benefit, profit" is ānisaṇṣa D iii.132; phala at Pv i.125=ānisaṇṣa PvA 64 -- Vin i.293 (anāgāmi°); ii.240 (id.); iii.73 (arahatta°); D i.51, 57 sq. (sāmañña°); iii.147, 170 (sucaritassa); M i.477 (appamāda°); S i.173 (Amata°); Pv i.1110 (kaṭuka°); ii.83 (dāna°); iv.188 (mahap° & agga°); Vism 345 (of food, being digested); PvA 8 (puñña° & dāna°), 22 (sotāpatti°), 24 (issā -- macchariya°). -- atthika one who is looking for fruit Vism 120. -- āpaṇa fruit shop Miln 333. -- āphala [phala+aphala, see ā4; but cp. Geiger, P.Gr. § 331] all sorts of fruit, lit. what is not (i. e. unripe), fruit without discrimination; a phrase very freq. in Jātaka style, e. g. J i.416; ii.160; iii.127; iv.220; 307, 449, v.313; vi.520; DhA i.106. -- āsava extract of fruit VvA 73. -- uppatti ripening PvA 29. -- esin yielding fruit J i.87=Th 1, 527, cp. phalesin MVastu iii.93. -- gaṇḍa see palagaṇḍa. -- tṭha "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. Cpd. 50) Miln 342. -- dāna gift of fruit VbhA 337. -- dāyina giver of fruit Vv 676. -- pacchi fruit -- basket J vi.560. -- pañcaka fivefold fruit Vism 580; VbhA 191. -- puṭa fruit -- basket J vi.236. -- bhājana one who distributes fruit, an official term in the vihāra Vin iv.38, cp. BSk. phalacāraka. -- maya see sep. -- ruha fruit tree Mbvs 82. -- sata see palasata.

Phala

Phala2 is spelling for pala (a certain weight) at J vi.510. See pala & cp. Geiger, P.Gr. § 40.

Phala

Phala3 [etym.? Sk. *phala] the point of a spear or sword S ii.265 (tiṇha°). Cp. phāla2.

Phalaka

Phalaka [fr. phal=*sphal or *sphat (see phalati), lit. that which is split or cut off (cp. in same meaning "slab"); cp. Sk. sphatika rock -- crystal; on Prk. forms see Pischel, Prk. Gr. §206. Ved. phalaka board, phāla ploughshare; Gr. a) /spalon, spola/s, yali/s scissors; Lat. pellis & spolium; Ohg. spaltan=split, Goth. spilda writing board, tablet; Oicel. spjald board] 1. a flat piece of wood, a slab, board, plank J i.451 (a writing board, school slate); v.155 (akkhassa ph. axle board); vi.281 (dice -- board). pidhāna° covering board VbhA 244= Vism 261; sopāna° staircase, landing J i.330 (maṇi°); Vism 313; cp. MVastu i.249; āsana a bench J i.199; kāya a great mass of planks J ii.91. °atthara -- sayana a bed covered with a board (instead of a mattress) J i.304, 317; ii.68. °seyya id. D i.167 ("plank -- bed"). -- 2. a shield J iii.237, 271; Miln 355; DhA ii.2. <-> 3. a slip of wood or bark, used for making an ascetic's dress (°cīra) D i.167, cp. Vin i.305. ditto for a weight to hang on the robe Vin ii.136. -- 4. a post M iii.95 (aggaḷa° doorpost); ThA 70 (Ap. v.17).

Phalagaṇḍa

Phalagaṇḍa is spurious writing for palagaṇḍa (q. v.).

Phalatā

Phalatā (f.) [abstr. fr. phala] the fact or condition of bearing fruit PvA 139 (appa°).

Phalati

Phalati [phal to split, break open=*sphal or *sphaṭ, cp. phāṭeti. On etym. see also Lüders, K.Z. xlii, 198 sq.] 1. to split, burst open (intrans.) A i.77 (asaniyā phalantiyā); usually in phrase "muddhā sattadhā phaleyya," as a formula of threat or warning "your (or my) head shall split into 7 pieces," e. g. D i.95; S i.50; Sn 983; J i.54; iv.320 (me); v.92 (=bhijjetha C.); Miln 157 (satadhā for satta°); DhA i.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāteti (for *adhiphāṭeti=phalati). -- Caus. phāleti (& phāṭeti). -- pp. phalita & phulla. -- 2. to become ripe, to ripen Vin ii.108; J iii.251; PvA 185.

Phalamaya

Phalamaya stands in all probability for phalika -- maya, made of crystal, as is suggested by context, which gives it in line with kaṭṭha -- maya & loha -- maya (& atṭhi°, danta°, veḷu° etc.). It occurs in same phrase at all passages mentioned, and refers to material of which boxes, vessels, holders etc. are made. Thus at Vin i.203 (of añjani, box), 205 (tumba, vessel); ii.115 (sattha -- daṇḍa, scissors -- handle), 136 (gaṇṭhikā, block at dress). The trsltn "made of fruits" seems out of place (so Kern, Toev. s. v.), one should rather expect "made of crystal" by the side of made of wood, copper, bone, ivory, etc.

Phalavant

Phalavant (adj.) [fr. phala] bearing or having fruit J iii.251.

Phalasata

Phalasata see palasata. -- At J vi.510 it means "gold- bronze" (as material of which a "sovaṇṇa -- kaṇṇsa" is made).

Phalika

Phalika1 [fr. phala] a fruit vendor Miln 331.

Phalika & °kā

Phalika2 & °kā (f.) [also spelt with ḷ; cp. Sk. sphatika; on change ṭ>ḷ see Geiger, P.Gr. § 386. The Prk. forms are phaḷiḥa & phāḷiya, see Pischel, Gr. § 206] crystal, quartz Vin ii.112; J vi.119 (°kā=phaḷika -- bhittiyo C.); Vv 351 (=phalika -- maṇi -- mayā bhittiyo VvA 160); 783 (°kā); Miln 267 (ḷ), 380 (ḷ).

Phalita

Phalita1 (adj.) [sporadic spelling for palita] grey -- haired PvA 153.

Phalita

Phalita2 [pp. of phal to burst, for the usual phulla, after analogy with phalita3] broken, only in phrase hadayaṇ phalitaṇ his heart broke DhA i.173; hadayena phalitena with broken heart J i.65.

Phalita

Phalita3 [pp. of phal to bear fruit] fruit bearing, having fruit, covered with fruit (of trees) Vin ii.108; J i.18; Miln 107, 280.

Phalin

Phalin (adj.) [fr. phala] bearing fruit J v.242.

Phalina

Phalina (adj.) [fr. phala, phalin?] at J v.92 is of doubtful meaning. It cannot very well mean "bearing fruit," since it is used as Ep. of a bird (°sakuṇī). The Cy. expln is sakuṇa -- potakāṇaṇ phalinattā (being a source of nourishment?) phalina -- sakuṇī." The v. l. SS is phalina & palina.

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Phalima

Phalima (adj.) [fr. phala] bearing fruit, full of fruit J iii.493.

Phalu

Phalu [cp. Vedic paru] a knot or joint in a reed, only in cpd. °bīja (plants) springing (or propagated) from a joint D i.5; Vin iv.34, 35.

Phaleti

Phaleti at D i.54 is spurious reading for paleti (see palā- yati), expld by gacchati DA i.165; meaning "runs," not with trsln "spreads out" [to sphar].

Phallava

Phallava is spelling for pallava sprout, at J iii.40.

Phassa

Phassa1 [cp. Ved. sparśa, of sprś: see phusati] contact, touch (as sense or sense -- impression, for which usually phoṭṭhabbaṇ). It is the fundamental fact in a senseimpression, and consists of a combination of the sense, the object, and perception, as expld at M i.111: tiṇṇaṇ (i. e. cakkhu, rūpā, cakkhu -- viññāṇa) sangati phasso; and gives rise to feeling: phassa -- paccayā vedanā. (See paṭicca -- samuppāda & for expln Vism 567; VbhA 178 sq.). -- Cp. D i.42 sq.; iii.228, 272, 276; Vism 463 (phusati ti phasso); Sn 737, 778 (as fundamental of attachment, cp. SnA 517); J v.441 (rājā dibba -- phassena puṭṭho touched by the divine touch, i. e. fascinated by her beauty; puṭṭho=phutto); VbhA 177 sq. (in detail), 193, 265; PvA 86 (dup° of bad touch, bad to the touch, i. e. rough, unpleasant); poet. for trouble Th 1, 783. See on phassa: Dhs. trsl. 5 & introd. (lv.) lxiii.; Cp. 12, 14, 94. -- āyatana organ of contact (6, referring to the several senses) PvA 52. -- āhāra "touch -- food," acquisition by touch, nutriment of contact, one of the 3 āhāras, viz. phass°, mano -- sañcetanā° (n. of representative cogitation) and viññāṇ° (of intellection) Dhs 71 -- 73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. -- kāyā (6) groups of touch or contact vîz. cakkhu --

samphasso, sota°, ghāna°, kāya°, mano° D iii.243. -- sampanna endowed with (lovely) touch, soft, beautiful to feel J v.441 (cp. phassita).

Phassa

Phassa2 (adj.) [grd. fr. phusati, corresp. to Sk. sprśya] to be felt, esp. as a pleasing sensation; pleasant, beautiful J iv.450 (gandhehi ph.).

Phassati

Phassati stands for phusati at Vism 527 in def. of phassa ("phassatī ti phasso").

Phassanā

Phassanā (f.) [abstr. fr. phassa] touch, contact with DhsA 167 (jhānassa lābho . . . patti . . . phassanā sacchikiriya).

Phassita

Phassita (adj.) [pp. of phasseti=Sk. sparśayati to bring into contact] made to touch, brought into contact, only in cpd. suphassita of pleasant contact, beautiful to the touch, pleasant, perfect, symmetrical J i.220 (cīvara), 394 (dantā); iv.188 (dant' āvaraṇa); v.197 (of the membrum muliebre), 206 (read °phassita for °phussita), 216 (°cheka -- karaṇa); VvA 275 (as expln of atīva sangata Vv 642). -- Note. Another (doubtful) phassita is found at J v.252 (dhammo phassito; touched, attained) where vv. ll. give passita & phussita.

Phasseti

Phasseti [Caus. of phusati1] to touch, attain J v.251 (rājā dhammaṇ phassayaṇ= C. phassayanto; vv. ll. pa° & phu°); Miln 338 (amataṇ, cp. phusati), 340 (phassayeyya Pot.). -- Pass. phassīyati Vin ii.148 (kavāṭa na ph.; v. l. phussiy°). -- pp. phassita & phussita3.

*Phāṭeti

*Phāṭeti is conjectured reading for pāṭeti in phrase kaṭṭhaṇ pāṭeti M i.21, and in adhipāṭeti to split (see adhipāṭa & vipāṭa). The derivation of these expressions from pat is out of place, where close relation to phāleti (phalati) is evident, and a derivation from phaṭ=sphaṭ, as in Sk. sphāṭayati to split, is the only right expln of meaning. In that case we should put phal=sphaṭ, where l=ṭ, as in many Pali words, cp. phalikaP.Gr. § 386). The Prk. correspondent is phāḍei (Pischel, Gr. § 208).

Phāṇita

Phāṇita (nt.) [cp. Epic Sk. phāṇita] 1. juice of the sugar cane, raw sugar, molasses (ucchu -- rasaṇ gahetvā kataphāṇitaṇ VvA 180) Vin ii.177; D i.141; Vv 3525; 404; J i.33, 120, 227; Miln 107; DhA ii.57. phāṇitassa puṇaṇ a basket of sugar S i.175; J iv.366; DhA iv.232. -- 2. (by confusion or rightly?) salt J iii.409 (in expln of aloṇika=phāṇita -- virahita). -- odaka sugar water J iii.372, -- puṇa sugar basket J iv.363.

Phāti

Phāti (f.) [cp. Sk. sphāti, fr. sphāy, sphāyate to swell, increase (Idg. *spē (i), as in Lat. spatium, Ohg. spuot, Ags. spēd=E. speed; see Walde, Lat. Wtb. s. v. spatium), pp. sphāta=P. phāta] swelling, increase J ii.426 (=vaḍḍhi); Vism 271 (vuddhi+). Usually combd with kṛ, as phāti -- kamma increase, profit, advantage Vin ii.174; VbhA 334 & phāti -- karoti to make fat, to increase, to use to advantage M i.220=A v.347; A iii.432.

Phāruka

Phāruka (adj.) at VvA 288 is not clear; meaning something like "bitter," combd with kasāṭa; v. l. pāru°. Probably=phārusaka.

Phāruliya

Phāruliya at Vbh 350 (in thambha -- exegesis) is faulty spelling for phārusiya (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expln "pharusassa puggalassa bhāvo phārusiyaṇ").

Phārusaka

Phārusaka [fr. pharusa, cp. Sk. *pāruṣaka Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin i.246; Vv 3331=DhA iii.316. <-> 2. N. of one of Indra's groves J vi.278, similarly Vism 424; VbhA 439.

Phāla

Phāla1 (m. & nt.) [cp. Vedic phāla] ploughshare S i.169; Sn p. 13 & v.77 (expld as "phāletī ti ph." SnA 147); J i.94; iv.118; v.104; Ud 69 (as m.); DhA i.395.

Phāla

Phāla2 [to phala3] an (iron) board, slab (or ball?), maybe spear or rod. The word is of doubtful origin & meaning, it occurs always in the same context of a heated iron instrument, several times in correlation with an iron ball (ayogula). It has been misunderstood at an early time, as is shown by kapāla A iv.70 for phāla. Kern comments on the word at Toev. ii.139. See Vin i.225 (phālo divasantatto, so read; v. l. balo corr. to bālo; corresp. with guḷa); A iv.70 (divasa -- santatte ayokapāle, gloss ayogule); J v.268; v.109 (phāle ciraratta -- tāpīte, v. l. pāle, hale, thāle; corresp. with pakatṭhita ayogula), id. v.113 (ayomayehi phālehi pīleti, v. l. vālehi).

Phāla

Phāla3 in loṇa -- maccha° a string (?) or cluster of salted fish Vism 28.

Phālaka

Phālaka (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha°).

Phālana

Phālana (nt.) [fr. phāleti] splitting J i.432 (dāru°); Vism 500 (vijjhana°).

Phālita

Phālita [=Sk. sphārita, sphar] 1. made open, expanded, spread J iii.320 (+vikasita). -- 2. split [fr. phāleti phal], split open Vism 262=VbhA 245 (°haliddi -- vaṇṇa).

Phāliphulla

Phāliphulla [either Intensive of phulla, or Der. fr. pari- phulla in form phaliphulla] in full blossom M i.218; J i.52.

Phālibhaddaka

Phālibhaddaka is spurious spelling for pālī° at J ii.162 (v. l. pātali -- bhaddaka). Cp. Prk. phālihadda (=pāribhadra Pischel, Gr. § 208).

Phālīma

Phālīma (adj.) [either fr. Caus. of phal1 (phāleti), or fr. sphar (cp. phārita, i. e. expanded), or fr. sphāy (swell, increase, cp. sphāra & sphārī bhavati to open, expand)] expanding, opening, blossoming in cpd. aggi -- nikāsi -- phālīma paduma J iii.320 (where Cy. explns by phālita vikasita).

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Phāleti

Phāleti [Caus. of phalati, phal; a variant is phāleti fr. sphaṭ, which is identical with *(s)phal] to split, break, chop, in phrases 1. kaṭṭhaṇ phāleti to chop sticks (for firewood) Vin i.31; J ii.144; Pv ii.951, besides which the phrase kaṭṭhaṇ *phāleti. 2. sīsaṇ (muddhā) sattadhā phāleti (cp. adhipāleti & phalati) DhA i.17 (perhaps better with v. l. phal°), 134. -- 3. (various:) A i.204=S ii.88; J ii.398; Nd2 483; Vism 379 (kucchiṇ; DhA iv.133 (hadayaṇ). -- pp. phālita. Caus. II. phālāpeti to cause to split open J iii.121; Miln 157 (v. l. phālāp°).

Phāsu

Phāsu (adj.) [etym.? Trenckner, Notes 82 (on Miln 1417: corr. J.P.T.S. 1908, 136 which refers it to Miln 1315) suggests connection with Vedic prāśu enjoying, one who enjoys, i.e. a guest, but this etym. is doubtful; cp. phāsuka. A key to its etym. may be found in the fact that it never occurs by itself in form phāsu, but either in composition or as °ka] pleasant, comfortable; only neg. a° in phrase aphāsu -- karoti to cause discomfort to (dat.) Vin iv.290; and in cpds. °kāma anxious for comfort, desirous of (others) welfare D iii.164; °vihāra comfort, ease Vin ii.127; D i.204; Dhs 1348=Miln 367 (cp. DhsA 404); Miln 14; Vism 33; VbhA 270; PvA 12.

Phāsu

Phāsu at Miln 146 (cp. p. 425) "bhaggā phāsū" is un certain reading, it is not phāsuka; it may represent a pāsa snare, sling. The likeness with phāsukā bhaggā (lit.) of J i.493 is only accidental.

Phāsuka

Phāsuka (adj.) [fr. phāsu. Cp. Prk. phāsuya; acc. to Pischel, Prk. Gr. § 208 Jain Sk. prāsuka is a distortion of P. phāsuka. Perhaps phāsu is abstracted from phāsuka] pleasant, convenient, comfortable J iii.343; iv.30; DhA ii.92; PvA 42. -- aphāsuka unpleasant, uncomfortable, not well J ii.275, 395; DhA i.28; ii.21. -- Note. It seems probable that phāsuka represents a Sk. *sparśuka (cp. Pischel § 62), which would be a der. fr. sprś in same meaning as phassa2 ("lovely"). This would confirm the suggestion of phāsu being a secondary formation.

Phāsukā

Phāsukā (f.) [cp. Sk *pārśukā & Ved. pārśva, see passa2] a rib, only in pl. phāsukā Vin i.74 (upaḍḍha° bhañjītabbā), in phrase sabbā te phāsukā bhaggā J i.493 (lit.), which is fig. applied at Dh 154 (expld as "sabbā avasesa -- kilesa -- phāsukā bhaggā" at DhA iii.128), with which cp. bhaggā phāsū at Miln 146; both the latter phrases prob. of diff. origin. -- (adj.) (-- °) in phrase mahā°passa the flank (lit. the side of the great ribs) J i.164, 179; iii.273; abs. mahā° with great ribs J v.42; uggata° with prominent ribs PvA 68 (for upphāsulika adj. Pv ii.11). -- in cpds. as phāsuka°, e. g. °aṭṭhīni the rib -- bones (of which there are 24)

Vism 254 (v. l. pāsuka°); VbhA 237; °dvaya pair of ribs Vism 252; VbhA 235. -- See also pāsuka, pāsuḷa & the foll.

Phāsulikā

Phāsulikā (f.) [fr. phāsuḷi] rib, only in cpd. upphāsulika (adj.) Pv ii.11.

Phāsuḷā

Phāsuḷā [for phāsukā] rib S ii.255 (phāsuḷ -- antarikā).

Phāsuḷī

Phāsuḷī [cp. phāsukā & phāsuḷā] a rib M i.80.

Phiya

Phiya [etym. unknown] oar Sn 321 (+aritta rudder, expld by dabbi -- padara SnA 330); J iv.21 (°ārittaṇ). See also piya2 which is the more freq. spelling of phiya.

Phīta

Phīta [pp. of sphāy, cp. Sk. sphīta & see phāti] opulent, prosperous, rich; in the older texts only in stock phrase iddha ph. bahujana (rich & prosperous & well -- populated) D i.211 (of the town Nālandā); ii.146 (of Kusāvati); M i.377; (of Nālandā) ii.71 (of country); S ii.107 (fig. of brahmacariyaṇ; with bahujañña for °jana); A iii.215 (of town). By itself & in other combn in the Jātakas, e. g. J iv.135 (=samiddha); vi.355 (v. l. pīta). With iddha & detailed description of all classes of the population (instead of bahujana) of a town Miln 330.

Phuṭa

Phuṭa1 [pp. of pharati] 1. (cp. pharati1) pervaded, permeated, thrilled (cp. pari°) D i.73, 74 (pītisukhena; T. prints phuta; v. l. phuṭa; v. l. at DA i.217 p(h)uṭṭha); M i.276; J i.33 (sarīraṇ pītiyā ph.); DhA ii.118 (pītiyā phuṭa -- sarīro); SnA 107 (referring to the nerves of taste). -- 2. (cp. pharati2) expanded, spread out, spread with (instr.) Vin i.182 (lohitena); J v.266 (in nirayapassage T. reads bhūmi yojana -- sataṇ phuṭā tiṭṭhanti, i. e. the beings fill or are spread out over such a space; C. 272 explns by "ettakaṇ ṭhānaṇ anupharitvā tiṭṭhanti." The id. p. at Nd1 405=Nd2 304iii d reads bh. yojana -- sataṇ pharitvā (intrs.: expanding, wide) tiṭṭhati, which is the more correct reading). -- See also ophuṭa & cp. phuta3.

Phuṭa

Phuṭa2 [pp. of sphuṭ to expand, blossom] blossoming out, opened, in full bloom Dāvs iv.49 (°kumuda). Cp. phuṭita.

Phuṭa

Phuṭa3 at M i.377 (sabba -- vāri°, in sequence with vārita, yuta, dhuta) is unnecessarily changed by Kern, Toev. s. v. into pūta. The meaning is "filled with, spread with," thus=phuṭa1, cp. sequence under ophuṭa. The v. l. at M i.377 is puṭṭha. On miswriting of phuṭṭa & puṭṭha for phuṭa cp. remark by Trenckner, M i.553. A similar meaning ("full of, occupied by, overflowing with") is attached to phuṭa in Avīci passage A i.159 (Avīci maññe phuṭo ahosi), cp. Anāgata Vaṇsa (J.P.T.S. 1886, v.39) & remarks of Morris's J.P.T.S.

1887, 165. -- The same passage as M i.377 is found at D i.57, where T. reads phuṭṭa (as also at DA i.168), with vv. ll. puṭṭha & phuṭa.

Phuṭita

Phuṭita [for phoṭita, pp. of *sphoṭayati, sphuṭ] 1. shaken, tossed about, burst, rent asunder, abstr. nt. phutitattaṇ being tossed about Miln 116 (v. l. put °). <-> 2. cracked open, chapped, torn (of feet) Th 2, 269 (so read for T. phuṭika, ThA 212 explns by bāhita & has v. l. niphuṭita).

Phuṭṭha

Phuṭṭha [pp. of phusati1] touched, affected by, influenced by; in specific sense (cp. phusati1 2) "thrilled, permeated" Vin i.200 (ābādheṇa); A ii.174 (rogeṇa); J i.82 (mettacittena, v. l. puṭṭha); v.441 (dibbaphasseṇa); Vism 31 (°samphassa contact by touch), 49 (byādhinā); VvA 6 (in both meanings, scil. pītiyā & rogeṇa). On phuṭṭha at D i.57 see phuṭa3. Cp. sam°.

Phunati

Phunati [?] to shake, sprinkle, of doubtful spelling, at J vi.108 (angārakāsuṇ ph.; v. l. punanti perhaps better; C. explns by vidhunati & okirati). Perhaps we should read dhunati.

Phulaka

Phulaka (=pulaka) a kind of gem VvA 111.

Phulla

Phulla1 [pp. of phalati, or root formation fr. phull, cp. phalita3] blossoming, in blossom J v.203. Also as Intensive phāliphulla "one mass of flowers" M i.218; J i.52. Note. phulla1 may stand for phuṭa2.

Phulla

Phulla2 [pp. of phalati, cp. phalita2] broken, in phrase akhaṇḍa -- phulla unbroken (q. v.), Pv iv.176 and passim.

Phullita

Phullita [pp. of phullati] in flower, blossoming J v.214 (for phīta=rich), 216 (su° -- vana).

Phusati [sprś

Phusati1 [sprś, fr. which sparśa=phassa; cp. also phas- sati] 1. (lit.) to touch Vism 463 (phusati ti phasso); DA i.61 (aor. phusī=metri causa for phusi); Miln 157 (grd. aphusa not to be touched). -- 2. (fig.) [see on this term of Buddhist ecstatic phraseology Cp. 1332. In this meaning it is very closely related to pharati, as appears e. g. from the foll. explns of Cys.: D i.74 parippharati=samantato phusati DA i.217; D ii.186 ≈ pharitivā=phusitvā ārammaṇaṇ katvā Vism 308] to attain, to reach, only in specific sense of attaining to the highest ideal of religious aspiration, in foll. phrases: ceto -- samādhin ph. D i.13=iii.30, 108 etc.; nirodhaṇ

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D i.184; samatha -- samādhin Vv 169 (reads āphusin but should prob. be aphusin as VvA 84, expld by adhigacchin); phalaṇ aphussayi (aor. med.) Pv iv.188; cp. PvA 243; amataṇ padaṇ Pv iv.348; amataṇ Miln

338 (but T. reads khippaṇ phasseti a.); in bad sense kappatṭhitikaṇ kammaṇ Miln 108 (of Devadatta). -- pp. phuṭṭha . Cp. upa°.

Phusati

Phusati² this is a specific Pali form and represents two Sk. roots, which are closely related to each other and go back to the foll. 2 Idg. roots: 1. Idg. *sp(h)rj, burst out, burst (forth), spring, sprinkle, as in Sk. sphūrjati burst forth, parjanya rain cloud; Gr. sfarage/w; Ags. spearca=E. spark, E. spring, sprinkle. This is an enlargement of sphur (cp. pharati, phuṭṭha, phuta). <-> 2. Idg. *sprk to sprinkle, speckle, as in Sk. prūṣ, prśni speckled, prśan, prśatī spotted antelope, prśata raindrop; Gr. perkno/s of dark (lit. spotted) colour; Lat. spargere=Ger. sprengen. To this root belong P. pasata, phoseti, paripphosaka, phussa, phusita. -- Inf. phusituṇ, conjectured reading at Vin i.205 for T. phosituṇ (vv. ll. posituṇ & dhovituṇ), & Vin ii.151 for T. posituṇ; Vin. Texts iii.169 translate "bespatter."

Phusana

Phusana (nt.) [abstr. fr. phusati¹ 1] touch Vism 463.

Phusanā

Phusanā (f.) [abstr. fr. phusati¹ 2] attainment, gaining, reaching Vism 278 (= phuṭṭha -- tṭhāna); DhA i.230 (ñāṇa°); VvA 85 (samādhi°).

Phusāyati

Phusāyati [Caus. of prūṣ, but formed fr. P. phusati²] to sprinkle (rain), to rain gently, drizzle S i.104 sq., 154, 184 (devo ekaṇ ekaṇ ph. "drop by drop"). See also anuphusāyati (so read for °phusīyati).

Phusita

Phusita¹ (nt.) [either pp. of phusati² or direct correspon- dent of Sk. prśata (see pasata²)] rain -- drop M iii.300; S ii.135; DhA iii.243. The Prk. equivalent is phusiya (Pischel, Gr. § 208), cp. Ger. sprengeln> E. sprinkle.

Phusita

Phusita² [pp. of phusati² 2. i. e. prūṣ, cp. Sk. prūṣita sprinkled, prśatī spotted antelope] spotted, coloured, variegated (with flowers) Sn 233 (°agga= supupphit' agga -- sākha KhA 192).

Phus(s)ita

Phus(s)ita³ [=phassita², Kern. Toev. s. v. takes it as pp. of *puṇsayati] touched, put on, in °aggaḷa with fastened (clinched) bolts (or better: door -- wings) M i.76 (reads phassit°; cp. v. l. on p. 535 phussit°); A i.101; Th 1, 385; J vi.510.

Phusitaka

Phusitaka (adj.) (-- °) [fr. phusita¹] having raindrops, only in phrase thulla° deva (the sky) shedding big drops of rain S ii.32 (reads phulla -- phusitaka); iii.141; A i.243; ii.140; v.114; Vism 259.

Phussa

Phussa1 [fr. puṣ to blossom, nourish, etc. cp. Ved. puṣya] 1. see phussa3 2. -- 2. N. of a month (Dec. -- Jan.) J i.86. N. of a lunar mansion or constellation Vv 534 (=phussa -- tārakā VvA 236). -- Frequent as Np., cp. Vism 422, and combns like °deva, °mitta.

Phussa

Phussa2 [ger. of phusati1] touching, feeling, realising; doubled at D i.45, 54.

Phussa

Phussa3 (adj. -- n.) [grd. formation fr. phusati2 2; scarcely fr. Sk. puṣya (to puṣ nourish, cp. poseti), but meaning rather "speckled" in all senses. The Sk. puṣyaratha is Sanskritisation of P. phussa°] 1. speckled, gaily -- coloured, °kokila the spotted cuckoo [Kern, Toev. s. v. phussa however takes it as "male -- cuckoo," Sk. puṣ -- kokila] J v.419, 423; VvA 57. -- As phussaka at A i.188 (so read for pussaka). -- 2. in sense of "clear, excellent, exquisite" (or it is puṣya in sense of "substance, essence" of anything, as Geiger, P. Gr. § 40 1a?) in °ratha [cp. Sk. puṣpa°, but prob. to be read puṣya°?] a wonderful state carriage running of its own accord J ii.39; iii.238; iv.34; v.248; vi.39 sq. v. l. pussa°; PvA 74. -- rāga [cp. Sk. puṣpa -- rāga] topaz Miln 118; VvA 111. -- At Nd1 90 as v. l. to be preferred to pussa° in °tila, °tela, °dantakaṭṭha, etc. with ref. to their use by Brahmins.

Pheggu

Pheggu [cp. Vedic phalgu & P. phaggu in form] accessory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence mūla, sāra, pheggu, taca, papaṭikā etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with sāra (pith, substance). Thus at M i.192 sq., 488; D iii.51; S iv.168; A i.152 (pheggu+ sāra, v. l. phaggu); ii.110=Pug 52; A iii.20; J iii.431 (opp. sāra); Miln 267, 413 (tacchako phegguṇ apaharivā sāraṇ ādiyati).

Phegguka

Phegguka (-- °) (adj.) [fr. pheggu] having worthless wood, weak, inferior M i.488 (apagata°, where °ka belongs to the whole cpd.); J iii.318 (a°+sāramaya).

Pheggutā

Pheggutā (f.) [abstr. fr. pheggu] state of dry wood; lack of substance, worthlessness Pug A 229.

Phēṇa

Phēṇa [cp. Vedic phena, with *ph fr. sp°, connected with Lat. spūma, scum, Ags. fām=Ger. feim=E. foam] scum, foam, froth, only in cpds. viz.: -- uddehakaṇ (adv.) (paccamāna, boiling) with scum on top, throwing up foam M iii.167; A i.141; Nd2 304iii c; J iii.46; Miln 357. -- paṭala a film of scum Vism 359; VbhA 65. - - piṇḍa a lump or heap of foam S iii.140 sq.=Vism 479 (in simile of rūpa); Nd2 680 Aii; Vism 40 (in comp); VbhA 32 sq. bubbulaka a bubble of scum Vism 171, 259, 345; VbhA 242. -- mālā a wreath or garland of scum Miln 117. -- mālin with a wreath of scum Miln 260. -- missa mixed with froth Vism 263. -- vaṇṇa colour of scum Vism 263.

Phēṇaka

Phēṇaka=phēṇa Vism 254; VbhA 237.

Phoṭa

Bakula [cp. Class. Sk. bakula, N. of the tree *Mimusops elengi*, and its (fragrant) flower] in milāta -- puppha is v. l. KhA 60 (see App. p. 870 Pj.) for °akuli°, which latter is also read at Vism 260.

Bakkula

Bakkula [=vyākula? Morris, J.P.T.S. 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakkha Ajakalāpaka, to terrify the Buddha Ud 5 (see also ākulī, where pākula is proposed for bakkula).

Bajjha

Bajjha see bandhati.

Bajjhati

Bajjhati Pass. of bandhati (q. v.).

Battiṇsa

Battiṇsa (num. card.) [for dvat -- tiṇsa] thirty -- two J iii.207.

Badara

Badara (m. & nt.) [cp. Ved. badara & badarī] the fruit of the jujube tree (*Zizyphus jujuba*), not unlike a crabapple in appearance & taste, very astringent, used for medicine A i.130=Pug 32; A iii.76; Vin iv.76; J iii.21; DhA 320 (cited among examples of acrid flavours); VvA 186. Spelling padara for b° at J iv.363; vi.529. -- atṭhi kernel of the j. SnA 247. -- paṇḍu light yellow (fresh) jujube -- fruit A i.181 (so read for bhadara°). -- missa mixture or addition of the juice of jujube -- fruits Vin iv.76. -- yūsa juice of the j. fruit VvA 185.

Badarī

Badarī (f.) [cp. Sk. badarī] the jujube tree J ii.260.

Badālatā

Badālatā (f.) [etym. uncertain, may it be *padālatā, pa+ n. ag. of dal Caus., lit. "destroyer"?] a creeper (with thorns Kern, Toev. s. v.) D iii.87=Vism 418; Bdhgh says (see Dial. iii.84) "a beautiful creeper of sweet taste."

Baddha

Baddha1 [pp. of bandhati] 1. bound, in bondage M i.275; S i.133; iv.91; Sn 957 (interpreted as "baddhacara" by Nd1 464); Dh 324. -- 2. snared, trapped J ii.153; iii.184; iv.251, 414. -- 3. made firm, settled, fastened, bound (to a cert. place) KhA 60 (°pitta, opp. abaddha°). -- 4. contracted, acquired Vin iii.96. -- 5. bound to, addicted or attached to Sn 773 (bhavasāta°, cp. Nd1 30). -- 6. put together, kneaded, made into cakes (of meal) J iii.343; v.46; vi.524. -- 7. bound together, linked, clustered DhA i.304 kaṇṇika° (of thoughts). -- 9. set, made up (of the mind) DhA i.11 (mānasaṇ te b.). <-> Cp. ati°, anu°, a°, ni°, paṭi°, vini°, sam°. -- añjalika keeping the hands reverently extended Dāvs iii.30. -- rāva the cry of the bound (or trapped) J iv.279, 415 (v. l. bandhana°). -- vera having contracted an enmity, hostile, bearing a grudge DhA i.324.

Baddha

Baddha2 (nt.) [fr. bandhati] a leather strap, a thong Vin i.287 (T. bandha perhaps right, cp. ābandhana 3); PvA 127.

Baddhacara

Baddhacara see paddhacara.

Badhira

Badhira (adj.) [cp. Vedic badhira, on etym. see Walde, Lat. Wtb. s. v. fatuus, comparing Goth. baups and M. Irish bodar] deaf Vin i.91, 322; Th 1, 501= Miln 367; J i.76 (jāti°); v.387; vi.7; DhA i.312. See also mūga. -- dhātuka deaf by nature J ii.63; iv.146; DhA i.346.

Bandha

Bandha (adj.) [cp. Vedic bandha, fr. bandh] 1. bond, fetter It 56 (abandho Mārassa, not a victim of M.); Nd1 328 (taṇhā°, dīṭṭhi°); ThA 241. -- 2. one who binds or ties together, in assa° horsekeeper, groom J ii.98; v.441, 449; DhA i.392. -- 3. a sort of binding: maṇḍala° with a circular b. (parasol) Vin iv.338, salāka° with a notched b. ibid. -- 4. a halter, tether Dpvs i.76. -- Cp. vinibandha.

Bandhaka

Bandhaka as v. l. of vaṭṭaka see aṇsa°.

Bandhakī

Bandhakī (f.) [fr. bandhaka, cp. Epic Sp. bandhukī a low woman=pāṇśukā & svairinī Halāy 2, 341] an unchaste woman (lit. binder) Vin iv.224 (pl. bandhakiniyo), 265 (id.); J v.425, 431 (va°).

Bandhati

Bandhati [Vedic badhnāti, later Sk. bandhati, Idg. *bhendh, cp. Lat. offendimentum i. e. band; Goth. bindan=Ohg. bintan, E. bind; Sk. bandhu relation; Gr. penqero/s father-in-law, pei_sma bond, etc.] to bind etc. -- 1. Forms: Imper. bandha D ii.350; pl. bandhantu J i.153. Pot. bandheyya S iv.198; Vin iii.45; Fut. bandhayissati Mhvs 24. 6; Aor. abandhi J iii.232, & bandhi J i.292; DhA i.182. Ger. bandhitvā Vin i.46; S iv.200; J i.253, 428, & bandhiya Th 2, 81. Inf. bandhituṇ Th 2, 299. Caus. bandheti (see above Fut.) & bandhāpeti (see below). -- II. Meanings -- 1. to bind S iv.200 (rajjuyā). fig. combine, unite DhA ii.189 (gharāvāsena b. to give in marriage). -- 2. to tie on, bind or put on to (loc.) DhA i.182 (dasante). fig. to apply to, put to, settle on DhA ii.12 (mānasaṇ paradāre). -- 3. to fix, prepare, get up, put together J iv.290 (ukkā); also in phrase cakk' āticakkaṇ mañc' ātimañcaṇ b. to put wheels upon wheels & couches upon couches J ii.331. iv.81; DhA iv.61. fig. to start, undertake, begin, make, in phrases āghātaṇ b. to bear malice DhA ii.21; and veraṇ b. to make enmity against (loc.) J ii.353. -- 4. to acquire, get J iii.232 (atthaṇ b.= nibbatteti C.). -- 5. to compose Miln 272 (suttaṇ); J ii.33; v.39. -- Caus. II. bandhāpeti to cause to be bound (or fettered) Vin iv.224, 316 (opp. mocāpeti); Nd2 304iii. b (bandhanena); PvA 4, 113. -- Pass. bajjhati Nd2 74 (for bujjhati, as in palābujjhati to be obstructed: see palibuddhati). I. Forms Ind. 3rd pl. bajjhare Th 1, 137; pret. 3rd pl. abajjhare J i.428. Imper. bajjhantu S iv.309; A v.284. Pot. bajjheyya S ii.228. Aor. bajjhi J ii.37; iv.414. Ger. bajjha J iv.441, 498, & bajjhitvā J ii.153; iv.259; v.442. <-> II. Meanings. -- 1. to be bound, to be imprisoned Sn 508

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(cp. SnA 418); J iv.278. -- 2. to be caught (in a sling or trap) J iii.330; iv.414. -- 3. to incur a penalty (with loc., e. g. bahudaṇḍe) J iv.116. -- 4. to be captivated by, struck or taken by, either with loc. J i.368 (bajjhitvā & bandhitvā in Pass. sense); v.465; or with instr. J i.428; iv.259. -- pp. baddha (q. v.). -- Cp. ati°, anu°, ā, o°, paṭi°, sam°.

Bandhana

Bandhana (nt.) [fr. bandh, cp. Vedic bandhana] 1. binding, bond, fetter Vin i.21; D i.226, 245 (pañca kāmā-guṇā); iii.176; M ii.44; S i.8, 24 (Māra°), 35, 40; iv.201 sq. (5 fold) to bind the king of the Devas or Asuras, 291; Sn 532, 948; Th 1, 414; 2, 356 (Māra°) Dh 345 sq.; J ii.139, 140; iii.59=PvA 4; v.285; Nd2 304iii. b (var. bonds, andhu°, rajju° etc. cp. Nd1 433); DA i.121 (with ref. to kāmā). -- 2. binding, tying, band, ligature; tie (also fig.) Vin i.204 (°suttaka thread for tying) ii.135 (kāya° waistband); ii.117 (°rajju for robes); S iii.155 (vetta° ligatures of bamboo; cp. v.51); Sn 44 (gihi°, cp. Nd2 228: puttā ca dāsī ca); DhA i.4 (ghara° tie of the house); KhA 51 (paṭṭa°). -- 3. holding together, composition, constitution Vin i.96 (sarīra°), cp. iii.28. -- fig. composition (of literature) J ii.224 (gāthā°). -- 4. joining together, union, company DhA ii.160 (gaṇa° joining in companies). -- 5. handle Vin ii.135. -- 6. piecing together Vin i.254 (°mattena when it, i. e. the stuff, has only been pieced together, see Vin. Texts ii.153 n.). -- 7. strap (?) doubtful reading in aṇsa° (q. v.) Vv 3340, where we should prefer to read with v. l. °vaṭṭaka. -- 8. doubtful in meaning in cpd. pañca -- vidha -- bandhana "the fivefold fixing," as one of the torments in Niraya. It is a sort of crucifixion (see for detail pañca 3) Nd2 304iii. c=Nd1 404; J i.174; PvA 221; VbhA 278. In this connection it may mean "set," cp. mūla°. -- On use of bandhana in similes see J.P.T.S. 1907, 115. Cp. vini°. -- āgāra "fetter -- house," prison D i.72; M i.75; Vin iii.151; J iii.326; DhA ii.152; VvA 66; PvA 153. -- āgārika prison -- keeper, head -- jailer A ii.207.

Bandhanīya

Bandhanīya (adj.) [grd. of bandhati] 1. to be bound or fettered Miln 186. -- 2. apt to bind, binding, constraining D ii.337 (cp. Dial. ii.361); Th 2, 356.

Bandhava

Bandhava [cp. Class. Sk. bāndhava] 1. kinsman, member of a clan or family, relative A iii.44; Sn 60 (pl. bandhavāni in poetry; cp. Nd2 455); Dh 288 (pl. bandhavā); J ii.316; v.81; DA i.243. -- 2. (-- °) one who is connected with or belongs to Sn 140 (manta°, well-acquainted with Mantras; cp. SnA 192; vedabandhū veda -- paṭisaraṇā ti vuttaṇ hoti); J v.335 (bodhaneyya°); cp. bandhu 3.

Bandhu

Bandhu [Vedic bandhu, see bandhati & cp. bandhava] 1. a relation, relative, kinsman; pl. bandhū J iv.301; PvA 86 (=ñāti) & bandhavo Nd2 455 (where Nd1 11 in id. p. reads bandhū). -- Ādicca° kinsman of the Sun, an Ep. of the Buddha Vin ii.296; A ii.17; Sn 54, 915, 1128, cp. Nd2 152b; Vv 2413; 7810, cp. VvA 116. <-> Four kinds of relations enumd at Nd1 11. viz. ñāti°, gotta°, manta° (where Nd2 455 reads mitta°), sippa°. - 2. Ep. of Brahmā, as ancestor of the brahmins DA i.254: see below °pāda. -- 3. (° --) connected with, related to, dealing with [cp. Vedic amṛta -- bandhu RV x.725] S i.123 (pamatta°); 128; Sn 241, 315, 430, 911; J iv.525; Miln 65 (kamma°); SnA 192 (veda°). -- f. bandhunī J vi.47 (said of the town of Mithilā (rāja°); expld by C. as "rāja -- ñātakeh'eva puṇṇā"). -- pāda the foot of Brahma, from which the Śūdras are said to have originated (cp. Sk. pādaja), in cpd. bandhupād'apacca "offering from the foot of our kinsman," applied as contemptuous epithet to the Samaṇas by a Brahmin D i.90; M i.334; S iv.117.

Bandhuka

Bandhuka (adj.) [fr. bandhu] 1. the plant Pentapetes phoenicea J iv.279 (°puppha, evidently only a contraction of bandhu -- jīvaka, cp. C. bandhujīvaka <-> puppha; although Sk. bandhūka is given as syn. of bandhujīva at Halāyudha 2, 53). -- 2. in bandhukaroga M ii.121 prob. to be read paṇḍuka°, as v. l. BB; see paṇḍuroga.

Bandhujīvaka

Bandhujīvaka [cp. Class. Sk. bandhujīva] the plant *Pentapetes phoenicea* M ii.14 (°puppha); D ii.111 (id.); J iv.279; Vism 174; DhsA 14; VvA 43, 161.

Bandhumant

Bandhumant (adj.) [fr. bandhu, cp. Vedic bandhumant] having relatives, rich in kinsmen; only as Np. m bandhumā N. of father of the Buddha Vipassin D ii.11= Vism 433; f. bandhumatī N. of mother of the Buddha Vipassin ibid.; also N. of a town D ii.12 (capital of king Bandhumā); SnA 190=J iv.388 (where the latter has Vettavatī), and a river SnA 190=J iv.388 (: Vettavatī).

Bandhuvant

Bandhuvant (adj.) [bandhu+vant] having relatives, rich in relatives J vi.357.

Babbaja

Babbaja [cp. Vedic balbaja, doubtful whether it belongs to Lat. bulbus; for the initial b. very often p. is found: see pabbaja] a sort of coarse grass or reed, used to make slippers, etc. Vin i.190; D ii.55; S ii.92; iii.137; iv.158; A ii.211; Dh 345; DhA iv.55. -- pādūkā a slipper out of b. grass DhA iii.451. -- lāyaka cutter or reaper of grass S iii.155; A iii.365.

Babbu

Babbu (& °ka) Epic [Sk. babhruka a kind of ichneumon; Vedic babhru brown, cp. Lat. fiber=beaver, further connection "bear," see Walde, Lat. Wtb. s. v. fiber] a cat J i.480 (=biḷāra C.)=DhA ii.152.

Babbhara

Babbhara [onomat., cp. Sk. balbalā -- karoti to stammer or stutter, barbara=Gr. ba/rbaros stuttering, people of an unknown tongue, balbūtha Np. "stammerer"; also Lat. balbas, Ger. plappern, E. blab; babbhara is a redupl. formation fr. *bhara -- bhara=barbara, cp. J.P.T.S. 1889, 209; Geiger, P.Gr. § 20] imitation of a confused rumbling noise M i.128. -- Cp. also P. mammana and sarasara.

Barihin

Barihin [cp. Sk. barhin] a peacock J iv.497.

Barihisa

Barihisa (nt.) [Vedic barhis] the sacrificial grass D i.141; M i.344; A ii.207; Pug 56.

Bala

Bala1 (nt.) [Vedic bala, most likely to Lat. de -- bilis "with- out strength" (cp. E. debility, P. dubbala), and Gr. be/ltistos (superl.)=Sk. baliṣṭha the strongest. The Dhātupāṭha (273) defines b. with pāṇane. At DhsA 124 bala is understood as "na kampati" 1. strength, power, force D ii.73; A i.244; Th 1, 188; Dh 109 (one of the 4 blessings, viz. āyu, vaṇṇa, sukha, bala; cp. DhA ii.239); Pv i.512 (=kāya -- bala PvA 30); i.76; VvA 4 (iddhi°); PvA 71 (id.), 82 (kamma°). -- Of cases used as adv. balasā (instr.) is mentioned by Trenckner at Miln 430 (notes), cp. Prk. balasā (Pischel, Gr. § 364). yathā balaṇ according to one's power, i. e. as much as possible PvA 1, 54. The compn form of bala in conn. with kṛ is balī°, e. g. dubbalīkaraṇa making weak M iii.4; Pug 59, 68; °karaṇin id. D iii.183. -- adj. bala strong J v.268, abala weak Sn 770, 1120, dubbala id. S i.222; J ii.154; Nd1 12; PvA 55; compar. °tara M i.244, nt. n. abalaṇ weakness S i.222.

-- 2. an army, military force Mhvs 25, 57; SnA 357. See cpds. below. -- Eight balāni or strong points are 1. of young children (ruṇṇa -- balaṇ). -- 2. of womanhood (kodha°). -- 3. of robbers (āvudha°). -- 4. of kings (issariya°), -- 5. of fools (ujjhatti°). -- 6. of wise men (nijjhatti°). -- 7. of the deeply learned (paṭisankhāna°). -- 8. of samaṇas & brāhmaṇas (khanti°) A iv.223 (where used as adj. -- ° strong in . . .); cp. Sn 212, 623. -- Five balāni of women are: rūpabalaṇ, bhoga°, ñāti°, putta°, sīla° S iv.246 -- 8. The five -- fold force (balaṇ pañca -- vidhaṇ) of a king J v.120, 121 consists of bāhābalaṇ strength of

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arms, bhoga° of wealth, amacca° of counsellors, abhijacca° of high birth, paññā° the force of wisdom; in the religious sense five balāni or powers are commonly enumd: saddhābalaṇ, viriya°, sati°, samādhi°, paññā° A iii.12; D ii.120; M ii.12, iii.296; S iii.96, 153; iv.366, v.219, 249; Ps ii.56, 86, 166, 174, 223; ii.84, 133, 168 etc. They correspond to the 5 indriyāni and are developed with them. S v.219, 220; Nett 31; they are cultivated to destroy the five uddhambhāgiyāni saṃyojanāni S v.251. They are freq. referred to in instructions of the Buddha about the constituents of the "Dhamma," culminating in the eightfold Path, viz. cattāro satipaṭṭhānā, samappadhānā, cattāro iddhipādā, pañcendriyani, p. balāni, sattabojjhangāni, ariyo aṭṭhangiko maggo e. g. S iii.96; Ps ii.56; Nd1 13=360 =Nd2 420; Nd2 s. v. satipaṭṭhāna; and passim. [Cp. BSk. catvāra iddhipādāḥ pañc' endriyāni p. balāni, sapta bodhyangāni etc. Divy 208.] Two balāni are specially mentioned A i.52 (paṭisankhānabalaṇ and bhāvanā°), also D iii.213, followed here by the other "pair" satibalaṇ and samādhi°. There are four balāni of the ariyasāvaka, by which he overcomes the five fears (pañca bhayāni q. v.); the four are paññābalaṇ, viriya°, anavaṃja° sangāha° A iv.363 sq., as given at A ii.141, also the foll. 3 groups of cattāri balāni:<-> (1) saddhābalaṇ, viriya°, sati°, samādhi°, cp. D iii.229. -- (2) sati° samādhi°, anavaṃja°, sangāha°. (3) paṭisankhāna°, bhāvanā°, anavaṃja°, sangāha°. -- For 4 balāni see also D iii.229 note, and for paṭisankhānabala (power of computation) see Dhs. trsl. 1353. The ten balāni of the Tathāgata consist of his perfect comprehension in ten fields of knowledge A v.32 sq.; M i.69; Nd2 466; Miln 105, 285; VbhA 397. -- In a similar setting 10 powers are given as consisting in the knowledge of the Paṭiccasamuppāda at S ii.27, 28. <-> The balāni of the sāvaka are distinct from those of the Tathāgata: Kvu 228 sq. -- There are seven balāni D iii.253, and seven khīṇāsava -- balāni 283 i. e. saddhābalaṇ, viriya°, sati°, samādhi°, paññā°, hiri° and ottappa°. The same group is repeated in the Abhidhamma; Dhs 58, 95, 102; DhsA 126. The Ps. also enumerates seven khīṇāsavabalāni i.35; and sixty -- eight balāni ii.168 sq. -- agga front of an army, troops in array D i.6; Vin iv.107, cp. DA i.85. -- āṇika (adj.) with strong array Sn 623; Dh 399 (cp. DhA iv.164). -- kāya a body of troops, an army cp. Fick, Sociale Gliederung p. 52 note; (also in BSk. e. g. Divy 63, 315) A i.109; iv.107, 110; S i.58; J i.437 (°ṇ saṃharati to draw up troops); ii.76; iii.319; v.124; vi.224, 451; DhA i.393; PugA 249. -- koṭṭhaka fortress, camp J i.179; Mhvs 25, 29. -- (k)kāra application of force, violence J i.476; ii.421; iii.447; instr. °ena by force PvA 68, 113. -- gumba a serried troop J ii.406. -- cakka wheel of power, of sovereignty Dpvs vi.2. -- tṭha a military official, palace guard, royal messenger Miln 234, 241, 264, 314; Mhvs 34, 17. -- da strength -- giving S i.32; Sn 297. -- dāyin id. A ii.64. -- deva "God of strength" N. of the elder brother of Kaṇha J iv.82; Nd1 89, 92 (Vāsudeva+); Vism 233 (id). -- (p)patta grown -- strong DhsA 118 (v. l. phala°). -- vāhana troops, an army J ii.319, iv.170, 433; vi.391, 458. -- vīra a hero in strength Vv 531, cp. VvA 231. -- sata for palāsata, q. v. (cp. J.P.T.S. 1908, 108 note).

Bala

Bala2 [cp. *Sk. bala: Halāyudha 5, 23; & P. balākā] a species of carrion crow J v.268; also in cpd. bal'ankapāda having crow's feet, i. e. spreading feet (perhaps for balākā?) J vi.548 (C. explns by pattharita -- pāda, read patthārīta°).

Balaka

Balaka (adj.) [fr. bala] strong; only in kisa° of meagre strength, weakly M i.226; and dub° weak M i.435. Cp. balika.

Balatā

Balatā (f.) [abstr. fr. bala] strength, lit. strength -- quality M i.325.

Balati

Balati [fr. bal, as in bala] to live KhA 124 (in def. of bālā as "balanti anantī ti bālā").

Balatta

Balatta (nt.) [abstr. fr. bala, cp. balatā] strength, only in cpd. dubbalatta weakness J ii.154.

Balavatā

Balavatā (f.) [abstr. fr. balavant; cp. Epic Sk. balavattā] strength, force (also in military sense) J ii.369 (ārakkhassa b.); Miln 101 (kusalassa & akusalassa kammassa b.).

Balavant

Balavant (adj.) [fr. bala] strong, powerful, sturdy M i.244 (purisa) S i.222; J ii.406; DhA ii.208; VvA 35; PvA 94. Comparative balavatara Miln 131; f. °a(n) tarī Sdhp 452. In compn balava°, e. g. °gavā sturdy oxen M i.226; °vip̐paṭṭisāra deep remorse PvA 14, °balava very strong J ii.406. -- balavaṇ as nt. adv. "exceedingly," in cpd. balav' ābalavaṇ very (loud and) strong Vin ii.1 (=suṭṭhu balavaṇ C.), and °paccūse very early in the morning Vism 93, and °paccūsa -- samaye id. J i.92; DhA i.26.

Balasata

Balasata see palasata.

Balākā

Balākā (f.) [cp. Vedic balākā, perhaps to Lat. fulica, Gr. falari/s a water fowl, Ohg. pelicha=Ger. belche] a crane Th 1, 307; J ii.363; iii.226; Miln 128 (°ānaṇ megha -- saddena gabbhāvakkanti hoti); Vism 126 (in simile, megha -- mukhe b. viya); DA i.91 (v. l. baka).

Bali

Bali [cp. Vedic bali; regarding etym. Grassmann connects it with bhr̥] 1. religious offering, oblation D ii.74 (dhammika); A iv.17, 19; Sn 223; Mhvs 36, 88 (particularly to subordinate divinities, cp. Mhvs. trsln 263); DhA ii.14 (v. l. °kamma). -- pañca° the fivefold offering, i. e. nāti°, atithi°, pubbapeta°, rāja°, devatā°, offering to kinsfolk, guests, the departed, the king, the gods; A ii.68; iii.45. -- 2. tax, revenue (cp. Zimmer, Altind. Leben 166 & Fick, Sociale Gliederung 75) D i.135, 142; J i.199 (daṇḍa° fines & taxes), 339; DhA i.251 (daṇḍa°). -- 3. Np. of an Asura D ii.259. -- kamma offering of food to bhūtas, devas & others J i.169, 260; ii.149, 215; iv.246 (offering to tutelary genii of a city. In this passage the sacrifice of a human being is recommended); v.99, 473; SnA 138; Mhvs 28. -- karaṇa oblation, offering of food PvA 81; VvA 8 (°pīṭha, reading doubtful, v. l. valli°). -- kāraṇa offering oblations J i.384. -- °nkatā one who offers (the five) oblations A ii.68. -- paṭiggāhaka receiving offerings, worthy of oblations J ii.17 (yakkha; interpreted by Fick, Sociale Gliederung 79 as "tax -- collector," hardly justified); f. °ikā A iii.77 (devatā), 260 (id.), cp. BSk. balipratigrahikā devatā Divy 1. -- pīṭha crushed with taxes J v.98. -- puṭṭha a crow (cp. Sk. balipustha "fed by oblations") Abhp 638. -- vadda (cp. Sk. balivarda, after the Pali?) an ox, esp. an ox yoked to the plough or used in ploughing (on similes with b. see J.P.T.S. 1907, 349) S i.115, 170; iv.163 sq., 282 sq.; A ii.108 sq.; Sn p. 13 (cp. SnA 137); Dh 152=Th 1, 1025; J i.57; v.104 (Sāliyo b. phālena pahaṭo); Vism 284 (in simile of their escape from the ploughman); DhA i.24 (dhuraṇ vahanto balivaddassa, v. l. balibaddassa); VvA 258 (vv. ll. °baddha & °bandha). The spelling balibadda occurs at Vin iv.312. -- sādhaṇa tax collector, tax gatherer J iv.366; v.103 sq. -- haraṇa taking oblations A v.79 (°vanasaṇḍa).

Balika

Balika (adj.) [fr. bala] strong; only in der. balikataraj (compar.) adv. in a stronger degree, more intensely, more Miln 84; & dubbalika weak ThA 211. Cp. balaka.

Balin

Balin (adj.) [fr. bala] strong Th 1, 12 (paññā°); Vv 647; Dh 280; J iii.484; vi.147.

Balisa & Baḷisa

Balisa & Baḷisa (m. & nt.) [cp. Sk. baḍiśa] a fish-hook S ii.226=iv.158 (āmisa -- gatañ b.); Nd2 374 (kāma°,

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v. l. palisa); J i.482 sq.; iii.283; iv.195; v.273 sq., 389; vi.416; Miln 412; SnA 114 (in expln of gaḷa Sn 61); ThA 280, 292; VbhA 196 (in comparison); Sdhp 610. On use in similes cp. J.P.T.S. 1907, 115. -- maṇṣikā (f.) "flesh-hooking," a kind of torture M i.87; iii.164; A i.47; ii.122; Nd1 154; Nd2 604; Miln 197. -- yaṭṭhi angling rod DhA iii.397.

Bali°

Bali°=bala° in combn with bhū & kṛ, see bala.

Baliyati

Baliyati [Denom. fr. bala, cp. BSk. baliyati MVastu i.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhibhavati Nd1 12, cp. 361); J iv.84 (vv. ll. khalī° & paliyy°; C. expls by avattharati)= Pv ii.61 (=balavanto honti vaḍḍhanti abhibhavanti PvA 94); J vi.224 (3rd pl. baliyare; C. abhibhavati, kuppatti, of the border provinces); Nett 6 (vv. ll. bali°, pali°; C. abhibhavati).

Balya

Balya1 (nt.) [der. fr. bala] belonging to strength, only in cpd. dub° weakness M i.364; Pug 66; also spelt dubballa M i.13. -- abl. dubbalyā as adv. groundlessly, without strong evidence Vin iv.241 (cp. J.P.T.S. 1886, 129).

Balya

Balya2 [fr. bāla, cp. P. & Sk. bālya] foolishness, stupidity Dh 63 (v. l. bālya); J iii.278 (C. bālya); DhA ii.30.

Baḷavā

Baḷavā (f.) [cp. Vedic vaḍavā] a mare, only in cpd. °mukha the mare's mouth, i. e. an entrance to Niraya (cp. Vedic vaḍavāgni & vaḍavāmukha) Th 1, 1104 (trsl. "abyss -- discharged mouth," cp. Brethren, p. 418).

Baliyakkha

Baliyakkha [etym.?] a species of birds J vi.539.

Bahati [br̥h]

Bahati1 [br̥h1] to pull, see ab°, ub°, nib°, & cp. udabbahe, pavāḷha.

Bahati [baṇh]

Bahati2 [baṇh doublet of br̥h2] to strengthen, increase, see brūhana (upa°); otherwise only in pp. bālha (q. v.). The Dhṭp (344, cp. Dhṭm 506) explns "baha braha brūha: vuddhiyaṇ."

Bahati

Bahati3 [a Pali root, to be postulated as der. fr. bahi in sense of "to keep out"] only in Caus. formations: to keep outside, lit. to make stay outside or away. See bāhā 2; bāheti, paribāhati.

Bahala

Bahala (adj.) [cp. Class. Sk. bahala & Ved. bahula] dense, thick Vin ii.112; J i.467 (°palāpa -- tumba a measure thickly filled with chaff); ii.91; Miln 282; Vism 257 (°pūva, where KhA 56 omits bahala), 263 (opp. tanuka); KhA 62 (°kuthita -- lākhā thickly boiled, where in id. p. Vism 261 has accha -- lākhā, i. e. clear); DhA iv.68; VvA 162 (=aḷāra). -- subahala very thick Miln 258 (rajojalla).

Bahalatta

Bahalatta (nt.) [abstr. fr. above] thickness, swollen condition, swelling J i.147.

Bahi

Bahi (adv.) [cp. Vedic bahis & bahir; the s(h) is restored in doubling of cons. in compn like bahig -- gata Vv 5015, in bahiddhā and in lengthening of i as bahī J v.65] outside: 1. (adv.) J i.361 (°dvāre -- gāma a village outside the city gates); Pv i.102; DhA iii.118; PvA 24, 61. <-> 2. (prep.) with acc. (direction to) J i.298 (°gāmaṇ); with loc. (place where) °dvāra -- koṭṭhake outside the gate M ii.92; A iii.31; °nagare outside the city J ii.2; PvA 39, 47; °vihāre outside the monastery DhA i.315. -- gata gone outside (i. e. into worldly affairs, or according to VvA 213 engaged with the bahiddh' ārammaṇāni) Vv 5015 (abahiggata -- mānasa with his mind not gone outside himself). -- nikkhamaṇa going outside of (abl.), leaving Vism 500 (mātukucchito bahinikkhamaṇaṇ mūlaṇaṇ dukkhaṇ).

Bahiddhā

Bahiddhā (adv.) [fr. bahi, cp. Vedic bahirdhā, formation in °dhā, like ekadhā, sattadhā etc. of numerals] outside (adv. & prep.) D i.16; ii.110; S i.169; iii.47, 103; iv.205; v.157; Vin iii.113 (°rūpa opp. ajjhata -- rūpa : Sn 203; VbhA 260 (kāye); DhA i.211 (c. gen); iii.378 (sāsanato b.); DhsA 189. -- ajjhata° inside & outside, personal -- external see ajjhata. -- The bahiddh' ārammaṇāni (objects of thought concerning that which is external) are the outward sense -- objects in the same meaning as bāhirāni āyatanāni are distinguished fr. ajjhattikāni āyatanāni (see āyatana 3 and ārammaṇa 3). They are discussed at Vism 430 sq.; cp. Dhs 1049. -- The phrase "ito bahiddhā" refers to those outside the teaching of the Buddha ("outside this our doctrine"), e. g. at D i.157; S i.133; A iv.25; Dhs 1005.

Bahu

Bahu (adj.) [Vedic bahu, doubtful whether to Gr. paxu/s; fr. br̥h2 to strengthen, cp. upabrūhana, paribbūḷha] much, many, large, abundant; plenty; in compn also: very, greatly (° --) instr. sg. bahunā Dh 166; nom. pl. bahavo Vin iii.90; Dh 307, & bahū Dh 53; J iv.366; v.40; vi.472; Bu 2, 47; Pv iv.14; Mhvs 35, 98; PvA 67;

nt. pl. bahūni Sn 665, 885; gen. dat. bahunnaṇ S i.196; Sn 503, 957, & bahūnaṇ J v.446; Kvu 528 (where id. p. M i.447 reads bahunnaṇ); instr. bahūhi PvA 241; loc. bahūsu PvA 58. -- nt. nom. bahu Dh 258; bahuṇ PvA 166, & bahud in compn bahud -- eva (d may be euphonic) J i.170; Bu 20, 32. As nt. n. bahuṇ a large quantity A ii.183 (opp. appaṇ); abl. bahumhā J v.387. As adv. bahu so much Pv ii.1311. -- Compar. bahutara greater, more, in greater number A i.36 (pl. bahutarā, opp. appakā); ii.183; S v.457, 466; J ii.293; vi.472; Pv ii.117; Miln 84; PvA 38, 76. -- In composition with words beginning with a vowel (in sandhi) bahu as a rule appears as bāvḥ° (for bahv°, see Geiger, P.Gr. § 49, 1), but the hiatus form bahu is also found, as in bahu -- itthiyo J i.398 (besides bahutthika); bahuamaccā J i.125; bahu -- āyāsa (see below). Besides we have the contracted form bahūcir; as in bahūpakāra, etc.). -- ābādha (bāvḥ°) great suffering or illness, adj. full of sickness, ailing much M ii.94; A i.107; ii.75, 85; Miln 65; Sdhp 89 (cp. 77). -- āyāsa (bahu°) great trouble Th 2, 343. -- (i)ttika (bahutthika) having many women Vin ii.256; S ii.264. -- ūdaka containing much water J iii.430 (f. bahūdikā & bahodikā). -- ūpakāra of great service, very helpful, very useful S iv.295; v.32; M iii.253; It 9; Vin v.191; J i.121; Pv iv.156; PvA 114. -- odaka (bāvḥ°) = ūdaka Th 1, 390. -- kata (a.) benevolent, doing service Vin iv.57, 212. (b) much moved or impressed by (instr.), paying much attention to Vin i.247. -- karaṇīya having much to do, busy D ii.76; Vin i.71; S ii.215; A iii.116; DA i.237. -- kāra (a) favour Dāvs iv.39 (b) doing much, of great service, very helpful M i.43, 170; A i.123, 132; ii.126; S v.67; Pv ii.1219; J iv.422; Miln 264. -- kāratṭa service, usefulness KhA 91. -- kicca having many duties, very busy Vin i.71; D i.106; ii.76; S ii.215; A iii.116; DA i.237. -- khāra a kind of alkali (product of vegetable ash) J vi.454. -- jañña see bāhu°. -- jana a mass of people, a great multitude, a crowd, a great many people D i.4; It 78; J vi.358; Pug 30, 57; Pv ii.77; PvA 30. At some passages interpreted by Bdgh as "the unconverted, the masses," e. g. D i.47, expld at DA i.143 by "assutavā andha - bāla puthujjana"; Dh 320 (bahujjana), expld at DhA iv.3 by "lokiya -- mahājana." -- jāgara very watchful Dh 29 (=mahante sativepulle jāgariye ṭhita DhA i.262); Sn 972 (cp. Nd1 501). -- jāta growing much, abundant J vi.536. -- ṭhāna (-- cintin) of far -- reaching knowledge, whose thoughts embrace many subjects J iii.306; iv.467; v.176. -- dhana with many riches PvA 97. -- patta having obtained much, loaded with gifts Vin iv.243. -- pada many -- footed, a certain order of creatures, such as centipedes, etc. Vin ii.110; iii.52; A ii.34; It 87. -- (p)phala rich in fruit Sn 1134, cp. Nd2 456. -- (b)bihi t.t.g., name of cpds. with adj. sense, indicating possession. -- bhaṇḍa having an abundance of goods, well -- to -- do Vin iii.138; KhA 241. -- bhāṇika = °bhāṇin PvA 283. -- bhāṇitā garrulousness PvA

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283. -- bhāṇin garrulous A iii.254, 257; Dh 227. -- bhāva largeness, richness, abundance DhA ii.175. -- bherava very terrible A ii.55. -- maccha rich in fish J iii.430. -- mata much esteemed, venerable Cp. vi.7; PvA 117. -- manta very tricky DhA ii.4 (v. l. māya). -- māna respect, esteem, veneration J i.90; PvA 50, 155, 274. -- māya full of deceit, full of tricks J v.357 (cp. °manta). -- vacana (tt.g.) the plural number J iv.173; PvA 163. -- vāraka the tree Cordia myxa Abhp 558. -- vighāta fraught with great pain Th 2, 450. -- vidha various, multiform Cp. xv.7; Pgdp 37. -- sacca see bāhu°. -- (s)suta having great knowledge, very learned, well-taught D i.93, 137; iii.252, 282; J i.199; iv.244; A i.24; ii.22, 147, 170, 178; iii.114; Sn 58 (see Nd2 457); It 60, 80; Th 1, 1026; Dh 208; Vin ii.95; J i.93; Miln 19; ThA 274, 281; SnA 109, 110. -- (s)sutaka of great knowledge (ironical) D i.107 (see Dial. i.132).

Bahuka

Bahuka (adj.) [fr. bahu] great, much, many, abundant J. iii.368 (b. jano most people, the majority of p.); v.388; iv.536; Mhvs 36, 49; PvA 25 (gloss for pahūta Pv i.52); DhA ii.175. -- nt. bahukaṇ plenty, abundance A ii.7=Pug 63; Vism 403 (opp. thokaṇ). Compar. bahukatarāṇ more J ii.88 (v. l. bahutarāṇ).

Bahukkhattuṇ

Bahukkhattuṇ (adv.) [bahu+khattuṇ, like sattakkhat- tuṇ, ti° etc.] many times Miln 215.

Bahutta

Bahutta (nt.) [cp. Sk. bahutvaṇ] multiplicity, manifoldedness VbhA 320 (cetanā°).

Bahudhā

Bahudhā (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S v.264 (hoti he becomes many), 288; M i.34; Sn 966; Pv iv.152 (=bahūhi pakārehi PvA 241); Mhvs 31, 73; Dāvs v.68.

Bahula

Bahula (adj.) [usually -- °, as ° -- only in cpd. °ājīva] much, abundant, nt. abundance (° --); full of, rich in, fig. given to, intent on, devoted to D ii.73; S i.199, 202; A iii.86 (pariyatti°), 432 (āloka°); iv.35; It 27, 30; J iv.5 (vināsa°), 22; PvA 80 (chārik' angāra°). -- sayana° as much as "particular in one's choice of resting place" Miln 365 nt. bahulaṇ (-- °) in the fullness of, full of S iii.40 (nibbidā°). The compn form with karoti (& kamma) is bahulī° (q. v.). Cp. bāhulla. -- ājīva living in abundance (opp. lūkh' ājīvin) D iii.44, 47.

Bahula

Bahula (nt.) [=preceding] N. of a lucky die J vi.281.

Bahulī°

Bahulī° [rare in Ep. Sk.; when found, diff. in meaning] in compn with kar= bahula (adj.)+kar, lit. "to make much of," i. e. to practise, in foll. words: °kata (pp.) practised (frequently), usually combd with bhāvita S ii.264; iv.200, 322; v.259; A i.6; Vism 267 (=punappunaṇ kata); °katatta (nt.) practice D ii.214; °kamma continuous practice, an act often repeated M i.301; DhA 406 (=punappuna -- karaṇa); °karoti to take up seriously, to practise, devote oneself to (acc.) M i.454; A i.275; iii.79; S iv.322; DhA iii.356 (sevati+); VbhA 291; °kāra zealous exercise, practice M iii.25 sq. (tab -- bahulī° to this end).

Bahuso

Bahuso (adv.) [cp. Sk. bahuśaḥ] repeatedly PvA 107.

Bahūta

Bahūta (adj.) [for pahūta=Sk. prabhūta] abundant, much Th 2, 406 (°ratana, so read for bahuta°), 435 (for bahutadhana); J iii.425 (bahūtam ajjaṇ "plenty of food"; ajja=Sk. ādya, with Kern, Toev. s. v. bahūta for T. bahūtamajjā, which introd. story takes as bahūtaṇ =balaṇ ajja, with ajjā metri causā. C. expls however as mataka -- bhattaṇ); vi.173 (°tagarā mahī); Pv ii.75 (v. l. for pahūta, cp. pahūtika).

Bahūtaso

Bahūtaso (adv.) [der. fr. bahūta, cp. Sk. prabhūtaśaḥ] in abundance J iii.484 (where C. expln with bahūtaso is faulty and should perhaps be read pahūtaso); vi.538.

Bākucī

Bākucī (f.) [cp. *Sk. bākucī] the plant Vernonia anthel- minthica Abhp 586.

Bāṇa

Bāṇa [cp. Vedic bāṇa] an arrow Mbhv 19.

Bādha

Bādha [fr. bādh] lit. pressing (together), oppression, hindrance, annoyance J vi.224. Cp. sam°.

Bādhaka

Bādhaka (adj.) [fr. bādh] oppressing, harassing, injurious Vism 496 (dukkhā aññaṇ na °ṇ); VvA 214; PvA 175.

Bādhakatta

Bādhakatta (nt.) [abstr. fr. bādhaka] the fact of being oppressive or injurious Vism 496.

Bādhati

Bādhati [Vedic bādhati, bādh; Idg. *bheidh to force, cp. Goth. baidjan, Ohg. beitten. See Walde, Lat. Wtb. s. v. fido. In Pali there seems to have taken place a confusion of roots bādh and bandh, see bādheti & other derivations] to press, weigh on; oppress, hinder, afflict, harm D ii.19; J i.211; iv.124; Vism 400; DhA i.24. grd. bādhitabba ThA 65; Pass. bādhiyati to be afflicted, to become sore, to suffer SnA 481; ThA 282; ppr. bādhiyamāna PvA 33 (so read for °ayamāna), 69. -- Caus. bādheti; pp. bādhiya (q. v.). Cp. vi°.

Bādhana

Bādhana (nt.) [fr. bādh] 1. snaring, catching (of animals etc.) S v.148; J i.211. -- 2. hindrance DA i.132. <-> 3. affliction, injury, hurting Vism 495; PvA 116.

Bādhita

Bādhita [pp. of bādhati] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," baddha DhA iv.49); ThA 65.

Bādhin

Bādhin (adj.) (-- °) [fr. bādh] (lit. oppressing), snaring; as n. a trainer Vin ii.26 (Ariṭṭha gaddha° -- pubba); iv.218 (id.).

Bādheti

Bādheti [Caus. of bādhati; the confusion with bandhati is even more pronounced in the Caus. According to Kern, Toev. s. v. we find bādhayati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J vi.224; PvA 198 (bādheyya= heṭṭhayeyya). grd. bādhanīya PvA 175. Cp. paribādheti in same sense. -- 2. to bind, catch, snare Th 1, 454; 2, 299; J ii.51 (aor. bādhayiṇsu); iv.342; v.295, 445 (pot. bādhave= bādheyya C. on p. 447; vv. ll. baddh°, bandh°). grd. bādhetabba S iv.298.

Bārāṇaseyyaka

Bārāṇaseyyaka (adj.) [fr. Bārāṇasī] of Benares, coming fr. B. (a kind of muslin) D ii.110; iii.260.

Bāla

Bāla1 (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infans, hence "like a child, childish; infantile"] 1. ignorant (often with ref. to ignorance

in a moral sense, of the common people, the puthujjana), foolish (as contrasted with paṇḍita cp. the Bālapaṇḍita -- sutta M iii.163 sq.; D ii.305 sq.; Vism 499, and contrasts at Sn 578; Dh 63, 64; Pv iv.332; Dhs 1300), lacking in reason, devoid of the power to think & act right. In the latter sense sometimes coupled with andha (spiritually blind), as andhabāla stupid & ignorant, mentally dull, e. g. at DhA i.143; ii.89; PvA 254. -- A fanciful etym. of b. at KhA 124 is "balanti ananti ti bālā." Other refs.: D i.59, 108; S i.23; A i.59, 68, 84; ii.51, 180; Sn 199, 259, 318, 578, 879; It 68; Dh 28, 60 sq., 71 sq., 206 sq., 330; J i.124 (lola° greedy -- foolish); v.366 (bālo āmaka -- pakkaṇ va); Vv 835; Pv i.82; iv.129; Pug 33; Nd1 163, 286 sq., 290; SnA 509 (=aviddasu); PvA 193. Compar. bālatara J iii.278, 279; VvA 326. -- 2. young, new; newly risen (of the sun): °ātāpa the morning sun DA i.287; DhA i.164; Mhbv 25; °vasanta "early spring" (= Citramāsa), N. of the first one of the 4 summer months (gimha -- māsā) KhA 192; -- suriya the newly risen sun J v.284; PvA 137, 211. -- 3. a child; in wider application meaning a youth under 16 years of age (cp. Abhp 251) DA i.134. Cp. bālaka.

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-- nakkhatta N. of a certain "feast of fools," i. e. carnival DhA i.256. -- sangatacārin one who keeps company with a fool Dh 207.

Bāla

Bāla2 [for vāla] the hair of the head PvA 285 (°koṭi- matta not even one tip of the hair; gloss BB vālagga°).

Bālaka

Bālaka [fr. bāla] 1. boy, child, youth S i.176; ThA 146 (Ap. v.44: spelt °akka); Sdhp 351. -- f. bālīkā young girl ThA 54 (Ap. v.1). -- 2. fool DhsA 51 (°rata fond of fools).

Bālakin

Bālakin (adj.) [fr. bālaka] having fools, consisting of fools; f. °inī M i.373 (parisā).

Bālatā

Bālatā (f.) [abstr. to bāla] foolishness J i.101, 223.

Bālisika

Bālisika [fr. balisa] a fisherman S ii.226; iv.158; J i.482; iii.52 (cp. Fick. Sociale Gliederung p. 194); Miln 364, 412; DhA iii.397.

Bālya

Bālya (nt.) [fr. bāla] 1. childhood, youth S iii.1. -- 2. ignor- ance, folly Dh 63; J ii.220 (=bāla -- bhāva); iii.278 (balya); PvA 40. Also used as adj. in compar. bālyatara more foolish, extremely foolish Vv 836 sq.=DhA i.30 (= bālatara, atisayena bāla VvA 326). -- 3. weakness (?) J vi.295 (balya, but C. bālya=dubbala -- bhāva).

Bālha

Bālha (adj.) [Vedic bādha, orig. pp. of bahati2] strong; only as adv. °ṇ and ° -- , viz. -- 1. bālhaṇ strongly, very much, excessively, too much, to satiety J ii.293; vi.291 (i. e. too often, C. punappunaṇ); Miln 407;

PvA 274. Comparative bāl̥hatarañ in a higher degree, even more, too much Vin ii.270, 276; Miln 125. -- 2. (° --) in bāl̥ha -- gilāna very ill, grievously sick D i.72; A ii.144; S v.303; DA i.212.

Bāl̥hika

Bāl̥hika (adj.) [fr. bāl̥ha], only in su° having excess of good things, very prosperous J v.214 (C. expls by suṭṭhu aḍḍha).

Bāvīsati

Bāvīsati (num.) [bā=dvā,+vīsati] twenty -- two Kvu 218; Miln 419; DhsA 2.

Bāhati

Bāhati see bāheti.

Bāhā

Bāhā (f.) [a specific Pali doublet of bāhu, q. v. It is on the whole restricted to certain phrases, but occurs side by side of bāhu in others, like pacchā -- bāhañ & °bāhuñ, bāhañ & bāhuñ pasāreti] 1. the arm A ii.67=iii.45 (°bala); Vin ii.105; J iii.62; v.215 (°mudu). pacchā -- bāhañ arm(s) behind (his back) D i.245 (gāl̥habandhanañ baddha). bāhañ pasāreti to stretch out the arm D i.222=M i.252≈. bāhāyañ gahetvā taking (him or her) by the arm D i.221 sq.; M i.365 (nānā -- bāhāsu g.); PvA 148. bāhā paggayha reaching or stretching out one's arms (as sign of supplication) D ii.139; J v.267; PvA 92 and passim. -- 2. not quite certain, whether "post" of a door or a "screen" (from bahati³), the former more likely. Only -- ° in ālambana° post to hold on to, a balustrade Vin ii.120, 152; dvāra° doorpost D ii.190; Pv i.51. Cp. bāhitikā. - aṭṭhi (bāh°) arm -- bone KhA 50. -- paramparāya arm in arm Vin iii.126.

Bāhika

Bāhika (adj.) [=bāhiya] foreign in °raṭṭha -- vāsin living in a foreign country J iii.432 (or is it N.? Cp. J vii. p. 94).

Bāhitatta

Bāhitatta (nt.) [abstr. fr. bāhita] keeping out, exclusion Nd2 464 (in expln of word brāhmaṇa).

Bāhitikā

Bāhitikā (f.) [fr. bāhita, pp. of bāheti¹] a mantle, wrapper (lit. "that which keeps out," i. e. the cold or wind) M ii.116, 117.

Bāhiteyya

Bāhiteyya [unclear; grd. of bāheti¹, but formed fr. pp.?] to be kept out (?) M i.328. The reading seems to be corrupt; meaning is very doubtful; Neumann trsls "musst (mir) weichen."

Bāhiya

Bāhiya (adj.) [fr. bahi, cp. bāhira and Vedic bāhya] foreign J i.421; iii.432.

Bāhira

Bāhira (adj.) [fr. bāhi, as Sk. bāhya fr. bahis, cp. also bāhiya] 1. external, outside (opp. abbhantara inside), outer, foreign D ii.75; A iv.16; Dh 394 (fig. in meaning of 2); J i.125 (antara° inside & outside); 337 (out of office, out of favour, of ministers); vi.384 (bāhiraṇ karoti to turn out, turn inside out); Pv iv.11 (nagarassa b.); Miln 281 (°abbhantara dhana); VvA 68 (°kittibhāva fact of becoming known outside). -- santara° (adj.) [=sa -- antara] including the inward & outward parts D i.74; A iii.25; Th 1, 172; J i.125. -- 2. external to the individual, objective (opp. ajjhattika subjective) M iii.274 (cha āyatanā); J iv.402 (°vatthuṇ ayācitvā ajjhattikassa nāmaṇ gaṇhāti); Dh 674 (cp. trsl. p. 207); Vbh 13; Miln 215; Vism 450. -- 3. heretical, outsider in religious sense, non -- Buddhist, freq. applied to the Brahmanic religion & their practice (samaya) Kvu 251 (+puthujjana -- pakkhe ṭhita); DhA iii.378 (=mana, i. e. Bhagavato sāsanato bahiddhā). -- Cases as adv. bāhiraṭo from outside, from a foreign country J i.121; bāhire outside (the Buddhist order) Dh 254. -- assāda finding his enjoyment in outward things A i.280 (Kern, Toev. s. v. suggests "inclined towards heretic views"). -- āsa one whose wishes are directed outwards, whose desires are turned to things external Th 1, 634. -- kathā non -- religious discourse, profane story Miln 24 (applied to the introductory chapter, thus "outside story" may be translated). -- tittha doctrine of outsiders J iii.473. -- dāna gift of externals, gift of property as opposed to gift of the person J iv.401; vi.486; Dāvs iii.33. -- pabbajjā the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi -- pabbajjā. cp. bāhiraka°). J iii.352; iv.305. -- bhaṇḍa property, material things, objects J iv.401. -- mantā ritualistic texts (or charms) of religions other than the Buddha's J iii.27. -- rakkhā protection of external means S i.73. -- lomi with the fleece outside (of a rug) Vin ii.108. -- samaya doctrine of the outsiders, i. e. Brahmins DhA iii.392.

Bāhiraka

Bāhiraka (adj.) [=bāhira, but specialised in meaning bāhira 3] outsider, non -- religious, non -- Buddhist, heretic, profane S ii.267; A i.73; iii.107; Kvu 172 (isayo); VvA 67 (itthi). -- kathā unreligious discussion, profane story KhA 118 (cp. bāhirakathā). -- tapa=foll. J i.390. -- pabbajjā the ascetic life as led by disciples of other teachers than the Buddha, esp. Brahmanic (cp. bāhira° and BSk. bāhirako mārgaḥ, e. g. MVastu i.284; ii.210; ii.223) J iii.364; DhA i.311.

Bāhiratta

Bāhiratta (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.

Bāhirima

Bāhirima (adj.) [fr. bāhira, compar. -- adversative formation] outer, external, outside Vin iii.149 (b. māna external measure; opp. abbhantarima); J v.38 (opp. abbhantarima).

Bāhu

Bāhu [cp. Vedic bāhu, prob. to bahati2; cp. Gr. ph_xus in same meaning, Ohg. buoc. It seems that bāhu is more frequent in later literature, whereas the by -- form bāhā belongs to the older period] the arm J iii.271 (bāhumā bāhuṇ pīlentā shoulder to shoulder); Vism 192. -- °ṇ pasāreti to stretch out the arm (cp. bāhaṇ) PvA 112; pacchā -- bāhuṇ (cp. bāhaṇ) PvA 4 (gālha -- bandhanaṇ bandhāpetvā). -- (p)pacālakaṇ (adv.) after the manner of one who swings his arms about Vin ii.213 (see expln at Vin iv.188).

Bāhujañña

Bāhujañña (adj.) [fr. bahu+jana, cp. sāmāñña fr. sa- maṇa] belonging to the mass of people, property of many people or of the masses D ii.106, 219; S ii.107= v.262; J i.29 (v.212). Note. The expression occurs only in stock phrase iddha phīta vitthārika bāhujañña.

Bāhulya

Bāhulya (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.

Bāhulla

Bāhulla (nt.) [fr. bahula] 1. abundance, superfluity, great quantity M i.171; A iv.87 (°kathā) A iv.87; Ps i.197; J i.81. -- 2. luxurious living, swaggering, puffed up frame of mind Vin i.9, 59, 209; ii.197; iii.251. -- See also bāhulya & bāhullika.

Bāhullika

Bāhullika (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrift Vin i.9 (+padhāna -- vib- bhanto, as also J i.68, with which Kern, Toev. s. v. compares MVastu ii.241 & iii.329); ii.197; iii.250; M i.14; iii.6; A i.71; iii.108, 179 sq.; J i.68; iii.363. The reading is often bāhulika.

Bāhusacca

Bāhusacca (nt.) [fr. bahu+sacca, which latter corresponds to a Sk. śrautya fr. śru, thus b. is the abstract to bahussuta. See on expln of word Kern, Toev. s. v.] great learning, profound knowledge M i.445; A i.38 (so read for bahu°); ii.218; Vin iii.10; Dh 271; Vv 639.

Bāheti

Bāheti1 [Caus. of bahati3 or Denom. fr. bahi] to keep away, to keep outside, to ward off; only with ref. to pāpa (pāpaka) to keep away (from) sin S i.141 (bāhetvā pāpāni); Sn 519=Nd2 464a (bāhetvā pāpakāni); Dh 267; a popular etymology of brāhmaṇa (pāpaṇ bahenti) D iii.94 (bāhitvā, better bāhetvā, expld by panuditvā DhA iii.393; v. l. K vāh°). -- pp. bāhita (q. v.). See also nib°, pari°.

Bāheti

Bāheti2 [Caus. of bahati4, cp. Sk. vāhayati] to carry, see sam° (sambāhana, meaning rubbing, stroking). Whether atibāheti belongs here, is doubtful.

Bidala

Bidala (adj. n.) [cp. Sk. vidala in same meaning, fr. vi+dal] 1. a kind of pulse, split pea J iv.353 (=mugga), in °sūpa haricot soup J iv.352. -- 2. a split bamboo cane, in °mañcaka a bedstead made of laths of split bamboo, the use of which is given as one of the characteristic features of the ascetic life Vin ii.149; J i.9; DhA i.135.

Bindu

Bindu [cp. Vedic bindu & vindu] 1. a drop, usually a drop of water Sn 392, 812 (uda°); J i.100; Vism 531 (madhu°); ThA 281; PvA 98 (udaka°). -- 2. a spot (cp. SBE xvii.155) Vism 222 (°vicitvā gāvī a spotted cow). <-> 3. (as adj.) one of the eight qualities of perfect sound (brahma -- ssara, with ref. to the voice of Brahmā and of Buddha, cp. aṭṭhanga), which are given at D ii.211= 227 as (saro hoti) vissatṭho ca viññeyyo ca mañjū ca savanīyo ca bindu [vv. ll. bandu & bhindu] ca avisārī ca gambhīro ca ninnādī ca. We may translate by "full, close, compact" (Dial. ii.245 "continuous"). See also below °ssara. -- tthanī having breasts round as a bubble J v.215. -- bindu(ṇ) drop by drop DA i.218. -- matī (f.) Np. of a courtesan of Pāṭaliputta in the time of Asoka Miln 121 sq. -- matta measuring a drop, even a drop PvA 100, 104 (eka °ṇ). -- sāra Np. of king of India, father of Asoka Dpvs v.101; vi.15; Mhvs v.18, 19. -- ssara a full rounded voice

Sn 350 (referred by SnA to a Mahāpurisa); adj. having a full voice (see above bindu 3) Pv iii.34 (T. vindu°, BB bindu°; PvA explns by avissatṭha -- ssara sampiṇḍita -- ssara, i. e. "continuous"); J ii.439 (=bindhunā avisaṭena piṇḍitena sarena samannāgata C.); v.204, 299 (= sampiṇḍita -- ghana -- ssara); vi.518=581 (=piṇḍita -- ssara C.).

Bimba

Bimba (nt.) [cp. Class. Sk. bimba] 1. shape, image (=pa-ṭimā VvA 168) S i.134 (trsl. "puppet"); v.217 (vimba); J v.452. In phrase cittakataṇ bimbaṇ it refers to the human body ("the tricked -- out puppet -- shape" Brethren 303); M ii.64 = Th 1, 769 = Dh 147=VvA 47, cp. DhA iii.109 (=attabhāva). -- 2. the red fruit of Momordica monadelpha, a species of Amaranth [cp. Sk. bimba & bimbī, a kind of gourd] J iii.478; vi.457, 591; Vv 366 (kañcana° -- vaṇṇa of the colour of the golden Bimba Dhp. at VvA 168 takes it as bimba1=paṭimā; DhA i.387 (°phala, with ref. to red lips). bimboṭṭha (f. °ṭ) (having) red lips J iii.477; vi.590 (nigrodhapatta -- bimb' oṭṭhī) ThA 133 (Ap. v.57). The Sk. vimbī according to Halāyudha 2, 48 is equal to oṣṭhī, a plant (Bryonia grandis?). -- oṭṭhī see above 2. -- ohana [second part either= *ūhana vāhana "carrying," or contracted form of odahana fr. ava+dhā, i. e. *odhana *ohana "putting down," or still more likely for ūhana as seen in ūhanatī 2 fr. ud+hṛ raising, lifting up] a pillow Vin i.47 (bhisi°); ii.76, 150, 208, 200, 218; iii.90, 119 (bhisi°); iv.279; S ii.268; A iii.240; VbhA 365; Vism 79. See also bhisi1. -- jāla [BR. bimba-jā] the Bimba tree, Momordica monadelpha (lit. net of b. fruits) J i.39; vi.497 (cp. p. 498 ratt' ankura -- rukkhāṇ probably with v. 1. to be read ratta -- kuravaka°, see bimbi -- jāla); Bu xvi.19.

Bimbaka

Bimbaka =bimba 2; VvA 168.

Bimbi

Bimbi (or bimbī) [=Sk. bimbī, see bimba] gold, of golden colour DA i.280=SnA 448 (in Bdgh's fanciful etym. of king Bimbisāra, viz. bimbī ti suvaṇṇaṇ, sārasuvaṇṇa -- sadisa -- vaṇṇatāya B.). -- jāla the red amaranth tree, the Bodhi tree of the former Buddha Dhammadassin J i.39; v.155. At J vi.497, 498 the form is bimba-jāla. The C. expln gives ratta -- kuravaka as a synonym.

Bila

Bila1 (nt.) [Vedic bila, perhaps fr. bhid to break, cp. K.Z. 12, 123. Thus already expld by Dhṭp 489: bila bhedane] a hole, den, cave A ii.33=S iii.85; Th 1, 189; Nd1 362; J i.480; ii.53; vi.574 (=guhā C.); Miln 151; Sdhp 23. -- kaṇṇa° orifice of the ear Vism 195; vammika° ant's nest J iv.30; sota°=kaṇṇa° DhA 310. -- āsaya (adj.) living in holes, a cave -- dweller, one of the four classes of animals (bil°, dak°, van°, rukkh°) S iii.85=A ii.33; Nd1 362; Bu ii.97; J i.18.

Bila

Bila2 (nt.) [identical with bila1] a part, bit J vi.153 (°sataṇ 100 pieces); abl. bilaso (adv.) bit by bit M i.58=iii.91 (v. 1. vilaso). At J v.90 in cpd. migābilaṇ (maṇsaṇ) it is doubtful whether we should read mig'ābilaṇ (thus, as we have done, taking ābila=āvila), or migā -- bilaṇ with a lengthened metri causā, as the C. seems to take it (migeḥi khādita -- maṇsato atirittaṇ koṭṭhāsaṇ). -- kata cut into pieces, made into bits J v.266 (read macchā bilakatā yathā for macchābhīlā katā y.). The C. here (p. 272) expls as koṭṭhāsa -- kata; at J vi.111 however the same phrase is interpreted as puñja -- kata, i. e. thrown into a heap (like fish caught by a fisherman in nets). Both passages are applied to fish and refer to tortures in Niraya.

Bila

Bila3 [cp. Sk. viḍa] a kind of salt Vin i.202; M ii.178, 181.

Bilanga

Bilanga [etym. doubtful; one compares both Sk. *viṇṇa* the plant *Embelia ribes*, and *vilanga* the plant *Erycibe paniculata*] sour gruel J vi.365 (=kañjiya); usually in stock phrase kañjaka bilanga -- dutiya (seed - cake?) accompanied by sour gruel Vin ii.77, 78; S i.90; A i.145; iv.392; J i.228; iii.299; SnA 94; DhA iii.10 (v. l. pilanka -- °akaṇ); iv.77; VvA 222, 298 (bilanka°). -- thālika a certain torture, called "gruel -- pot" (should there be any relation to bila -- kata under bila2?) A i.47; ii.122; Nd2 604 (v. l. khil°); Miln 197, 290, 358 (all passages in standard setting).

Bilangika

Bilangika (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S i.164.

Billa

Billa [cp. Ved. *bilva*] fruit of the Bilva tree, *Aegle mar-melos* or Bengal quince, only in one stock phrase where its size is compared with sizes of smaller fruits, and where it is preceded by āmalaka S i.150=A iv.170

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(vv. ll. villa, bila, beḷu, bilāla)=Sn p. 125 (vv. ll. pillā billā, billa; T. reading after SS billi). Cp. derivations bella & beluva.

Biḷāra

Biḷāra [etym. uncertain, prob. a loan -- word; cp. late Sk. *biḍāla* & see also P. *biḷāla*. The Prk. forms are *birāla* & *virāla*, f. *birālī*] a cat D ii.83; M i.128, 334; S ii.270; A iii.122 (*viḷāra*); v.202, 289; Th 1, 1138; J i.461 (as representing deceit), 480; v.406, 416, 418; Miln 118; DhA ii.152; PugA 225. On *biḷāra* in similes cp. J.P.T.S. 1907, 116. -- nissakkana (-- matta) (large enough) for a cat to creep through A v.195. -- bhaṭṭā (a bag of) catskin M i.128 (expld by Bdhgh as "biḷāra -- camma -- pasibbako"); Th 1, 1138. At both passages in similes.

Biḷārikā

Biḷārikā (f.) [cp. Sk. *biḍālikā*] a she -- cat J iii.265.

Biḷāla

Biḷāla1 [see *biḷāra*] a cat J i.110; ii.244; vi.593. pakkha a flying fox J vi.538.

Biḷāla

Biḷāla2 [see *bila3*] a kind of salt Abhp 461.

Biḷālī

Biḷālī (f.) [f. of *biḷāla*=*biḷāra*, cp. Sk. *biḍālī*, also N. of a plant, see on Prk. *chira* -- *birālī*=Sk. *kṣīra* -- *biḍālī* Pischel Gr. § 241] a bulbous plant, a tuber J iv.46 (=°vallikanda, cp. gloss latātanta on *kalamba*), 371 (=°kanda Com. p. 373); vi.578. Cp. *takkaḷa*.

Biḷibīḷikā

Bīḷibīḷikā (f.) [onomat. cp. E. babble] tittle -- tattle S i.200= Th 1, 119. Mrs. Rh. D. (Brethren 106 n.) trsl "finglefangle," noting the commentator's paraphrase "vilivilikriyā" (lit. sticky -- sticky -- action?).

Bīja

Bīja (nt.) [cp. Vedic bīja] 1. seed, germ, semen, spawn. Used very frequently in figurative sense: see on similes J.P.T.S. 1907, 116. -- D i.135 (°bhata seed -- corn & food); iii.44 (the five kinds: see below under °gāma); M i.457; S i.21, 134, 172, 227; iii.54, 91; iv.315; A i.32 (ucchu°), 135, 223, 229, 239; iii.404; iv.237; v.213 (ucchu°); Sn 77 (saddhā bījaṇ tapo vuṭṭhi, cp. SnA 142 sq., where a detailed discussion on bīja is found), 209, 235 (khīṇa° adj. fig.); J i.242 (tiṇa° -- ādīni grass and other seeds), 281; Pv i.11; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. nibbatta° (or nivatta°) (adj.) that which has dropped its seed (hence a lawful food) Vin i.215, cp. ii.109; iv.35. -- 2. element, in udaka° whose element is the water J vi.160. -- gāma seed -- group, seed -- kingdom, seed -- creation (opp. bhūta -- gāma). There are 5 kinds of seeds usually enumd, e. g. at D i.5 (expld at DA i.77, trsln at Dial. i.6 and passim), viz. mūla°, khandha°, phalu°, agga°, bīja°, or plants propagated by roots, cuttings, joints, buddings, shoots, seeds (Dial. iii.40: tubers, shoots, berries, joints, seeds). The same set occurs at D iii.44, 47; Vin iv.34; SnA 144. -- Without ref. to the 5 kinds at M iii.34; S v.46; Miln 33. -- jāta species of seed S iii.54. -- bīja one of the 5 groups of edible or useful plants, falling under bījagāma. It is expld at Vin iv.35 & DA i.81 by the terms pubbaṇṇa (i. e. the seven dhañṇāni or grains, sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsa) and aparāṇṇa (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulattha, alābu, kumbhaṇḍa). -- sakata a cart (-- load) of seeds SnA 137.

Bījaka

Bījaka [fr. bīja] scion, offspring Vin iii.18. -- nīla° a water- plant Vin iii.276 (C. on Vin iii.177).

Bījati & Bījanī

Bījati & Bījanī are by -- forms of vījati & vījanī (q. v.).

Bījīn

Bījīn (-- °) (adj.) [fr. bīja] having seed, only in cpd. eka° having one seed (for only one future life) left A i.233; S v.205; Nett 189, cp. A. iv.380; Kvu ii.471, see also KvuA in J.P.T.S. 1889, 137.

Bībhaccha

Bībhaccha (adj.) [cp. Epic Sk. bībhatsa, bībhatsate to feel disgust. Not a des. fr. bādhatē: see Walde, Lat. Wtb. s. v. fastidium] disgusting, awful, horrible, dreadful J ii.276; iv.71 (°vaṇṇa), Sdhp 603. °dassana a disgusting sight, horrible to behold J i.171; PvA 32, 56, 68, 99 (: all with ref. to Petas). -- The spelling bhībhaccha (after bhī) is sometimes found, e. g. at J i.61; iv.491; v.42.

Bīraṇa

Bīraṇa [cp. Sk. vīraṇa & vīraṇī -- mūla=uśīra Halāyudha 2, 467] a fragrant grass, Andropogon muricatum S iii.137; (here represented as larger than the kusa & babbaja grasses, smaller than a tree).

Bujjhaka

Bujjhaka (adj.) [fr. budh] intelligent, prudent, judicious, in a° Dpvs ix.17, foolish, imprudent, unmindful of their own interest (trsln suggested by E. Hardy as preferable to Oldenberg's "unnoticed"). Morris, J.P.T.S. 1893, 69 suggests "not fighting," thus making abujjhaka= avujjh°=ayujjh° (of yudh).

Bujjhati

Bujjhati [budh, y -- formation, corresp. to Sk. budhyate for the usual bodhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujji he recognised the truths Vism 209. -- The Dhṭp (414) and Dhṭm (652) explain budh by "avagamane" (understanding, see ogamana), Dhṭm (242) also by "bodhane" (awakening). Bdhgh's expln of the meaning is "kilesa -- santāna -- niddāya uṭṭhahati cattāri vā ariyasaccāni paṭivijjhati Nibbānam eva vā sacchikaroti" DhsA 217, cp. trsln at Expos. 294 "to rise from the slumber of the continuum of the lower nature, or a penetrating the Ariyan Truths, or a realizing Nibbāna"] to be awake, to be enlightened in (acc.), to perceive, to know, recognise, understand D ii.249; S i.74, 198; Dh 136, 286; Th 1, 146; J iii.331; iv.49, 425; Miln 165, 348 (pot. bujjeḥḥa); Dpvs i.14 (with gen.) KhA 219 (so attho sukhaṃ b.). 3rd pl. bujjhare Th 2, 453; Bu ii.183. imper. bujjhassu Bu ii.183. <-> fut. bujjhissati Bu ii.65; aor. abujji Bu ii.211, and bujji J iv.425; Vism 209; pret. 3rd sg. abujjhatha Bu vii.22. -- ppr. bujjhamāna Sn 395; Bu vii.22; DhA i.93. -- pp. buddha (q. v.). -- Caus. I. bodheti (q. v.). -- Caus. II. bujjhāpeti to lead to knowledge or recognition J i.407. Two infinitives formed fr. bodh, but belonging to budh are bodhuṃ J v.341, and boddhuṃ Th 1, 167.

Bujjhana

Bujjhana (nt.) [fr. budh] awakening, attaining to know- ledge, recognition Ps i.18; Miln 194; DA i.51.

Bujjhanaka

Bujjhanaka (adj.) [fr. bujjhana] endowed with know- ledge, having the elements of bodhi, being enlightened DhsA 217.

Bujjhitar

Bujjhitar [n. ag. of bujjhati] one who becomes enlight- ened or recognises Nd1 457=Ps i.174=Vism 209 (bujjhita saccāni, of the Buddha).

Buddha

Buddha [for vuḍḍha, pp. of vṛdh, see vaḍḍhati] aged, old D ii.162; J i.164 (°pabbajita one who has become an ascetic in his old age). Compar. buddhatara DhA ii.239 (v. l. K.B.S. vuḍḍhatara).

Buddha

Buddha1 (adj.) [med. -- pass. pp. of bujjhati, cp. Epic Sk. buddha] (a) understood S i.35=60 (su -- dub -- buddha very difficult to understand). -- (b) having attained enlightenment, wise A iv.449; PvA 16 (buddh' ādayo), 60 (= ariya). Usually appld to the Bhagavant (Gotama) M i.386 (one of the adj. describing Gotama to Nigaṇṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

Buddha

Buddha2 [=buddha1] A. one who has attained enlighten- ment; a man superior to all other beings, human & divine, by his knowledge of the truth, a Buddha. At A ii.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Yakṣa nor a man. <-> The word Buddha is an appellative, not a proper name (na mātārā kataṃ etc., vimokkh' antikaṃ etaṃ

buddhānaṃ Bhagavantānaṃ bodhiyā mūle . . . paññatti) Nd1 458 & Ps i.174. -- There are 2 sorts of B's, viz. Pacceka -- buddhas or Buddhas who attain to complete enlightenment, but do not preach the way of deliverance to the world, and Sammāsambuddhas, who are omniscient and endowed with the 10 powers (see bala), and whose mission is to proclaim the saving truth to all beings (cp. Miln 106). In this function the B's are Satthāro or teachers, Masters. In his rôle of a preeminent man a Buddha is styled Bhagavā or Lord: Buddhō so Bhagavā M i.235; Pv ii.960=DhA iii.219. -- Besides the 18 dhammā and the 10 balāni they are gifted with the 4 vesārajāni (A ii.9, cp. Miln 106). These teachers appear upon the earth from time to time; the approach of the birth of a B. (buddh' -- uppāda) is hailed by the acclamation of the worlds, they live the houseless life and found an Order (Buddha -- pamukha bhikkhu -- sangha Sn p. 111; Sn 81, 386; Miln 212; DA i.242; PvA 19). The news that a B. has appeared upon earth is a cause of the greatest rejoicing: opportunity to see him is eagerly sought (Vin ii.155; S i.210; DA i.248). The B. is always born in a brāhmaṇa or khattiya family. It is impossible here to give all the references for the Buddhas or Buddhahood in general; see e. g. Vin iii.24 sq.; Dh 182 sq., 194, 195 (=sammā sambuddhā DhA iii.252), 387; J i.51; iii.128; Vism 442 (pubba -- buddhā); PvA 20. -- The remembrance of former births a B. shares with other classes of privileged beings, only in a different (higher) degree. This faculty (in an ascending scale) is possessed by the foll. 6 classes: titthiyā, pakati -- sāvakā, mahā -- sāvaka, agga -- sāvakā, pacceka -- buddhā, buddhā (see Vism 411). -- B. The word Buddha is specially applied to the Buddha of the present world -- age, Gotama by family -- name. He is said to be the 25th of the series of former Buddhas (pubbā buddhā) S i.109, 140; iv.52. -- Seven Buddhas are mentioned in the earlier texts & frequently referred to (cp. the 7 Rishis of the Vedic period, see also under satta, No. 7). They are Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama (D ii.5 -- 7; S ii.5 -- 11; cp. Th 1, 491; J ii.147). They are also mentioned in an old formula against snake -- bites (Vin ii.110). The (allegorical) names of the predecessors of these in former ages are Dīpankara, Kondañña, Mangala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa. -- The typical career of a Buddha is illustrated in the life of Gotama and the legends connected with his birth, as they appear in later tradition. Before his last existence he practised the 10 perfections (pāramitā, q. v.) for many ages, & finally descended from the Tusita Heaven (see Buddhavaṃsa). He was born in a khattiya family and was distinguished by the 32 signs of a great man (Mahāpurisa -- lakṣaṇāni see D ii.17 sq. and similar passages; cp. Ud 48). His mother Māyā bore him painlessly and died seven days after his birth M iii.118 sq. -- The story of each of the 25 Buddhas is given in the Buddhavaṃsa, quoted in the introductory chapters of the Jātak' aṭṭhakathā. -- Convinced that asceticism was not the way to enlightenment, he renounced austerities. He became enlightened when seated in meditation under an Assattha tree (Ficus religiosa, hence called Bodhi or Bo tree). At the supreme moment he was tempted by Māra, but vanquished the evil one. He was then ready to depart, but resolved to remain in the world and preach the truth (M i.169; Vin i.6; a rather diff. account A ii.20). That day he knew and proclaimed himself to be the Buddha and his career as a teacher began (M i.171; Vin i.9; Sn 558). -- Like all the other Sammā -- sambuddhas he founded an Order, converting and gladdening men by his discourses. After a long life of teaching he attained Nibbāna (nibbānaṃ adhigacchi), and passed utterly away: S i.210; D ii.156; Sn 83, 513, 1133 sq.; Miln 96. -- The Epithets attributed to all the Buddhas are naturally assigned also to Gotama Buddha. Out of the almost endless series of these we only give a few. He is adored as the highest and holiest of men (S i.47; iii.84; loke anuttaro, lokassa aggo; Miln 70). He is the supremely wise, the conqueror of the powers of darkness, the teacher of gods (devas and yakkhas) and men S i.50, 132, 206. 301; A i.142; ii.33; iii.65; Sn 157 sq. He is the ādicca -- bandhu kinsman of the sun S i.186; and compared to a universal monarch (rājā cakkavattī) A i.76; iii.150 and to the lion (sīha), the king of the animals A iii.122. He is buddha -- vīra Th 1, 47; the refuge of all beings M ii.305; DA i.233; Miln 95; further appaṭipuggala S i.134; his teaching leads to enlightenment, to self -- conquest, to security & deliverance M i.235; Sn 454, 993; DA i.230. He himself is not to be reborn (antima -- sarīro with his last body) S i.210; he is vimutto, freed & has come to the end of sorrow A iv.258; S iii.65; full of compassion for all beings S i.25, 51; M ii.100; he is bhisakko the physician A iv.340; magga -- ñāṇa, magga -- vidū, maggakovidō S iii.66. -- Under Buddh' anussati (Vism 198 sq.) we find the famous formula Bhagavā Arahaṇaṃ Sammāsambuddho vijjā -- caraṇa -- sampanno sugato lokavidū anuttaro purisa -- damma -- sārathi Satthā devamanussānaṃ buddho Bhagavā (D i.49~), analysed & exegetically discussed. Here (p. 209) "Buddha" is expld with the formula as found at Ps i.174; Nd1 457. More explicitly with var. epithets at the latter passage. This formula is one of the highest & most comprehensive characterisations of a Buddha, & occurs frequently in the Canon, e. g. M i.179; S ii.69; v.343. -- A khattiya by birth he is called a brāhmaṇa because he carries on the sacred tradition, and because he excels in wisdom, self -- control and virtue Miln

225. -- ānubuddha enlightened after the Enlightened one Th 1, 679, 1246 (trsltd "who next to our Great Waked one was awoke"). -- ānubhāva the majestic power of the B. PvA 38, 171. -- ānussati mindfulness of the B., one of the 6 anussatis (B.°, dhamma°, sangha°, sīla°, cāga°, devatā°) D iii.250, 280; Vism 132 (where followed by upasamānussati and 4 other qualities making up the pīti -- sambojjh'anga; see anussati), 197 sq. (the 10, as mentioned under anussati). -- ankura a nascent (lit. sprouting) Buddha, one who is destined to be a B. DhA i.83. -- antara a Buddha -- interval, the period between the appearance of one Buddha & the next Miln 3; DhA i.201 (the 4 last ones); iv.201; PvA 10, 14, 21, 47, 191. -- ārammaṇa having its foundation or cause in the B., in °pīti joy, caused by contemplation of a B. J iii.405; Vism 143 (here as ubbegā -- pīti). -- ūpaṭṭhāna B. -- worship DhA i.101; PvA 93. -- uppāda the coming into existence of a Buddha, time or age in which a B. was born (opp. buddh' antara), a Buddha -- period J i.59; Mhbv 12; VbhA 50; ThA 28. -- kara making a B., bringing about Buddhahood J i.20. -- kāraḥ=°kara Mhbv 9. -- kāla the time of a B. Vism 91 (Buddhakālo viya pavattati it is like the time of the B.) -- kula Buddha -- clan SnA 532 (B. -- pitā, °mātā ibid.). -- kolāhala the announcement of a Buddha, one of the 5 kolāhalas (q. v.) KhA 121, cp. J i.48. -- khetta field or region of (or for the existence of) a Buddha Vism 414 (divided into 3 spheres: jātikkhetta, āṇākkhetta, visayakkhetta, see khetta). -- gata directed or referring to the B. S i.211 (sati); Dh 296. -- guṇa quality of a B., virtue, character of a Buddha J i.27; ii.147; Bu ii.177; Mbhv 80; KhA 121 (cp. App.). -- cakkhu the eye of a Buddha, i. e. an eye (or the faculty) of complete intuition Vin i.6; ThA 2; see discussed in detail at Nd1 359=Nd2 2354; cp. cakkhu. -- ñāṇa knowledge of a B., which is boundless (cp. Saddh. 73, J.P.T.S. 1887, 40) Bu i.64 (appameyya); x.5 (cuddasa). -- dhamma Buddhahood Miln 276; pl. condition or attributes of a B. J i.20; referred to as 6 at Nd1 143= Nd2 466 (bhāgī channaṇ °ānan ti Bhagavā), as 18 at

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Miln 105, 285. Kern (Manual & Grundriss iii.8, p. 63) gives (after Lal. Vist. 183, 343) the foll. 18 āveṇikadharmas ("extraordinary qualities") as such: (1) seeing all things past, (2) present, (3) future, (4) propriety of actions of the body, (5) of speech, (6) of thought, (7) firmness of intuition, (8) of memory, (9) of samādhi, (10) of energy, (11) of emancipation, (12) of wisdom, (13) freedom from fickleness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness, (18) inconsiderateness. -- paṇha the name given to one question asked by Sāriputta, which the paribbājikā Kuṇḍalakesī was unable to answer DhA ii.225. -- pasanna finding one's happiness, or believing in the B. Vin iv.39. -- putta son of the B. said of bhikkhus or arahants Miln 143, cp. S iii.83; puttā Buddhassa orasā. -- bala the force of a B. (iddibala & paṇṇā°) Bu i.3. -- bijankura a future B. Bu ii.71. -- bhāva condition of a B. enlightenment J i.14, 147 (abuddhabhāva un -- buddhahood, of Devadatta); DA i.1. -- bhūmi the ground of Buddhahood Bu ii.175. -- manta mystic verses of a B. DA i.248. -- māmaka devotedly attached to the B. DhA i.206 (+Dhamma°, Sangha°). -- rakkhita saved by the B. (Np.) SnA 534 (+Dhamma°). -- rasmi (pl. °iyo) rays shining forth from the person of the Buddha; they are of 6 colours J i.501; SnA 132; Mhbv 6, 15, 38; VvA 207; DhsA 13. -- rūpa form or figure of the B. Vism 228 (Mārena nimmita, cp. Divy 162, 166; Buddha -- nirmāṇa the magic figure of the B.). -- līḷha (& °līḷhā) deportment, ease, grace of a Buddha J i.54; Mhbv 39; DhA i.33; ii.41. -- vacana the word (teaching) of the Buddha Miln 17; KhA 13; SnA 274, 331. -- visaya the sphere (of wonder), the range, scope or power of a Buddha (cp. buddha -- khetta) DhA i.33; ii.199; SnA 154, 228. -- veneyya one able to be led to enlightenment, accessible to Buddha's teaching SnA 15, 331. -- sāsana the teaching (instructions) of the B. Dh 368, 381. -- sukumāla delicate, sensitive (to fatigue), as Buddhas are DhA i.5.

Buddhaka

Buddhaka (-- °) (adj.) [fr. buddha] in cpd. dvangula -- buddhikā (f.) possessing insight as much as 2 finger -- breadths VvA 96. -- The °ka belongs to the whole cpd.

Buddhatā

Buddhatā (f.) [abstr. fr. buddha] enlightenment, wisdom DhA iv.228; ThA 4 (Buddha -- subuddhatā). -- Cp. buddhatta.

Buddhati

Buddhati to obstruct, withhold etc.: see pali°.

Buddhatta

Buddhatta (nt.) [abstr. fr. buddha] state of (perfect) enlightenment, (attainment of) Buddhahood J iii 363 (sabbadhammāṇaṇ b.); Vism 209 (buddhattā Buddhō); Mhbv 12. Cp. buddhatā and abhisambuddhatta.

Buddhi

Buddhi (f.) [fr. budh; cp. Class. Sk. buddhi] wisdom, intelligence D iii.165 (in sequence saddhā sīla suta b. cāga etc.); J iii.369; v.257; Miln 349; Sdhp 263. The ref. Vism 439 should be read vuddhi for b°. -- carita one whose behaviour or character is wisdom Vism 104 (=paññavā). -- sampanna endowed with (highest) wisdom PvA 39.

Buddhika

Buddhika (adj.) [-- °] [fr. buddhi] intelligent, in cpds a° unintelligent & sa° possessed of wisdom Miln 76.

Buddhimant

Buddhimant (adj.) [fr. buddhi] possessing insight, full of right knowledge Vin ii.195; J v.257; Miln 21, 294; PvA 131 (paṇḍita, b., sappanā -- jātika).

Bunda

Bunda [Vedic budhna] the root of a tree Abhp 549.

Bundika

Bundika in cpd. °ābaddha is of uncertain origin; the whole means a sort of seat or bedstead (fixed up or tied together with slats?) Vin ii.149; iv.40, 357.

Bubbuḷa

Bubbuḷa (& Bubbula) [cp. Epic Sk. budbuda] a bubble. On similes cp. J.P.T.S. 1907, 117. -- Usually of a waterbubble udaka° S iii.141; A iv.137; J v.216; Miln 117; Vism 109; DhA iii.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J i.68 (of cooking gruel).

Bubbuḷaka

Bubbuḷaka=bubbuḷa, viz. 1. a bubble DhA iii.166; Miln 118. -- 2. the iris of the eye Th 2, 395 (cp. Morris, in J.P.T.S. 1884, 89, but according to ThA 259 the reading pubbaḷhaka is to be preferred.)

Bubhukkhita

Bubhukkhita [pp. of bubhukkhati, Desid. of bhuñjati] wishing to eat, hungry J ii.14; v.70; Miln 66; Dāvs iii.32.

Būḷha

Būḷha [for vūḷha, cp. Sk. vyūḍha for the usual vyūha, q. v.] array of troops J i.387.

Būha

Būha see vyūha.

Beluva & Beḷuva

Beluva & Beḷuva [the guṇa -- form of billa, in like meaning. It is the diaeretic form of Sk. *bailva or *vailva, of which the contracted form is P. bella] 1. the Vilva tree, Aegle marmelos M i.108; ii.6; J iv.363, 368; vi.525, 560. -- 2. wood of the Vilva tree S i.22; D ii.264; Mhbv 31. -- pakka ripe fruit of the Vilva J v.74. -- paṇḍu(-- vīṇā) a yellow flute made of Vilva wood, representing a kind of magic flute which according to SnA 393 first belonged to Māra, and was then given to Pañcasikha, one of the Heavenly Musicians, by Sakka. See Vism 392 (attributed to Pañcasikha); DhA i.433 (of Māra; v. l. veḷuvadaṇḍa -- vīṇā); iii.225 (of P.); SnA 393 (v. l. veluva°). -- laṭṭhi a young sprout of the Vilva tree KhA 118. -- salāṭuka the unripe fruit of the Vilva, next in size to the smaller kola, surpassed in size by the ripe billa or billi S i.150=A iv.170=Sn p. 125.

Bella

Bella (m. & nt.) [=beluva, q. v.] the fruit of the Vilva tree (a kind of citron?) J iii.77 (C. beluva); vi.578. Also in doubtful passage at J iii.319 (v. l. mella, phella).

Bojjha

Bojjha (nt.) [orig. grd. of bujjhati or bodheti] a matter to be known or understood, subject of knowledge or understanding Nett 20.

Bojjhanga

Bojjhanga [bodhi+anga; cp. BSk. bodhyanga, e. g. Lal. Vist. 37, where the 7 are given at Divy 208] a factor or constituent of knowledge or wisdom. There are 7 bojjhangas usually referred to or understood from the context. There are enumd at several places, e. g. at D iii.106, where they are mentioned in a list of qualities (dhammā) which contribute to the greatest happiness of gods and man, viz. the 4 satipaṭṭhānā, 4 sammāpadhānā, 4 iddhipādā, 5 indriyāni, 5 balāni & the 7 bojjhangas and ariya aṭṭhangika magga, 37 in all. The same list we find at Divy 208. -- The 7 b. (frequently also called sambojjhangā) are sati, dhamma -- vicaya, viriya, pīti, passaddhi, samādhī, upekkhā or mindfulness, investigation of the Law, energy, rapture, repose, concentration and equanimity (DhsA 217, cp. Expositor ii.294). -- D ii.79, 83, 120, 303; iii.101, 128, 284; M i.11, 61; ii.12; iii.85, 275; S i.54; v.82, 110; A i.14; iv.23; Nd1 14, 45, 171 (°kusala), 341; Kvu i.158; Dhs 358, 528, 1354; Vbh 199 sq., 227 sq.; Vism 160; Miln 340; DhA i.230; VbhA 120, 310; ThA 27, 50, 160. They are counted among the 37 constituents of Arahantship, viz. the 30 above -- mentioned qualities (counting magga as one), with addition of sīlesu paripūrīkārītā, indriyesu gutta -- dvāratā, bhojane mattaññutā, jāgariy' ānuyoga, sati -- sampajaññaṇ (see e. g. Nd1 14; Nd2 s. v. satipaṭṭhāna & sīla); cp. Th 1, 161, 162; Th 2, 21 (maggā nibbāna -- pattiya); DhsA 217 (bodhāya saṇvattantī ti bojjhangā etc.; also def. as "bodhissa angō ti pi bojjhango sen' angarath' ang' ādayo viya). They are also called the paribhoga -- bhaṇḍāni or "insignia" of the Buddha Miln 330. -- kosalla proficiency in the constituents of wisdom Vism 248.

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Bodha

Bodha1 [fr. budh; the usual] form is sambodha=bodhi, viz. knowledge, wisdom, enlightenment, Buddhaship D iii.54 (v. l. sam°); DhsA 217; in phrase bodhāya maggo J i.67; Miln 244, 289; and in bodha - - pakkhiyadhammā (for which usually bodhi°) SnA 164 (where given as 37); complementary to santi (arousing, soothing) Th 1, 342. bodhangama leading to enlightenment (dhammā) Nett 31, 83 (v. l. bojhh°).

Bodha

Bodha2 see pali°.

Bodhana

Bodhana (nt.) [fr. bodheti] 1. knowing Miln 168 (cp. S v.83). -- 2. (adj.) enlightening, teaching Bu 26, 22 (paccima -- jana°).

Bodhanīya

Bodhanīya (adj.) [grd. fr. bodheti] capable of being enlightened, worthy to be taught Bu 5, 31. See also bodhaneyya.

Bodhaneyya

Bodhaneyya (adj.) [fr. bodheti, see bodhanīya] capable of being enlightened, to be taught the truth Bu 2, 195 (jana); Miln 169 (yena yogena bodhaneyyā sattā bujjhanti tena y. bodheti); otherwise in combn bodhaneyya -- bandhavo the (Buddha's) relations (or fellowmen) who are able to be enlightened J i.345=DhA i.367; J v.335.

Bodhi

Bodhi1 (f.) [fr. budh, cp. Vedic bodhin -- manas having an attentive mind; RV v.75, 5; viii.82, 18] (supreme) knowledge, enlightenment, the knowledge possessed by a Buddha (see also sambodhi & sammā -- sambodhi) M i.356; ii.95=D iii.237 (saddho hoti, saddahati Tathāgatassa bodhiṃ); D iii.159 (anuttaraṃ pappoti bodhiṃ), 165 (id.); S i.103, 196; v.197 sq.; A ii.66; VbhA 310 (def.). Bodhi consists of 7 elements called bojhhangā or sambojjhangā, and is attained by the accomplishment of the perfections called bodhi -- pācānā dhammā (see under cpds. & cp. bodhi -- pakkhiya -- dhammā). The Buddha is said to have found the Path followed by former Buddhas, who "catusu satipaṭṭhānesu supatitṭhitacittā satta -- bojhhange yathābhūtaṃ bhāvetvā anuttaraṃ sammā -- sambodhiṃ abhisambujjhīsu" S v.160. The moment of supreme enlightenment is the moment when the Four Truths (ariya -- saccāni) are grasped S v.423. Bodhi is used to express the lofty knowledge of an ascetic (Bodhi -- paribbājaka Np. J v.229 sq.), and the stage of enlightenment of the Paccekabuddha (paccekabodhi J iii.348; pacceka -- bodhi -- nāṇa J iv.114; paccekasambodhi SnA 73), as distinguished from sammāsambodhi. -- tṭhāna the state of Bodhi, state of enlightenment. Dpvs 2.61. -- pakkhika =pakkhiya (& pakkhika, e. g. A iii.70=300; Th 1, 900; cp. bodha°) belonging to enlightenment, usually referred to as the 37 bodhipakkhiyā dhammā qualities or items constituting or contributing to Bodhi, which are the same as enumd under bojhhanga (q. v.). They are enumd & discussed at Vism 678 sq. and mentioned at many other passages of the Abhidhamma, e. g. Vbh 244, 249; Nett 31, 197, 240, 261; and in the Commentaries, e. g. J i.275; iii.290; v.483; DhA i.230. When they are increased to 43 they include the above with the addition of aniccasaññā, dukkha°, anatta°, pahāna°, virāga°, nirodhasaññā, thus at Nett 112, 237. In the older texts we do not find any numbered lists of the b. -- p. -- dhammā. At A iii.70 only indriyesu guttadvārata, bhojane mattaññutā and jāgariy' ānuyoga are mentioned in connection with bodhipakkhikā dhammā in general. At S v.227, 239 sq. (so read in Vbh preface xiv. for 327, 337!) the term is applied to the 5 indriyas: saddh' indriyaṃ, viriy°, sati°, samādhi°, paññ°. A more detailed discussion of the bodhi -- p -- dhammā and their mention in the Piṭakas is found in Mrs. Rh. D.'s preface to the Vbh edition, pp. xiv. -- xvi. Of BSk. passage may be mentioned Divy 350 (saptatrinśad -- bodhi -- pakṣān dharmān amukhī -- kṛtya pratyekāṃ bodhiṃ sāksāt kṛtavantah) & 616

(bodhipakṣāṇs tān dharmān Bhagavān saṃprakāśayati sma). -- paripāka the maturing of enlightenment Vism 116. -- pācana ripening of knowledge (of a Buddha); adj. leading to enlightenment Bu ii. 121 sq.; Cp i.11 (cp. J i.22). It is a late term. The b. dhammā are the 10 perfections (pāramiyo), i. e. dāna°, sīla°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekkhā°. -- satta (1) a "bodhi -- being," i. e. a being destined to attain fullest enlightenment or Buddhahood. A Bodhisatta passes through many existences & many stages of progress before the last birth in which he fulfils his great destiny. The "amhākaṇ Bodhisatto," or "our Bodhisatta" of the Buddhist Texts (e. g. Vism 419 (imasmiṃ kappe ayam eva Bhagavā Bodhisatta -- bhūto); DA i.259) refers to Gotama, whose previous existences are related in the Jātaka collection. These tales illustrate the wisdom & goodness of the future Buddha, whether as an animal, a god, or a human being. In his last existence before attaining Buddhahood he is a man. Reference is made to a Bodhisatta or the B. at very many places throughout the Canon. See e. g. M i.17, 163, 240; S ii.5; iii.27; iv.233; v.263, 281, 317; A ii.130; iii.240; iv.302, 439; Vism 15, 116, 499; SnA 52 (pacceka°), 67, 72. -- (2) N. of the author of a Pali grammar, used by Kaccāyana (not extant): see Windisch, Proceedings of XIVth Or. Congress, Vol. i.290. -- sambhāra (pl.) conditions (lit. materials) necessary for the attainment of bodhi J i.1; vi.595; Mbvs 12.

Bodhi

Bodhi2 [=bodhi1] the tree of wisdom, the sacred Bo tree, the fig tree (Assattha, Ficus religiosa) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where Buddhagāya is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. pathavī -- nābhi mahā -- bodhimāṇḍo Mbvs 79). It is also spoken of as Mahābodhi (e. g. J iv.228; Vism 403). -- Vism 72, 299, 342; DhA i.105; ThA 62; VbhA 473. -- angaṇa the courtyard in which the Bo tree stands DA i.191; Vism 188 (°vatta); VbhA 349. -- tala "Bodhi foundation," i. e. the place or ground of the B. tree, otherwise bodhi -- maṇḍa J i.105; Mhbv 9; DhA i.117. -- pakka fruit of the Bo tree J iv.229. -- pādapa the Bodhi tree Mbhv 1. -- pūjā veneration of, or offerings to the Bo tree Mhbv 81. -- maṇḍa (for °maṇḍala) the ground under the Bodhi tree, hence the spot (or "throne"), on which the Buddha was seated at the time of attaining highest enlightenment. The term is only found in very late canonical and post -- canonical literature. Bu ii.65, 183; Vism 203; J iv.228, 232; Mhbv 79; SnA 2, 30, 225, 258, 281, 340, 391, 441; DhA i.86; ii.69; iv.72; ThA 2. Cp. BSk. bodhimāṇḍa Divy 392. -- maha feast in honour of the Bo tree J iv.229. -- mūla the root or foot of the Bo tree SnA 32, 391; cp. Bodhiyā mūle Nd1 172, 458=Ps i.174. -- rukkha the Bodhi tree Vin i.1.

Bodhetar

Bodhetar [n. ag. fr. bodheti] awakener, enlightener Nd1 457; Ps i.174; Vism 209.

Bodheti

Bodheti [Caus. of bujjhati] 1. to awaken to the truth, to enlighten S i.170; Bu ii.195. aor. bodhesi Vism 209, abodhayi Bu ii.196 & bodhayi Bu v.31; xxv.6 inf. bodhuṇ: see bujjhati, & bodhetuṇ J iv.393. grd. bodhabba D ii.246; A iv.136. -- 2. to make aware (of), to make known J vi.412; SnA 444.

Bondi

Bondi [etym. doubtful, one proposed by Morris, J.P.T.S. 1889, 207 derives it fr. bandh=bundh to bind, which is an erroneous comparison; on his hint "probably cognate with E. body" cp. Walde, Lat. Wtb. under fidelia. The orig. meaning may have been, as Morris suggests, "trunk." It certainly is a dial. word] body Pv iv.332; J i.503; ii.160; iii.117; PvA 254.

Bya°

Bya° etc. (byā°, byu°) words not found under these initials are to be looked up under vya° etc.

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Byagā

Byagā 3rd sg. aor. of vi+gam, to depart, to be lost, perish Th 1, 170.

Byaggha

Byaggha [cp. Sk. vyāghra] a tiger J ii.110; Sdhp 388. f. byagghinī Miln 67.

Byañjana

Byañjana (nt.) [cp. Sk. vyañjana] 1. sign, mark: see vyañjana. -- 2. the letter, as compared with attha, the spirit or meaning; thus in phrase atthato byañjanato ca according to the meaning & the letter Miln 18, 345; Nett 23. As vyañjana is the more usual (& classical) form, other refs. will be found under vyañjana.

Byatta

Byatta (adj.) [cp. P. vyatta; Sk. vyakta] experienced, learned Miln 21.

Byattatā

Byattatā (f.) [fr. byatta] experience, learning Miln 349. See also pari°.

Byanti°

Byanti° in °bhavati, bhāva etc. see vyanti°.

Byapagata

Byapagata [=vy -- apa -- gata] departed, dispelled Miln 225.

Byappatha

Byappatha [so for byappattha; according to Kern, Toev. s. v. the word is a distortion fr. *vyāpṛta (for which usually P. vyāvāṭa) of vy+ā+pr̥3, pr̥noti to be busy or active] busy, active. Thus Kern, but the trsln is not satisfactory. It occurs only at 2 passages; Vin iv.2, where combd with vācā, girā, vacībheda, and meaning "mode of speech," and at Sn 961, where it has the same meaning & is referred by Nd1 472 to a mode of speech & expld by SnA 572 by vacana. Thus the derivation fr. pr̥ with vyā° can hardly be claimed to be correct for Bdhgh's conception of the word; to him it sounded more likely like vy+ā+patha (cp. cpds. vacana -- patha & vāda -- patha), thus "way of speaking."

Byamha

Byamha [cp. vyamha] a celestial mansion, a Vimāna Vv 523. As vyamha at J iv.464.

Byasana

Byasana see vyasana.

Byā

Byā (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis *veyya> *veyyā>*vyā>byā] intensive particle: "just so, certainly, indeed" only in phrase "evaṇ byā kho" Vin ii.26; iv.134=DA i.27; M i.130 (evaṇ vyā kho ti evaṇ viya kho C.), 257.

Byādhi

Byādhi [cp. Sk. vyādhi; lit. "upset" fr. vy+ā+dhā] sickness, disease A i.146; Kvu ii.457; Miln 351.

Byādhita

Byādhita [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.

Byādheti

Byādheti [Caus. fr. byādhi] to cause to waver, unsettle, agitate, trouble S i.120; Th 1, 46, 1211. Pass. byādhiyati Kvu ii.457 (aor. byādhiyīṇsu). -- pp. byādhita.

Byāpajjha

Byāpajjha [fr. vy -- ā -- pad] 1. trouble, opp. a° relief M i.10. -- 2. malevolence; neg. a° benevolence Vin i.3; M i.38; cp. avyāpajjha S iv.296, 371.

Byāpanna

Byāpanna [fr. vyāpajjati] malevolent Sdhp 70; otherwise vy°, e. g. S ii.168 (°citta).

Byāpāda

Byāpāda [fr. vy+ā+pad] ill -- will, malevolence, one of the 5 "obstructions" (āvaraṇāni, see e. g. S v.94; Nd2 379); and of the 4 "bonds" (kāya -- ganthā see e. g. Nd1 98). -- M i.434; S i.99; It 119; Ps i.31; ii.12; Nd1 149, 207, 386. -- vitakka a malevolent or angry thought M i.11; S i.203; ii.151; iii.93; v.417; Nd1 501; Kvu 113.

Byābādha

Byābādha [vy+ā+bādh] evil, wrong, hurt; usually referred to as 3 fold: atta°, para°, ubhaya°, or against oneself, against others, & both -- M i.416; S iv.159 (vyā°), 339.

Byābādheti

Byābādheti [Denom. fr. byābādha] to injure, hurt, oppress S v.393 (na kiñci byābādhemi tesaṇ vā thāvaraṇ vā).

Byābhangī

Byābhangī (f.) [vy+ā+bhañj] 1. a pole for carrying burdens Th 1, 623. -- 2. a flail S iv.201.

Byāma

Byāma [cp. Vedic & P. vyāma cp. Śatap. Br. i.2, 5, 14 a fathom, measured by both hands being extended to their full length, only in phrase °ppabhā a halo extending for a fathom around the Buddha J i.12, 90; Bu i.45; Miln 75; VvA 213.

Byāruddha

Byāruddha [pp. of vy+ā+rundh; reading by° in Nd1; vy° in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 936 (aññam -- aññehi b. in enmity with each other; =paṭiviruddha Nd1 408), 938 (412 id.; SnA 566=āhata -- citta).

Byāvaṭa

Byāvaṭa [vy+ā+vṛ] covered, adorned with VvA 213 (rūpakāya byāvaṭa jana; v. l. byāgata). the meaning (wrongly given as "adorned") is to be deleted. The reading at VvA 213 is doubtful. It may be kāyavyāvaṭa, but dassana -- vyāvaṭa is to be preferred (see under vyāvaṭa).

Byāsatta

Byāsatta [pp. of vy+ā+sañj, cp. āsatta1] attached to, clinging to, in cpd. °mānasa possessed with longing Dh 47 (=sampatte vā asampatte vā lagga -- mānasa DhA i.361), 287 (cp. DhA iii.433; lagganatāya sattamānasa).

Byūha

Byūha [cp. Sk. & P. vyūha fr. vi+vah] 1. the array or arrangement of troops in particular positions, order of parade or battle DA i.85. Three formations of troops are mentioned at J ii.404 & 406, viz. paduma -- vyūha (lotus formation), cakka° (wheel formn), sakaṭa° (cart formn). -- 2. a heap, collection, in byūhaṇ karoti to put into a (well -- arranged) heap Miln 2 (kacavarāṇ). <-> 3. a (blind) alley, cul -- de -- sac Vin iv.271 (byūhan nāma yen' eva pavisanti ten' eva nikkhamanti).

Byūhati

Byūhati [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

Brahant

Brahant (adj.) [cp. Vedic brhant, of brh2 to increase, to be great or strong; paribr̥dha solid (cp. brūha, paribrahāṇa & paribrūhana), Av. bərəzāt high; Arm. barjr high; Oir. brī, Cymr. bre mountain; Goth. baurgs "borough," Ohg. etc. burg "burgh," i. e. fortress; Ger. berg mountain. -- The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of vṛdh) is used in explns of the term; thus Dhṭp 344 (Dhtm 506) baha braha brūha=vuddhiyaṇ; VvA 278 brahā=vuddhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. brahā Sn 410, 550; Th 1, 31; J iii.117 (= dīgha C.); iv.111 (su°); 647; Pv iv.310 (of a huge tree), acc. sg. brahantaṇ A iii.346; VvA 182; nom. pl. also brahantā Vv 524 (=mahantā VvA 224; of the Yama -- dūtā or Death's giant messengers). -- f. brahatl J v.215 (=uḷārā C.); also given as N. of a plant Abhp 588. -- Superl. brahatṭha (=Sk. barhiṣṭha; on inversion bar>bra cp. Sk. paribarhanā>P. paribrahāṇa) in °puppha a large or fully developed blossom J v.416. -- arañña woodlands, vast forest A i.187. -- vana the wild wood, immense forest A i.152; iii.44; Vv 633; J v.215. -- sukha (-- vihāra -- jjhāna -- jhāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

Brahma & Brahmā

Brahma & Brahmā [fr. br̥h, see brahant. Perhaps less with regard to the greatness of the divine principle, than with ref. to the greatness or power of prayer or the ecstatic mind (i. e. holy enthusiasm). On etym. see Osthoff, "Bezzenger's Beiträge" xxiv.142 sq. (=Mir. bricht charm, spell: Oicel. bragr poetry)] -- I. Brahman (nt.) [cp. Vedic brāhman nt. prayer; nom. sg. brāhma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahman); a state like that of Brahmā (or Brahman) A ii.184 (brahmappatta). In cpds. brahma°. -- 2. Vedic text, mystic formula, prayer DA i.244 (brahmaṇ aṇatī ti brāhmaṇo).

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II. Brahmā [cp. Vedic brahmán, m., one who prays or chants hymns, nom. sg. Brahmā] 1. the god Brahmā chief of the gods, often represented as the creator of the Universe (vasavattī issaro kattā nimmātā) D i.18; iii.30, also called Mahābrahmā (D i.235 sq., 244 sq.; iii.30; It 15; Vism 578; DhA ii.60); and Sahampati (Vin i.5; D ii.157; S i.136 sq.; Vism 201; KhA 171; SnA 56) and Sanaṅkumāra (D ii.226; iii.97). The duration of his life is given as being 1 kalpa (see Kvu 207, 208). -- nom. Brahmā Vin i.5; D ii.46; J vi.486; Miln 224; Vism 2 (brahmāṇaṭi brahmā, Ep. of Buddha Bhagavā); SnA 229 (B. mahānubhāvo); gen. abl. Brahmano D ii.209; Vism 205; SnA 177; instr. Brahmanā D i.252; ii.239; Dh 105, 230; Vism 48, 405; DhA ii.60; acc. Brahmāṇaṭi D ii.37; voc. Brahme S i.138. -- 2. a brahma god, a happy & blameless celestial being, an inhabitant of the higher heavens (brahma -- loka; in which to be reborn is a reward of great merit); nom. sg. brahmā S i.142 (Baka br.); M i.327 (id.); A iv.83; PvA 138 (°devatā for brahma°); gen. abl. brahmuno S i.142, 155; instr. brahmunā D iii.147, 150 & brahmanā PvA 98; voc. sg. brahme M i.328. pl. nom. brahmāno Miln 13, 18 (where J vi.486 has Mahā -- brahmā in id. p.); DhsA 195; gen. brahmāṇaṭi Vism 2; Mhbv 151. -- paccekabrahmā a br. by himself S i.149 (of the name of Tudu; cp. paccekabuddha). -- sabrahmaka (adj.) including the brahma gods D i.62; A ii.70; Vin i.11; DA i.174. III. brahma (adj. -- n.) [cp. brahmā II. 2; Vedic brahma° & Sk. brāhma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmin -- (adj.) J ii.14 (br. vaṇṇa=seṭṭha vaṇṇa C.); KhA 151 (brahma -- cariyaṇ=brahmaṇaṭi cariyaṇ). -- (m.) acc. brahmaṇaṭi Sn 285; voc. brahme (frequent) Sn 1065 (=brahmā ti seṭṭhavacanaṇaṭi SnA 592); J ii.346; iv.288; vi.524, 532; Pv i.129 (=brāhmaṇa PvA 66). -- 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A i.132 (brahmā ti mātāpitāro etc.), 182; iv.76. -- 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D i.96 (brahme mante adhiyitvā); Pv ii.613 (mantaṇaṭi brahmacintitaṇaṭi =brāhmaṇāṇaṭi atthāya brahmaṇaṭi cintitaṇaṭi) PvA 97, 98). -- Note. The compn form of all specified bases (I. II. III.) is brahma°, and with regard to meaning it is often not to be decided to which of the 3 categories the cpd. in question belongs. -- attabhāva existence as a brahma god DhA iii.210. -- ujjugatta having the most divinely straight limbs (one of the 32 marks of a Great Man) D ii.18; iii.144, 155. -- uttama sublime DhsA 192. -- uppatti birth in the brahma heaven S i.143. -- ūposatha the highest religious observance with meditation on the Buddha & practice of the uposatha abstinence A i.207. -- kappa like Brahmā Th 1, 909. -- kāya divine body D iii.84; J i.95. -- kāyika belonging to the company of Brahmā, N of a high order of Devas in the retinue of Br. (cp. Kirfel, Kosmographie pp. 191, 193, 197) D i.220; ii.69; A iii.287, 314; iv.40, 76, 240, 401; Th 1, 1082; Vism 225, 559; KhA 86. -- kutta a work of Brahmā D iii.28, 30 (cp. similarly yaṇa mama, pitrā kṛtaṇaṭi devakṛtaṇaṭi na tu brahmakṛtaṇaṭi tat Divy 22). See also under kutta. -- giriya (pl.) name of a certain class of beings, possibly those seated on Brahmagiri (or is it a certain class of performers, actors or dancers?) Miln 191. -- ghaṭa (=ghaṭa2) company or assembly of Brahman J vi.99. -- cakka the excellent wheel, i. e. the doctrine of the Buddha M i.69; A ii.9, 24; iii.417; v.33; It 123; Ps ii.174; VbhA 399 (in detail); -- cariya see separate article. -- cārin leading a holy or pure life, chaste, pious Vin ii.236; iii.44; S i.5, 60; ii.210; iii.13; iv.93, A ii.44; M iii.117; Sn 695, 973; J v.107, 382; Vv 3411 (acc. pl. brahmacāraye for °cāriṇo); Dh 142; Miln 75; DA i.72 (brahmaṇaṭi seṭṭhaṇaṭi ācāraṇaṭi caratī ti br. c.); DhA iii.83; a° S iv.181; Pug 27, 36. -- cintita divinely inspired Pv i.613=Vv 6316 (of manta); expln at PvA 97, as given above III.3, differs from that at VvA 265, where it runs: brahmehi Atthak' ādīhi cintitaṇaṭi paññācakkhunā diṭṭhaṇaṭi, i. e. thought out by the divine (seer) Atthaka and the others (viz. composers of the Vedic hymns: v. s. brāhmaṇa1, seen with insight). -- ja sprung from Brahmā (said of the Brāhmaṇas) D iii.81, 83; M ii.148. Cp. dhammaja. -- jacca belonging to a brahman family Th 1, 689. -- jāla divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. -- daṇḍa "the highest penalty," a kind of severe punishment (temporary deathsentence?) Vin ii.290; D ii.154; DhA ii.112; cp. Kern, Manual p. 87. -- dāyāda kinsman or heir of Brahmā D iii.81, 83. -- deyya a most excellent gift, a royal gift, a gift given with full powers (said of land granted by the King) D i.87 (=seṭṭha -- deyyaṇaṭi).

DA i.246; cp. Dial. i.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmins as referring to themselves. But brahma as the first part of a cpd. never has that meaning in Pali; and the word in our passage means literally "a full gift." -- Cp. id. p. Divy 620, where it does not need to mean "gift to brahmins," as Index suggests); D i.114; J ii.166=DhA iii.125 (here a gift to a br., it is true, but not with that meaning); J vi.486 (sudinnā+); Mhbv 123. We think that both Kern (who at Toev. s. v. unjustly remarks of Bdgh's expln as "unjust") and Fick (who at "Soziale Gliederung" p. 126 trsls it as "gift to a Brahmin") are wrong, at least their (and others') interpretation is doubtful. -- devatā a deity of the Brahmāloka PvA 138 (so read for brahmā°). -- nimantanika "addressing an invitation to a brahma -- god," title of a Suttanta M i.326 sq., quoted at Vism 393. -- nimmita created by Brahmā D iii.81, 83. -- patta arrived at the highest state, above the devas, a state like the Br. gods M i.386; A ii.184. -- patti attainment of the highest good S i.169, 181; iv.118. -- patha the way to the Br. world or the way to the highest good S i.141; A iii.346; Th 1, 689. Cp. Geiger, Dhamma 77. -- parāyana devoted to Brahmā Miln 234. -- parisā an assembly of the Brahma gods D iii.260; M i.330; S i.155; A iv.307. -- pārisajja belonging to the retinue of Br., N. of the gods of the lowest Rūpa -- brahmāloka S i.145, 155; M i.330; Kvu 207; cp. Kirfel, Kosmographie 191, 194. -- purohita minister or priest to Mahābrahmā; °deva gods inhabiting the next heaven above the Br. -- pārisajjā devā (cp. Kirfel loc. cit.) Kvu 207 (read °purohita for °parohita!). -- pphoṭana [a -- pphoṭana; ā+ph.] a Brahmaapplause, divine or greatest applause DhA iii.210 (cp. Miln 13; J vi.486). -- bandhu "brahma -- kinsman," a brāhmaṇa in descent, or by name; but in reality an unworthy brahmin, Th 2, 251; J vi.532; ThA 206; cp. Fick, Soziale Gliederung p. 140. -- bhakkha ideal or divine food S i.141. -- bhatta a worshipper of Br. J iv.377 sq. -- bhavana Br. -- world or abode of Br. Nd1 448. -- bhūta divine being, most excellent being, said of the Buddha D iii.84; M i.111; iii.195, 224; S iv.94; A v.226; It 57; said of Arahants A ii.206; S iii.83. -- yāna way of the highest good, path of goodness (cp. brahma -- patha) S v.5; J vi.57 (C. ariyabhūmi: so read for arāya°). -- yāniya leading to Brahmā D i.220. -- loka the Br. world, the highest world, the world of the Celestials (which is like all other creation subject to change & destruction: see e. g. Vism 415=KhA 121), the abode of the Br. devas; Heaven. -- It consists of 20 heavens, sixteen being worlds of form (rūpa -- brahmāloka) and four, inhabited by devas who are incorporeal (arūpa°). The devas of the Br. l. are free from kāma or sensual desires. Rebirth in this heaven is the reward of great virtue accompanied with meditation (jhāna) A i.227 sq.; v.59 (as included in the sphere called sahaṣṣī cūḷanikā lokadhātu). -- The brahmās like other gods are not necessarily sotāpannā or on the way to full knowledge (sambodhi -- parāyaṇā); their attainments depend on the degree of their faith in the Buddha,

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Dhamma, & Sangha, and their observance of the precepts. -- See e. g. D iii.112; S i.141, 155, 282; A iii.332; iv.75, 103; Sn 508, 1117; J ii.61; Ps i.84; Pv ii.1317; Dhs 1282; Vbh 421; Vism 199, 314, 367, 372, 390, 401, 405, 408, 415 sq., 421, 557; Mhbv 54, 83, 103 sq., 160; VbA 68; PvA 76; VbhA 167, 433, 437, 510. See also Cpd. 57, 141 sq.; Kirfel, Kosmographie 26, 191, 197, 207, and cp. in BSk. literature Lal. Vist. 171. The Br. -- l. is said to be the one place where there are no women: DhA i.270. -- yāva Brahmālokā pi even unto Br.'s heaven, expression like "as far as the end of the world" M i.34; S v.265, 288. -- °ūpaga attaining to the highest heaven D ii.196; A v.342; Sn 139; J ii.61; Kvu 114. -- °ūpapatti rebirth in Heaven Sn 139. -- °parāyana the Br. -- loka as ultimate goal J ii.61; iii.396. -- °sahavyatā the company of the Br. gods A iv.135 sq. -- yāna the best vehicle S v.5 (+dhammayāna). -- vaccasin with a body like that of Mahābrahmā, combed with -- vaṇṇin of most excellent complexion, in ster. passage at D i.114, 115; M ii.167, cp. DA i.282: °vaccasī ti Mahābrahmuṇo sarīra -- sadisena sarīrena samannāgato; °vaṇṇī ti seṭṭhavaṇṇī. -- vāda most excellent speech Vin i.3. -- vimāna a palace of Brahmā in the highest heaven D iii.28, 29; It 15; Vism 108. -- vihāra sublime or divine state of mind, blissful meditation (exercises on a, altruistic concepts; b, equanimity; see on these meditations Dial i.298). There are 4 such "divine states," viz. mettā, karuṇā, muditā, upekkhā (see Vism 111; DhsA 192; and cp. Expositor 258; Dhs trsl. 65; BSk. same, e. g. Divy 224); D ii.196; iii.220 (one of the 3 vihāra's: dibba°, brahma°, ariya°); Th 1, 649; J i.139 (°vihāre bhāvetvā . . . brahmālok' ūpaga), ii.61; Dhs 262; Vism 295 sq. (°niddesa), 319. -- veṭhana the head -- dress of a brahmin SnA 138 (one of the rare passages where brahma°=brahma III. 1). -- sama like Brahmā Sn 508; SnA 318, 325; DhsA 195. -- ssara "heavenly sound," a divine voice, a beautiful and deep voice (with 8 fine qualities: see enumd under bindu) D ii.211=227; J i.96; v.336.

Brahmaka

Brahmaka (adj.) only in cpd. sa° with Brahmā (or the Br. world). q. v.

Brahmacariya

Brahmacariya (nt.) [brahma+cariya] a term (not in the strictly Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahmaṇ cariyaṇ brahmāṇaṇ vā cariyaṇ=brahmacariyaṇ KhA 151); esp. in Buddh. sense the moral life, holy life, religious life, as way to end suffering, Vin i.12, 19, renouncing the world, study of the Dhamma D i.84, 155; ii.106; iii.122 sq., 211; M i.77, 147, 193, 205, 426, 463, 492, 514; ii.38; iii.36, 116; S i.38, 43, 87, 105, 154, 209; ii.24, 29, 120, 219, 278, 284 (°pariyosāna); iii.83, 189; iv.51, 104, 110, 126, 136 sq., 163, 253, v.7 sq., 15 sq., 26 sq., 54 sq., 233, 262, 272, 352; A i.50, 168, 225; ii.26, 44, 185; iii.250, 346; iv.311; v.18, 71, 136; Sn 267, 274 (vas -- uttama), 566, 655, 1128; Th 1, 1027, 1079; It 28, 48, 78, 111; Dh 155, 156, 312; J iii.396; iv.52; Pv ii.913; DhA iv.42 (vasuttamaṇ); VbhA 504. -- brahmacariyaṇ vussati to live the religious life A i.115 (cp. °ṇ vusitaṇ in formula under Arahant II. A); °assa kevalin wholly given up to a good life A i.162; °ṇ santānetuṇ to continue the good life A iii.90; DhA i.119; komāra° the religious training of a well -- bred youth A iii.224; Sn 289. -- abrahmacariya unchastity, an immoral life, sinful living M i.514; D i.4; Sn 396; KhA 26. -- antarāya raping DhA ii.52. -- ānuggaha a help to purity A i.167; iv.167; Dhs 1348. -- ūpaddava a disaster to religious life, succumbing to worldly desires M iii.116. -- vāsa state of chastity, holy & pure life; adj. living a pure life A i.253; J iii.393; Kvu 93; DhA i.225.

Brahmacariyaka

Brahmacariyaka (adj.) [fr. brahmacariya] only in phrase ādi° leading to the highest purity of life D i.189, 191; iii.284; A iv.166.

Brahmacariyavant

Brahmacariyavant (adj.) [fr. brahmacariya] leading the religious life, pure, chaste S i.182; Dh 267.

Brahmañña

Brahmañña (adj.) [fr. brāhmaṇa] brahman, of the brah- man rank; brahmanhood, of higher conduct, leading a pure life D i.115 (at which passage DA i.286 includes Sāriputta, Moggallāna & Mahākassapa in this rank); M ii.167; A i.143. -- abstr. der. brāhmaññā (nt.) higher or holy state, excellency of a virtuous life D i.166; Vin iii.44; J iv.362 (=brāhmaṇa dhamma C.); brahmañña (nt.) D ii.248; brahmaññā (f.) D iii.72, 74; A i.142; & brahmaññattha (nt.) S iii.192; v.25 sq., 195; A i.260 (brāhmaññattha).

Brahmaññatā

Brahmaññatā (& brāh°) [fr. brahma or brāhmaṇa] state of a brahman D iii.145, 169; Dh 332, cp. DhA iv.33. -- Neg. a° D iii.70, 71.

Brahmaññattha

Brahmaññattha see brahmañña.

Brahmatta

Brahmatta (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; VbhA 437; DhA i.110. brahmattabhāva is to be read as brahm' attabhāva (see under brahma).

Brahmattara

Brahmattara at J iii.207 (of a castle) is probably to be read brahmuttara "even higher than Brahmā," i. e. unsurpassed, magnificent. C. explns by suvaṇṇa- pāsāda.

Brahmavant

Brahmavant (adj.) [fr. brahma] "having Brahmā," possessed or full of Brahmā; f. brahmavatī Np. Vism 434.

Brāhmañña. brāhmaññatā & brāhmaññattha

Brāhmañña. brāhmaññatā & brāhmaññattha see brahmañ°.

Brāhmaṇa

Brāhmaṇa1 [fr. brahma; cp. Vedic brāhmaṇa, der. fr. brahmán] a member of the Brahman caste; a Br. teacher. In the Buddhist terminology also used for a man leading a pure, sinless & ascetic life, often even syn. with arahant. -- On brāhmaṇas as a caste & their representation in the Jātaka collection see Fick, *Sociale Gliederung*; esp. ch. 8, pp. 117 -- 162. -- Var. fanciful etymologies, consisting of a word -- play, in P. definitions are e. g. "sattannaṃ dhammānaṃ bāhitattā br." (like def. of bhikkhu) Nd1 86=Nd2 464a (cp. Sn 519); ye keci bho -- vādikā Nd1 249=Nd2 464b; brahā -- sukhavihāra -- jhāna -- jhāyin Miln 226; pāpaṇ bāhesuṇ D iii.94; bāhita -- pāpattā br. DhA iii.84; ariyā bāhita -- pāpattā br. DA i.244. -- pl. brāhmaṇāse Sn 1079 sq. -- Var. ref8 in the Canon to all meanings of the term: D i.90, 94, 104, 119 sq., 136 (mahāsālā), 150 (°dūta), 247; iii.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 (°mahāsālā), 270; M i.271 (°karaṇā dhammā), 280; ii.84, 148, 177; iii.60, 270 (a bhikkhu addressed as br.); S i.47, 54, 94 sq., 99 (°kumāra), 117, 125, 160 sq.; ii.77, 259; iv.157; v.194; A i.66, 110, 163 (tevijjā); 166; ii.176; iii.221 sq. (brāhmaṇa -- vagga); It 57 sq., 60, 98, 101; J iii.194; iv.9; vi.521 sq.; Vbh 393 sq. For br. with the meaning "arahant" see also: Vin i.3; ii.156 (br. parinibbuta); Th 1, 140, 221 (brahma -- bandhu pure āsiṇ, idāni kho 'mhi brāhmaṇo); Dh 383 sq.; Sn passim (e.g. v. 142 kammanā hoti brāhmaṇo; 284 sq.); J iv.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be apētā brahmaññā degraded fr. brahmaniship J iv.361 sq. Diff. schools of br. teachers are enumd at D i.237 sq. (Tevijja Sutta). -- brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro "the ten inspired Seers of old times, who composed the Vedic hymns"; their names are Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa, Bhagu Vin i.245; D i.104; A iii.224; iv.61; cp. VvA 265. -- f. brāhmaṇī

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(n. or adj.) the wife of a brāhmaṇa D i.193; J v.127 (of a purohita or high priest); DhA i.33; iv.176; PvA 55, 61, 64. Freq. in combn brāhmaṇī pajā this generation of brāhmaṇas, e. g. D i.249; A i.260; ii.23 (see pajā). - - ibbhā Brahmins & Vaiśyas J vi.228 sq. -- kumārikā a brahmin young girl J iii.93. -- kula a br. clan or family J ii.85, 394, 411; iii.147, 352; PvA 21, 61. -- gahapatikā priests & laymen ("clerk & yeoman" Rh. D. in S.B.E. xi.258) D ii.178; iii.148, 153, 170 sq.; S i.59, 184; A i.110; Vin i.35; J i.83. -- gāma a br. village Vin i.197; D i.87, 127; S i.111; J ii.368; iii.293; iv.276. -- dhamma duty of a br.; see on contrast between Brahmanic & Buddhist view J iv.301 sq., cp. also SnA 312 -- 325 (br. -- dhammika -- suta) & Fick, l. c. 124. -- putta son of a br. PvA 62. -- bhojana giving food (alms) to brahmins Vin i.44. -- māṇava a young brahmin J iv.391. -- rūpa (in) form of a br. PvA 63. -- vaḍḍhakī a br. carpenter J iv.207. -- vaṇṇin having the appearance of a brahmin Cp. x.10. -- vācanaka a br. disputation, some sort of elocution show J i.318; iv.391. -- vāṭaka circle of brahmins DhA iv.177 (v. l. °vādaka). -- vāṇija a br. merchant PvA 113. -- sacca a brahmanic (i. e. standard, holy) truth A ii.176 (where the Buddha sets forth 4 such br. -- saccāni, diff. from the usual 4 ariyasaccāni).

Brāhmaṇa

Brāhmaṇa2 (nt.) [for brahmañña] state of a true brahman, "holiness supreme" Th 1, 631.

Brūti

Brūti [brū, Sk. bravīti, Med. brüte; cp. Geiger, P.Gr. § 1412. Expld by Dhṭp 366 as "vacane," by Dhṭm 593 as "vācāyaṇ, viyattiyaṇ"] to say, tell, call; show, explain D i.95; Sn 308 sq.; Dh 383 sq.; Cp. vi.8; Miln 314, 327. -- Constructed with double acc. or with dat. of person & acc. of thing said (cp. Miln 233). -- Forms: Pres. 1st sg. brūmi It 33, 40; S 1033, 1042 sq. (expld as ācikkhāmi desemi paññāpemi etc. by Nd.); Pv i.23 (=kathemi PvA 11); Th 1, 214; 2nd sg. brūsi Sn 457, 1032, 1081; J ii.48; Th 2, 58; 3rd sg. brūti Sn 122; imper. brūhi Th 1, 1266; Sn 1018, 1034, 1043; Miln 318. -- pret. abravi Sn 981; Th 1, 1275; J vi.269; Pv ii.964 (v. l. abruvi); PvA 264; abruvi J iii.62, and bravi J v.204; 3rd sg. med. bravittha Vv 5310 (=kathesi VvA 240); 1st sg. also abraviṇ Cp. ii.68; 3rd pl. abravuṇ J v.112.

Brūmeti

Brūmeti [possible Caus. fr. brūti, but as Geiger, P.Gr. 1412, rightly remarks "not critically sound"] to say D i.95 (expld as "brūmetū ti vadatu" DA i.265).

Brūhana

Brūhana (nt.) [fr. brūheti] expansion, increasing, spreading; cultivation, development (trs. & intrs.) Miln 313 (Kern, Toev. s. v. "amusement"); DhsA 332; VvA 20 (sukha°). Cp. upa°.

Brūhetar

Brūhetar [n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase brūhetā suññāgārāṇaṇ frequenter of solitary places; given up to solitary meditation M i.33, 213.

Brūheti

Brūheti [cp. Sk. br̥hayati; fr. brh2 to increase; Dhṭp 346 & Dhṭm 505: vuddhiyaṇ. Cp. brahant] to cause to grow, increase; hence: to promote, develop, practise, to put or devote oneself to; to look after, to foster, make enjoy; practically syn. with sevati; S i.198 (saddhaṇ); Sn 324 (kammāni); Dh 285 (imper. brūhaya=vaddhaya DhA iii.429); Ud 72; J i.289; Miln 313 (saddena sotaṇ br.); PvA 168 (vaddheti+, for ābhāveti). -- Cp. anu°, pari°.

Bh. Bha

Bha (indecl.) the letter or sound (syllable) bh; figuring in Bdgh's exegesis of the N. Bhagavā as representing bhava, whereas ga stands for gamana, va for vanta KhA 109. -- Like ba° we often find bha° mixed up with pa°; -- see e. g. bhaṇḍa bhaṇḍati; bh represents b. in bhasta=Sk. basta, bhisa=Sk. bisa, bhusa= Sk. buśa. -- bha -- kāra the sound (or ending) °bha, which at Vin iv.7 is given as implying contempt or abuse, among other low terms (hīnā akkosā). This refers also to the sound (ending) °ya (see ya -- kāra). The expln for this probably is that °bha is abstracted from words ending thus, where the word itself meant something inferior or contemptible, and this shade of meaning was regarded as inhering in the ending, not in the root of the word, as e. g. in ibbha (menial).

Bhakuṭi

Bhakuṭi (f.) [cp. Epic Sk. bhrakuṭi from older bhṛkūti, bhrukuṭi or bhrūkuṭi] superciliousness Sn 485. J iii.99; Vism 26 (°karaṇa); SnA 412. Der. bhākuṭika (q. v.). See also bhūkuṭi.

Bhakkha

Bhakkha (-- °) (adj.) [fr. bhakṣ] 1. eating, feeding on D iii.41 (sāka° etc.); S i.69 (pahūta° voracious, of fire), 238 (kodha°); Pv i.91 (lohita -- pubba°); Pug 55 (tiṇa°); Sdhp 388 (tiṇa°). -- 2. eatable, to be eaten; nt. °ṇ food, prey, in cpd. appa -- bhakkha offering no food Vv 843 (appodaka+). -- pl. also bhakkhā (eatables) J ii.14; iv.241 (similar context; =bhojana C.); Pv ii.941 (= āhārā PvA 129). It is to be pointed out that bhakkhā occurs in poetry, in stock phrase "dibbā bhakkhā pātubhavanti"; cp. Vedic bhakṣa (m) feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

Bhakkhati

Bhakkhati [bhakṣ fr. bhaj, cp. Sk. bhakṣati & bhakṣayati; Dhtp 17 & 537 explns by "adana"] to eat, to feed upon Pv ii.25 (pubba -- lohitaṇ); DhA ii.57 (vātaṇ). <-> inf. bhakkhituṇ J ii.14. -- Caus. bhakkheti in same meaning J iv.349 (aor. bhakkhesuṇ); cp. BSk. bhakṣayati Divy 276.

Bhaga

Bhaga [Vedic bhaga, bhaj, see bhagavant etc.] luck, lot, fortune, only in cpd. dub° (adj.) unhappy, unpleasant, uncomfortable It 90; DA i.96 (°karaṇa). -- bhaga (in verse "bhagehi ca vibhattavā" in exegesis of word "Bhagava") at DA i.34 read bhava, as read at id. p. Vism 210.

Bhagandala

Bhagandala (& ā) [cp. late Sk. bhagandara] an ulcer, fistula Vin i.216, 272; Nd1 370. Has expln at Dhtn 204 "bhaganda secane hoti" ("comes from sprinkling") anything to do with our word?

Bhagalavant

Bhagalavant [of uncertain origin] N. of a mountain SnA 197 (loc. Bhagalavati pabbate). Occurs also as an assembly -- hall under the N. of Bhagalavatī at D iii.201. Cp. Kirfel, Kosmographie 196.

Bhagavant

Bhagavant (adj. n.) [cp. Vedic bhagavant, fr. bhaga] fortunate, illustrious, sublime, as Ep. and title "Lord." Thus applied to the Buddha (amhākaṇ Bh.) and his predecessors. Occurs with extreme frequency; of fanciful exegetic explns of the term & its meaning we mention e. g. those at Nd1 142=Nd2 466; Vism 210 sq.; DA i.33 sq. Usual trs. Blessed One, Exalted One.

Bhaginī

Bhaginī (f.) [Epic Sk. bhaginī] a sister J vi.32. The popular etym. of bh. as given at VbhA 108 is the same as that for bhātar, viz. "bhagatī ti bh." -- Cpd. bhagini -- māla a "sister garland" (?) N. of a tree J vi.270 (=upari -- bhaddaka).

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Bhagga

Bhagga1 [pp. of bhañj, Sk. bhagna] broken, in phrases "sabbā te phāsukā bhaggā" J i.493, which is applied metaphorically at Dh 154 (phāsukā=pāpakā?), expld DhA iii.128 (artificially) by "avasesa -- kilesa -- phāsukā bhaggā"; further "bhaggā pāpakā dhammā" Vism 211; bhaggā kilesā Miln 44; and bhagga -- rāga, °dosa etc. (in def. of Bhagavā) at Nd1 142=Nd2 466 B, quoted at Vism 211.

Bhagga

Bhagga2 (nt.) [fr. bhaga; cp. Sk. & P. bhāgya] fortune, good luck, welfare, happiness Vism 210 (akāsi °ṇ ti garū ti Bhāgyavā etc.).

Bhaggava

Bhaggava [cp. Sk. *bhārgava, a der. fr. bhr̥gu, & bhargah, of same root as Lat. fulgur lightning; Gr. flo/c light; Ger. blitzen, blank; Ags. blanca white horse, all of the idea of "shining, bright, radiant." -- How the meaning "potter" is connected with this meaning, is still a problem, perhaps we have to take the word merely as an Epithet at the one passage where it occurs, which happens to be in the Kumbhakāra -- jāta, v. 6, 7. i. e. the "Jātaka of the potter"] potter (?) J iii.381, 382, in voc. bhaggava (m.) & bhaggavī (f.). The terms are not expld in C., evidently because somewhat obscure. According to Kern, Toev. s. v. the Sk. form in this meaning occurs at MBh. i.190, 47; Saddhp. 191 sq., MVastu iii.347.

Bhaggavant

Bhaggavant (adj. n.) [fr. bhagga2, cp. Sk. & P. bhāgya- vant] having good luck or auspices, fortunate; in def. of "Bhagavā" at Vism 210=DA i.34 ("bhāgyavā bhaggavā yutto"); with ref. to the 4 qualities implied in the word "bhagavā," which passage is alluded to at VvA 231 by remark "bhāgyavantat' ādīhi catūhi kārāṇehi Bhagavā."

Bhanga

Bhanga1 (nt.) [cp. Sk. bhanga, which occurs already Atharva -- veda xi. 6. 15 (see Zimmer. Altind. Leben 68), also Av. baṇha, Polish pienka hemp. On its possible etym. connection with Vedic śaṇa (Ath. Veda ii. 4. 5) =P. saṇa & sāṇa hemp (=Gr. ka/nnabis, Ger. hanf, E. hemp) see Walde, Lat. Wtb. s. v. cannabis] hemp; coarse hempen cloth Vin i.58 (where combd with sāṇa).

Bhanga

Bhanga2 (nt.) [cp. Class. Sk. bhanga, fr. bhañj: see bhañ- jati] 1. (lit.) breaking, breaking off, in sākḥā° a layer of broken -- off branches J iii.407. -- 2. (fig.) breaking up, dissolution, disruption (see on form Cpd. 25, 66) Ps i.57 sq. (°ānupassanā insight into disruption), quoted & expld at Vism 640 sq.; VbhA 27 (°khaṇa); Sdhp 48, 78 (āsā°). Cp. vi°.

Bhangana & Bhangaloka

Bhangana & Bhangaloka [to bhanga1?] are vv. ll. of Npl. at Nd1 155 for Gangāṇa & Angāṇeka respectively. With misspelling bh>g, cp. bheṇḍaka>geṇḍaka.

Bhacca

Bhacca (adj.) [grd. fr. bhr̥, cp. Sk. bhr̥tya] to be carried, kept or sustained A iii.46 (=a dependant) J iv.301 (C. bharitabba). As Kern. Toev. s. v. bhacca points out this gāthā "bhaccā mātā pitā bandhū, yena jāto sa yeva so" is a distortion of MBh i.74, 110, where it runs "bhastrā mātā, pituḥ putro, yena jāto sa eva saḥ" (or is it bhrastā?).

Bhajati

Bhajati [bhaj to divide, partake etc.: see Caus. bhājeti & cp. vi°] to associate with (acc.), keep companionship with, follow, resort to; to be attached to (acc.), to love. Freq. syn. of sevati. The Dhṭp &

Dhtm mark the fig. meaning (bhaj2) by sevāyaṇ (Dhtp 61), sevāpūthakkare (Dhtm 523) & saṇsevane (ib. 76), whilst the lit. (bhaj1) is expressed by vibhājane. -- Sn 958 (bhajato rittāṇ āsanāṇ; gen. sq. ppr.=sevato etc. Nd1 466); Dh 76, 303; Pug 26, 33; J i.216=iii.510 (disā bh.) vi.358; Sdhp 275. -- Pot. bhaje Dh 76, 78, and bhajetha Dh 78 (=payirupāsetha), 208 in sense of imper.; hence 2nd sg. formed like Caus. as bhajehi J iii.148 (C. bhajeyyāsi; cp. Geiger, P.Gr. 1392). <-> -- grd. bhajitabba Nd2 s. v. kāmagaṇā B (sevitabba, bh., bhāvetabba).

Bhajanā

Bhajanā (f.) [fer. bhaj] resorting to, familiarity with Pug 20=Dhs 1326, cp. sam° & Dhs trsl. 345.

Bhajin

Bhajin (adj.) [fr. bhajati] loving, attached to, worshipping Nd1 142 (in expln of "Bhagavā").

Bhajjati

Bhajjati [Vedic bhr̥jati, cp. Gr. fru/gw to roast, fru/ganon dry wood; Lat. fr̥go to make dry] to roast, toast Vin iv.264; Dhtp 79 & Dhtm 94, expld by "pāke." <-> Caus. bhajjāpeti to have, or get roasted Vin iv.264; DhA i.224 (v. l. K. paccāpeti).

Bhañjaka

Bhañjaka (adj.) [fr. bhañjati] breaking, spoiling, destroying (attha° -- visaṇvāda; cp. bhañjanaka) J iii.499.

Bhañjati

Bhañjati [bhañj, cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ohg. brehhan, E. break, Sk. giri -- bhraj breaking forth from the mountain; and Sk. bhanga, bhañji wave. -- The Dhtp. 68 paraphrases by "omaddana," Dhtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin i.74 (phāsukā bhañjitabbā ribs to be broken); Dh 337 (mā bhañji=mā bhañjatu C.). Pv ii.93 (sākhaṇ bhañjeyya =chindeyya PvA 114); PvA 277 (akkho bhañji the axle broke, intrs.). -- 2. to fold or furl (the lip): oṭṭhaṇ bh. J ii.264. -- 3. (fig.) to break up, spoil, destroy, in atthaṇ bh. to destroy the good S iv.347 (cp. bhañjanaka). -- pp. bhagga1 (q. v.).

Bhañjana

Bhañjana1 (nt.) [fr. bhañjati] breakage, breaking down, break, only in cpd. akkha° break of the axle Vism 32, 45; DhA i.375; PvA 277.

Bhañjana

Bhañjana2 (nt.) [for byañjana, in composition; maybe graphical mistake] anointing, smearing, oiling, in gatta° and pāda° -- bbhañjana -- tela oil for rubbing the body and the feet Vism 100; VvA 295.

Bhañjanaka

Bhañjanaka (nt.) [fr. bhañjana1] destroying, hurting, spoiling, in phrase attha° destroying the welfare (with ref. to the telling of lies) DhA iii.356; VvA 72; cp. bhañjaka.

Bhañjanin

Bhañjanin (adj.) [fr. bhañj] breaking, destroying, in cakka° breaking the wheel, fig. breaking the state of harmony J v.112.

Bhaññam

Bhaññam (J v.317) see bhā.

Bhaṭa

Bhaṭa [cp. Epic & Class. Sk. bhaṭa, fr, dial. bhaṭ to hire; originally the same as bhr̥tya fr. bhr̥ta & bhr̥ti of bhr̥ Dhṭp 94, Dhṭm 114. -- bhaṭa=bhatyaṇ i. e. bhr̥tyaṇ] servant, hireling, soldier Miln 240; VvA 305 (bhattavetana°). As to suggestion of bhaṭa occurring in phrase yathā -- bhaṭaṇ (Kern. Toev. s. v. yathābhaṭaṇ) see discussion under yathā bhaṭaṇ. -- patha service, employment, salary Vin iv.265; SnA 542.

Bhaṭṭha

Bhaṭṭha1 [pp. of bhaṇṭ, see bhassati] dropped, fallen down J i.482; iv.222, 382; v.444. Cp. pari°.

Bhaṭṭha

Bhaṭṭha2 [pp. of bhaṇ, for bhaṇita] spoken, said Vv 6319 (su°=subhāsita VvA 265). See also paccā° & pari°; cp. also next.

Bhaṭṭha

Bhaṭṭha3 (?) [perhaps for bhatta?] wages, tip, donation J iv.261 (by C. expld as kathita, thus same as bhattha2). v. l. bhatta. Cp. Sk. bhāṭa & BSk. bhāṭaka MVastu iii.37.

Bhaṇati

Bhaṇati [bhaṇ; cp. Sk. bhaṇati; Ohg. ban=E. ban etc. "proclamation." See connections in Walde, Lat. Wtb. under fabula. -- Expld by Dhṭp 111 as "bhaṇana." by Dhṭm 162 as "bhāsana"] to speak, tell, proclaim (the nearest synonym is katheti: see Nd2 s. v. katheti) Dh 264; Pug 33, 56; DhA ii.95. -- ppr. bhaṇanto Sn 397. Pot. bhaṇe Sn 1131 (=bhaṇeyya Nd2 469); Dh 224 (saccaṇ; = dīpeyya vohareyya DhA iii.316). Also bhaṇeyya Sn 397. An old subjunctive form is bhaṇā-

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mase S i.209 (cp. Geiger, P.Gr. § 126). Prohib. mā bhāṇi. A Caus. form is bhāṇaye (Pot.) Sn 397.

Bhaṇana

Bhaṇana (nt.) [fr. bhaṇati] telling, speaking DhA iv.93 (°sīla, adj. wont to speak); Dhṭp 111.

Bhaṇe

Bhaṇe (indecl.) [orig. 1st sg. pres. Med. of bhaṇati] "I say," used as an interjection of emphasis, like "to be sure," "look here." It is a familiar term of address, often used by a king to his subjects Vin i.240 (amhākaṇ kira bhaṇe vijite Bhaddiya -- nagare), 241 (gaccha bhaṇe jānāhi . . .) Miln 21 (atthi bhaṇe añño koci paṇḍito . . .).

Bhaṇḍa

Bhaṇḍa (nt.) [cp. Epic Sk. bhāṇḍa] 1. stock in trade; collectively goods, wares, property, possessions, also "object" S i.43 (itthi bhaṇḍānaṃ uttamaṃ woman is the highest property), Nd2 38; J iii.353 (yācita° object asked,=yāca); ThA 288 (id.); Vism 22. -- bhaṇḍaṃ kiṇāti to buy goods VbhA 165. -- bhaṇḍaṃ vikkiṇāti to sell goods J i.377 (+paṭibhaṇḍaṃ dāpeti to receive goods in return); vikkiṇiya -- bh. goods for sale DhA i.390. -- assāmika° ownerless goods, unclaimed property J vi.348; ābharāṇa° trinkets, jewelry J iii.221; piya° best goods, treasure J iii.279; bahu° having many goods, rich in possessions Vin iii.138; KhA 241 (of a bhikkhu); vara° best property or belongings Vin iv.225. -- 2. implement, article, instrument Vin ii.142, 143 (where 3 kinds are distinguished: of wood, copper, & of earthenware), 170 (id.); Dāvs iv.50 (turiya°). -- In assa(hatthi°) -- bhaṇḍa Vin i.85 sq., the meaning "horse (elephant --) trader (or owner)" does not seem clear; should we read paṇḍaka? Cp. bhaṇḍa=paṇḍa under bhaṇḍati. -- āgāra store house, warehouse, only in der. -- āgārika keeper of stores Vin i.284; ii.176; surveyor of the (royal) warehouses, royal treasurer (a higher court office: cp. Fick. Sociale Gliederung 101 sq.) J iii.293; iv.43; v.117; Miln 37; DA i.21; PvA 2, 20. -- āhāraka (trader) taking up goods DhA iv.60.

Bhaṇḍaka

Bhaṇḍaka (adj. in sense of collect. nt.) [fr. bhaṇḍa] 1. article, implement; kiḷa° toys J vi.6. -- 2. belongings, property Vin iv.225. -- 3. trappings, in assa° horsetrappings J ii.113.

Bhaṇḍati

Bhaṇḍati [bhaṇḍ, cp. "paṇḍa bhaṇḍa paribhāse" Dhṭp 568; Dhṭm 798] to quarrel, abuse Vin i.76 (saddhiṃ); iv.277; Th 1, 933; SnA 357 (aññamaññaṃ).

Bhaṇḍana

Bhaṇḍana (nt.) [fr. bhaṇḍ, cp. BSk. bhāṇḍana Divy 164] quarrel, quarrelling, strife It 11; J iii.149; Nd1 196; DhA i.55, 64.

Bhaṇḍi

Bhaṇḍi [?] a certain plant or flower J v.420. Reading uncertain.

Bhaṇḍikā

Bhaṇḍikā (f.) [fr. bhaṇḍaka, in collect. sense] collection of goods, heap, bundle; bhaṇḍikaṃ karoti to make into a heap J iii.221, 437; or bhaṇḍikaṃ bandhati to tie into a bundle DhA ii.254; VvA 187. saḥassa° a heap of 1,000 kahāpaṇas J ii.424; iii.60; iv.2. -- Note. bhaṇḍika is v. l. at J iii.41 for gaṇḍikā.

Bhaṇḍu

Bhaṇḍu (adj.) [etym. uncertain, dialectical or=paṇḍu?] bald -- headed, close shaven Vin i.71 (°kamma shaving), 76 (kammāra°); J iii.22; vi.538 (+tittira); Miln 11, 128.

Bhata

Bhata (adj.) [cp. Epic Sk. bhrta] 1. supported, fed, reared, maintained A iii.46 (bhatā bhaccā "maintained are my dependents"); J v.330 (kicchā bh.), given by Kern, Toev. s. v. in meaning "full" with wrong ref. J vi.14. Cp. bharita.

Bhataka

Bhataka [cp. Epic Sk. bhr̥taka] a hired servant, hireling, servant Th 1, 606, 685, 1003; J iii.446; Miln 379; DhA i,119, 233 (°vithi servant street). See also Fick. Sociale Gliederung 158, 195, 196.

Bhati

Bhati (f.) [cp. Vedic bhr̥ti, fr. bhr̥] wages, fee, pay J i.475; iii.325, 446; DhA i.21, 70; DhTp 94 (in expln of root bhaṭ, see bhaṭa).

Bhatikā

Bhatikā (f.) [fr. bhati] fee J iv.184.

Bhatta

Bhatta (nt.) [cp. Epic & Class. Sk. bhakta, orig. pp. of bhajati] feeding, food, nourishment, meal Dh 185; Pug 28, 55; J ii.15; v.170 (bhatta -- manuñña -- rūpaṇ for bhattaṇ --); Vism 66 (where 14 kinds enumd, i. e. sangha°, uddesa° etc.); Sdhp 118. -- ucchiṭṭha° food thrown away PvA 173; uddesa° special food Vin i.58=96, cp. ii.175; devasika° daily food (as fee or wages) DA i.296 (=bhatta -- vetana); dhura° a meal to which a bhikkhu is invited as leader of others, i. e. a responsible meal J i.449; iii.97 (v. l. dhuva°); dhuva° constant supply of food Vin i.25, 243. -- agga [cp. BSk. bhaktāgra Divy 335; MVastu ii.478] a refectory Vin i.44; M i.28; J v.334. -- ammaṇa food trough J vi.381. -- ābhīhāra gift of food S i.82. -- uddesaka (thera) (an elder) who supervises the distribution of food, a superintendent of meals Vism 388, DhA i.244. -- kāraka one who prepares the meal or food, a cook, butler J i.150 sq.; v.296; vi.349; DA i.157. -- kicca "meal -- performance," meal (cp. BSk. bhaktakṛtya Divy 185) J i.87; Miln 9; Vism 278 (kata° after the meal, cp. kata ii.1. a); PvA 76. -- kilamatha fatigue after eating SnA 58 (cp. °sammada). -- gāma a village giving tribute or service DhA i.398. -- dāna gift of a meal PvA 54. -- putā a bag with food J ii.82, 203; iii.200; DA i.270. Cp. puṭabhatta. -- puṭaka same KhA 44; VbhA 234; Vism 251. -- bhoga enjoyment of food S i.92. -- randhaka a cook J iv.431. -- vissagga serving a meal, meal -- function, participation at a meal Vin iv.263; Pv iii.29 (so read for vissatta; expld at PvA 184 by bhattakicca & bhuñjana); Miln 9; SnA 19, 140. -- vetana service for food, food as wages (cp. bhaktā -- dāsa a slave working for food Manu viii.415, see Fick. Sociale Gliederung p. 197), in general "hire, wages," also "professional fee" D iii.191; Vin iii.222 (rañño bh -- v. -- āhāro "in the King's pay"); J iv.132 sq., Miln 379; DhA i.25 (to a physician); VvA 305. -- velā meal -- time SnA 111. -- sammada drowsiness after a meal S i.7; J vi.57; Vbh 352; Vism 278, 295. -- sālā hall for meals, refectory Vism 72.

Bhattar

Bhattar [Vedic bhar̥tr̥ to bhr̥] a husband; nom. sg. bhattā Th 2, 413; J v.104, 260 (here in meaning "supporter"); vi.492; gen. bhattu J v.169, 170; acc. bhattāraṇ Th 2, 412.

Bhattavant

Bhattavant (adj.) [fr. *bhakta, pp. of bhajati] possessing reverence or worship (pers), worshipful, adored; in a (late) verse analysing fancifully the word "Bhagavant," at DA i.34=Vism 210 sq. Expld at Vism 212 by "bhaji -- sevi -- bahulaṇ karoti."

Bhatti

Bhatti (f.) [cp. Vedic & Class. Sk. bhakti, fr. bhaj: see bhajati] 1. devotion, attachment, fondness Pug 20=Dhs 1326 (cp. Dhs trsl. 345); Pug 65; J v.340 (= sineha C.); vi.349; VvA 353, 354. -- 2. in bhatti -- kata Th 2, 413 it means "service," thus "doing service" (or "rendered a servant"?). -- 3. of uncertain meaning in bhatti -- kamma, probably "making lines, decoration, ornamentation" Vin ii.113 (°kamma -- kata decorated), i.51. The reading is uncertain, may be bhati° (? Kern, Toev. s. v. trsls "patchwork"?). Cp. vi°.

Bhattika

Bhattika (adj.) (-- °) [fr. bhatta] in dhuva° being in constant supply of food, being a regular attendant (servant) or adviser Vin ii.15. Also at ThA 267 in meaning "being a servant, working for food" in expln of bhattikatā (=kata -- sāmi -- bhattikā), said of a toiling housewife.

Bhattimant

Bhattimant (adj.) [from bhatti] 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; Com. has: yathānusiṭṭhaṇ paṭipattiyā tattha bhattimā nāma.

Bhadanta (Bhaddanta)

Bhadanta (Bhaddanta) [a secondary adj. formation from address bhaddaṇ (= bhadraṇ) te "hail to thee," cp. "bhaddaṇ vo" under bhadda 1] venerable, reverend.

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mostly in voc. as address "Sir, holy father" etc., to men of the Order. voc. sg. bhadante S i.216 (v. l. bhaddante); voc. pl. bhadantā DhA iii.414. -- A contracted form of bhadante is bhante (q. v.). Note. In case of bhadanta being the corresp. of Sk. *bhavanta (for bhavān) we would suppose the change v>d and account for dd on grounds of pop. analogy after bhadda. See bhante. The pl. nom. from bhadantā is formed after bhadante, which was felt as a voc. of an a -- stem with -- e for -- a as in Prk. Māgadhi.

Bhadantika

Bhadantika (adj.) (-- °) [fr. bhadanta] only in cpd. ehi°, lit. "one belonging to the (greeting) 'come hail to thee,' " i. e. one who accepts an invitation D iii.40, M ii.161; A i.295; ii.206; Pug 55. See also under ehi.

Bhadara

Bhadara in °paṇḍu at A i.181 is to be read as badara°.

Bhadda & Bhadra

Bhadda(a) & Bhadra(b) (adj.) [cp. Vedic bhadra, on diff. forms see Geiger, P.Gr. § 532. Dhṭp 143, 589 expls bhadd by "kalyāṇe"; whereas Dhṭm 205 & 823 gives bhad (bhadd) with expln "kalyāṇa kammāni"] 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate D ii.95(a); S i.117(b); Dh 143 sq.(b) (of a good, well -- trained horse), 380(b) (id.); J vi.281(b) (24 bhadra pāsakā or lucky throws of the dice); DhA i.33(a) (voc. bhadde=ayye). -- bhadraṇ (nt.) something bringing luck, a good state, welfare; a good deed (=kalyāṇaṇ) Dh 120 (=bhadda -- kamma, viz. kāyasucarita etc. DhA iii.14); PvA 116 (=iṭṭhaṇ). Also as form of address "hail to thee," bhaddaṇ vo J v.260. -- 2. a kind of arrow (cp. Sk. bhalla) J ii.275 (v. l. bhadra; so Kern, Toev. s. v.; but C. takes it as bhadda lucky, in neg. sense "unlucky, sinister," & expls by bībhaccha=awful). -- 3. bull (cp. Sk. bhadra, Halāyudha 5, 21) Th 1, 16, 173, 659. -- mukha one whose face brings blessings, a complimentary address, like "my noble &c friend!" [cp. BSk. bhadramukha; Divy frequent: see Index], M ii.53; S i.74 (cp. K.S. i.100n) J ii.261 (v. l. bhadda°); Vism 92 (v. l. SS bhadda°). -- muttaka [cp. Sk. bhadramusta] a kind of fragrant grass (Cyperus rotundus) DA i.81; Abhp 599. -- yuga a noble pair DhA i.95 (Kolita & Upatissa), -- vāhana the auspicious (royal) vehicle (or carriage) Miln 4.

Bhaddaka & Bhadraka

Bhaddaka(a) & Bhadraka(b) [fr. bhadda] 1. good, of good quality (opp. pāpaka) A iv.169(a). -- 2. honoured, of high repute J iii.269(a) (=sambhāvita C.). -- 3. (m. nt.) a good thing, lucky or auspicious possession, a valuable. Appld to the 8 requisites (parikkhārā) of a Samaṇa at J v.254(b). -- On upari -- bhaddaka (N. of a tree J vi.269; C.=bhagini -- mālā) see upari. -- At A iv.255 bhaddaka is given as one of the eight ingredients of the sun & moon; it may be gold (? cp. Kirfel, Kosmographie 190), or simply a term for a very valuable quality.

Bhanta

Bhanta [pp. of bham] swerving, swaying, staggering, deviating; always used of an uncontrolled car (ratha or yāna) Dh 222 (ratha=ativegena dhāvanta DhA iii.301); (yāna=adanta akārita aviññāta Nd1 145); DhsA 260 (°yāna). Cp. vi°.

Bhantatta

Bhantatta (nt.) [fr. bhanta] turmoil, confusion Dhs 429 (=vibhanti -- bhāva DhsA 260, so read for vibhatti°); cp. Dhs trsl. 120.

Bhante

Bhante [would correspond either to Sk. *bhavantah (with ending °e as Māgadhism for °ah)=bhavān, or to P. bhadanta. In both cases we have a contraction. The expln bhante=bhadante (bhadantah) is advocated by Pischel, Prk. Gr. §§ 165, 366b, intimated also by Weber, Bhagavatī 156 n. 3 (unable to explain -- e); the expln bhante=bhavantah (see bhavaṇ) by Geiger, P.Gr. 983; hinted at by Weber loc. cit. (bhavantah=bhagavantah)] voc. of polite address: Sir, venerable Sir, used like bhadante. Either abs. as voc.: Vin i.76; D ii.154, 283; J ii.111; iii.46; Miln 19; or with another voc.: Miln 25; or with other oblique cases, as with nom. D i.179; DhA i.62. with gen. D i.179.

Bhabba

Bhabba (adj.) [grd of bhū, Sk. bhavya] 1. able, capable, fit for (-- ° or with dat. or inf.); abhabba unfit, incapable; Vin i.17; S iii.27 (dukkha -- kkhayāya); iv.89 (id.); Pug 12, 13; Vism 116 (bhikkhu), neg. It 106 (antakiriya), 117 (phuṭṭhuṇ sambodhiṇ); J i.106 (°puggala a person unfit for the higher truths & salvation). bhabbābhabba nt & unfit people Nd2 2353=Vism 205, expld at Vbh 341, 342 by "bhabbā niyāmaṇ okkamituṇ kusalesu dhammesu sammattaṇ." -- 2. possible (& abhabba impossible) M iii.215 (kammaṇ bhabbābhāsa apparently possible). -- See also abhabba.

Bhabbatā

Bhabbatā (f.) [abstr. fr. bhabba] possibility; neg. a° im- possibility Sn 232; KhA 191; VvA 208.

Bhamati

Bhamati [bhram; on etym. see K.Z. iv.443; vi.152. Expld at Dhṭp 219 by "anavaṭṭhāne," i. e. unsettledness] to spin (of a wheel), to whirl about, to roam Dh 371 (mā te kāmaguṇe bhamassu cittaṇ); J i.414; iii.206=iv.4 (cakkāṇ matthake); iv.6 (kumbha -- kāra -- cakkāṇ iva bh.); v.478. -- pp. bhanta. -- Caus. bhameti to make whirl Vism 142 (cakkāṇ).

Bhamara

Bhamara [cp. Epic & Class. Sk. bhramara; either to bhram (semantically quick, unsteady motion=confused noise), cp. Gr. fo/rmige zither; or perhaps for *bramara to Ohg. brems=Ger. bremse gadfly, bremen=brummen to hum; Gr. bro/mos thunder, Lat. fremo to growl, roar: see Walde, Lat. Wtb. s. v.

fremo] 1. a bee J v.205 (°vaṇṇa bee -- coloured, i. e. of black colour, in expln of kaṇha); Th 2, 252. Usually in similes, e. g. at Dh 49 (cp. DhA i.374 sq.); Vism 142, 152; SnA 139. -- 2. in bhamara -- tanti "the string that sounds," one of the seven strings of the lute J ii.253, cp. VvA 140.

Bhamarikā

Bhamarikā (f.) [fr. bhamara] a humming top J v.478.

Bhamu

Bhamu (f.) [secondary formation after bhamuka] eyebrow J vi.476 (thita°), 482 (nīla°).

Bhamuka

Bhamuka (& Bhamukha) (f.) [cp. Vedic bhrū; the Pali word is possibly a compn of bhrū+mukha with dissimilation of first u to a] eyebrow Th 11, 232=S i.132 pamukh -- ; J iv.18 (in expln of su -- bbbhū=su -- bhamukhā in C., Fausböll puts "bhamuka"? Kern on this passage quotes BSk. bhrūmukha, see Toev. s. v.); vi.503 (aḷāra° for pamukha); DhA iii.102; iv.90, 197=J v.434; SnA 285.

Bhaya

Bhaya (nt.) [fr. bhī, cp. Vedic bhaya, P. bhāyati] fear, fright, dread A ii.15 (jāti -- maraṇa°); D iii.148, 182; Dh 39, 123, 212 sq., 283; Nd1 371, 409; Pug 56; Vism 512; KhA 108; SnA 155; DhA iii.23. There are some lengthy enumns of objects causing fear (sometimes under term mahabbhaya, mahā -- bhaya), e. g. one of 17 at Miln 196, one of 16 (four times four) at A ii.121 sq., the same in essence, but in different order at Nd2 470, and at VbhA 502; one of 16 (with remark "ādi," and so on) at Vism 645. Shorter combns are to be found at Sn 964 (5, viz. ḍaṇṣā, adhipātā, sirīṇsapā, manussaphassā, catuppādā); Vbh 379 (5, viz. ājīvika°, asiloka°, parisa -- sārājja°, maraṇa°, duggati°, expld at VbhA 505 sq.), 376 (4: jāti°, jarā°, vyādhi°, maraṇa°) 367 (3: jāti°, jarā°, maraṇa°); Nd1 402 (2: diṭṭha -- dhammikaṇ & samparāyikaṇ bh.). -- abhaya absence of fear, safety Vin i.75 (abhay -- ūvara for abhaya -- vara?); Dh 317; J i.150; DhA iii.491. -- ñāṇa insight into what is to be feared: see CpD. 66. -- dassāvin seeing or realising an object of fear, i. e. danger Vbh 244, 247 and passim. -- dassin id. Dh 31, 317. -- bherava fear & dismay M i.17 (=citt' uttrasassa ca bhayānak' ārammaṇassa adhivacanaṇ MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.

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Bhayānaka

Bhayānaka (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J iii.428; MA 113; PvA 24 (as °ika); Sdhp 7, 208. -- nt. °ṇ something awful Nd2 470 (in def. of bhaya).

Bharabhara

Bhara -- bhara, a word imitating a confused sound M i.128; otherwise contracted to babbhara (q. v.).

Bhara

Bhara (adj.) (-- °) [fr. bhr̥] "bearing" in act. & pass. meaning, i. e. supporting or being supported; only in cpd. dubbhara hard to support A v.159, 161 (v. l. dubhara), and subhara easy to support Th 1, 926 (trsl. "of frugal ways").

Bharaṇa

Bharaṇa (nt.) [fr. bhr̥, Epic Sk. bharāṇa] bearing, sup- porting, maintenance Dhtn 346 (in expln of bhr̥); Abhp 1053.

Bharatā

Bharatā (f.) [abstr. fr. bhara] only in cpd. dub° difficulty to support, state of being hard to maintain, synonymous with kosajja at A iv.280, and kuhanā at A v.159, 161. -- opp. subharatā A iv.280.

Bharati

Bharati [bhr̥, cp. Lat. fero, Gr. fe/rw, Av. baraiti, Oir. berim, Goth. bairan= to bear, Ger. gebären. Dhtn expls simply by "bharena"] to bear, support, feed, maintain J v.260 (mama bharatha, ahaṇ bhattā bhavāmi vo; C. explns as "maṇ icchatha"). -- pp. bhata. See also bhaṭa, bhara, bharita, and Der. fr. bhār°. A curious Passive form is anu -- bhīramāna (ppr.) M iii.123 (chatta: a parasol being spread out), on which see Geiger, P.Gr. § 52, 5; 175 n. 3, 191.

Bharita

Bharita (adj.) [lit. made to bear, i. e. heavy with etc. Cp. formations bhār°, fr. bharati] filled with (-- °) J i.2 (suvanna -- rajata° gabbha); iv.489 (udaka°); v.275 (kimi°); SnA 494 (vāta°); ThA 283 (kuṇapa°).

Bharyā

Bharyā (f.) [fr. bhr̥, Vedic bhāryā] a wife (lit. one who is supported) D iii.190; It 36; J iii.511; DhA i.329.

Bharu

Bharu [a dial. (inscription) word, cp. Kern, Toev. s. v.] sea, in two names for a town and a kingdom viz. Bharukaccha Nd1 155; J ii.188; iv.137, and Bharu -- ratṭha J ii.169 sq., a kingdom which is said to have been swallowed up by the sea. -- Also in N. of the King of that country Bharu -- rājā J ii.171 (v. l. Kuru°). - Der. Bhārukacchaka an inhabitant of Bharukaccha DhsA 305 (so read at Expos. ii.401).

Bhallaka

Bhallaka [lit. from the Bhalla people] a kind of copper, enumd under the eight pisāca -- lohāni, or copper coming from the Piśāca country VbhA 63 (is reading correct?). It is doubtful whether we should not read mallaka, cp. malla.

Bhallātaka

Bhallātaka [cp. Epic Sk. bhallātaka] the marking nut plant Semicarpus anacardium J vi.578.

Bhava

Bhava [cp. Sk. bhava, as philosophical term late, but as N. of a deity Vedic; of bhū, see bhavati] "becoming," (form of) rebirth, (state of) existence, a "life." There are 3 states of existence conventionally enumd as kāma°, rūpa°, arūpa° or sensual existence, deva -- corporeal, & formless existence (cp. rūpa) D ii.57; iii.216; S ii.3; iv.258; A ii.223; iii.444; Nd1 48; Nd2 s. v. dhātu B.; Vism 210=DA i.34; Vism 529; VbhA 204. -- Another view is represented by the division of bhava into kamma° and upapatti° (upatti°), or the active functioning of a life in relation to the fruitional, or resultant way of the next life (cp. Cpd. 43)

Vbh 137; Vism 571; VbhA 183; also in def. of bhava at Nd2 471 (kamma° and paṭisandhika punabbhava). - In the "causal chain" (Paṭicca -- samuppāda, q. v.) bhava is represented as condition of birth (jāti), or resultant force for new birth. -- See Sn 361, 514, 742, 839, 923, 1055, 1133; Dh 348; Nd1 274; Vbh 294, 358; Vism 556 sq.; DhA iv.221; Sdhp 33, 333, 335. -- On itibhav' <-> ābhava see iti, and add ref. Vbh 375. -- A remarkable use of bhava as nt. (obstr.) to bhū (in cpd.) is to be noted in the def. given by Bdhgh. of divya=divi bhavaṇ (for divi -- bhū) KhA 227; SnA 199; and mānasaṇ=manasi bhavaṇ (for manasi -- bhū) KhA 248, cp. Pāṇini iv.3, 53. Similarly āroga bhava health DhA i.328 for °bhava. -- Cp. anu°, vi°, sam°. -- agga the best (state of) existence, the highest point of existence (among the gods) J iii.84; Vbh 426; Miln 132; KhA 179, 249; SnA 17, 41, 507; often as highest "heaven" as opposed to Avīci, the lowest hell; thus at J iv.182; vi.354; Miln 336. -- anga constituent of becoming, function of being, functional state of subconsciousness, i. e. subliminal consciousness or subconscious life -- continuum, the vital continuum in the absence of any process [of mind, or attention] (thus Mrs. Rh. D. in Expos. 185 n.), subconscious individual life. See on term CpD. 26 sq., 265 -- 267; & cp. Dhs trsl. 134. -- J vi.82; Miln 299 sq.; Vism 164, 676; DhsA 72, 140, 269; DhA i.23; VbhA 81, 156 sq., 406. -- antaga "gone to the ends of existence," past existence, Ep. of the Bhagavan Buddha Vism 210. -- antara an existence interval, i. e. transition fr. one life to another, a previous or subsequent life Vism 553 sq. -- ābhava this or that life, any form of existence some sort of existence Sn 1060, 1068; Nd1 48, 109, 284; Nd2 472, 664 A; Th 1, 784 (ThA mahantāmahanta bh.) ThA 71 (Ap. v. 30); VbhA 501. -- āsava the intoxicant of existence D iii.216; Vbh 364, 373. -- uppatti coming into (a new) ex. -- Four such bh. -- uppattis lead to rebirth among the foll. gods: the paritt' -- ābhā devā, the appamāṇ'ābhā d., the sankiliṭṭh' -- ābhā d., the parisuddh' -- ābhā d. M iii.147. -- esanā longing for rebirth D iii.216, 270. -- ogha the flood of rebirth (see ogha) Nd1 57, 159; Vism 480. -- cakka the wheel or round of rebirth, equivalent to the Paṭicca -- samuppāda Vism 529, 576 sq.; in the same context at VbhA 138, 194 sq. -- carimakā the last rebirth Vism 291. -- taṇhā craving for rebirth D iii.212, 216, 274; S v.432; Sn 746; Vbh 101, 358, 365; Th 2, 458; ThA 282; VbhA iii.133. -- netti [cp. BSk. bhava - netrī M. Vastu ii.307; °netrika iii.337] leader to renewed ex., guide to ex. Vin i.231; It 38; Dhs 1059≈ (cp. DhsA 364=bhava -- rajju). -- saṇḍojana the fetter of rebirth: see arahant II. C. -- salla the sting or dart of rebirth Dh 351 (=sabbāni bhavagāmīni sallāni DhA iv.70). -- sāta (pl. sātāni) the pleasures of ex., variously enumd in sets of from one to six at Nd1 30. -- ssita at J v.371 read with v. l. as ghaṭa -- ssita.

Bhavati

Bhavati [bhū to become, cp. Sk. bhūmi earth; Gr. fu/sis nature (physical), fu/ omai to grow; Lat. fui I have been, futurus=future; Oir. buith to be; Ags. būan =Goth. bauan to live, Ger. bauen, also Ags. bȳldan=to build; Lith. būti to be, būtas house Dhtp I: bhū sattāyaṇ] to become, to be, exist, behave etc. (cp. Nd2 474=sambhavati jāyati nibbattati pātu -- bhavati). -- I. Forms. There are two bases used side by side, viz. bhav° and (contracted) ho°, the latter especially in the (later) Gāthā style and poetry in general, also as archaic in prose, whereas bhav° forms are older. On compounds with prepositions, as regards inflection, see Geiger, P.Gr. §§ 1312, 1513; and cp. anubhavati, abhibhavati, abhisaj°, pa° (also pahoti, pahūta), pari°, vi°, saṇ°. -- 1. Pres. ind. bhavāmi Sn 511 & homi J iii.260; 2nd bhavasi & hosī M iii.140; Vv 8420; 3rd bhavati freq.; Sn 36 (where Nd2 474 with v. l. BB of Sn reads bhavanti; Divy p. 294 also reads bhavanti snehāḥ as conjecture of Cowell's for MSS. bhavati); Dh 249, 375; & hoti freq.; 1st pl. homa Pv i.118; 2nd hotha J i.307; 3rd bhavanti & honti freq. -- imper. 2nd sg. bhava Sn 337, 340, 701; Dh 236; Th 2, 8; bhavāhi Sn 510; hohi Sn 31; M iii.134; J i.32; PvA 89. 3rd sg. hotu Sn 224; J iii.150; PvA 13; Miln 18. pl. 1st med. bhavāmase Th 1, 1128; Sn 32; 2nd pl. bhavatha J ii.218, bhavātha Sn 692; Dh 144; hotha Dh 243; Dh ii.141; J ii.302; DhA i.57; 3rd pl. bhavantu Sn 145; hontu J ii.4. Pot. 1st sg. bhaveyyaṇ J vi.364; 2nd bhaveyyāsi Ud 91; PvA 11; 3rd bhave Sn 716, bhaveyya J ii.159; DhA i.329, & hupeyya Vin i.8 (for

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huveyya: see Geiger, P.Gr. § 396 & 1312); pl. 1st bhaveyyāma; 2nd bhavetha Sn 1073, 3rd bhaveyyuṇ Sn 906. -- ppr. bhavaṇ Sn 92, & bhavanto Sn 968; f. hontī PvA 79. -- fut. 1st sg. bhavissāmi PvA 49, hessāmi Th 2, 460 (ThA 283 reads bhavissāmi), & hessaṇ Th 1, 1100; J iii.224; Pv i.105; 2nd bhavissasi PvA 16, hohisi Pv i.33; 3rd bhavissati Dh 228, 264; DhA ii.82, hessati J iii.279 & med. hessate Mhvs 25, 97, hehitī Bu ii.10=A i.4; Vv 6332; & hossati (in pahossati fr. pahoti DhA iii.254); 1st pl. bhavissāma Dh 200; 2nd hessatha S iv.179; 3rd bhavissanti freq. -- Cond. 1st sg. abhavissaṇ J i.470; 2nd abhavissa J ii.11; iii.30; 3rd

abhavissa It 37; Vin i.13; D ii.57; M iii.163; J i.267; ii.112 (na bhavissa=nābhavissa?); 3rd pl. abhavissaṃsu Vin i.13. 1st aor. (orig. pret. of *huvati, cp. hupeyya Pot.; see Geiger P.Gr. 1312, 1622): 1st sg. ahuvā S i.36, with by -- form (see aor.) ahuvāsiṃ Vv 826; 2nd ahuvā ibid., 3rd ahuvā Vv 8124; J ii.106; iii.131; 1st pl. ahuvāma M i.93; ii.214, & ahuvamha ibid.; 2nd ahuvattha S iv.112; M i.445; DhA i.57. <-> 2nd aor. (simple aor., with pret. endings): 1st sg. ahuṃ Pv ii.32 (v. l. BB ahu) (=ahosiṃ PvA 83); 2nd ahu (sk. abhūḥ) Pv ii.35; 3rd ahū (Sk. abhūt) Sn 139, 312, 504 and passim; Pv i.23, & ahu Pv i.93; i.113; & bhavi DhA i.329 (pātubhavi); 1st pl. ahumhā (Sk. abhūma) Pv i.116, & ahumha J i.362; DhA i.57. -- 3rd aor. (s aor.) 1st sg. ahosiṃ Th 1, 620; J i.106; VvA 321: PvA 10 (=āsiṃ); 2nd ahosi J i.107; 3rd ahosi Sn 835; Vin i.23; 1st pl. ahesumha M i.265; 3rd ahesuṃ D ii.5; Vv 744; J i.149; DhA i.327; & bhaviṃsu (Sk. abhāviṣuḥ) DhA iv.15. -- Of medial forms we mention the 1st pl. pres. bhavāmahe Mhvs i.65, and the 3rd sg. pret. ahuvattha VvA 103. -- Inf. bhavituṃ Sn 552, & hetuye Bu ii.10. -- ger. bhavitvā Sn 56, hutvā Sn 43, & hutvāna Sn 281. -- grd. bhavitabba J i.440; vi.368; hotabba Vin i.46; bhabba (Sk. bhavya); see sep.; bhuyya see cpd. abhibhuyya. -- Caus. bhāveti see sep. -- pp. bhūta. Note. In compn with nouns or adjectives the final vowel of these is changed into ī, as in combn of the same with the root kr, e. g. bhasmībhavati to be reduced to ashes, cp. bhasmī -- karaṇa s. v. bhasma, etc. -- II. Meanings. In general the meaning "to become, to get" prevails, but many shades of it are possible according to context & combinations. It is impossible & unnecessary to enumerate all shades of meaning, only a few idiomatic uses may be pointed out. -- 1. to happen, to occur, to befall J vi.368. -- 2. The fut. bhavissati "is certainly," "must be" DhA iii.171 (sāthhikā desanā bh.); Miln 40 (mātā ti pi na bh.). <-> 3. Imper. hotu as adv. "very well" Miln 18 (hotu bhante very well, sir). -- 4. aor. in meaning and as substitute of āsiṃ, pret. of as to be; etad ahosi this occurred to him DhA i.399 (assā etad ahosi "this thought struck her").

Bhavatta

Bhavatta (nt.) [abstr. fr. bhū] the fact of being, state, condition KhA 227.

Bhavana

Bhavana (nt.) [fr. bhū] dwelling, sphere, world, realm S i.206, Sn 810 (see expln Nd1 132: nerayikānaṃ nirayo bh. etc. & SnA 534: niray' ādi -- bhede bhavane); Nd1 448 (Inda° the realm of Indra); J iii.275 (nāga° the world of the Nāgas).

Bhavant

Bhavant [cp. Sk. (& Vedic) bhavant, used as pron. of the 2nd; but constructed with 3rd person of the verb. Probably a contraction fr. bhagavant, see Whitney, Altind. Gr. 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, P.Gr. § 983): sg. nom. bhavaṃ Sn 486; D i.249; M i.484. nt. bhavaṃ M iii.172. acc. bhavantaṃ Sn 597; D ii.231; instr. bhotā D i.93, 110; S iv.120. gen. bhoto Sn 565; M i.486; voc. bhavaṃ D i.93 & bho D i.93; M i.484; J ii.26. See bho also sep. -- pl. nom. bhavanto Sn p. 107 (only as v. l.; T. bhagavanto), & bhonto ibid.; M ii.2; Miln 25; acc. bhavante M ii.3; instr. bhavantehi M iii.13; gen. bhavataṃ M ii.3; voc. bhonto Th 1, 832; M ii.2; -- f. bhotī: sg. nom. bhotī Sn 988; J iii.95; acc. bhotiṃ J vi.523; loc. bhotiyā ibid. voc. bhoti ibid.; D ii.249. -- On form bhante see this.

Bhaveyya

Bhaveyya [cp. Class. Sk. bhavya] a sort of tree, perhaps Averrhoa carambola J vi.529.

Bhasati

Bhasati [cp. Epic Sk. bhaṣate] to bark (of dogs) J iv.182 (aor. bhasi; so read for T. bhusi). -- pp. bhasitaṃ (as n.) bark ibid. (mahā -- bhasitaṃ bhasi, read for bhusita). See also bhusati.

Bhasita

Bhasita 1. see bhasati. -- 2. pp. of bhas "crumbled to ashes" see bhasma.

Bhastā

Bhastā [cp. Vedic basta] a he -- goat J iii.278.

Bhastā

Bhastā (f.) & bhasa (nt.) [cp. Class. Sk. bhastrā (also one MBh. passage), orig. n. ag. fr. bhas (to bark?), lit. bellow, blower] 1. a bellows Th 1, 1134; J vi.12 (vāta -- puṇṇa -- bhasa -- camma, skin of bellows full of wind); SnA 171 (vāta -- pūrita -- bhastrā viya), 494 (vātabharita°); DhA i.442 (bhastaṇ dhamāpeti); Vism 287. -- 2. a sack Th 1, 1151; 2, 466 (T. reads gatta, but ThA 283 reads bhasa & expls as "camma -- pasibbaka"); J iii.346 (sattu° = sattu pasibbaka flour sack); v.45; ThA 212 (udaka°). biḷāra -- bhastā a bag of catskin M i.128 (=biḷāra -- camma -- pasibbaka Bdhgh); Th 1, 1138.

Bhasma(n)

Bhasma(n) (nt.) [cp. Vedic bhasman (adj.); Sk. bhasman (n.), originally ppr. of bhas to chew & thus n -- stem. It has passed into the a -- decl. in Pali, except in the loc. bhasmani (S i.169). Etymologically & semantically bhasman is either "chewing" or "anything chewed (small)," thus meaning particle, dust, sand, etc.; and bhas is another form of psā (cp. Sk. psā morsel of food, psāta hungry=P. chāta). Idg. *bhsā & *bhsam, represented in Gr. yw/xw to grind, ya/ mmos & yw_xos sand; Lat. sabulum sand. The DhTp 326 & DhTm 452 explain bhas by bhasmīkaraṇa "reduce to ashes," a pp. of it is bhasita; it also occurs in Sk. loc. bhasi] ashes S i.169=Nd2 576 (loc. bhasmani); Vv 8444; J iii.426; Vism 469 (in comparison). -- antāhuti (bhasm' ant' āhuti) "whose sacrifice ends in ashes" D i.55 (so read for bhassant°, according to DA i.166, & cp. Franke, Dīgha Nikāya p. 60); M i.515; S iii.207. -- ācchanna covered by ashes Dh 71 (=chārikāya paṭichanna DhA ii.68); J vi.236 (. . . va pāvaka). -- puṭa a sack for ashes DA i.267 (as expln for assa -- puṭa of D. i.98; fanciful; see assa1). -- bhāva "ashy" state, state of being crumbled to dust VvA 348.

Bhassa

Bhassa (nt.) [cp. Class. Sk. bhāṣya, of bhāṣ] speech, conversation, way of talking, disputation Sn 328 (v. 1. for hassa); It 71; Miln 90; Vism 127 (grouped into fit talk, as the 10 kathā -- vatthus, and unfit talk or gossip, as the 32 tiracchāna -- kathā). -- kāraṇa one who makes talk, i. e. invites disputation, or one who gossips Vin i.1; Nd1 142; f. °kārikā Vin iv.230. -- pavādaka one who proposes disputation, one who is fond of debate & discussions M i.161, 227 (°ika); Miln 4. -- pavedin one experienced in debating Miln 90. -- samācāra (good) conduct in speech, proficiency in disputation D iii.106. -- samussaya grandiloquence, proud talk Sn 245 (cp. SnA 288=att'ukkaṇṣanatā ti vuttaṇ hoti).

Bhassati

Bhassati [bhrasī, Sk. bhraśyate] to fall down, drop, to droop (DhTp 455 & DhTm 695: adho -- patane & adhopāte) J iv.223; vi.530. ppr. bhassamāna Miln 82; pret. 3rd sg. bhassittha J ii.274 (cp. pabhassittha Vin ii.135), & abhassittha S i.122 (so read for abhassatha). -- pp. bhaṭṭha1.

Bhassara

Bhassara (adj. n.) [fr. bhās] 1. (adj.) shining, resplendent J v.169 (C. pabhassara). -- 2. N. of a bird J vi.538 (=sata -- haṇsa C.). -- Cp. ā°, pa°.

Bhā

Bhā (f.) [cp. Vedic bhā & bhāḥ nt.] light, splendour; given as name of a jewel at an extremely doubtful passage J v.317, 318, where T. reads "vara taṇ bhañ ñam icchasi," & C. expls.: "bhā ti ratanass' etaṇ nāmaṇ." The v. l. for bhaññaṇ is bhuñjaṇ; the passage may be corrupt from "varatu bhavaṇ yam icchasi."

Bhākuṭika

Bhākuṭika (adj.) [fr. bhakuṭi] knitting the eyebrows, frowning, only in redupl. cpd. bhākuṭika -- bhākuṭiko frowning continually, supercilious Vin ii.11= iii.181 (manda -- mando+); Nd2 342 (korajika -- korajiko+); Vism 26 (id.). -- f. bhākuṭikā a frown, frowning, superciliousness, def. at Vism 26 as "padhāna -- parimathitabhāva -- dassanena bhākuṭi [read bhakuṭi] -- karaṇaṇ mukha -- sankoco ti vuttaṇ hoti." It occurs in stock phrase bhākuṭikā bhākuṭiyaṇ kuhanā kuhāyana in def. of kuhanā at Vbh 352=Vism 23, 25 (cp. Nd1 225), and at Nd2 342 D. See also VbhA 482 (bhākuṭikaraṇaṇ sīlam assā ti bhākuṭiko). The form bhākuṭiyaṇ (nt.) is originally the same as bhākuṭikā, only differentiated in C. -- style. The def. at Vism 26 is "bhākuṭikassa bhāvo bhākuṭiyaṇ." The v. l. ibid. is bhākuṭitā. -- bhākuṭikaṇ karoti to make a frowning face, to act superciliously Vism 105 (as a quality of one "dosa -- carita").

Bhāga

Bhāga [cp. Vedic bhāga, fr. bhaj, bhajati] 1. part, portion, fraction, share Vin i.285; Sn 427 (sahassa -- bhāgo maraṇassa=sahassaṇ bhāgānaṇ assā ti SnA 387; a thousand times a share of death, i. e. very near death, almost quite dead), 702 (v. l. SnA 492 for Sn samāna -- bhāva, evenness, proportionate -- ness); Vv 146 (=kummāsa -- koṭṭhāsa VvA 62); Pv i.115 (aḍḍhi° one half); Vin iv.264. -- Cp. vi°. -- bhāgaso (abl. -- adv.) in parts, by parts, by portions, esp. in even portions, i. e. evenly, in proportion S i.193 (according to each one's share; cp. Th 1, 1242); M iii.183; Vv 72; Miln 330, 415 (aneka° hundredfold or more). bhāgaso mita (of cities or dwelling -- places etc.) evenly planned, well laid out, i. e. in squares Sn 300, 305 (nivesanāni suvibhattāni bhāgaso); J v.266 (cp. C. on p. 272)=Nd2 304iii. d; Pv i.1013 (= bhāgato mita PvA 52). -- bhāgabhatta apportioned food, ration DhA i.134. -- Cp. dubbhagga "disproportionateness," i. e. bad luck. -- 2. apportioned share (of money), fee, remuneration, always in term ācariya° (ācariyassa) the teacher's fee (usually consisting in 1,000 kahāpaṇas) J i.273; v.457; vi.178; Miln 10; DhA i.253. -- 3. division of space, quarter, side, place, region: disā° quarter of the compass Vin ii.217; para° outside part KhA 206 =PvA 24 (kuḍḍānaṇ parabhāgā=tiro -- kuḍḍā); pacchābhāgaṇ (acc. adv.) at the back part, behind PvA 114. -- fig. way, respect, in ubhato -- bhāga -- vimutta "free in both ways" D ii.71; M i.477 (see Dial ii.70; i. e. free both by insight and by the intellectual discipline of the 8 stages of Deliverance, the atṭha vimokkhā). -- 4. division of time, time, always -- °, e. g. pubba° the past, apara° the future PvA 133; obl. cases adverbially: tena divasa -- bhāgena (+ratti bhāgena) at that day (& that very night) Miln 18; apara -- bhāge (loc.) in future J i.34; PvA 116.

Bhāgavant

Bhāgavant (adj.) [fr. bhāga, equal to bhāgin] sharing in, partaking of (gen.) Dh 19, 20 (sāmaññaṇsa).

Bhāgin

Bhāgin (adj.) [fr. bhāga. Cp. Vedic bhāgin] sharing in, partaking of (with gen.), endowed with; getting, receiving A ii.80; iii.42 (āyussa vaṇṇassa etc.); J i.87 (rasānaṇ); Miln 18 (sāmaññaṇsa); Vism 150 (lābhassa); DhA ii.90; VbhA 418 sq. (pañña as hāna -- bhāginī, ṭhiti°, visesa° & nibbedha°). -- Also in def. of term Bhagavā at Nd1 142=Nd2 466=Vism 210. -- pl. bhāgino Pv iii.112 (dukkhassa); PvA 18 (dānaphalassa), 175. -- Cp. bhāgavant, bhāgimant, bhāgiya.

Bhāgineyya

Bhāgineyya [fr. bhaginī, Cp. Epic Sk. bhāgineya] sister's son, nephew Sn 695; J i.207; ii.237; DhA i.14; PvA 215.

Bhāgimant

Bhāgimant (adj.) [a double adj. formation bhāgin+ mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa); ThA 171 (=bhāgin).

Bhāgiya

Bhāgiya (adj.) (-- °) [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala° A i.11; hāna°, visesa° D iii.274 sq.; hāna°, ṭhiti°, visesa°, nibbedha° Vism 15 (in verse), 88=Ps i.35. <-> Cp. BSk. mokṣa bhāgiya, nirvedha° Divy 50; mokṣa° ibid. 363.

Bhāgya

Bhāgya (nt.) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga2] good luck, fortune J v.484.

Bhāgyavant

Bhāgyavant (adj.) [same as bhaggavant, only differentiated as being the Sk. form and thus distinguished as sep. word by Commentators] having good luck, auspicious, fortunate, in def. of term "Bhagavā" at DA i.34=Vism 210; also at VvA 231, where the abstr. bhāgyavantatā is formed as expln of the term. bhāgyavatā (f.) at Vism 211.

Bhājaka

Bhājaka (adj.) (-- °) [fr. bhajeti] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin i.285 (cīvara°); A iii.275 (cīvara°, phala°, khajjaka°).

Bhājana

Bhājana1 (nt.) [cp. Epic Sk. bhājana, fr. bhāj] a bowl, vessel, dish, usually earthenware, but also of other metal, e. g. gold (suvanṇa°) DA i.295; copper (tamba°) DhA i.395; bronze (kaṇṣa°) Vism 142 (in simile). <-> Vin i.46; Sn 577 (pl. mattika -- bhājanā); J ii.272 (bhikkhā°); iii.366 (id.), 471; v 293 (bhatta°); Miln 107; VvA 40, 292 (v. l. bhojana); PvA 104, 145, 251; Sdhp 571. -- vikati a special bowl J v.292 (so read for T. bhojana°); Vism 376.

Bhājana

Bhājana2 (nt.) [fr. bhāj] division, dividing up, in pada° dividing of words, treating of words separately DhsA 343; similarly bhājaniyaṃ that which should be classed or divided DhsA 2, also in pada° division of a phrase DhsA 54.

Bhājita

Bhājita [pp. of bhajeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. bhājita -- ābhājita A iii.275.

Bhājeti

Bhājeti [Caus. of bhajati, but to be taken as root by itself; cp. Dhtm 777 bhāja=puthakkare] to divide, distribute, deal out Vin iv.223 (ppr. bhājiyamāna); J i.265; DhsA 4 (fut. bhājessati) grd. bhājetabba Vin i.285. -- pp. bhājita.

Bhāṇa

Bhāṇa [fr. bhaṇati] reciting or preaching, in pada° reciting the verses of the Scriptures DhA ii.95 (v. 1. paṭibhāna); iii.345; iv.18. -- vāra a section of the Scriptures, divided into such for purposes of recitation, "a recital" Vin i.14; ii.247; DA 13; MA 2 (concerning the Bh. of Majjhima Nikāya); SnA 2 (of Sutta Nipāta), 608 (id.); DhsA 6 (of Dhammasaṅgaṇī, cp. Expos. 8 n. 3), and frequently in other Commentaries & Expositionary Works.

Bhāṇaka

Bhāṇaka1 (adj. -- n.) [fr. bhaṇati] speaking; (n.) a reciter, repeater, preacher (of sections of the Scriptures), like Anguttara° Vism 74 sq.; Dīgha° DA i.15, 131; J i.59; Vism 36, 266; Jātaka° etc. Miln 341 sq.; Majjhima° Vism 95 (Revatthera), 275, 286, 431; Saṃyutta° Vism 313 (Cūḷa -- Sivattthera). Unspecified at SnA 70 (Kalyāṇavihāravāsi -- bhāṇaka -- dahara -- bhikkhu; reading doubtful). -- f. bhāṇikā Vin iv.285 (Thullanandā bahussutā bhāṇikā); also in cpd. mañju -- bhāṇikā sweet -- voiced, uttering sweet words J vi.422.

Bhāṇaka

Bhāṇaka2 [cp. Sk. bhāṇḍaka a small box: Kathāsarit. 24, 163; & see Müller, P.Gr. p. 48] a jar Vin ii.170 (loha°); iii.90.

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Bhāṇin

Bhāṇin (adj.) (-- °) [fr. bhaṇati] speaking, reciting Sn 850 (manta° a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expld by SnA 549 as "mantāya pariggahetvā vācaṃ bhāsita°"); Dh 363 (id.; expld as "mantā vuccati paññā, tāya pana bhaṇana -- sīlo" DhA iv.93). -- ativela° speaking for an excessively long time, talking in excess J iv.247, 248.

Bhāṇeti

Bhāṇeti Caus. of bhaṇati (q. v.) with 3rd praet. bhāṇi & pot. bhāṇaye.

Bhātar

Bhātar [cp. Vedic bhrātar=Av. bratar, Gr. fra/twr, Lat. frater, Goth. brōpar= Ohg. bruoder, E. brother] brother, nom. sg. bhātā Sn 296; J i.307; PvA 54, 64; gen. sg. bhātuno ThA 71 (Ap. v.36), & bhātussa Mhvs 8, 9; instr. bhātarā J i.308; acc. bhātaraṃ Sn 125; J i.307; loc. bhātari J iii.56. -- nom. pl. bhātaro J i.307, & bhātuno Th 2, 408; acc. bhāte Dpvs vi.21. <-> In cpds. both bhāti° (. bhātisadisa like a brother J v.263), and bhātu° (: bhātu -- jāyā brother's wife, sister-in-law J v.288; Vism 95). Cp. bhātika & bhātuka. On pop. etym. see bhaginī.

Bhāti

Bhāti [bhā Dhtp 367, Dhtm 594: dittiyaṃ; Idg. *bhē, cp. Sk. bhāḥ nt. splendour, radiance, bhāsati to shine forth; Gr. fa/os light, fai/nw to show etc.; Ags. bonian to polish=Ger. bohnen; also Sk. bhāla shine,

splendour, =Ags. bael funeral pile] to shine (forth), to appear D ii.205; Vv 352; J ii.313. -- pp. bhāta: see vi°.

Bhātika

Bhātika (& Bhātiya) [fr. bhātar, cp. Class. Sk. bhrātṛka] lit. brotherly, i. e. a brother, often° -- : "brother" -- (a) bhātika: J i.253 (jetṭhaka°); vi.32; DhA i.14 (°thera my Thera -- brother or br. -- thera), 101, 245; PvA 75. <-> (b) bhātiya: Vism 292 (dve °therā two Th. brothers). -- Cp. bhātuka.

Bhātuka

Bhātuka [=bhātika, fr. Sk. bhrātṛka] brother, usually -- °, viz. pati° brother-in-law, husband's brother J vi.152; putta° son & brother DhA i.314; sa° with the brother ThA 71 (Ap. v.36).

Bhānu

Bhānu (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J iii.62 (of the kaṇavera flower); VvA 175 (°raṇsi).

Bhānumant

Bhānumant (adj.) [fr. bhānu, ray of light Vedic bhānu- mant, Ep. of Agni; also Epic Sk. the sun] luminous, brilliant; mostly of the sun; nom. bhānumā S i.196= Th 1, 1252; Vv 6417, 787 (=ādicca VvA 304); J i.183. acc. bhānumaṇ Sn 1016. -- The spelling is sometimes bhānumā.

Bhāyati

Bhāyati [cp. Sk. bhayate, bhī, pres. redupl. bibheti; Idg. *bhei, cp. Av. bayente they frighten; Lith. bijotis to be afraid; Ohg. bibēn=Ger. beben. Nearest synonym is tras] to be afraid. Pres, Ind. 1st sg. bhāyāmi Th 1, 21; Sn p. 48; 2nd sg. bhāyasi Th 2, 248; 1st pl. bhāyāma J ii.21; 3rd pl. bhāyanto Dh 129; Imper. 2nd pl. bhāyatha Ud 51; J iii.4; Pot. 3rd sg. bhāye Sn 964 & bhāyeyya Miln 208; 3rd pl. bhāyeyyuṇ Miln 208. <-> Aor. 1st sg. bhāyiṇ DhA iii.187; 2nd sg. bhāyi Th 1, 764; DhA iii.187; & usually in Prohib. mā bhāyi do not be afraid S v.369; J i.222; DhA i.253. -- grd. bhāyitabba Nd2 s.v. kāmagaṇā B; DhA iii.23. <-> Caus. I. bhāyayate to frighten J iii.99 (C.: utraṣeti); Caus. II. bhāyāpeti J iii.99, 210. -- pp. bhāta.

Bhāyitabbaka

Bhāyitabbaka (adj.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

Bhāra

Bhāra [fr. bhar, Vedic bhāra; cp. bhara] 1. anything to carry, a load Vin iii.278 (Bdhgh; dāru° a load of wood). bhāraṇ vahati to carry a load A i.84; VvA 23. -- garu° a heavy load, as "adj." "carrying a heavy load" J v.439 (of a woman,=pregnant). -- bhāratara (adj.<-> compar.) forming a heavier load Miln 155. -- Cp. ati°, sam°. -- 2. a load, cartload (as measure of quantity) VvA 12 (satṭhi -- sakaṭa° -- parimāṇa); PvA 102 (aneka°parimāṇa). -- 3. (fig.) a difficult thing, a burden or duty, i. e. a charge, business, office, task, affair Vism. 375; J i.292; ii.399; iv.427; vi.413; DhA i.6, 111. Several bhārā or great tasks are mentioned exemplifying the meaning of "gambhīra" & "duddasa" (saccāni) at VbhA 141, viz. mahā -- samuddaṇ manthetvā ojāya nīharaṇaṇ; Sineru -- pādato vālikāya uddharaṇaṇ; pabbataṇ pīletvā rasassa nīharaṇaṇ. -- 4. (fig.) in metaphors for the burden of (the factors of renewed) existence (the khandhas and similar agents). Esp. in phrase panna -- bhāra "one whose load (or burden) has been laid down," one who has attained Arahantship M i.139; A iii.84; S i.233; Dh 402 (=ohita -- khandha -- bhāra DhA iv.168); Sn 626 (same expln at SnA 467), 914 (expld as patita -- bhāra, oropita°, nikkhitta° Nd1 334, where 3 bhāras in this sense

are distinguished, viz. khandha°, kilesa°, abhisankhāra°); Th 1, 1021. So at Vism 512 with ref. to the ariya - saccāni, viz. bhāro= dukkha -- saccaṇ, bhār' ādānaṇ=samuda -- saccaṇ, bhāranikkhepanaṇ=nirodha -- s., bhāra -- nikkhepan'upāya = magga -- s. -- On bhāra in similes see J.P.T.S. 1907, 118. -- ādāna the taking up of a burden S iii.25. -- (m)oropana "laying down the load," i. e. delivery of a pregnant woman Bu ii.115. -- t̥ṭha contained in a load, carried as a burden Vin iii.47. -- nikkhepana the laying down or taking off of a burden S iii.25. -- mocana delivery (of a pregnant woman) J i.19. -- vāhin "burden-bearer," one who carries an office or has a responsibility A iv.24 (said of a bhikkhu). -- hāra load -- carrier, burden-bearer S iii.25 sq.

Bhāraka

Bhāraka (-- °) [fr. bhāra] a load, only in cpd. gadrabha° a donkey -- load (of goods) J ii.109; DhA i.123.

Bhārataka

Bhārataka [fr. bhara] "the petty descendants of Bhārata" or: load -- carrier, porter (?) Ś iv.117 (indignantly applied to apprentices and other low class young men who honour the Mahā -- Kaccāna).

Bhārika

Bhārika (adj.) [fr. bhāra] 1. loaded, heavy J v.84, 477; Miln 261. -- 2. full of, loaded down with (-- °) VvA 314 (sineha° hadaya). -- 3. grievous, serious, sorrowful PvA 82 (hadaya). -- 4. important Miln 240, 311. -- See bhāriya.

Bhārin

Bhārin (adj.) [fr. bhar, cp. bhāra] carrying, wearing, only in cpd. mālā° (māla°), wearing a garland (of flowers) J iv.60, 82; v.45; where it interchanges with °dhārin (e. g. Vv.323; v. 1. at PvA 211; cp. BSk. °dhārin MVastu i.124). -- f. °bhārinī J iii.530; VvA 12; and °bhārī Th 1, 459 (as v. 1.; T. °dhārī). See also under mālā.

Bhāriya

Bhāriya (adj.) [fr. bhāra Vedic bhārya to be nourished or supported; bhāryā wife] 1. heavy, weighty, grave, serious; always fig. with ref. to a serious offence, either as bhāriyaṇ pāpaṇ a terrible sin PvA 195, or bh. kammaṇ a grave deed, a sin DhA i.298, 329; ii.56; iii.120; VvA 68; or bhāriyaṇ alone (as nt.), something grave, a sin DhA i.64. Similarly with ati° as atibhāriyaṇ kammaṇ a very grave deed DhA i.70, or atibhāriyaṇ id. DhA i.186. -- 2. bhāriyā (= bhārikā, f. of bhāraka) carrying, fetching, bringing J vi.563 (phala°).

Bhārukacchaka

Bhārukacchaka see bharu°.

Bhāva

Bhāva [fr. bhū, cp. Vedic bhāva] 1. being, becoming, condition, nature; very rarely by itself (only in later & C. literature, as e. g. J i.295 thīnaṇ bhāvo, perhaps best to be translated as "women's character," taking bhāva=attabhāva); usually -- °, denoting state or condition of, and representing an abstr. der. from the first part of the cpd. e. g. gadrabha° 'asininity' J ii.109. Thus in connection with (a) adjectives: atthika° state of need PvA 120; ūna° depletion SnA 463; ekī° loneliness Vism 34; sithill° (for sithila° in conn. with kṛ & bhū) relaxation Vism 502. -- (b) adverbs. upari° high

condition M i.45; pātu° appearance Sn 560; vinā° difference Sn 588. (c) nouns & noun -- derivations: atta° individual state, life, character Sn 388 (=citta SnA 374); asaraṇa° state of not remembering DhA iii.121; samaṇa° condition of a recluse Sn 551. -- (d) forms of verbs: nibbatta° fact of being reborn DhA iii.121; magg' āruḷha° the condition of having started on one's way VvA 64; baddha° that he was bound; suhita° that they were well J iv.279. The translation can give either a full sentence with "that it was" etc. (VvA 64: "that he had started on his way"), or a phrase like "the fact or state of," or use as an English abstract noun ending in -- ness (atthika -- bhāva needfulness, eki° loneliness), -- ion (ūna° depletion, pātu° manifestation). -- hood (atta° selfhood), or -- ship (samaṇa° recluseship). <-> Similarly in Com. style: sampayutta -- bhāvo (m.) DhA iii.94, for *sampayuttattaṇ (abstr.); bhākuṭikassa bhāvo=bhakuṭiyaṇ Vism 26; sovacassassa bhāvo=sovacassatā KhA 148; mittassa bh.=mettaṇ KhA 248. Here sometimes bhava for bhāva. -- 2. (in pregnant, specifically Buddhist sense) cultivation or production by thought, mental condition, esp. a set mental condition (see der. bhāvanā). Sometimes (restricted to Vin & J) in sense "thinking of someone," i. e. affection, love, sentiment. -- (a) in combn khanti, dīṭṭhi, ruci, bhāva at Vin ii.205; iii.93; iv.3, 4. -- (b) in Jātaka passages: J v.237; vi.293 (bhāvaṇ karoti, with loc., to love). -- abhāva (late, only in C. style) not being, absence, want PvA 25; abl. abhāvato through not being, in want of PvA 9, 17. -- sabhāva (sva+bhāva) see sep.

Bhāvanā

Bhāvanā (f.) [fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. -- See on term Dhs trsl 261 (=2 240); Expos. i.217 (=DhsA 163); Cp. 207 n. 2. <-> Cp. pari°, vi°, sam°. -- Vin i.294 (indriya°); D iii.219 (three: kāya°, citta°, paññā°), 221, 225, 285, 291; S i.48; Dh 73, 301; J i.196 (mettā°); iii.45 (id.); Nd1 143 (saññā°); Nett 91 (samatha -- vipassanaṇ); Vbh 12, 16 sq., 199, 325; Vism 130 (karaṇa, bhāvanā, rakkhaṇa; here bh.=bringing out, keeping in existence), 314 (karuṇā°), 317 (upekkhā°); Miln 25 (°ṇ anuyuñjati); Sdhp 15, 216, 233, 451. -- ānuyoga application to meditation Vbh 244, 249. -- ārama joy of or pleasure in self culture A ii.28. -- bala power to increase the effect of meditation, power of self -- culture A i.52; D iii.213. -- maya accomplished by culture practice; brought into existence by practice (of cultured thought), cp. Cp. 207. D iii.218, 219; Nett 8; with dānamaya & sīlamaya at It 19, 51; Vbh 135, 325. -- vidhāna arrangement of process of culture DhsA 168=Vism 122.

Bhāvanīya

Bhāvanīya (adj.) [grd. fr. bhāveti, but taken by Bdhgh as grd. formation fr. bhāvanā] "being as ought to be," to be cultivated, to be respected, in a self -- composed state (cp. bhāvitatta) M i.33 (garu+; expld by Bdhgh as "addhā 'yam āyasmā jānaṇ jānāti passaṇ passatī ti evaṇ sambhāvanīyo" MA 156); S v.164; A iii.110; Miln 373; PvA 9. See also under manobhāvanīya.

Bhāvita

Bhāvita [pp. of bhāveti] developed, made to become by means of thought, cultured, well-balanced A v.299 (cittaṇ parittaṇ abhāvitaṇ; opp. cittaṇ appamāṇaṇ subhāvitaṇ); Sn 516, 558.

Bhāvitatta

Bhāvitatta1 (adj.) [bhāvita+attan] one whose attan (ātman) is bhāvita, i. e. well trained or composed. Attan here=citta (as PvA 139), thus "self -- composed, well -- balanced" A iv.26; Sn 277, 322, 1049; Dh 106, 107; Nd2 142; Nd2 475 B (indriyāni bh.); J ii.112 (°bhāvanāya when the training of thought is perfect); Vism 185 (°bhāvana, adj. one of well -- trained character), 267, 400 (+bahulī -- kata); DhA i.122 (a°); ThA 164 (indriya°). See foll.

Bhāvitatta

Bhāvitatta2 (nt.) [abstr. fr. bhāvita=*bhāvitattvaṇ] only neg. a° the fact of not developing or cultivating S iii.153, 475; Pv ii.966.

Bhāvin

Bhāvin (adj.) [fr. bhāva, Epic Sk. bhāvin "imminent"] "having a being," going to be, as -- ° in avassa° sure to come to pass, inevitable J i.19. -- f. bhāvinī future VvA 314 (or is it bhāvanīya? cp. v. l. S bhāvaniyā).

Bhāveti

Bhāveti [Caus. of bhū, bhavati] to beget, produce, increase, cultivate, develop (by means of thought & meditation), The Buddhist equivalent for mind -- work as creative in idea, M i.293; cp. B.Psy p. 132. -- D ii.79; M ii.11 (cattāro sammappadhāne & iddhipāde); S i.188 (cittaṇ ekaggaṇ), Th 1, 83, 166 (ppr. bhāvayanto); Sn 341 (cittaṇ ekaggaṇ), 507 (ppr. bhāvayaṇ), 558 (grd. bhāvetabba), 1130 (ppr. bhāvento=āsevanto bahulī -- karonto Nd2 476); Dh 87, 350, 370; J i.264 (mettaṇ), 415, ii.22; Nd2 s. v. kāmaguṇā (p. 121) (where grd. in sequence "sevitabba, bhajitabba, bhāvetabba, bahulī -- kātabba"); Pug 15, DhA iii.171; Sdhp 48, 495. -- Pass. ppr. bhāviyamāna A ii.140; KhA 148. -- pp. bhāvita.

Bhāsa

Bhāsa [cp. Epic Sk. bhāsa] -- sakuṇa a bird of prey, a vulture [Abhp. 645, 1049]; as one of the lucky omens enumd (under the so -- called mangala -- kathā) at KhA 118 (with v. l. SS. cāta° & vāca°, BB cāba°)=Nd1 87 (on Sn 790) (T. reads vāta°; v. l. SS vāpa°, BB chapa°).

Bhāsaka

Bhāsaka (adj.) (-- °) [fr. bhāṣ] speaking DA i.52 (avaṇṇa° uttering words of blame).

Bhāsati

Bhāsati1 [bhāṣ; Dhṭp 317: vacane; Dhṭm 467; vācāya] to speak, to say, to speak to, to call M i.227, Sn 158, 562, 722; Dh 1, 246, 258; also bhāsate Sn 452. -- Pot. bhāseyya Vin ii.189; Sn 451, 930; SnA 468 (for udīraye Dh 408); bhāse Dh 102; Sn 400; & bhāsaya A ii.51= J v.509 (with gloss katheyya for joteyya= bhāseyya). -- Aor. abhāsi Vin iv.54; PvA 6, 17, 23, 69; 1st sg. also abhāsissaṇ (Cond.) Pv i.68 (=abhāsiṇ PvA 34); imper. pres. bhāsa Sn 346; ppr. bhāsamāne A ii.51= J v.509; Sn 426; Dh 19; J iv.281 (perhaps better with v. l. as hasamāna); v.63; & bhāsanto Sn 543. -- grd. bhāsitabba A iv.115; Vism 127. -- Med. ind. pres. 2nd sg. bhāsase Vv 342; imper. pres. 2nd sg. bhāsassu M ii.199. -- An apparent ger. form abhāsiya It 59, 60 (micchā vācaṇ abhāsiya) is problematic. It may be an old misspelling for ca bhāsiya, as a positive form is required by the sense. The vv. ll. however do not suggest anything else but abhāsiya; the editor of It suggests pa°. -- Cp. anu, o°, samanū°.

Bhāsati

Bhāsati2 [bhāṣ Dhṭm 467: dittiyaṇ] to shine, shine forth, fill with splendour Sn 719 (2nd sg. fut. bhāsihi=bhāsissasi pakāsessasi SnA 499). Usually with prep. prefix pa° (so read at Pv i.109 for ca bh.). Cp. o°, vi°.

Bhāsana

Bhāsana (nt.) [fr. bhāṣ] speaking, speech Dhṭm 162; Sdhp 68.

Bhāsā

Bhāsā (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J iv.279 (manussa° human speech), 392 (caṇḍāla°); KhA 101 (saka -- saka° -- anurūpa); SnA 397 (Milakkha°); DA i.176 (Kirātā -- Yavanādi -- Millakkhānaṇ bhāsā); MA i.1 (Sīhaḷa°); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Māgadhabhāsā).

Bhāsita

Bhāsita [pp. of bhāsati] spoken, said, uttered A v.194; Miln 28; DhA iv.93. -- (nt.) speech, word Dh 363; M i.432. Usually as su° & dub° (both adj. & nt.) well & badly spoken, or good & bad speech Vin i.172; M ii.250; A i.102; ii.51 (su°; read bhāsita for bāsita); vi.226; Sn 252, 451, 657; J iv.247, 281 (su°, well spoken or good words); Pv ii.620 (su°); PvA 83 (dub°).

Bhāsitar

Bhāsitar [n. ag. fr. bhāṣ] one who speaks, utters; a speaker S i.156; Pug 56; SnA 549.

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Bhāsin

Bhāsin (adj.) (-- °) [cp. Epic Sk. bhāṣin] speaking A i.102 (dubbhāsita -- bhāsin).

Bhāsura

Bhāsura (adj.) [cp. Epic Sk. bhāsura fr. bhas] bright, shining, resplendent ThA 139, 212; VvA 12.

Bhiṇsa

Bhiṇsa (adj.) [=Vedic bhīṣma, of which there are 4 P. forms, viz. the metathetic bhiṇsa, the shortened bhisma, the lengthened bhesma, and the contracted bhīsa (see bhīsana). Cp. also Sk. -- P. bhīma; all of bhī] terrible; only in cpd. °rūpa (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J iii.242, 339; iv.271, 494.

Bhiṇsana & °ka

Bhiṇsana & °ka (adj.) [the form with °ka is the canonic form, whereas bhiṇsana is younger. See bhiṇsa on connections] horrible, dreadful, awe -- inspiring, causing fear. (a) bhiṇsanaka (usually combd with lomahaṇsa) D ii.106=A iv.311; D ii.157; Vin iii.8; PvA 22; ThA 242 (°sabhāva=bhīmarūpa); J v.43. -- (b) bhiṇsana Pv iv.35 (+lomahaṇsa).

Bhiṇsā

Bhiṇsā (f.) [fr. bhiṇsa] terror, fright; mahā -- bhiṇsa (adj.) inspiring great terror D ii.259. Cp. bhismā.

Bhiṇsikā

Bhiṇsikā (f.) [fr. bhiṇsa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhiṇsikā kari he brought divers terrors to pass).

Bhikkhaka

Bhikkhaka [fr. bhikkhu, Cp. Epic Sk. bhiṣuka & f. bhiṣukī] a beggar, mendicant S i.182 (bh. brāhmaṇa); J vi.59 (v. l. BB. °uka); VbhA 327.

Bhikkhati

Bhikkhati [cp. Vedic bhiṣate, old desid. to bhaj; def. Dhṭp 13 "yācane"] to beg alms, to beg, to ask for S i.176, 182 (so read for T. bhikkhavo); Dh 266; VbhA 327. -- ppr. med. bhikkhamāna Th 2, 123.

Bhikkhā

Bhikkhā (f.) [cp. Epic & Class. Sk. bhaikṣa of bhiṣ, adj. & nt.] begged food, alms, alms -- begging; food Vin iv.94; Cp i.14; Vv 704 (ekāhā bh. food for one day); Miln 16; PvA 3, 75, 131 (kaṭacchu°); bhikkhāya carati to go out begging food [cp. Sk. bhaikṣaṇ carati] J iii.82; v.75; PvA 51 & passim. -- subhikkhā (nt.) abundance of food D i.11. dubbhikkhā (nt.) (& °ā f.) scantiness of alms, famine, scarcity of food, adj. famine -- stricken (cp. Sk. durbhiṣaṇ) Vin ii.175; iii.87 (adj.); iv.23 (adj.); S iv.323, 324 (dvihitikaṇ); A i.160; iii.41; J ii.149, 367; v.193; vi.487; Cp i.33 (adj.); Vism 415 (°pīlita), 512 (f. in simile); KhA 218; DhA i.169; ii.153 (f.); iii.437 (°bhaya). -- āhāra food received by a mendicant J i.237 (=bhikkhu -- āhāra?). -- cariyā going about for alms, begging round Sn 700; PvA 146. -- cāra=°cariyā Mhṃv 28. -- paññatti declaration of alms, announcement that food is to be given to the Sangha, a dedication of food Vin i.309.

Bhikkhu

Bhikkhu [cp. later Sk. bhiṣu, fr. bhiṣ] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. <-> nom. sg. bhikkhu freq. passim; Vin iii.40 (vuḍḍhapabbajita); A i.78 (thera bh., an elder bh.; and nava bh. a young bh.); iii.299 (id.); iv.25 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 801; acc. bhikkhuṇ Vin iii.174; Dh 362, & bhikkhunā Sn 87, 88, 513; gen. dat. bhikkhuno A i.274; Sn 221, 810, 961; Dh 373; Pv i.1010; & bhikkhussa A i.230; Vin iii.175; instr. bhikkhunā Sn 389. pl. nom. bhikkhū Vin ii.150; iii.175; D iii.123; Vism 152 (in sim.); VbhA 305 (compared with amaccaputtā) & bhikkhavo Sn 384, 573; Dh 243, 283; acc. bhikkhu Sn p. 78; M i.84; Vv 2210; & bhikkhavo Sn 384, 573; gen. dat. bhikkhunā Vin iii.285; D iii.264; Sn 1015; Pv ii.17; & bhikkhunā S i.190; Th 1, 1231; instr. bhikkhūhi Vin iii.175; loc. bhikkhūsu A iv.25, & bhikkhusu Th 1, 241, 1207; Dh 73; voc. bhikkhave (a Māgadhī form of nom. bhikkhavaḥ) Vin iii.175; Sn p. 78; VvA 127; PvA 8, 39, 166; & bhikkhavo Sn 280, 385. There are several allegorical etymologies (definitions) of the word bhikkhu, which occur frequently in the commentaries. All are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word itself. Thus we mention here the foll. (a) bhikkhu= bhinnakilesa ("one who has broken the stains" i. e. of bad character) VbhA 328; VvA 29, 114, 310; PvA 51. <-> (b) Another more explicit expln is "sattannaṇ dhammānaṇ bhinnattā bhikkhu" (because of the breaking or destroying of 7 things, viz. the 7 bad qualities, leading to rebirth, consisting of sakkāyadiṭṭhi, vicikicchā, sīlabbata -- parāmāsa, rāga, dosa, moha, māna). This def. at Nd1 70=Nd2 477a. -- (c) Whereas in a & b the first syllable bhi(-- kkhu) is referred to bhīd, in this def. it is referred to bhī (to fear), with the further reference of (bh --) ikkh(u) to iṅs (to see), and bhikkhu defined as "saṅsāre bhayaṇ ikkhati ti bh." Vism 3, 16 (saṅsāre bhayaṇ ikkhaṇatāya vā bhinna -- paṭa -- dharaditāya vā). -- A very comprehensive def. of the term is found at Vbh 245 -- 246, where bhikkhu -- ship is established on the ground of 18 qualities (beginning with samaññāya bhikkhu, paṭiññāya bh., bhikkhatī ti bh., bhikkhako ti bh., bhikkhācariyaṇ ajjhupagato ti bh., bhinna -- paṭa -- dharo ti bh., bhindati pāpake dhamme ti bh., bhinnattā pāpakānaṇ dhammāna ti bh. etc. etc.). -- This passage is expld in detail at VbhA 327, 328. -- Two kinds of bhikkhus are distinguished at Ps i.176; Nd1 465=Nd2 477b, viz. kalyāṇa [-- ka --]puthujana (a layman of good character) and sekkha (one in training), for which latter the term paṭiñnacara (one who lives in elimination, i. e. in keeping away from the dangers of worldly life) is given at Nd1 130 (on Sn 810). -- gatika a person who associates with the bhikkhus (in the Vihāra) Vin i.148. -- bhāva state of being a monk, monkhood, bhikkhuship D i.176; Sn p. 102; -- sangha the community of bhikkhus, the Order of friars D iii.208; Sn 403, 1015; Sn p. 101, 102; Miln 209; PvA 19 sq. & passim.

Bhikkhuka

Bhikkhuka (-- °) (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu -- , a monk's, or of monks, in sa° with monks, inhabited by bhikkhus Vin iv.307, 308; opp. a° without bhikkhus, ibid.

Bhikkhunī

Bhikkhunī (f.) [fr. bhikkhu, cp. BSk. bhikṣuṇī, but classical Sk. bhikṣukī] an almswoman, a female mendicant, a Buddhist nun D iii.123 sq., 148, 168 sq., 264; Vin iv.224 sq., 258 sq. (°sangha); S i.128; ii.215 sq., iv.159 sq.; A i.88, 113, 279; ii.132 (°parisā), 144; iii.109; iv.75; Miln 28; VbhA 498 (dahara°, story of); VvA 77.

Bhinka

Bhinka [cp. Vedic bhr̥ṅga large bee] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin ii.201=S ii.269 (bhinka -- cchāpa); J v.418 (with ref. to young cats: "mahā -- biḷārā nelamaṇḍalaṇ vuccati taruṇā bhinka -- cchāpa -- maṇḍalaṇ," T. °cchāca°, vv. ll. bhiṇjaka -- cchāca; taruṇa -- bhiga -- cchāpa; bhinga -- cchāja).

Bhinkāra

Bhinkāra1 (& °gāra) [cp. late Sk. bhr̥ṅgāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin i.39 (sovaṇṇa -- maya); D ii.172; A iv.210=214 (T. °gāra, v. l. °kāra); Cp. i.35; J i.85, 93; ii.371; iii.10 (suvaṇṇa°); Dpvs xi.32; PvA 75; KhA 175 (suvaṇṇa°; v. l. BB °gāra), Sdhp 513 (soṇṇa°).

Bhinkāra

Bhinkāra2 [?] cheers, cries of delight (?) Bu i.35 (+sādhu kāra).

Bhinkāra

Bhinkāra3 [cp. Sk. bhr̥ṅga bee, bhr̥ṅgaka & bhr̥ṅga -- rājā] a bird: Lanius caeruleus J v.416.

Bhijjati

Bhijjati [Pass. of bhindati, cp. Sk. bhidyate] to be broken, to be destroyed; to break (instr.); pres. bhijjati Dh 148, ppr. bhijjamāna: see phrase abhijjamāne udaye

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under abhijj°, with which cp. phrase abhejjantya pathavyā J vi.508, which is difficult to explain (not breaking? for abhijjantī after abhejja & abhedi, and *abhijjanto for abhijjamāna, intrs.?). imper. bhijjatu Th 1, 312. -- praet. 2nd pl. bhijjittha J i.468; aor. abhedi Ud 93 (abhedi kāyo). -- fut. bhijjhissati DA i.266; grd. bhijjitabba J iii.56; on grd. °bhijja see pabhindati; grd. bhejja in abhejja not to be broken (q. v.).

Bhijjana

Bhijjana (nt.) [fr. bhijjati] breaking up, splitting, perishing; destruction J i.392; v.284; vi.11; DhA i.257 (kaṇṇā bhijjan' ākāra -- pattā); ThA 43 (bhijjana -- sabhāva of perishable nature; expln of bhidura Th 2, 35); PvA 41 (°dhammā destructible, of sankhārā). -- Der. abhijjanaka see sep.

Bhitti

Bhitti (f.) [fr. bhid, cp. *Sk. bhitta fragment, & Class. Sk. bhitti wall] a wall Vin i.48; D ii.85; S ii.103; iv.183; v.218; J i.491; Vism 354=VbhA 58 (in comparison); ThA 258; VvA 42, 160, 271, 302; PvA 24. -- khīla a pin (peg) in the wall Vin ii.114, 152. -- pāda the support or lower part of a wall J iv.318.

Bhittika

Bhittika (adj.) [fr. bhitti] having a wall or walls J iv.318 (naḷa °ā paṇṇasālā); vi.10 (catu° with 4 walls).

Bhidura

Bhidura (adj.) [fr. bhid] fragile, perishable, transitory Th 2, 35 (=bhijjana -- sabhāva ThA 43).

Bhindati

Bhindati [bhid, Sk. bhinatti; cp. Lat. findo to split, Goth. beitan=Ger. beissen. Def. at Dhṭp 381, 405 by "vidāraṇe" i. e. splitting] to split, break, sever, destroy, ruin. In two bases: *bhid (with der. *bhed) & *bhind. -- (a) *bhid: aor. 3rd sg. abhida (=Sk. abhidat) D ii.107; J iii.29 (see also under abhida); abbhidā J i.247; ii.163, 164. -- fut. bhecchati (Sk. bhetsyati) A i.8. -- ger. bhetvā (Sk. bhittvā) Th 1, 753; Sn 62 (v. l. BB bhitvā). -- grd. bhejja : only neg. abhejja (q. v.). See also der. bheda, bhedana. -- pp. bhinna & Pass. bhijjati. -- (b) *bhind: pres. bhindati Nd1 503; DhA i.125 (kathaṃ bh. to break a promise); Sdhp 47. -- ppr. bhindanto Mhvs 5, 185. -- Pot. bhinde Vism 36 (sīlasaṃvaran). -- fut. bhindissati Vin ii.198. -- aor. bhindi J i.467 (mitta -- bhāvaṇ), & abhindi A iv.312 (atta -- sambhavaṇ). -- ger. bhinditvā J i.425, 490; PvA 12; also in phrase indriyāni bhinditvā breaking in one's senses, i. e. mastering, controlling them J ii.274; iv.104, 114, 190. -- Caus. I. bhedeti: see vi°. Caus. II. bhindāpeti to cause to be broken J i.290 (sīlaṇ); vi.345 (pakkharaṇi) and bhedāpeti Vin iii.42. -- See also bhindana.

Bhindana

Bhindana (adj.) [fr. bhindati] breaking up, brittle, falling into ruin S i.131 (kāya).

Bhindivāla

Bhindivāla [Non -- Aryan; Epic Sk. bhindipāla spear, but cp Prk bhiṇḍi -- māla & °vāla, Pischel, Prk. Gr. § 248; see also Geiger, P.Gr. § 38] a sort of spear J vi.105, 248; Abhp 394.

Bhinna

Bhinna [pp. of bhindati] 1. broken, broken up (lit. & fig.) Sn 770 (nāvā); J i.98 (abhinna magga an unbroken path); iii.167 (uda -- kumbha); PvA 72 (°sarīra -- cchavi). -- 2. (fig.) split, fallen into dissension, not agreeing D iii.117= 210, 171. -- Usually in cpds., & often to be translated by prep. "without," e.g. bhinnahirottappa without shame. -- Cp. sam°. -- ājīva without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. parisuddh' ājīva); Vism 306. -- nāva ship -- wrecked J iv.159. -- paṭa a torn cloth, in cpd. °dhara "wearing a patchwork cloth," i. e. a bhikkhu (see also s. v. bhikkhu) Th 1, 1092. -- plava ship -- wrecked J iii.158. -- manta disobeying (i. e. breaking) a counsel J vi.437. -- sira with a broken head J iv.251. -- simā (f.) one who has broken the bounds (of decency) Miln 122. -- sīla one who has broken the norm of good conduct Vism 56. -- hirottappa without shame, shameless J i.207.

Bhinnatta

Bhinnatta (nt.) [fr. bhinna] state of being broken or destroyed, destruction A iv.144.

Bhiyyo

Bhiyyo (Bhīyo, Bhīyyo) [Vedic bhūyas, compar. form fr. bhū, functioning as compar. to bhūri. On relation Sk. bhūyah: P. bhiyyo cp. Sk. jugupsate: P. jigucchati] 1. (adj.) more Sn 61 (dukkham ettha bhiyyo), 584 (id.), 306 (bh. taṇhā pavaḍḍhatha); Dh 313 (bh. rajan ākirate), 349 (bh. taṇhā pavaḍḍhati). -- 2. (adv.) in a higher degree, more, repeatedly, further S i.108 (appaṇ vā bhīyo less or more); Sn 434 (bh. cittaṇ pasīdati); Dh 18 (bh. nandati=ativiya n. C.); Miln 40. -- See also bhiyyoso, yebhuyyena. -- kamyatā desire for more, greed Vin ii.214. -- bhāva getting more, increase, multiplication D iii.221; Vin iii.45; S v.9, 198, 244; A i.98; v.70; VbhA 289.

Bhiyyoso

Bhiyyoso (adv.) [abl. formation fr. bhiyyo 1] still more, more and more, only in cpd. °mattāya [cp. BSk. bhūyasyā mātṛāya MVastu ii.345; Divy 263 & passim] exceedingly, abundantly A i.124=Pug 30 (expld at PugA 212 by "bhiyyoso -- mattāya uddhumāyana -- bhāvo datṭhabbo"); J i.61; PvA 50.

Bhisa

Bhisa (nt.) [cp. Vedic bisa, with bh for b: see Geiger, P.Gr. § 40 1a] the sprout (fr. the root) of a lotus, the lotus fibres, lotus plant S i.204; ii.268; J i.100; iv.308. -- puppha the lotus flower Sn 2 (=paduma -- puppha SnA 16). -- muḷāla fibres & stalk of the lotus J v.39; Vism 361.

Bhisakka

Bhisakka [cp. Vedic bhiṣaj physician, P. bhesajja medicine & see Geiger, P.Gr. § 631] a physician M i.429; A iii.238; iv.340; It 101; Miln 169, 215, 229, 247 sq., 302; Vism 598 (in simile); DA i.67, 255.

Bhisi

Bhisi1 (f.) [cp. Epic Sk. bṛṣī & bṛsī, with bh for b, as in Prk. bhisī, cp. Pischel, Prk. Gr. § 209] a bolster, cushion, pad, roll Vin i.287 sq. (cīvara° a robe rolled up); ii.150, 170; iii.90; iv.279. Five kinds are allowed in a Vihāra, viz. uṇṇa -- bhisi, cola°, vāka°, tiṇu°, paṇṇa°, i. e. bolsters stuffed with wool, cotton -- cloth, bark, grass, or talipot leaves, Vin ii.150=VbhA 365 (tiṇa°). -- bimbohana bolster & pillow Vin i.47; ii.208; DhA i.416; VbhA 365.

Bhisi

Bhisi2 [etym.?] a raft Sn 21. -- Andersen, Pali Reader, Glossary s. v. identifies it with bhisi1 and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

Bhisikā

Bhisikā (f.) [fr. bhisi1] a small bolster Vin ii.148 (vāta- pāna° a roll to keep out draughts); KhA 50 (tāpasa°, v. 1. Kk kapala -- bhitti, see Appendix to Indexes on Sutta Nipāta & Pj.).

Bhismā

Bhismā (f.) [=bhiṇṣā] terror, fright D ii.261 (°kāya adj. terrific).

Bhīta

Bhīta [pp. of bhāyati] frightened, terrified, afraid Dh 310; J i.168 (niraya -- bhaya°); ii.110 (maraṇa -- bhaya°), 129; iv.141 (+tasita); PvA 154, 280 (+tasita). Cp. sam°.

Bhībhaccha

Bhībhaccha see bībhaccha.

Bhīma

Bhīma (adj.) [fr. bhī, cp. Vedic bhīma] dreadful, horrible, cruel, awful J iv.26; Miln 275. -- kāya of horrible body, terrific J v.165. -- rūpa of terrifying appearance Th 2, 353. -- sena having a terrifying army J iv.26; vi.201. Also Np. of one of the 5 sons of King Paṇḍu J v.426; Vism 233.

Bhīmala

Bhīmala (adj.) [fr. bhīma] terrifying, horrible, awful J v.43 (T. bhīmūla, but read bhīmala; C. expls by bhiṇsanaka -- mahāsadda).

Bhīrati

Bhīrati Pass. to bharati, only in cpd. ppr. anubhīramāna M iii.123 (chatta: being brought up, or carried behind). Neumann, M. trsl.2 iii.248 translates "über ihm

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schwebt," & proposes reading (on p. 563) anu -- hīramāna (fr. hr). This reading is to be preferred, & is also found at D ii.15.

Bhīru

Bhīru (adj. n.) [fr. bhī; cp. Vedic bhīru] 1. fearful, i. e. having fear, timid, afraid, shy, cowardly Sdhp 207 (dukkha°); usually in neg. abhīru not afraid, without fear, combd with anutrāsin: see utrāsin. -- 2. fearful, i. e. causing fear, awful, dreadful, terrible Pv ii.41 (°dassana terrible to look at). -- 3. (m.) fear, cowardice Sn 437 (=utrāsa SnA 390). -- ttāṇa refuge for the fearful, adj. one who protects, those who are in fear A ii.174; It 25; Sdhp 300.

Bhīruka

Bhīruka (adj.) [fr. bhīru] afraid, shy, cowardly, shunning (-- °) Vism 7 (pāpa°), 645 (jīvitu -- kāma bhīruka -- purisa).

Bhīsana

Bhīsana (adj.) =bhiṇsana (q. v.) Pv iv.35 (v. l. in PvA 251), expld by bhayajanana PvA 251, where C. reading also bhīsana.

Bhukka

Bhukka (adj.) [fr. onomat. root *bhukk, dialectical, cp. Prk. bhukkai to bark, bhukkiya barking, bhukkana dog (Pischel, Prk. Gr. § 209); the root bhukk (bukk) is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkāṇa crow] barking, n. a barker, i. e. dog; only in redupl. intens. formation bho -

- bhu -- kka (cp. E. bow -- wow), lit. bhu -- bhu -- maker (: kka fr. kr?) J vi.354 (C.: bhun -- karaṇa). See also bhussati.

Bhunkaraṇa

Bhunkaraṇa (adj. -- nt.) [bhu+kr, see bhukka] making "bhu," i. e. bow -- wow, barking J vi.355 (°sunakha); v. l. bhu -- bhukka -- sadda -- karaṇa.

Bhucca

Bhucca (adj.) [ger. of bhū in composition, corresponding to *bhūtya>*bhutya, like pecca (*pretya) fr. pra+i. In function equal to bhūta] only in cpd. yathā -- bhuccaṇ (nt. adv.) as it is, that which really is, really (=yathā bhūtaṇ) Th 2, 143. See under yathā.

Bhuja

Bhuja1 (m. & nt.) [cp. Epic & Class. Sk. bhuja m. & bhujā; bhuj, bhujate to bend, lit. "the bender"; the root is expld by koṭīlya (koṭilla) at Dhṭp 470 (Dhṭm 521). See also bhuja3. Idg. *bheng, fr. which also Lat. fugio to flee=Gr. feu/gw, Lat. fuga flight=Sk. bhoga ring, Ohg. bouc; Goth. biugan to bend=Ger. beugen & biegen; Ohg. bogo=E. bow. Semantically cp. Lat. lacertus the arm, i. e. the bend, fr. *leq to bend, to which P. laḡuḷa a club (q. v. for etym.), with which cp. Lat. lacerta=lizard, similar in connotation to P. bhujaḡa snake] the arm Sn 48 (expld by Nd2 478 as hattha, hand); 682 (pl. bhujāni); J v.91, 309; vi.64; Bu i.36; Vv 6418.

Bhuja

Bhuja2 [fr. bhuñjati2] clean, pure, bright, beautiful J vi.88 (°dassana beautiful to look at; C. explns by kalyāṇa dassana).

Bhuja

Bhuja3 (adj.) [fr. bhuj to bend] bending, crooked, in bhuja -- laṭṭhi betel -- pepper tree J vi.456 (C.: bhujaṅgalatā, perhaps identical with bhujaka?), also in cpd. bhuja -- ga going crooked, i. e. snake Miln 420 (bhujaḡinda king of snakes, the cobra); Dāvs. 2, 17; also as bhujaṅga Dāvs 2, 56, & in der. bhujaṅga -- latā "snake-creeper," i. e. name of the betel -- pepper J vi.457; and bhujaṅgama S i.69. -- Cp. bhogin2.

Bhujaka

Bhujaka [fr. bhuj, as in bhuñjati2; or does it belong to bhuja3 and equal to bhuja -- laṭṭhi?] a fragrant tree, growing (according to Dhṭpāla) only in the Gandhamādana grove of the Devaloka Vv 355; VvA 162.

Bhujissa

Bhujissa [cp. BSk. bhujiṣya Divy 302, according to Mhvuyt § 84 meaning "clean"; thus fr. bhuj (see bhuñjati2) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin i.93; J ii.313; PvA 112. -- bhujiṣsaṇ karoti to grant freedom to a slave J v.313; vi.389, 546; DhA i.19; ThA 200. -- f. bhujiṣṣā Vin ii.271 (in same sequence as bhujiṣsa at Vin i.93). -- 2. (adj.) freeing fr. slavery, productive of freedom D ii.80 (cp. Dial. ii.80); iii.245; S ii.70; iv.272; A iii.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka. -- bhāva state of being freed fr. slavery, freedom ThA 200.

Bhuñjaka

Bhuñjaka (adj.) [fr. bhuñjati1] eating, one who eats or enjoys, in °sammuti definition of "eater," speaking of an eater, declaration or statement of eating VbhA 164.

Bhuñjati [bhuj]

Bhuñjati1 [bhuj to Lat. fruor, frūx=E. fruit, frugal etc.; Goth. brūkjan=As. brūkan=Ger. brauchen. The Dhṭp 379 (& Dhṭm 613) explns bhuj by "pālan' ajjhohāresu," i. e. eating & drinking for the purpose of living] to eat (in general), to enjoy, make use of, take advantage of, use Sn 102, 240, 259, 619; Dh 324; Pug 55. Pot. bhuñjeyya Sn 400; Dh 308, 2nd pl. bhuñjetha Dh 70; Mhvs 25, 113. Imper. 2nd med. bhuñjassa S v.53; 3rd act. bhuñjatu S i.141; Sn 479; bhuñjassu Sn 421; ppr. bhuñjanto J iii.277: bhuñjamāna Th 1, 12; Sn 240. Fut. 1st sg. bhokkhaṇ [Sk. bhoksyāmi] J iv.117. Aor. 1st sg. bhuñjiṇ Miln 47; 3rd sg. bhuñji J iv.370; 3rd pl. abhuñjiṇsu Th 1, 922; abhuñjiṇsu Mhvs 7, 25. Ger. bhutvā J iii.53 (=bhuñjitvā C.); DhA i.182; bhutvāna Sn 128. Grd. bhuñjitabba Mhvs 5, 127. Inf. bhottuñ: see ava°. <-> pp. bhutta. -- Caus. bhojeti (q. v.). Cp. bhoga, bhojana, bhojanīya, bhojja; also Desid. pp. bubbhukkhita; & ābhuñjati.

Bhuñjati [bhuj]

Bhuñjati2 [bhuj to purify, cleanse, sift, not given in this meaning by the Dhātupāṭha. Cp. Av. buxti purification buj to clean, also Lat. fungor (to get through or rid of, cp. E. function), Goth. us -- baugjan to sweep; P. paribhuñjati 2, paribhojaniya & vinibbhujati. See Kern, Toev. p. 104, s. v. bhujiṣsa] to clean, purify, cleanse: see bhuja2 and bhujiṣsa, also bhoja & bhojaka.

Bhuñjana

Bhuñjana (nt.) [fr. bhuñjati1] taking food, act of eating, feasting J iv.371 (°kāraṇa); PvA 184. -- kāla meal -- time DhA i.346.

Bhutta

Bhutta [pp. of bhuñjati1; Sk. bhukta] 1. (Pass.) eaten, being eaten Sn p. 15; Dh 308; impers. eating Vin iv.82 (bhuttaṇ hoti). Also °geha eating house J v.290, and in phrase yathā -- bhuttaṇ bhuñjatha "eat according to eating," i. e. as ought to be eaten, eating in moderation D ii.173 (where Rh. D., Dial. ii.203, trsls "ye shall eat as ye have eaten")=iii.62, 63 (where Rh. D., Dial. iii.64 trsls "enjoy your possessions as you have been wont to do"; see note ibid.). We should favour a translation in the first sense. -- dubbhuttaṇ, indigestible. -- 2. (Med. cp. bhuttar) having eaten, one who has eaten Miln 370 (sace bhutto bhaveyy' āhaṇ); also in phrase bhutta -- pātar -- āsa after having eaten breakfast J ii.273; DhA iv.226. -- āvasesa the remainder of a meal Vin ii.216.

Bhuttar

Bhuttar [n. ag. fr. bhuj, cp. Sk. bhoktr already Vedic & Epic] one who eats or has eaten, or enjoys (cp. bhutta 2) J v.465 (ahaṇ bhuttā bhakkhaṇ ras' uttamaṇ).

Bhuttavant

Bhuttavant (adj.) [bhutta+vant] having eaten, one who has eaten J v.170 (=kata -- bhatta -- kicca); VvA 244.

Bhuttāvin

Bhuttāvin (adj.) [bhutta+suffix °avin, corresponding to Vedic °āyin] having eaten, one who has had a meal; nom. sg. bhuttāvī Vin iv.82; Miln 15 (+onīta -- pattapāṇi); PvA 23 (+pavārita); SnA 58; instr. bhuttāvinā

Vin iv.82; gen. dat. bhuttavissa D ii.195. acc. bhuttāvī Vin i.213; Sn p. 111 (+onīta -- pattapāṇi); J v.170; nom. pl. bhuttāvī Vin iv.81, & bhuttāvino S iv.289.

Bhumma

Bhumma (adj. -- n.) [fr. bhūmi, Vedic bhūmya] 1. belonging to the earth, earthly, terrestrial; nt. soil, ground, floor Sn 222 (bhūtāni bhummāni earthly creatures,

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contrasted with creatures in the air, antalikkhe), 236 (id.); Sdhp 420 (sabba -- bhumma khattiyā). pl. bhumma the earthly ones, i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 842 (=bhumma -- deva VvA 334). -- nt. ground: Pv ii.102 (yāva bhumma down to the ground); v. l. BB bhūm(i). -- 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; PvA 33. -- attharaṇa "earth -- spread," a ground covering, mat, carpet Vin i.48; ii.208; iv.279. -- antara "earth -- occasion," i. e. (1) sphere of the earth, plane of existence Miln 163; DhsA 296. -- (2) in °pariccheda discussion concerning the earth, i. e. cosmogony DhsA 3. -- antalikkha earthly and celestial, over earth & sky (of portents) Miln 178. The form would correspond to Sk. *bhaum -- āntarīkṣa. -- jāla "terrestrial net (of insight) gift of clear sight extending over the globe (perhaps to find hidden treasures) SnA 353 (term of a vijjā, science or magic art). Cp. bhūrikamma & bhūrivijjā. -- tṭha (a) put into the earth, being in the earth, found on or in the earth, earthly Vin iii.47. (b) standing on the earth Dh 28. -- (c) resting on the earth Miln 181. Also as °ka living on earth, earthly (of gods) J iii.87. -- deva a terrestrial deva or fairy A iv.118; Ps ii.149; VbhA 12; DhA i.156; VvA 334; PvA 5, 43, 55, 215, 277. -- devatā=°deva J iv.287 (=yakkha); KhA 120.

Bhummi

Bhummi1 (f.) [fr. bhumma] that which belongs to the ground, i. e. a plane (of existence), soil, stage (as t.t. in philosophy) DhsA 277 (°y -- āpatti), 339 (id.), 985 (dukkha°), 1368, 1374 sq. (see Dhs trsl.2 231).

Bhummi

Bhummi2 [old voc. of bhumma] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin ii.304 (=piyavacanaṃ Bdhgh).

Bhuyya

Bhuyya the regular P. representative of Sk. bhūyas (compar.); for which usually bhiyya (q. v.). Only in cpd. yebhuyyena (q. v.).

Bhuvi

Bhuvi see bhū.

Bhusa

Bhusa1 [cp. Vedic busa (nt.) & buśa (m.)] chaff, husks A i.241 (°āgāra chaff -- house); Dh 252 (opuṇāti bhusaṃ to sift husks); Ud 78; Pv iii.41; iii.107; VvA 47 (tiṇa° litter).

Bhusa

Bhusa2 (adj.) [cp. Vedic bhr̥śa] strong, mighty, great Dh 339 (taṇhā=balavā DhA iv.48); J v.361 (daṇḍa=daḥha, balavā C.). -- nt. bhusaṃ (adv.) much, exceedingly, greatly, vehemently. In cpds. bhusaṃ° & bhusa°. -

- S i.69; J iii.441; iv.11; v.203 (bhusa -- dassaneyya); vi.192; Vv 69; Pv 338; iv.77; Miln 346; SnA 107 ("verbum intensivum"); Sdhp 289.

Bhusati, Bhussati

Bhusati, Bhussati [perhaps a legitimate form for Sk. bhaṣate (see P. bhasati), with u for a, so that the suggested correction of bhusati to bhasati (see under bhasati) is unfounded] to bark DA i.317 (bhusati; vv. ll. bhussati & bhūṣati); DhA i.171, 172. -- See also bhasati & bhukka; -- pp. bhusita.

Bhusikā

Bhusikā (f.) [fr. bhusa1] chaff A i.242; Vin ii.181.

Bhusita

Bhusita [pp. of bhusati] barking J iv.182 (°sadda, barking, noise). See also bhasita.

Bhuseti

Bhuseti [Denom. fr. bhusa2=*bhr̥ṣayati; but not certain, may have to be read bhūseti, to endeavour, cp. Sk. bhūṣati] to make strong, to cause to grow (?) J v.218 (C. explns by "bhusaṇ karoti, vaḍḍheti" p. 224).

Bhū

Bhū1 [fr. bhū] (adj.) being, (n.) creature, living being in pāṇa -- bhū a living being (a breathing being) J v.79 (=pāṇa -- bhūta C.).

Bhū

Bhū2 (f.) [fr. bhū, otherwise bhūmi] the earth; loc. bhuvi according to Kaccāyana; otherwise bhuvi is aor. 3rd sg.; of bhū: see Pischel, Prk. Gr. § 516; Geiger, Pali Gr. § 865.

Bhūkuṭi

Bhūkuṭi (f.) [a different spelling of bhakuṭi, q. v. -- Cp. Sk. bhr̥kuti & bhrukuṭi] frown, anger, superciliousness M i.125 (v. l. bhakuṭi & bhā°); J v.296.

Bhūja

Bhūja [cp. late Sk. bhūrja, with which related Lat. fraxinus ash, Ags. beorc=E. birch, Ger. birke] the Bhūrja tree, i. e. a kind of willow J v.195, 405 (in both places=ābhujī), 420.

Bhūta

Bhūta [pp. of bhavati, Vedic etc. bhūta] grown, become; born, produced; nature as the result of becoming. <-> The (exegetical) definition by Bdhgh of the word bhūta is interesting. He (at MA i.31) distinguishes the foll. 7 meanings of the term: (1) animate Nature as principle, or the vital aggregates (the 5 Khandhas), with ref. M i.260; (2) ghosts (amanussā) Sn 222; (3) inanimate Nature as principle, or the Elements (the 4 dhātus) S iii.101 (mahābhūtā); (4) all that exists, physical existence in general (vijjamāṇa) Vin iv.25 (bhūtaṇ); (5) what we should call a simple predicative use, is exemplified by a typical dogmatic example, viz. "kālaghaso bhūto," where bhūta is given as meaning khīṇāsava (Arahant) J ii.260; (6) all beings or specified existence, animal kingdom (sattā) D ii.157; (7) the vegetable kingdom, plants, vegetation (rukkh'

ādayo) Vin iv.34 (as bhūta -- gāma). -- Meanings: 1. bhūtā & bhūtāni (pl.) beings, living beings, animate Nature Sn 35 (expld at Nd2 479 as 2 kinds, viz. tasā & thāvarā, movable & immovable; S. ii.47 (K.S. ii.36) mind and body as come -- to -- be; Dh 131 (bhūtāni), 405; M i.2 sq. (paṭhavī, āpo etc., bhūtā, devā, Pajāpati etc.), 4; MA i.32. The pl. nt. bhūtāni is used as pl. to meaning 2; viz. inanimate Nature, elements, usually enumd under term mahā -- bhūtāni. -- 2. (nt.) nature, creation, world M i.2 (bhūte bhūtato sañjānāti recognises the beings from nature, i. e. from the fact of being nature); DhsA 312 (°pasāda -- lakkhaṇa, see Expos. 409). See cpds. °gāma, °pubba (?). -- 3. (nt. adj.) that which is, i. e. natural, genuine, true; nt. truth; neg. abhūta falsehood, lie Sn 397; PvA 34. See cpds. °bhāva, °vacana, °vāda. -- 4. a supernatural being, ghost, demon, Yakkha; pl. bhūtā guardian genii (of a city) J iv.245. See cpds. °vijja, °vejja. -- 5. (-- °) pp. in predicative use (cp. on this meaning Bdhgh's meaning No. 5, above): (a) what has been or happened; viz. mātu -- bhūtā having been his mother PvA 78; abhūtapubbaṇ bhūtaṇ what has never happened before happened (now) DA i.43 (in expln of abbhuta); -- (b) having become such & such, being like, acting as, being, quāsi (as it were), consisting of, e. g. andha° blind, as it were J vi.139; aru° consisting of wounds DhA iii.109; udapāna° being a well, a well so to speak PvA 78; opāna° acting as a spring A iv.185; hetu° as reason, being the reason PvA 58; cp. cakkhu° having become an eye of wisdom. Sometimes bhūta in this use hardly needs to be translated at all. -- kāya body of truth DhA i.11. -- gāma vegetation, as trees, plants, grass, etc. Under bhūtagāma Bdhgh understands the 5 bīja -- jātāni (5 groups of plants springing from a germinative power: see bīja), viz. mūla -- bījaṇ, khandha°, phala°, agga°, bīja°. Thus in C. on Vin iv.34 (the so -- called bhūtagāma -- sikkhāpada, quoted at DhA iii.302 & SnA 3); cp. M iii.34; J v.46; Miln 3, 244. -- gāha possession by a demon Miln 168 (cp. Divy 235). -- tṭhāna place of a ghost KhA 170. -- pati (a) lord of beings J v.113 (of Inda); vi.362 (id.); Vv 641 (id.). (b) lord of ghosts, or Yakkhas J vi.269 (of Kuvera). -- pubba (a) as adj. (-- °) having formerly been so & so, as mātā bhūtapubbo satto, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kuṇāla -- rājā bhūtapubbo). -- (b) as adv. (bhūtapubbaṇ) meaning: before all happening, before creation, at a very remote stage of the world, in old times, formerly Vin ii.201; D i.92; ii.167, 285, 337; M i.253; iii.176; S i.216, 222, 227; iv.201; v.447; A iv.136=Vism 237; A iv.432; J i.394; DhA i.56. -- bhavya past and future D i.18. -- bhāva truthful

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character, neg. a° PvA 14. -- vacana statement of reality or of the truth SnA 336. -- vādin truthful, speaking the truth M i.180; D iii.175; Pug 58; a° untruthful Dh 306; J ii.416. -- vikāra a natural blemish, fault of growth, deformity SnA 189 (opp. nibbikāra). -- vijjā knowledge of demons, exorcism D i.9; Dh i.93, cp. Dial. i.17). -- vejja a healer of harm caused by demons, an exorcist Vin iv.84; J ii.215; iii.511; Miln 23.

Bhūtatta

Bhūtatta (nt.) [abstr. fr. bhūta] the fact of having grown, become or being created (i. e. being creatures or part of creation) Vism 310 (in def. of bhūtā); MA i.32 (id.).

Bhūtanaka

Bhūtanaka [cp. *Sk. bhūtṛṇa] a fragrant grass; Andropogon schoenanthus J vi.36 (=phanijjaka); Vism 543 (so v. l. for T. bhūtinaka).

Bhūtika

Bhūtika (adj.) (-- °) in cpd. cātummahā° belongs to the whole expression, viz. composed of the 4 great elements M i.515.

Bhūnaha

Bhūnaha [difficult to expln; is it an old misspelling for bhūta+gha? The latter of han?] a destroyer of beings Sn 664 (voc. bhūnahu, expld by SnA 479 as "bhūti -- hanaka vuddhi -- nāsaka"; vv. ll. bhūnahaṭa,

bhūnahota, bhūhata, all showing the difficulty of the archaic word); J v.266 (pl. bhūnahuno, expld by C. 272 as "isīnaṇ ativattāro attano vaḍḍhiyā hatattā bh."). Cp. M i.502 ("puritanical" suggested by Lord Chalmers).

Bhūma

Bhūma (-- °) [=bhūmi] 1. (lit.) ground, country, district S iii.5 (pacchā° the western district). -- 2. (fig.) ground, reason for, occasion; stage, step Sn 896 (avivāda° ground of harmony; according to SnA 557 Ep. of Nibbāna).

Bhūmaka

Bhūmaka (& °ika) (adj.) (only -- °) [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as dve° pāsāda DhA i.414; pañca° pāsāda a palace with 5 stories J i.58, 89; satta° with 7 stories (pāsāda) DhA ii.1, 260. The form °ika at DhA i.182 (dve° geha). <-> 2. belonging to a place or district, as jāti° from the land of (their) birth M i.147; pacchā° from the western country S iv.312 (brāhmaṇā). -- 3. being on a certain plane or in a certain state, as paritta° & mahā° Vbh 340 te° in 3 planes SnA 4 (of the 5 Khandhas), 510 (°vaṭṭa); DhA i.36 (kusala), 305 (°vaṭṭa); iv.69 (tebhūmaka -- vaṭṭa -- sankhātāṇ Māra -- bandhanaṇ), 72 (dhammā); catu° in 4 planes DhsA 296 (kusala); DhA i.35 (citta). The form °ika at DhA i.288 (with ref. to citta).

Bhūmi

Bhūmi (f.) [cp. Vedic bhūmi, Av. būmiš soil, ground, to bhū, as in bhavati, cp. Gr. fu/sis etc. See bhavati] 1. (lit.) ground, soil, earth Vin ii.175; Sn 418 (yāna° carriage road); Pv i.1014≈; SnA 353 (heṭṭhā -- bhūmiyaṇ under the earth); DhA i.414 (id., opp. upari -- bhūmiyaṇ). -- 2. place, quarter, district, region M i.145 (jāti° district of one's birth); Sn 830 (vighāta°); Nd2 475 (danta°); DhA i.213 (āpāna°); PvA 80 (susāna°). -- uyyāna° garden (-- place or locality) Vv 6419; Pv ii.129; J i.58. -- 3. (fig.) ground, plane, stage, level; state of consciousness, Vin. i.17; Vbh 322 sq.; Vism 126, 442 (with ref. to the 4 Paṭisambhidā, as sekha -- bhūmi & asekha -- bhūmi), 517 (paññā° -- niddesa). Usually -- °: indriya° Nett 192; dassana° plane of insight Nett 8, 14, 50; sukha° ground for happiness Dhs 984 (cp. DhsA 214). -- bhūmi -- ttaya the 3 stages, viz. kāmāvacara, rūpāvacara, lokuttara Vism 493. -- pl. bhūmiyo Ps ii.205=Vism 384 (appld to the 4 jhānas); purisa° (atṭha p. bh. eight stages of the individual; viz. manda -- bhūmi, khiḍḍā°, vīmaṇsana°, ujugata°, sekha°, samaṇa°, jina°, panna°, or as trsl'd by Rh. D. in Dial. i.72, under "eight stages of a prophet's existence"; babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time & prostrate time. Cp. the 10 decades of man's life, as given by Bdhgh at Vism 619). -- Bdhgh, when defining the 2 meanings of bhūmi as "mahā -- paṭhavi" and as "cittuppāda" (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhsA 214) is vague & only popular. -- An old loc. of bhūmi is bhūmyā, e. g. J i.507; v.84. Another form of bhūmi at end of cpds. is bhūma (q. v.). -- kampa shaking of the ground, earthquake Miln 178. -- gata "gone into the soil," i. e. hiding, stored away J i.375. -- ghana thick soil SnA 149, cp. paṭhavi -- ghana ibid. 146. -- tala ground (-- surface) PvA 186. -- padesa place or region upon the earth J vi.95. -- pappāṭaka outgrowths in the soil D iii.87=Vism 418. -- pothana beating the ground DhA i.171. -- bhāga division of the earth, district J i.109; v.200; VvA 125; PvA 29, 154. -- laddh'(uppanna) acquired on a certain stage of existence SnA 4. -- saya lying or sleeping on the ground DhA ii.61.

Bhūri

Bhūri (f.) [cp. late Sk. bhūr] the earth; given as name for the earth (paṭhavi) at Ps ii.197; see also def. at DhsA 147. Besides these only in 2 doubtful cpds., both resting on demonology, viz. bhūrikamma D i.12, expld as "practices to be observed by one living in a bhūriḥhara or earth -- house" (?) DA i.97, but cp. Vedic bhūri -- karman "much effecting"; and bhūrivijjā D i.9, expld as "knowledge of charms to be pronounced by one living in an earth -- house" (?) DA i.93. See Dial. i.18, 25. The meaning of the terms is obscure; there may have been (as Kern rightly suggests: see Toev. s. v.) quite a diff. popular practice

behind them, which was unknown to the later Commentator. Kern suggests that bhūri -- vijjā might be a secret science to find gold (digging for it: science of hidden treasures), and °kamma might be "making gold" (alchemistic science). Perhaps the term bhumma -- jāla is to be connected with these two.

Bhūri

Bhūri2 (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhsA 147 (in def. of the term bhūri1, i. e. earth); otherwise only in cpds.: °pañña (adj.) of extensive wisdom, very wise S iv.205; Sn 346, 792, 1097, 1143; Pv iii.55; Ps ii.197 ("pathavī -- samāya vitthatāya vipulāya paññāya samannāgato ti bhūripañño," with other definitions); Nd1 95 (same expln as under Ps ii.197); Nd2 415 C. (id.). °paññāṇa (adj.) same as °pañña Sn 1136 ≈ (cp. Nd2 480). °medhasa (adj.) very intelligent S i.42, 174; iii.143; A iv.449; Sn 1131, 1136; Th 1, 1266; Pv iii.77.

Bhūrī

Bhūrī (f.) [is it original? Cp. BSk. bhūri in same sense at Lal. V. 444, 541; MVastu iii.332] knowledge, understanding, intelligence Dh 282, quoted at DhsA 76 (expld as termed so because it is as widespread as the earth; Dhs 16; DhA iii.421; same expln at DhsA 148); J vi.415.

Bhūsana

Bhūsana (nt.) [fr. bhūṣ] ornament, decoration Vism 10 (yatino -- sīla -- bhūsana -- bhūsitā contrasted to rājāno muttāmaṇi -- vibhūsitā).

Bhūsā

Bhūsā (f.) [fr. bhūṣ] ornament, decoration, only in cpd. bhūsa -- (read bhūsā --)dassaneyya beautiful as an ornament Pv iii.32.

Bhūseti

Bhūseti [Caus. of bhūṣ, to be busy; in meaning "to adorn" etc. Expld at Dhṭp. 315, 623 by "alankāra"] to adorn, embellish, beautify. Only in pp. bhūsitā adorned with (-- °) Pv ii.952, 127; iii.35; J vi.53. Cp. vi°.

Bheka

Bheka [cp. Vedic bheka, onomat.] a frog Th 1, 310; J iii.430; iv.247; vi.208.

Bhecchati

Bhecchati is fut. of bhindati (q. v.).

Bhejja

Bhejja (adj.) [grd. of bhindati] to be split, only in neg. form abhejja not to be split or sundered Sn 255; J i.263; iii.318; Pug 30; Miln 160, 199.

Bhejjanaka

Bhejjanaka (adj.) [fr. bhejja] breakable; like bhejja only in neg. form abhejjanaka indestructible J i.393.

Bheṇḍi

Bheṇḍi [perhaps identical with & only wrong spelling]

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for bheṇḍu=kaṇḍu2] a kind of missile used as a weapon, arrow Vin iii.77 (where enumd with asi, satti & laguḷa in expln of upanikkhipana).

Bheṇḍu

Bheṇḍu [with v. l. geṇḍu, of uncertain reading & meaning. Pischel, Prk. Gr. § 107 gives giṇḍu & remarks that this cannot be derived fr. kaṇḍuka (although kaṇḍu may be considered as gloss of bheṇḍu at Th 1, 164: see kaṇḍu2), but belongs with Prk. geṇḍui play & P. geṇḍuka and the originally Sk. words genduka, ginduka, geṇḍu, geṇḍuka to a root gid, giḍ, Prk. giṇḍai to play. Morris, J.P.T.S. 1884, 90 says: "I am inclined to read geṇḍu in all cases & to compare it with geḍuka & geṇḍuka a ball"] a ball, bead; also a ball - shaped ornament or turret, cupola Th 1, 164 (see kaṇḍu2) J i.386 (also °maya ball -- shaped); iii.184 (v. l. geṇḍu).

Bheṇḍuka

Bheṇḍuka1 [in all probability misreading for geṇḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kuṇḍika] a ball for playing J iv.30, 256; v.196; vi.471; DhsA 116. See also geṇḍuka.

Bheṇḍuka

Bheṇḍuka2 [fr. bheṇḍu, identical with bheṇḍuka1] a knob, cupola, round tower J i.2 (mahā -- bh° -- pamāṇa).

Bhettar

Bhettar [n. ag. fr. bhid] a breaker, divider A v.283.

Bheda

Bheda [fr. bhid, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with ānisaṇsa), 572 sq. (with ref. to upādāna & bhava); VbhA 185 (id.); Sdhp 66, 457, 463. -- mithu° breaking of alliance D ii.76; J iv.184; Kvu 314. -- vaci° breaking of [the rule as to] speech Miln 231. -- sangha° disunion in the Sangha Vin ii.203. -- sīla° breach of morality J v.163. -- abl. bheda after the destruction or dissolution in phrase kāyassa bheda param maraṇā, i. e. after the breaking up of the body & after death: see kāya I. e. & cp. D iii.52, 146 sq., 258; Dh 140; Pug 51. -- 2. (-- °) sort, kind, as adj. consisting of, like J ii.438; vi.3 (kaṭuk' ādi°); DhA iii.14 (kāya -- sucarit' -- ādi° -- bhadrā -- kammāni); SnA 290 (Avīci -- ādi -- ° niraya). -- kara causing division or dissension Vin ii.7; iii.173; v.93 (cp. Vin i.354 & Vin. Texts iii.266 for the 18 errors in which the Sangha is brought into division by bhikkhus who are in the wrong); DhsA 29 (aṭṭhārasa bheda -- kara -- vatthūni the 18 causes of dissension).

Bhedaka

Bhedaka (adj. n.) [fr. bheda] breaking, dividing, causing disunion; (m.) divider Vin ii.205; J vi.382. -- nt. adv. bhedakaṇ, as in °nakha in such a way as to break a nail DA i.37.

Bhedana

Bhedana (nt.) [fr. bhid, as in Caus. bhedeti] 1. breaking (open), in puṭa° breaking of the seed -- boxes (of the Pāṭali plant), idiomatic for "merchandise" Miln 1. See under puṭa. -- 2. (fig.) breach, division, destruction A iv.247; Dh 138; Bu ii.7; J i.467 (mittabhāva°). -- dhamma subject to destruction, fragile, perishable A iv.386; J i.146, 392; ThA 254. -- saṅvattanika leading to division or dissension Vin iii.173.

Bhedāpeti & Bhedeti

Bhedāpeti & Bhedeti are Causatives of bhindati (q. v.).

Bheraṇḍaka

Bheraṇḍaka [cp. *Sk. bheruṇḍa] a jackal J v.270; the nom. probably formed after the acc. in phrase bheraṇḍakaṇ nadati to cry after the fashion of, or like a jackal A i.187.

Bherava

Bherava (adj.) [fr. bhīru, cp. Epic Sk. bhairava] fearful, terrible, frightful Th 1, 189; Sn 959, 965, 984; Nd1 370, 467; J vi.520; Dpvs 17, 100; Pgdp 26, 31. -- bahu° very terrible A iii.52; stricken with terror J vi.587. - (n) terror, combd with bhaya fear & dismay M i.17; A iv.291; v.132; Th 1, 367, 1059. -- pahīna -- bhayabherava having left behind (i. e. free from) fear & terror S iii.83. -- rāva cry of terror Miln 254.

Bheri

Bheri (f.) [cp. Epic Sk. bherī] a kettle -- drum (of large size; DhsA 319 distinguishes 2 kinds: mahā° & paṭaha°) D i.79; A ii.185; Vv 8110; J vi.465; DhA i.396; Sdhp 429. -- issara° the drum of the ruler or lord J i.283; paṭaha° kettle -- drum Dpvs 16, 14; DhsA 319; PvA 4; yāma° (-- velāya) (at the time) when the drum sounds the watch J v.459. -- bheriṇ vādeti to sound the drum J i.283. -- bheriyo vādentā (pl.) beating (lit. making sound) the drums J ii.110. bheriṇ carāpeti to make the drum go round, i. e. to proclaim by beat of drum J v.41; vi.10. -- caraṇa the carrying round of the drum (in proclamations), in cpds. °magga the proclamation road DhA ii.43; & °vīthi id. DhA ii.45. -- tala the head of the drum Vism 489 (in comparison); VbhA 80 (id.). -- paṇava drum & tabor (in battle) A ii.117. -- vāda drum -- sound, fig. for a loud voice PvA 89 (bherivādena akkosati rails like drum). -- vādaka a drummer J i.283. -- saññā sign of the drum DhA i.396. -- sadda sound of the drum J i.283.

Bhesajja

Bhesajja (nt.) [cp. Vedic bhaiṣajya=bheṣaja, fr. bhiṣaj; see also P. bhisakka] a remedy, medicament, medicine Vin i.278; D ii.266; M i.30; SnA 154, 446; Sdhp 393. -- bhesajjaṇ karoti to treat with a medicine DhA i.25; mūla -- bhesajjāni the principal medicines Miln 43; pañca bhesajjāni the 5 remedies (allowed to bhikkhus) DhA i.5. -- kapālaka medicine bowl VbhA 361. -- sikkhāpada the medicine precepts VbhA 69.

Bhesma

Bhesma (adj.) [cp. Vedic bhīṣma of which the regular P. form is bhiṣa, of bhī; bhesma would correspond to a form *bhaiṣma] terrible, awful Vin ii.203=It 86 ("bhesmā hi udadhī mahā," so read for Vin. bhasmā, with v. l. bhesmā, and for It tasmā, with v. l. BB bhesmā, misunderstood by ed. -- Bdgh Vin ii.325 on Vin. passage expls by bhayānaka); J v.266; vi.133 (v. l. bhasma).

Bho

Bho (indecl.) [voc. of bhavant, cp. Sk. bhoḥ which is the shortened voc. bhagoḥ of Vedic bhagavant; cp. as to form P. āvuso>Sk. āyusmaḥ of āyusmant] a familiar term of address (in speaking to equals or inferiors): sir, friend, you, my dear; pl. sirs D i.88, 90, 93, 111; M i.484; Sn 427, 457, 487; with voc. of noun: bho

purisa my dear man J i.423; bho brahmaṇā oh ye brahmans J ii.369. Double bho bho DhA iv.158. -- vādika=°vādin Nd1 249. -- vādin a brahman, i. e. one who addresses others with the word "bho," implying some superiority of the speaker; name given to the brahman, as proud of his birth, in contrast to brāhmaṇa, the true brahman Sn 620; Dh 396; J vi.211, 214; DhA iv.158.

Bhokkhaṇ

Bhokkhaṇ is fut. of bhuñjati (q. v.).

Bhokkhi

Bhokkhi at VbhA 424, in phrase sucikāmo bh. brāhmaṇo is a kind of Desider, formation fr. bhuj° (bhuñj), appearing as *bhukṣ=bhokkh (cp. bhokkhaṇ), with ending °in; meaning "wishing to eat." It corresponds to Sk. bhoktu -- kāma. Cp. also n. ag. bhoktr of *bhukṣ, enjoyer, eater. P. bhokkhi might be Sk. bhoktrī, if it was not for the latter being f. The word is a curiosity.

Bhoga

Bhoga1 [fr. bhuñj; see bhuñjati] 1. enjoyment A iv.392 (kāmaguṇesu bh.). -- 2. possession, wealth D iii.77; Sn 301, 421; Dh 139, 355; Pug 30, 57; Sdhp 86, 228, 264. -- appa° little or no possession Sn 114. -- khandha a mass of wealth, great possessions D ii.86 (one of the 5 profits accruing from virtue). -- gāma "village of revenue," a tributary village, i. e. a village which has to pay tribute or contributions (in food etc.) to the owner of its ground. The latter is called gāmapati or gāmapati "landlord" J ii.135. Cp. Fick, Sociale Gliederung 71, 112. -- cāgin giving riches, liberal A iii.128.. -- pārijuṇṇa loss of property or possessions VvA 101. -- mada pride or conceit of wealth

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VbhA 466. -- vāsin, as f. vāsinī "living in property," i. e. to be enjoyed or made use of occasionally, one of the 10 kinds of wives: a kept woman Vin iii.139, 140; cp. M i.286.

Bhoga

Bhoga2 [fr. bhuj to bend, cp. bhuja3 & Sk. bhoga id. Hāla- yudha 3, 20] the coil of a snake J iii.58. See also nib°.

Bhogatā

Bhogatā (-- °) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in uḷāra° being very rich, M iii.38.

Bhogavant

Bhogavant (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J v.399; Mhvs 10, 20; Sdhp 511.

Bhogika

Bhogika (-- °) (adj.) [fr. bhoga] having wealth or power, in antara° an intermediate aristocrat Vin iii.47.

Bhogin

Bhagin1 (-- °) (adj. -- n.) [fr. bhoga] enjoying, owning, abounding in, partaking in or devoted to (e. g. to pleasure, kāma°) D ii.80; iii.124; S i.78; iv.331, 333; A iii.289; v.177. -- m. owner, wealthy man M i.366.

Bhagin

Bhagin2 (adj.) [fr. bhuḥ, see bhuja3] having coils, of a snake J iii.57; vi.317.

Bhogiya

Bhogiya is diaeretic form of Sk. bhogya=P. bhogga2 with which identical in meaning 2, similar also to bhogika.

Bhogga

Bhogga1 (adj.) [fr. bhuḥ to bend, pp. corresp. to Sk. bhugna] bent, crooked M i.88; D ii.22; A i.138; J iii.395.

Bhogga

Bhogga2 (adj.) [grd. of bhuñj to enjoy, thus=Sk. bhogya] 1. to be enjoyed or possessed, n. property, possession, in cpd. rāja° (of an elephant) to be possessed by a king, serviceable to a king, royal D i.87; A i.244, 284; ii.113, 170; J ii.370; DhA i.313 (royal possessions in general); DA i.245. Cp. BSk. rājabhogya MVastu i.287. See in detail under rāja -- bhogga. -- naggabhogga one who possesses nothing but nakedness, i. e. an ascetic J iv.160; v.75; vi.225. -- 2. (identical with bhogika & bhogiya & similar in meaning to bhojarāja) royal, of royal power, entitled to the throne, as a designation of "class" at Vin iii.221 in sequence rāja rāja -- bhoggā brāhmaṇā, etc., where it takes the place of the usual khattiya "royal noble."

Bhoja

Bhoja [lit. grd. of bhuñjati2, to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from bhuḥ, to which belongs bhuḥjissā] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like bhoḥjissiyaṇ [bhoja+isi+ ya=issariya] mastery over dependence, i. e. independence S i.44, 45; bhoḥjāṇiya a well -- trained horse, a thoroughbred J i.178, 179; bhoḥjaputta son of a villager J v.165; bhoḥjarāja head of a village (-- district) a subordinate king Sn 553=Th 1, 823. -- In the latter phrase however it may mean "wealthy" kings, or "titled" kings (khattiya bh -- r., who are next in power to and serve on a rāja cakkavatti). The phrase is best taken as one, viz. "the nobles, royal kings." It may be a term for "vice -- kings" or substitute -- kings, or those who are successors of the king. The expln at SnA 453 takes the three words as three diff. terms and places bhoḥjā= bhogiyā as a designation of a class or rank (=bhogga). Neumann in his trsln of Sn has "Königstämme, kühn and stolz," free but according to the sense. The phrase may in bhoja contain a local designation of the Bhoja princes (N. of a tribe), which was then taken as a special name for "king" (cp. Kaiser> Caesar, or Gr. basileu/s). With the wording "khattiya bhoja -- rājāno anuyuttā bhavanti te" cp. M iii.173: "paṭirājāno te rañño cakkavattissa anuyuttā bhavanti," and A v.22: "kuḍḍarājāno" in same phrase. -- Mrs. Rh. D. at Brethren, p. 311, trsls "nobles and wealthy lords."

Bhojan

Bhojan is ppr. of bhojeti, feeding J vi.207.

Bhoka

Bhoka [fr. bhuḥ, bhojeti] 1. one who provides food, attendant at meals J v.413. -- 2. (is this from bhuñjati2 & bhuḥjissā?) one who draws the benefit of something, owner, holder, in gāma° landholder, village headman

(see Dial. i.108 n. & Fick, Sociale Gliederung 104 sq.) J i.199, 354, 483; ii.135 (=gāmapati, gāmajettḥaka); v.413; DhA i.69. Cp. bhojanaka.

Bhojana

Bhojana (nt.) [fr. bhuñjati] food, meal, nourishment in general J ii.218; iv.103, 173; J i.178; iv.223; Sn 102, 128, 242, 366, 667; Dh 7, 70; Pug 21, 55; Miln 370; Vism 69, 106; Sdhp 52, 388, 407. Some similes with bhojana see J.P.T.S. 1907, 119. -- tika° food allowed for a triad (of reasons) Vin ii.196. dub° having little or bad food J ii.368; DhA iv.8. pañita° choice & plentiful meals Vin iv.88. sabhojane kule in the family in which a bhikkhu has received food Vin iv.94. -- bhojane mattaññu(tā) knowing proper measure in eating (& abstr.); eating within bounds, one of the 4 restrictions of moral life S ii.218; A i.113 sq.; Nd1 483. <-> 5 bhojanāni or meals are given at Vin iv.75, viz. niccabhatta°, salākabhatta°, pakkhikaṇ, uposathikaṇ, pāṭipadikaṇ. -- As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between gaṇabhojanaṇ, parampara -- bhojanaṇ, atirittabhojanaṇ, anatirittabhojanaṇ mentioned at Kvu ii.552; see Vin iv.71, 77. All these ways of taking food are forbidden under ordinary circumstances, but allowed in the case of illness (gilāna -- samaye), when robes are given to the Bhikkhus (cīvarasamaye) and several other occasions, as enumd at Vin iv.74. -- The distinction is made as follows: gaṇabhojanaṇ said when 4 bhikkhus are invited to partake together of one of the five foods; or food prepared as a joint meal Vin iv.74; cp. ii.196; v.128, 135; paramparabhojanaṇ said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin iv.78; atirittabhojanaṇ is food left over from that provided for a sick person, or too great a quantity offered on one occasion to bhikkhus (in this case permitted to be eaten) Vin iv.82; anatirittabhojanaṇ is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin iv.84. -- aggaḍāna gift of the best of food SnA 270. -- atthika in need of food, hungry Pv ii.929. -- pariyantika restricting one's feeding Vism 69. -- vikati at J v.292 is to be read as bhājana° (q. v.).

Bhojanaka

Bhojanaka=bhojaka, in °gāma owner or headman of the village J ii.134.

Bhojaniya, Bhojanīya, Bhojaneyya

Bhojaniya, Bhojanīya, Bhojaneyya [grd. of bhuj, Caus. bhojeti. Cp. bhuñjitabba] what may be eaten, eatable, food; fit or proper to eat. -- bhojaniya: food Vin iv.92 (five foods: odana rice, kummāsa gruel, sattū meal, flour, maccha fish, maṇṣa meat). Soft food, as distinguished from khādaniya hard food J i.90. See also khādaniya. bhojanīya: eatable S i.167, cp. pari°. bhojaneyya: fit to eat DA i.28; a° unfit to be eaten Sn 81; J v.15.

Bhojin

Bhojin (-- °) (adj.) [fr. bhuj] feeding on, enjoying A iii.43; M i.343; Sn 47; J ii.150; Pug 55.

Bhojeti

Bhojeti [Caus. of bhuñjati] to cause to eat, to feed, entertain, treat, regale Vin i.243; iv.71; J vi.577; DhA i.101.

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Bhojja

Bhojja (adj.) [grd. of bhuñjati] to be eaten, eatable; khajja° what can be chewed & eaten DA i.85. °yāgu "eatable rice -- gruel," i. e. soft gruel, prepared in a certain way Vin i.223, 224.

Bhojjha

Bhojjha a good horse, a Sindh horse J i.180.

Bhoti

Bhoti f. of bhavant (q. v.) DhA iii.194.

Bhottabba & Bhottuṇ

Bhottabba & Bhottuṇ are grd. & inf. of bhuñjati (q. v.); bhottabba to be eaten J v.252, 253; bhottuṇ to eat J ii.14.

Bhobhukka

Bhobhukka [intens -- redupl. of bhukk=bukk, to bark: see bhukka & cp. Sk. bukkati, bukkana] one making a barking sound, barker, i. e. dog J vi.345 (= bhunkaraṇa C.).

M. M

-- M -- euphonic consonant inserted between two vowels to avoid hiatus, as agga -- m -- agga the best of all Vin iv.232; anga -- m -- angāni limb by limb Vin iii.119; Vv 382, etc. See also S iii.254 (yena -- m -- idh' ekacco); Dh 34 (oka -- mokata ubbhato); Sn 765 (aññatra -- m -- ariyehi); Nd1 269 (dvaye -- m -- eva); J i.29 (asīti -- hattha -- m -- ubbedha, for hatth' ubbedha); iii.387 (katattho -- m -- anubujjhati); v.72 (orena -- m -- āgama); vi.266 (pacchā -- m -- anutappati); SnA 309 (rāg' ādi -- m -- anekappakāraṇ). -- On wrong syllable division through Sandhi -- m -- , and thus origin of specific Pali forms see māsaṭi.

Ma

Ma (-- kāra) the letter or sound m J iii.273 (sandhi -- vasena vutta put in for the sake of euphony); v.375 (ma -- kāro sandhikaro); KhA 155, 224; SnA 181, 383, 404.

Maṇsa

Maṇsa (nt.) [cp. Vedic māṇsa, fr. Idg. *memsro -- , as in Gr. mhro/s thigh, Lat. membrum limb ("member"); Goth. mims flesh; Oir mīr bite, bit (of flesh)] flesh, meat S ii.97 (putta°); Dh 152; J iii.184; Pug 55; Vism 258, 357 (in compar.); DhA i.375 (putta°); ii.51 (alla° living flesh); VbhA 58, 61 (pilotika -- paliveṭhita). Described and defined in detail as one of the 32 ākāras or constituents of the human body at Vism 252, 354; KhA 46; VbhA 235. -- ūpasecana sauce for meat J iii.144=vi.24; DhA i.344. -- kalyāṇa beauty of flesh, one of the 5 beauties of a girl (see kalyāṇa) J i.394; DhA i.387. -- khādaka flesh -- eater J vi.530. -- cakkhu the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D iii.219; Nd1 100, 354. -- dhovanī odaka water for washing meat KhA 54. -- piṇḍika a meat -- ball, lump of flesh Vism 256. -- puñja a heap of flesh Vism 361 (in comp.); VbhA 67. -- pesi a piece of flesh or meat (see on simile J.P.T.S. 1907, 122) Vin ii.25; iii.105 (°ṇ vehāsaṇ gacchantiṇ addasaṇ); M i.143; A iii.97; Miln 280; Vism 195, 252, 468; DhA i.164; VbhA 235; -- lohita flesh & blood Dh 150.

Maṇsi

Maṇsi (f.) [cp. Sk. māṇsī] a certain plant Nardostychnus jatamansi J vi.535.

Maṇsika

Maṇṣika [fr. maṇsa; cp. *Sk. māṇṣika] 1. a dealer in meat, meat -- seller Miln 331. -- 2. in piṭṭhi° the °ka belongs to the whole cpd., thus: one who is a backbiter, a slanderer Sn 244 (=piṭṭhi -- maṇsa -- khādaka SnA 287). Similarly piṭṭhi -- maṇṣikatā (q. v.) Nd2 391.

Makaci

Makaci [etym.?] a kind of cloth, material, fibre DhA iii.68 (vākakhaṇḍa). -- pilotikā rough cloth (used for straining) J ii.96; DhA ii.155. Cp. makkhi -- vāla. -- vāka m. bark Vism 249 (+akkavāka); VbhA 232.

Makara

Makara [cp. Epic Sk. makara] a mythical fish or sea monster, Leviathan (cp. Zimmer, Altind. Leben 97) J ii.442; iii.188; Miln 131, 377; ThA 204. -- f. makarinī Miln 67. -- dantaka the tooth of a sword fish, used as a pin Vin ii.113, cp. p. 315. -- as a design in painting or carving Vin ii.117. 121, 152; iv.47. In these latter passages it occurs combd with latākamma & pañcapaṭṭhika (q. v.). The meaning is not quite clear.

Makaranda

Makaranda [cp. Class. Sk. makaranda] the nectar of a flower J vi.530.

Makasa

Makasa [fr. Vedic maśaka viâ *masaka>makasa: see Geiger, P.Gr. § 472] mosquito Vin ii.119; S i.52 (a° free from m.); A ii.117; Sn 20; J i.246; Sdhp 50. See also cpd. ḍaṇṣa°. -- kuṭikā mosquito net or curtain Vin ii.119, 130. -- vījanī mosquito fan Vin ii.130.

Makuṭa

Makuṭa (f.) [cp. BSk. makuṭa Divy 411] a crest Abhp 283 (kirīṭa+, i. e. adornment).

Makula

Makula [cp. Sk. makula] 1. a bud (Hardy in Index to VvA gives "Mimusops elengi" after BR) Th 2, 260; Vv 4526; J i.273; ii.33; iv.333; v.207 (makuḷa), 416; Vism 230 (l); 256 (paduma°); VvA 177 (kaṇavīra°), 194 (makuḷa), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 mukulita). -- 2. a knob J i.31; ii.90; Vism 253 (kandala°). -- 3. v. l. at Nd2 485 B for pakulla (=pakuṭa).

Makkaṭa

Makkaṭa [cp. Epic Sk. markaṭa] 1. a monkey J i.385; ii.267; DhA ii.22; VbhA 408 (°niddā, a m.'s sleep, said to be quickly changing); KhA 73 (in simile); SnA 522 (cp. Sn 791). Names of monkeys famous in Jātaka tales: Sālaka J ii.268; Kālabāhu J iii.98 sq.; on the monkey as a figure in similes see J.P.T.S. 1907, 119, to which add VbhA 228 & 259 (tālavana°), cp. Vism 245. -- 2. a spider: see °sutta. -- chāpaka the young of a monkey M i.385; J i.218. -- sutta spider's thread J v.47; Vism 136 (in simile); DhA i.304.

Makkaṭaka

Makkaṭaka [cp. Sk. markaṭaka; der. fr. markaṭa=mak- kaṭa] a spider (see on similes J.P.T.S. 1907, 119) Dh 347 (cp. DhA iv.58); J ii.147 (=uṇṇanābhi); iv.484 (aptly called Uṇṇanābhi); v.47, 469; Miln 364, 407 (pantha° road spider, at both passages). -- °sutta spider's thread Vism 285.

Makkaṭiya

Makkaṭṭiya (nt.) [fr. makkhaṭṭa+ya] monkey grimace J ii.448 (mukha°). The same as mukha -- makkaṭṭika at J ii.70.

Makkaṭṭī

Makkaṭṭī (f.) [of makkhaṭṭa] a female monkey Vin iii.33, 34; J i.385; DhA i.119.

Makkha

Makkha1 [fr. mṛkṣ, lit. smearing over. Cp. BSk. mrakṣa Śikṣ 198. 8, in cpd. māna -- mada -- mrakṣa -- paridāha etc.] hypocrisy; usually combd with palāsa (see also palāsa) M i.15; A i.95, 100, 299; iv.148, 456; v.39, 156, 209, 310, 361; It 3; Sn 56, 437, 631, 1132 (cp. Nd2 484= makkhāyanā makkhāyitattaṇ ñiṭṭhuriya -- kammaṇ, i. e. hardness, mercilessness); Dh 150, 407; J v.141; Vbh 357, 380, 389; Pug 18, 22; Miln 289, 380; DhA iii.118; vi.181. -- vinaya restraining fr. hypocrisy S ii.282; A v.165 sq.

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Makkha

Makkha2 [probably=makkha1, but BSk. differentiates with mrakṣya Divy 622, trsl. Index "ill -- feeling"? Böhrling -- Roth have: mrakṣya "wohlgefühl"] anger, rage Vin i.25.

Makkhaṇa

Makkhaṇa (nt.) [fr. mṛkṣ, cp. *Sk. mrakṣaṇa] smearing, oil J iii.120; Miln 11 (tela°); DhA 538.

Makkhāyanā

Makkhāyanā (f.) & Makkhāyitatta (nt.) [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of makkha at Nd2 484; Pug 18, 22.

Makkhikā

Makkhikā (f.) [cp. Vedic makṣika & makṣikā] a fly M iii.148; Nd1 484; J ii.275 (nīla°); iii.263 (pingala° gadfly), 402; SnA 33 (pingala°), 572 (id.); DhA iv.58; Sdhp 396, 529.

Makkhita

Makkhita [pp. of makkheti] smeared with (-- °), soiled; anointed M i.364 (lohita°); J i.158 (madhu°); iii.226 (piṭṭhi -- maddena); v.71 (ruhira°); vi.391.

Makkhin

Makkhin (adj.) [fr. makkha] concealing, hypocritical; harsh, merciless; often combd with palāsin (e. g. at Vin ii.89; J iii.259) D iii.45, 246. a° (+apalāsin) D iii.47; A iii.111; Sn 116; Pug 22.

Makkhivāla

Makkhi -- vāla [cp. makaci -- pilotikā] a cloth of hair for straining J ii.97.

Makkheti

Makkheti [Caus. of mṛkṣ; Dhṭp 538: makkhaṇa] to smear, paste, soil, anoint J iii.225, 314; Pug 36; Miln 268; Vism 344; DhA ii.65. -- Pass makkhiyati Miln 74. <-> Caus. II. makkhāpeti to cause to be anointed J i.486; DhA i.400. -- pp. makkhita.

Maga

Maga [another form of miga=Sk. mrga, cp. Geiger, P.Gr. 124] 1. animal for hunting, deer, antelope M i.173 (in simile); S i.199 (id.); A i.70; ii.23; Th 1, 958, 989; Sn 275, 763, 880; J v.267. -- 2. a stupid person J vi.206, 371.

Magga

Magga [cp. Epic Sk. mārḡa, fr. mṛḡ to track, trace] 1. a road (usually high road), way, foot -- path Vism 708 (maggaṇ agata -- pubba -- purisa, simile of); VbhA 256 (tiyojana°, simile of a man travelling); DhA i.229. - - addhāna° high road Vin iv.62; M iii.158; see under addhāna; antāra -- magge on the road Miln 16; ujuka° a straight way S i.33; DhA i.18; ummagga (a) a conduit; (b) a devious way: see ummagga, to which add refs. J v.260; Th 2, 94; kummagga a wrong path: see kum°, to which add S iv.195; Th 1, 1174. passāva° & vacca° defecation & urination Vin iii.127; visama° a bad road S i.48. -- 2. the road of moral & good living, the path of righteousness, with ref. to the moral standard (cp. the 10 commandments) & the way to salvation. The exegetic (edifying) etym. of magga in this meaning is "nibbān' atthikehi maggīyati (traced by those who are looking for N.), nibbānaṇ vā maggeti, kilese vā mārento gacchatī ti maggo" (VbhA 114). <-> Usually designated (a) the "ariya atṭhangika magga" or the "Noble Eightfold Path" (see atṭhangika). It is mentioned at many places, & forms the corner -- stone of the Buddha's teaching as to the means of escaping "dukkha" or the ills of life. It consists of 8 constituents, viz. sammā -- diṭṭhi, sammā -- sankappa, °vācā, °kammanta, °ājīva, °vāyāma, °sati, °samādhi, or right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right rapture. The 7 first constituents are at D ii.216 & M iii.71 enumd as requisites for sammā -- samādhi. The name of this table of ethical injunctions is given as "maggam uttamaṇ" at Sn 1130, i. e. the Highest Path. See for ref. e. g. Vin iii.93; iv.26; D ii.353; iii.102, 128, 284, 286; It 18; Nd1 292; Nd2 485; Vbh 104 sq. 235 sq., VbhA 114 sq. (its constituents in detail), 121, 216; Vism 509 sq. (where the 8 constituents are discussed). -- (b) as ariya magga: M iii.72; Pug 17; DA i.176 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. <-> (c) as pañcangika or the Path of 5 constituents (the above first 2 and last 3): Dhs 89; Vbh 110 sq., 237 sq. -- (d) other expressions of same import: dhamma° Miln 21; magga alone; S i.191 (Bhagavā maggassa uppādetā etc.)=M iii.9=S iii.66; Sn 429, 441, 724 sq., 1130; Dh 57, 273 sq., It 106; VbhA 53, 73. As the first condition & initial stage to the attainment of Arahantship (Nibbāna) it is often found in sequence of either magga -- phala -- nirodha (e. g. Vism 217, cp. Nd2 under dukkha II. p. 168), or magga, phala, nibbāna (e. g. Tikp. 155 sq., 158; VbhA 43, 316, 488). -- magga as entrance to Arahantship is the final stage in the recognition (ñāṇa, parinñā, paññā) of the truth of the causal chain, which realises the origin of "ill," the possibility of its removal & the "way" to the removal. These stages are described as dukkhe ñāṇaṇ, samudaye ñāṇaṇ nirodhe ñāṇaṇ and magge ñāṇaṇ at D iii.227, Ps i.118. At the latter passage the foll. chapter (i.49) gives dukkha -- nirodha gāminī paṭipadā as identical with magga. -- Note. On the term see Cpd. 41 sq., 66 sq., 175, 186; Dhs trsl.2 58, 299 sq., 362 sq.; Expos. 216, 354n. On passages with atṭhangika magga & others where magga is used in similes see Mrs. Rh. D. in J.P.T.S. 1907, pp. 119, 120. -- 3. Stage of righteousness, with ref. to the var. conditions of Arahantship divided into 4 stages, viz. sotāpatti -- magga, sakadāgāmi°, anāgāmi°, arahatta°, or the stage of entering the stream (of salvation), that of returning once, that of the never -- returner, that of Arahantship. -- At DhA i.110 magga -- phala "the fruit of the Path" (i. e. the attainment of the foundation or first step of Arahantship) is identical with sotāpattiphala on p. 113 (a) in general: arahatta° S i.78; A iii.391; DA i.224. - - (b) in particular as the 4 paths: Nd2 612 A; Vbh 322 sq., 328, 335; Vism 453, 672<-> 678; DhA iv.30; VbhA 301. -- 4. In the Tikapaṭṭhāna (under magga -- paccaya -- niddesa p. 52) 12 constituents of magga are enumd; viz. paññā, vitakka, sammāvācā, s -- kammanta, s -- ājīva, viriya, sati, samādhi, micchā -- diṭṭhi, micchā -- vācā, m -- kammanta, m -- ājīva. -- angāni the constituents of the Ariyan Path VbhA 120. -- āmagga which is the (right) road and which is not M i.147; Vism ch. xx (°ssa kovida)=Sn 627; S iii.108 (id.); DhA iv.169 (id.); A v.47 (°ssa ñāṇadassana); Dh 403. -- udaka water found on the road Vism 338 (simile). -- kilanta wearied by the road J i.129. -- kusala one who is clever as regards the road, one who knows the road well S iii.108; Nd1 171; VbhA 332 (in simile); KhA 70, 126. -- kovida="kusala Nd1 446. --

kkhāyin (should be °akkhāyin) one who tells the (right) way M iii.5; Nd1 33. -- jina Conqueror of the paths Sn 84 sq. -- jīvin who lives in the right path Sn 88. -- jjhāyin reflecting over the Path Sn 85. -- ñāṇa knowledge of the Path VbhA 416. -- ññū knows the Path Nd1 446. -- tṭhāna one who stands in the Path, attains the P. see CpD. 23, 50. -- ttaya the triad of the paths (i. e. the first 3 of the 4 Paths as given above under 3) DhA iv.109. -- dūsin highway robber Sn 84. -- desaka one who points out the way, a guide Sn 84; J iv.257; as °desika at DhA ii.246. -- desin=°desaka Sn 87. -- dhamma the rule of the Path, i. e. righteous living Sn 763. -- dhīra wise as regards the Path Nd1 45. -- paṭipanna -- 1. one on the road, i. e. wandering, tramping DhA i.233. -- 2. one who has entered the Path Pv iv.349. -- parissaya danger of the road VvA 200. -- bhāvanā cultivation of the Path (i. e. righteousness) Nd1 323. -- mūḷha one who has lost the way VvA 332. -- vaṇṇa praise of the Path DhA i.115. -- vidū one who knows the Path Nd1 446. -- sacca the truth concerning the Path VbhA 114, 124. -- sira N. of a month DA i.241.

Maggana

Maggana (nt.) & magganā (f.) [fr. magg] tracking, search for, covetousness Vism 29 (syn. for nijjigīṣanā & gavaṭṭhi); Dhṭp 298 (& gavesana).

Maggika

Maggika [fr. magga] wayfarer, tramp DhA i.233.

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Maggati

Maggati & (spurious) mageti [Denom. fr. magga, cp. Sk. margayati. The Dhṭp. gives both mag & magg in meaning "anvesana," i. e. tracking, following up; see Dhṭp Nos. 21, 540, 541] to track, hunt for, trace out, follow, seek M i.334 (ppr. magayamana); S ii 270 (pp. maggayamāna); Th 2, 384 (cp. ThA 255= pattheti); J v.102 (where T. reads maggheyya, which is expld by C. as vijjheyya to pierce, hurt, & which is doubtful in meaning, although Kern, Toev. s. v. defends it. The v. l. reads magg°. Same on p. 265 where one ought to read phasseyya in C. instead of passeyya. The form pp. magga (?) on p. 102 must belong to the same root); DhA 162 (=gavesati). -- Caus. II. maggāpeti PvA 112. -- Pass. maggīyati VbhA 114.

Magghati

Magghati see maggeti.

Maghavant

Maghavant [cp. Epic Sk. maghavā, on etym. see Walde, Lat. Wtb. s. v. Maia] N. of Indra, or another angel (devaputta) S i.221 (voc. maghavā; so read for mathavā), 229; Dh 30. Cp. māgha.

Maghā

Maghā (f.) [cp. *Sk. maghā] N. of a nakkhatta, in cpd. °deva SnA 352 (cp. M ii.74, n. 6, where spelling Makkādeva; we also find Makhadeva at Śatapatha -- brāhmaṇa xiv. i. 1).

Mankati

Mankati is given as root mank (aor. maki) at Dhṭm 13, in meaning maṇḍana, i. e. adornment. It is meant to be an expln of mankato?

Mankato

Mankato (adv.) [for Sk. mat -- krte, Cp. E. Müller, P.Gr. 12] on my account, for me Miln 384.

Manku

Manku (adj.) [cp. Vedic manku; see on meaning Hardy in preface to Anguttara v. p. vi] staggering, confused, troubled, discontented Vin ii.118; S v.74; Dh 249; Nd1 150; DhA iii.41, 359 (with loc.). -- f. pl. mankū Vin i.93. -- dummanaku "staggering in a disagreeable manner," evil -- minded A i.98; iv.97 (read line as "dummanaku" yaṇ padusseti dhūm' aggamhi va pāvako" he, staggering badly, is spoilt like the fire on the crest of smoke); v.70; Vin ii.196; iii.21; iv.213; S ii.218; Nett 50. -- bhāva discontent, moral weakness J iv.49; Miln 227; DhA iii.359. -- bhūta discontented, troubled, confused Vin ii.19; D ii.85; A i.186; Dh 263; J v.211; vi.362; DhA ii.76; a° self -- possessed A iii.40; Miln 21, 339.

Mankuna

Mankuna (& °ṇa) [cp. late Sk. matkuṇa, see Geiger, P.Gr. § 63] an insect, bug or flea J i.10; iii.423; Vism 109 (where kīla -- mankula ought to be read as kīṭamankuna); DhA ii.12.

Mangala

Mangala (adj.) [cp. Vedic mangala. Expld by Dhṭp 24 with root mang, i. e. lucky; see also mañju] auspicious, prosperous, lucky, festive Nd1 87, 88; KhA 118 sq.; SnA 273, 595; Sdhp 551. -- nt. mangalaṇ good omen, auspices, festivity Sn 258; Vin ii.129; PvA 17. A curious popular etymology is put forth by Bdgh at KhA 123, viz. "maṇ galanti imehi sattā ti" mangalāni. -- mangalaṇ karoti lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this PvA 198), to get married DhA i.182; mangalaṇ vadati to bless one J iv.299; DhA i.115. Three (auspicious) wedding -- ceremonies at DhA i.115 viz. abhiseka° consecration, geha -- ppavesana° entering the house, vivāha° wedding. -- Certain other general signs of good luck or omina kat) e)coxh/n are given at J iv.72, 73 and KhA 118 sq. (see also mangalika). -- Several ceremonious festivities are mentioned at DhA ii.87 with regard to the bringing up of a child, viz. nāma -- karaṇa -- mangala the ceremony of giving a name; āhāra -- paribhoga° of taking solid food; kaṇṇa -- vijjhana° of piercing the ears; dussa -- gahaṇa° of taking up the robe: cūlā -- karaṇa° of making the top -- knot. -- Cp. abhi°. -- usabha an auspicious bull SnA 323. -- chaṇa a merry time, fair J ii.48; DhA i.392. -- kicca auspicious function, festivity SnA 175, 323. -- kiriyā festivity, wedding SnA 69; finding good omens J iv.72. -- kolāhala the lucky, or most auspicious, foreboding, one of the 5 kolāhalas (q. v.) KhA 121. -- pañha see mangalika. -- divasa a lucky day J iv.210; DhA iii.467. -- vappa ploughing festival SnA 137. Cp. vappa -- mangala. -- sindhava state horse J i.59. -- silāpaṭṭa auspicious slab (of stone) J i.59; vi.37; PvA 74. -- supina lucky dream J vi.330. -- hatthi state elephant Mhvs 35, 21; DhA i.389.

Mangalika

Mangalika (adj.) (-- °) [fr. mangala] 1. one who is feasting in, one whose auspices are such & such; fond of; only in kotūhala° fond of excitement J i.372; Miln 94 (apagata°, without passion for excitement). -- 2. superstitious, looking out for lucky signs Vin ii.129 (giḥī), 140 (id.). At J iv.72, 73; three sets of people are exemplified, who believe in omina as either diṭṭhaṇ (seen) or sutaṇ (heard) or mutaṇ (sensed); they are called diṭṭha -- mangalikā, suta° & muta° respectively. The same group is more explicitly dealt with in the Mangala -- sutta KhA 118 sq. (cp. Nd1 89); diṭṭhamangalika pañha "a question concerning visible omina" J iv.73 (correct meaning given under diṭṭha1, vol. ii.1561!), 390 (?). The Np. diṭṭha -- mangalikā at J iv.376 sq.

Mangalya

Mangalya (nt.) [fr. mangala] auspiciousness, good luck, fortune Dhṭp 24.

Mangura

Mangura (adj.) [etym.? or=mangula? See J.R.A.S. 1903, 186 the corresponding passage to M i.246 in Lal. v. 320 has madgura.] golden; in cpd. °cchavi of golden colour, f. cchavī D i.193, 242; M i.246, 429; ii.33; Vism 184.

Mangula

Mangula (adj.) [cp. mangura] sallow; f. mangulī woman of sallow complexion S ii.260=Vin iii.107; Vin iii.100.

Macca

Macca (adj. -- n.) [orig. grd. of marati, mṛ corresponding to Sk. martya. A diaeretic form exists in P. mātiya (q. v.)] mortal; (m.) man, a mortal S i.55; Sn 249, 577, 580, 766; J iii.154; iv.248; v.393; Dh 53, 141, 182; Vv 6312; Kvu 351. -- See also refs. under jāta.

Maccu

Maccu [in form=Vedic mṛtyu, fr. mṛ; in meaning differentiated, the Ved. -- Sk. meaning "death" only] the God of Death, the Buddhist Māra, or sometimes equivalent to Yama S i.156; Sn 357 (gen. maccuno), 581 (instr. maccunā), 587; Th 1, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA iii.49; Sdhp 295, 304. -- tara one who crosses or overcomes death Sn 1119 (=maraṇaṇ tareyya Nd2 486). -- dheyya the realm of Māra, the sphere of Death S i.4; adj. belonging to death or subject to death (=Māradheyya, maraṇadheyya Nd2 487b). -- Sn 358, 1104 (with expln "m. vuccanti kilesā ca khandhā ca abhisankhārā ca" Nd2 487a), 1146 (°pāra -- maccudheyyassa pāraṇ vuccati amataṇ nibbānaṇ Nd2 487); Th 2, 10 (= maccu ettha dhīyati ThA 13); Dh 86; DhA ii.161. -- parāyaṇa surmounting death Sn 578; pareta id. Sn 579. -- pāsa the sling or snare of Māra Sn 166; J v.367. -- bhaya the fear of death Mhvs 32, 68. -- maraṇa dying in death M i.49 (cp. C. on p. 532: maccu -- maraṇan ti maccu -- sankhātaṇ maraṇaṇ tena samuccheda -- maraṇ' ādīni nisedheti. -- See also def. of maraṇa s.v.). -- mukha the mouth of death Sn 776; Nd1 48. -- rājā the king of death Sn 332, 1118 (=Maro pi Maccurājā maraṇaṇ pi Nd2 488); Dh 46, 170; KhA 83. -- vasa the power of death 3 i.52: Sn 587, 1100 (where maccu is expld by maraṇa & Māra). -- hāyin leaving death behind, victorious over death It 46=Sn 755; Th 1, 129.

Maccha

Maccha [cp. Vedic matsya] fish A iii.301; Sn 605, 777, 936; J i.210, 211; v.266 (in simile); vi.113 (phandanti macchā, on dry land); Pug 55; Sdhp 610. -- maccha is given at Nd2 91 as syn. of ambucārin. -- pūti° rotten

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fish M iii.168; & in simile at It 68=J iv.435=vi.236=KhA 127. Cp. J.P.T.S. 1906, 201. bahu° rich in fish J iii.430. loṇa° salt fish Vism 28. rohita° the species Cyprinus rohita J ii.433; iii.333; DhA ii.132. On maccha in simile see J.P.T.S. 1907, 121. Of names of fishes several are given in the Jātaka tales; viz. Ānanda (as the king of the fishes or a Leviathan) J i.207; ii.352; v.462; Timanda & Timirapingala J v.462; Mitacintin J i.427; Bahucintin J i.427. -- maṇsa the flesh of fishes Sn 249. -- bandha one who sets net to catch fish, a fisherman A iii.301; Vism 379. -- bhatta food for fishes, devoured by fishes J v.75. -- vālaka a garment made in a particular fashion (forbidden to bhikkhus) Vin ii.137. -- sakalika "a bit of fish" (fish -- bone?) in description of constitution of the finger nails at Vism 250=KhA 43=VbhA 233.

Macchara

Macchara (adj.) [Vedic matsara & matsarin enjoyable; later period also "envious," cp. maccharin] niggardly, envious, selfish Pgdp ii.49. -- maccharaṇ (nt.) avarice, envy A iv.285; Sn 811, 862, 954 (vīta -- macchara, adj.).

Maccharāyati

Maccharāyati [Demon. fr. macchariya] to be selfish, greedy or envious J vi.334; DhA ii.45, 89.

Maccharāyanā

Maccharāyanā (f.) & Maccharāyitatta (nt.) the condition of selfishness, both expressions in defn of macchariya at Dhs 1122; Pug 19, 23; DhsA 375.

Maccharin

Maccharin (adj.) [cp. Vedic matsarin, fr. mat+sr, i. e. "reflecting to me"] selfish, envious, greedy (cp. Dhs trsl.2 p. 320); A ii.82; iii.139, 258, 265; D iii.45, 246; Dh 263; Sn 136, 663; Nd1 36; J i.345; v.391; Vv 5226; Pug 20; DhsA 394; DhA ii.89; Sdhp 89, 97. -- a° unselfish D iii.47; A iv.2; Sn 852, 860; It 102.

Macchariya & Macchera

Macchariya & Macchera (nt.) [cp. Epic Sk. mātsarya] avarice, stinginess, selfishness, envy; one of the principal evil passions & the main cause of rebirth in the Petaloka. -- 1. macchariya: A i.95, 299; iii.272; Dh iii.44 (issā°), 289; Sn 863 (°yutta), 928; Pug 19, 23; Vbh 357, 389, 391. -- Five sorts of selfishness are mentioned: āvāsa°, kula°, lābha°, vaṇṇa°, dhamma° D iii.234; Nd1 118, 227; A iv.456; Dhs 1122 (cp. Dhs trsl.2 p. 276); Vism 683; DhsA 373, 374. Selfishness is one of the evil conditions which have to be renounced as habits of mind by force of intelligence A v.40, 209; Miln 289; PvA 87, 124. -- 2. macchera A i.105 (°mala), 281; Dh 242; It 18; Nd1 260; Sdhp 313, 510. At A ii.58 and elsewhere the state called vigata -- mala -- macchera "with the stain of avarice vanished," is freq. mentioned as a feature of the blameless life and a preparation for Arahantship. -- Note. The (etym.) expln of macchariya at VbhA 513 is rather interesting: "idaṃ acchariyaṃ mayhaṃ eva hotu, mā aññassa acchariyaṃ hotū ti pavattattā macchariyaṃ ti vuccati" (from the Purāṇas?).

Macchika

Macchika [fr. maccha] a fish -- catcher, fisherman A iii.301; J v.270; vi.111; Miln 331.

Macchī

Macchī (f.) [of maccha] a female fish J ii.178.

Macchera

Macchera see macchariya.

Majja

Majja (nt.) [fr. mad, cp. Vedic mada & madya] 1. intoxicant, intoxicating drink, wine, spirits Vin i.205; D iii.62, 63; Sn 398 (+pāna=majjapāna); VvA 73 (=surā ca merayaṇ ca); Sdhp 267. -- 2. drinking place J iv.223 (=pān' āgāra). -- pa one who drinks strong drink, a drunkard A iv.261; Sn 400; Pv iv.176 (a°); ThA 38. -- pāna drinking of intoxicating liquors Vv 158; VvA 73; Sdhp 87. -- pāyaka=majjapa J ii.192 (a°). -- pāyin=°pāyaka Sdhp 88. -- vikkaya sale of spirits J iv.115.

Majjati

Majjati1 [majj to immerse, submerge, cp. Lat. mergo] is represented in Pali by mujjati, as found esp. in cpds. ummujjati & nimujjati.

Majjati

Majjati2 [mrj to clean, polish; connected with either Lat. mergo (cp. Gr. a)me/ rgw) or Lat. mulgeo to wipe, stroke, milk (cp. Gr. a)me/lgw, Mir. mlich=milk etc.) -- Dhṭp 71 gives root majj with meaning "saṅsuddhiyaṇ" to wipe, polish, clean VvA 165. Cp. sam°. -- pp. majjita & maṭṭha.

Majjati

Majjati3 [mad, Sk. mādyati; Vedic madati; see mada for etym.] to be intoxicated; to be exultant, to be immensely enjoyed or elated S i.73, 203; A iv.294; Sn 366 (Pot. majje=majjeyya SnA 364), 676 (id., T. reads na ca majje, SnA 482 reads na pamajje); J ii.97; iii.87 (majjeyya). aor. majji in cpd. pamajji Mhvs 17, 15. -- pp. matta.

Majjāra

Majjāra [cp. Epic Sk. mārjāra; dialectical] a cat Miln 23. -- f. majjārī (majjārī°) Vin i.186 (°camma cat's skin); DhA i.48; Pgdp 49.

Majjika

Majjika [fr. majja] a dealer in strong drink. a tavern- keeper Miln 331.

Majjita

Majjita [pp. of majjati2] cleaned, polished VvA 340 (sutṭhu m. for sumatṭha Vv 8417). See also maṭṭha.

Majjha

Majjha (adj.) [Vedic madhya, cp. Lat. medius, Gr. me/ssos, Goth. midjis=Ohg. mitti, E. middle] middle, viz. 1. of space: of moderate height D i.243 (contrasted with ucca & nīca). -- 2. of time: of middle age Sn 216 (contrasted with dahara young & therā old). -- 3. often used adv. in loc. majjhe in the middle; i. e. (a) as prep. in between, among (-- ° or with gen.) Pv i.111, 114; J i.207 (sakuṇāṇaṇ); DhA i.182 (vasana -- gāmassa); PvA 11 (parisā°). majjhe chetvā cutting in half J v.387. -- (b) in special dogmatic sense "in the present state of existence," contrasted with past & future existences (the latter combd as "ubho antā" at Sn 1040). The expln of majjhe in this sense is at Nd1 434: "majjhaṇ vuccati paccuppannā rūpā" etc. (similarly at Nd2 490). -- Sn 949 (in sequence pubbe majjhe pacchā), 1099 (id.); Dh 348 (pure majjhe pacchato; i. e. paccuppannesu khandhesu DhA iv.63). -- 4. (nt.) majjhaṇ the middle DhA i.184 (tassa uramajjhaṇ ghaṇsentī).

Majjhaka

Majjhaka (adj.) (-- °) [fr. majjha] lying or being in the midst of . . ., in pācīna -- yava° (dakkhiṇa°, pacchima°, uttara°) nigama, a market -- place lying in the midst of the eastern corn -- fields (the southern etc.): designation of 4 nigamas situated near Mithilā J vi.330.

Majjhatta

Majjhatta (adj. -- n.) [for majjha -- t̥tha, which we find in Prk. as majjhattha: Pischel, Prk. Gr. § 214; majjha+ sthā] 1. (adj.) "standing in the middle," umpire, neutral, impartial, indifferent J i.300; ii.359 (parama°, +upekkhā -- pārāmī); vi.8; Miln 403; Vism 230; Mhvs 21, 14. -- 2. indifference, balance of mind, equanimity; almost synonymous with upekkhā: Vism 134, 296; VbhA 283 (°payogatā); DhA ii.214 (°upekkhā); PvA 38 (so read for majjhattha). See also following. <-> Note. A similar term is found in BSk. as mṛdu -- madhyā kṣānti "state of spiritual calm" Divy 271; see Yoga Sūtra ii.34.

Majjhataṭā

Majjhataṭā (f.) [abstr. from prec.] impartiality, indifference, balance of mind Nd2 166 (in expln of upekkhā, with syn. passaddhatā); Vbh 230; Vism 134; VbhA 285 (satta° & sankhāra°), 317 (def.); DhsA 133.

Majjhantika

Majjhantika [majjha+anta+ika] midday, noon; used either absolutely Vin iv.273; S iv.240; J v.213 (yāva upakat̥tha -- majjhantikā); v.291 (read majjhantik' ātikamm' āgami); Vism 236; Miln 3; or as apposition with kāla & samaya S i.7 (kāla); Pv iv.32 (id.); Nd2 977 (samaya); DA i.251 (id.).

Majjhāru

Majjhāru [etym. doubtful] a certain kind of plant Vin i.196 (v. l. majjāru); doubtful whether designation (like Sk. mārjāra) of Plumbago rosea.

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Majjhima

Majjhima (adj.) [Vedic madhyama, with sound change °ama>°ima after Geiger, P.Gr. 191, or after analogy with pacchima, with which often contrasted] 1. middle, medium, mediocre, secondary, moderate. -- Applied almost exclusively in contrast pairs with terms of more or less, in triplets like "small -- medium -- big," or "first -- middle -- last" (cp. majjha 3b); viz. (a) of degree: hīna -- m -- pañīta D iii.215 (tisso dhātuyo); Dhs 1205<-> 1027 (dhammā); Vism 11 (sīlaṇ); h. m. ukkat̥tha Vism 308; omaka m. ukkat̥tha Vin iv.243; khuddaka m. mahā Vism 100; lāmaka m. pañīta (i. e. lokuttara) DhsA 45 (dhammā); paritta -- m -- ulāra Sdhp 260. <-> (b) of time: paṭhame yāme majjhima° pacchima° J i.75; id. with vaye PvA 5. -- 2. (nt.) majjhimaṇṇ the waist, in cpd. su -- majjhimā (f.) a woman with beautiful waist J v.4.

Mañca

Mañca [cp. Epic Sk. mañca stand, scaffolding, platform] a couch, bed Vin iv.39, 40 (where 4 kinds are mentioned, which also apply to the defn of pīṭha, viz. masāraka, bundikābaddha, kuḷīra -- pādaka, āhacca -- pādaka; same defn at VbhA 365); Sn 401; J iii.423; DhA i.89 (°ṇ bandhati to tie a bed or two together), 130; iv.16; VbhA 20; VvA 291; PvA 93. -- heṭṭhā mañce underneath the bed J i.197 (as place where domestic pigs lie); ii.419 (id.); ii.275 (where a love -- sick youth lies down in the park). -- atimañca bed upon bed, i. e. beds placed on top of each other serving as grand stands at a fair or festival J iii.456; vi.277; DhA iv.59. -- parāyaṇa ending in bed, kept in bed Pv ii.25 (nīla°, fig. for being buried); DhA i.183 (with v. l. maccu°, just as likely, but see maccuparāyaṇa). -- pīṭha couch and chair Vin ii.270 sq.; A iii.51; VvA 9, 220, 295. -- vāna stuffing of a couch DhA i.234.

Mañcaka

Mañcaka [fr. mañca] bed, couch, bedstead Vin i.271; S i.121=iii.123; J i.91; iii.423; Th 2, 115; Miln 10; DhA ii.53.

Mañjari

Mañjari (f.) [cp. Epic & Class. Sk. mañjarī] a branching flower -- stalk, a sprout J v.400, 416.

Mañjarikā

Mañjarikā (f.)=mañjari, Vin iii.180.

Mañjarita

Mañjarita (adj.) [fr. mañjari] with (full -- grown) pedicles, i. e. in open flower Miln 308 (°patta in full bloom).

Mañjira

Mañjira [cp. late Sk. mañjira nt.] an anklet, foot -- bangle Abhp 228.

Mañju

Mañju (adj.) [cp. Class Sk. mañju, also mangala, cp. Gr. ma/gganon means of deceiving, Lat. mango a dealer making up his wares for sale. See further cognates at Walde, Lat. Wtb. s. v. mango] pleasant, charming, sweet, lovely (only with ref. to the voice) D ii.211, 227 (one of the 8 characteristics of Brahmā's & the Buddha's voice: see bindu & aṭṭhanga); J ii.150. -- (nt.) a sweet note J vi.591 (of the deer in the forest); VvA 219 (karavīka ruta°). -- bhāṇaka sweet -- voiced, speaking sweetly J ii.150= DhA i.144; f. bhāṇikā J vi.418, 420. -- bhāṇin id. J ii.150.

Mañjuka

Mañjuka (adj.) [mañju+ka] sweet voiced Vin i.249; J ii.350; iii.266; vi.412, 496.

Mañjūsaka

Mañjūsaka (-- rukkhā) [fr. mañjūsa] N. of a celestial tree, famed for its fragrancy Vv 386; SnA 52, 66, 95, 98; VvA 175.

Mañjūsā

Mañjūsā (f.) [cp. Epic Sk. mañjūsā] a casket; used for keeping important documents in J ii.36 (suvannaṇapaṭṭaṇ mañjūsāya nikkhipāpesi); iv.335 (suvannaṇapaṭṭaṇ sāra -- mañjūsāyaṇ ṭhapetvā kalam akāsi).

Mañjetṭha

Mañjetṭha (adj.) [cp. *Sk. mañjiṣṭhā Indian madder] light (bright) red, crimson, usually enumd in set of 5 principal colours with nīla, pīta, lohita, odāta; e. g. at Vin i.25; S ii.101 (f. mañjetṭhā); Vv 221 (Hardy in T. reads mañjaṭṭha, as twice at VvA 111, with vv. ll. °jiṭṭha & °jetṭha, cp. Corrections & Addns on p. 372); Miln 61.

Mañjetṭhaka

Mañjetṭhaka (adj.) [fr. mañjetṭha, after lohita+ka] crimson, bright red, fig. shining Vv 391 (cp. defn at VvA 177: like the tree Vitex negundo, sindhavāra, or the colour of the Kaṇavīra -- bud; same defn at DhA 317, with Sinduvāra for Sindha°); usually in sequence nīla, pīta, mañjetṭhaka, lohita, odāta as the 5

fundamental colours: M i.509 (has °eṭṭhika in T. but v. l. °eṭṭhaka); J vi.185; Dhs 617. -- f. mañjetṭhikā a disease of sugar cane Vin ii.256.

Mañjetṭhī

Mañjetṭhī (f.) [=Sk. mañjiṣṭhā] Bengal madder DA i.85.

Maññati

Maññati [man, Vedic manyate & manute, Av. mainyeite; Idg. *men, cp. Gr. me/nos mood, anger=Sk. manah mind; me/mona to think of, wish to, Lat. memini to think of, mens>mind, meneo; Goth. munan to think, muns opinion; Oisl. man, Ags. mon; Ohg. minna love, Ags. myne intention. Dhṭp 427: man=ñāne, 524= bodhane] 1. to think, to be of opinion, to imagine, to deem Sn 199 (sīsaṇ . . . subhato naṇ maññati bālo), 588 (yena yena hi maññanti, tato taṇ hoti aññathā); J ii.258 (maññāmi ciraṇ carissati: I imagine he will have to wander a long time). -- With (double) acc.: to take for, to consider as; na taṇ maññāmi mānusiṇ I deem you are not human Pv ii.41; yassa dāni kālaṇ maññati for this now may he think it time (in a phrase of departure), let him do what he thinks fit, we wait the Buddha's pleasure, i. e. let it be time to go [so also BSk. manyate kālaṇ, e. g. Divy 50, 64 etc.] D i.189. <-> Esp. in phrase taṇ kiṇ maññasi (maññatha 2. pl.) what do you think of this? (the foll.), what is your opinion about this? D i.60; S iii.104 & passim. -- Pot. 1st sg. maññeyyaṇ I should think PvA 40; 3rd sg. maññeyya S iii.103, and maññe Sn 206. The short form 1st sg. maññe is used like an adv. as affirmative particle & is inserted without influencing the grammatical or syntactical construction of the sentence; meaning: methinks, for certain, surely, indeed, I guess, presumably. E. g. D i.137 (patapati m. paccatthike yasasā); S i.181 (m. 'haṇ); iv.289 (paveliyamānena m. kāyena); J ii.275; Miln 21; Vism 90, 92 (mato me m. putto); DhA i.107; ii.51; PvA 40 (m. goṇo samuṭṭhahe), 65 (tasmā m. sumuttā). -- na maññe surely not DhA ii.84; PvA 75 (n. m. puññavā rājā). -- 2. to know, to be convinced, to be sure Sn 840 (= jānāti Nd1 192), 1049, 1142; Nd2 491 (=jānāti); DhA i.29 (maññāmi tuvaṇ marissasi). -- 3. to imagine, to be proud (of), to be conceited, to boast Sn 382 (ppr. maññamāna), 806, 813, 855 (maññate); J iii.530 (aor. maññi 'haṇ, perhaps maññe 'haṇ? C. explns by maññāmi). -- pp. mata. -- Note. Another Present form is munāti (q. v.), of which the pp. is muta.

Maññanā

Maññanā (f.) [fr. man] conceit Nd1 124 (taṇhā°, diṭṭhi°, māna°, kilesa° etc.); Dhs 1116 1233; Nett 24; Vism 265 (for mañcanā?).

Maññita

Maññita (nt.) [pp. of maññati] illusion, imagination M i.486. Nine maññitāni (the same list is applied to the phanditāni, the papañcitāni & sankhatāni) at Vbh 390: asmi, ayam aham asmi, bhavissaṇ, na bhavissaṇ, rūpī bhavissaṇ, arūpī bh., saññī bh., asaññī bh., nevasaññī -- nāsaññī -- bh.

Maññitatta

Maññitatta (nt.) [fr. maññita] self -- conceit, pride Dhs 1116; DhsA 372.

Maṭaja

Maṭaja (nt.) [doubtful] a certain weapon M i.281 (°ṇ nāma āvudhajātaṇ; Neumann trsls "Mordwaffe").

Maṭāhaka

Maṭāhaka (adj.) [doubtful spelling & meaning] short (?) Vin ii.138 (ati°= atikhuddaka C.).

Maṭṭa & Maṭṭha

Maṭṭa & Maṭṭha [pp. of mrj, see majjati2] wiped, polished, clean, pure. -- (a) maṭṭa: D ii.133 (yugaṇ maṭṭaṇ dhāraṇīyaṇ: "pair of robes of burnished cloth of gold and ready for wear" trsl.); Vism 258 (v. l. maṭṭha). Cp. sam.° -- (b) maṭṭha: Vv 8417 (su°); Miln 248; DhA i.25 ("kuṇḍalī having burnished earrings); VvA 6 ("vattha). Cp. vi°. -- sāṭaka a tunic of fine cloth J i.304; ii.274; iii.498; Vism 284 (tṭh).

Maṇi

Maṇi [cp. Vedic maṇi. The connection with Lat. monile (pendant), proposed by Fick & Grassmann, is doubted by Walde, Lat. Wtb. s. v. monile, where see other suggestions. For further characterisation of maṇi cp. Zimmer, Altindisches Leben pp. 53, 263] 1. a gem, jewel. At several places one may interpret as "crystal." <-> D i.7 (as ornament); Dh 161; J vi.265 (agghiya, precious). In simile at D i.76 (maṇi veḷuriyo). On maṇi in similes see J.P.T.S. 1907, 121. -- udaka -- pasādaka maṇi a precious stone (crystal?) having the property of making water clear Miln 35 (cp. below Vism 366 passage); cintā° a "thought -- jewel," magic stone (crystal?) J iii.504; VvA 32; cūḷā° a jewelled crest or diadem, the crown -- jewel J v.441 sq.; jāti° a genuine precious stone J ii.417; Vism 216 (in comparison); tāra° (-- vitāna) (canopy) of jewelled stars Vism 76; nīla° a dark blue jewel J ii.112; iv.140; DhA iii.254. The passage "amaṇiṇ udakaṇ maṇiṇ katvā" at Vism 366 (+asuvaṇṇaṇ leḍḍuṇ suvaṇṇaṇ katvā) refers clearly to meaning "jewel" (that the water is without a jewel or crystal, but is made as clear as crystal; a conjuror's trick, cp. Miln 35). Whether meaning "waterpot" (as given at Abhp 1113 & found in der. maṇika) is referred to here, is not to be decided. -- 2. a crystal used as burning -- glass Miln 54. -- kāra a jeweller Miln 331; DhA ii.152. -- kuṇḍala a jewelled earring, adj. wearing an (ear) ornament of jewels Vin ii.156 (āmutta° adorned with . . .); Vv 208 (id.); 438 (id.); Pv ii.951 (id.); Th i.187; Dh 345 (maṇi -- kuṇḍalesu= maṇīsu ca kuṇḍalesu ca maṇicittesu vā kuṇḍalesu, i. e. with gem -- studded earrings DhA iv.56). -- kuṭṭima at VvA 188 is probably to be read as "kuṇḍala (v. l. "kundima). -- khandha "jewel-bulk," i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J iii.187; v.37 ("vaṇṇaṇ udakaṇ water as clear as a large block of crystal), 183 ("pilandhana). -- guhā a jewelled cave, cave of crystal J ii.417 (where pigs live); SnA 66 (one of three, viz. suvaṇṇa -- guhā, m.°, rajata°. At the entrance of it there grows the Mañjūsaka tree). -- canda "the jewelled moon," i. e. with a crest like the (glittering) moon Vv 646 (=maṇi -- maya -- maṇḍalānuvuddha -- candamaṇḍala -- sadisa maṇi VbA 277). -- cchāyā reflection of a jewel J vi.345. -- thūṇā, a jewelled pillar, adj. with jewelled pillars Vv 541, 671. -- pabbata mountain of gems SnA 358. -- pallanka a jewelled pallanquin DhA i.274. -- bandha (place for) binding the jewel(led) bracelet, the wrist Vism 255=VbhA 238=KhA 50 ("atṭhi). -- bhadda N. of one of 20 classes of people mentioned Miln 191; trsl'd by Rh. D. Miln trsl. i.266 by "tumblers." The term occurs also at Nd1 89 & 92. Cp. Sk. Mañibhadra, N. of a brother of Kuvera & prince of the Yakṣas. -- maya made of, consisting of, or caused by jewels Pv ii.64; VvA 280; DhA i.29. -- ratana a precious stone or mineral, which is a gem (jewel); i. e. maṇi as a kind of ratana, of which there are seven Vism 189 (in sim.); Miln 218. -- rūpaka a jewelled image DhA i.370; -- lakkhana fortune -- telling from jewels D i.9; SnA 564. -- vaṇṇa the colour or appearance of crystal; i. e. as clear as crystal (of water) J ii.304 (pasanna+). -- sappa a kind of poisonous snake (i. e. a mysterious, magic snake) DA i.197.

Maṇika

Maṇika [cp. Class. Sk. maṇika] a waterpot M ii.39. Usually in cpd. udaka° Vin i.277; M i.354; S iv.316; A iii.27; Miln 28; DhA i.79. Whether this is an original meaning of the word remains doubtful; the connection with maṇi jewel must have been prevalent at one time.

Maṇikā

Maṇikā (f.) [f. of maṇika, adj. fr. maṇi] N. of a charm, the Jewel -- charm, by means of which one can read other people's minds D i.214 (m. iddhi -- vijjā), cp. Dial. i.278, n. 3.).

Maṇila

Maṇila [cp. *Sk. maṇila dewlap?] a kind of tree Vism 313.

Maṇḍa

Maṇḍa [later Sk. maṇḍa, perhaps dial. from *mranda, cp. Sk. vi -- mradati to soften. Attempts at etym. see Walde, Lat. Wtb. s. v. mollis. Cp. also mattikā] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything. parisā° the cream of a gathering, the pick of the congregation, excellent congregation A i.72 (or for °maṇḍala?); bodhi° essence of enlightenment, highest state of enlightenment; in later literature objectively "the best place of enlightenment, the Throne of Enlightenment or of the Buddha" (does it stand for °maṇḍala in this meaning?) J iv.233 (cp. puthavi -- maṇḍa ibid. & puthavi -- maṇḍala Sn 990); DhA i.86; ii.69; iv.72. sappi° "cream of butter," the finest ghee (cp. AvŚ i.1513 sarpimaṇḍa) D i.201; A ii.95; Pug 70; Miln 322. -- maṇḍaṇ karoti to put into the best condition, to make pleasant SnA 81. -- manda at DhA 100 is to be read baddha (v. l. BB). Cp. Expos. 132n. -- khetta best soil, fertile ground Miln 255. -- peyya to be drunk like cream, i. e. of the finest quality, first -- class S ii.20 (°ṇ idaṇ brahmacariyaṇ).

Maṇḍaka

Maṇḍaka [fr. maṇḍa] 1. the cream of the milk, whey, in dadhi° whey S ii.111. -- 2. the scum of stagnant water, i. e. anything that floats on the surface & dirties the water, water -- weeds, moss etc. J ii.304 (gloss sevāla).

Maṇḍana

Maṇḍana (nt.) [fr. maṇḍ] ornament, adornment, finery D i.5, 7; J vi.64; Pug 21, 58; Vbh 351; VbhA 477; Dhtn 13. See under mada. -- ānuyoga practice of ornamenting, fondness of finery Vin i.190. -- jātika of an ornament (-- loving) nature, fond of dressing D i.80=Vin ii.255=M ii.19, 32.

Maṇḍapa

Maṇḍapa [cp. late Sk. maṇḍapa] a temporary shed or hall erected on special or festive occasions, an awning, tent Vin i.125; Vism 96, 300 (dhamma -- savana°), 339 sq. (in simile); DhA i.112; ii.45; iii.206 (°kāraḥ); PvA 74, 171, 194; VvA 173.

Maṇḍala

Maṇḍala [cp. Vedic maṇḍala] 1. circle D i.134 (paṭhavi°, cp. puthavi° Sn 990); Vism 143 (°ṇ karoti to draw a circle, in simile), 174 (tipu° & rajata° lead -- & silver circle, in kasiṇa practice); VvA 147 (of a fan=tālapattehi kata° -- vijānī). -- 2. the disk of the sun or moon; suriya° VvA 224, 271 (divasa -- kara°); canda° Vism 174; PvA 65. -- 3. a round, flat surface, e. g. jānu° the disk of the knee, i. e. the knee PvA 179; naḷāta° the (whole of the) forehead D i.106; Sn p. 108. -- 4. an enclosed part of space in which something happens, a circus ring; e. g. M i.446 (circus, race -- ring); assa° horse -- circus, raceground, Vism 308; āpāna° drinking circle, i. e. hall; kīḷa° play -- circle, i. e. games J vi.332, 333; DhA iii.146; keḷi° dice board (?) J i.379; gā° Th i.1143, cp. trs. ib. n. 3; go° ox -- round Sn 301; jūta° dicing table J i.293; yuddha° fightingring Vism 190; ranga° play -- house VvA 139; vāta° tornado J i.73. -- 5. anything comprised within certain limits or boundaries, a group J v.418 (chāpa° litter of young animals). -- 6. border as part of a bhikkhu's dress, hem, gusset Vin i.287; ii.177. -- agga [cp. Sk. maṇḍal' āgra Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. -- māla (sometimes māḷa) a circular hall with a peaked roof, a pavilion D i.2, 50 (!); Miln 16 (!); Sn p. 104; SnA 132 (Npl.); VvA 175.

Maṇḍalika

Maṇḍalika (adj. -- n.) [fr. maṇḍala, cp. maṇḍalaka -- rājā "the king of a small country" Mvyut 94] a district officer, king's deputy Vin iii.47 f. maṇḍalikā= maṇḍala 4, i. e. circus, ring, round, in assa° race court Vin iii.6.

Maṇḍalin

Maṇḍalin (adj.) [fr. maṇḍala] 1. circular Th 1, 863 (maṇḍali -- pākāra). -- 2. having a disk, orbed (of the sun) S i.51=VvA 116.

Maṇḍita

Maṇḍita [pp. of maṇḍeti] adorned, embellished, dressed up Sdhp 244, 540. In cpd. °pasādhita beautifully adorned at J i.489; ii.48; vi.219. -- Cp. abhi°.

Maṇḍūka

Maṇḍūka [Vedic maṇḍūka] a frog Vv 512; J iv.247; v.307; vi.164; KhA 46; VvA 217, 218; Sdhp 292. f. mandūkī J i.341. -- Mandūka is the name of an angel (devaputta) at Vism 208. -- chāpī a young (female) frog J vi.192. -- bhakkha eating frogs, frog eater (i. e. a snake) J iii.16.

Maṇḍeti

Maṇḍeti [maṇḍ to adorn, related to Lat. mundus world, cp. in meaning Gr. ko/ smos=ornament Dhṛp 103 bhūsane, 566: bhūsāyaṇ] to adorn, embellish, beautify J iii.138; DhA ii.86. -- pp. maṇḍita.

Mata

Mata1 [pp. of maññati] thought, understood, considered (as= -- °), only late in use Vbh 2 (hīna° pañña°, doubtful reading); Sdhp 55; Mhvs 25, 55 (tassā matena according to her opinion); 25, 110 (pasu -- samā matā, pl. considered like beasts). Cp. sam°. -- Note. Does mata -- sāyika at Th 1, 501 (=Miln 367) belong under this mata? Then mata would have to be taken as nt. meaning "thought, thinking," but the phrase is not without objection both semantically & syntactically. Mrs. Rh. D. (Brethren, p. 240) trsls "nesting -- place of thought."

Mata

Mata2 [pp. of marati, mr] dead M i.88 (ekāha° dead one day); iii.159 (matam eyya would go to die); Sn 200, 440; J v.480. Neg. amata see separate article. -- Note. mata at PvA 110 is to be corrected into cuta. -- kicca duty towards the dead, rites for the dead PvA 274.

Mataka

Mataka [fr. mata2] dead, one who is dead DhA ii.274. -- ākāra condition of one who is dead J i.164 (°ṇ dassati pretends to be dead). -- bhatta a meal for the dead, food offered to the manes J iv.151; DhA i.326 (=petakicca p. 328); iii.25.

Mati

Mati (f.) [Vedic mati, fr. man: cp. Av. maitiš, Lat. mens, mentem (cp. E. mental); Goth. ga -- munds, gaminpi, Ohg. gi -- munt, E. mind] mind, opinion, thought; thinking of, hankering after, love or wish for

Vin iii.138 (purisa° thought of a man); Mhvs 3, 42 (padīpa lamp of knowledge); 15, 214 (amala° pure -- minded); PvA 151 (kāma+). -- su° (adj.) wise, clever Mhvs 15, 214; opp. du° (adj.) foolish J iii.83 (=duppañña C.); Pv i.82 (=nippañña PvA 40); Sdhp 292.

Matikata

Matikata (adj.) [cp. Sk. matī -- kṛta, fr. matya, nt., harrow =Lat. mateola, Ohg. medela plough] in su° well-harrowed (field) A i.229, 239 (khetta).

Matimant

Matimant (adj.) [mati+mant] sensible, intelligent, wise, metri causā as matīmā (fr. matimanto, pl.) at Sn 881 (=matīmā paṇḍitā Nd1 289).

Matta

Matta1 (-- °) (adj.) [i. e. mattā used as adj.] "by measure," measured, as far as the measure goes, i. e. -- (1) consisting of, measuring (with numerals or similar expressions): appamatto kali Sn 659; pañcamattā sata 500 DA i.35; saṭṭhimatte saṭṭhimatte katvā SnA 510; māsamattaṇ PvA 55; ekādasā° ib. 20; dvādasā° 42; satta° 47; tiṇsamattehi bhikkhūhi saddhiṇ 53. -- (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: aṇumattena pi puñña Sn 431; kaṭacchumattaṇ (not) even a spoonful Miln 8; ekapaṇṇa° PvA 115; citta° ṇ pi (not) even as much as one thought ib. 3; nāma° a mere name Miln 25; phandana° ṇ not even one throb J vi.7; phandita° the mere fact of . . . M ii.24, bindu° only one drop PvA 100; rodita° M ii.24. -- (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J v.40; kā pi assāsa -- mattā laddhā found some relief? PvA 104 (may be=mattā f.). -- (4) like, just as what is called, one may say (often untranslatable): sita° -- kāraṇā just because he smiled VvA 68; bhesajja -- mattā pītā I have taken medicine D i.205 (=mattā f.?) okāsa -- °ṇ (nt.) permission Sn p, 94; putta° like children A ii.124; maraṇa° (almost) dead M i.86; attano nattumatte vandanto DhA iv.178. f. mattī (=mattin?) see mātu°. -- (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuttamatte eva as soon as said DhA i.330; cintitamatte at the mere thought DhA i.326; naṇ jātamattaṇ yeva as soon as he was born PvA 195; anumodana -- mattenā because of being pleased PvA 121; upanītamattam eva as soon as it was bought PvA 192; nimujjana -- matte yeva as soon as she ducked her head under PvA 47. -- na mattenā . . . eva not only . . . but even PvA 18 (n. m. nipphalā, attano dānaphalassa bhāgino eva honti).

Matta

Matta2 [pp. of madati] intoxicated (with), full of joy about (-- °), proud of, conceited Sn 889 (mānena m.); J iv.4 (vedanā°, full of pain, perhaps better with v. l. °patta for °matta); VvA 158 (hatthi matto elephant in rut); DhA iv.24 (id.); PvA 47 (surā°), 86 (māna -- mada°), 280 (bhoga -- mada°). -- kāsinī see matthak' āsinī.

Mattaka

Mattaka (adj.) [fr. matta1] 1. of the size of Sdhp 238 (pāṇi°). -- 2. only as much as, mere D i.12 (appa°, ora°, sīla°); J iv.228 (mana°); DhA iv.178 (pitumattakaṇ gahetvā).

Mattatta

Mattatta (nt.) [abstr. fr. matta] (the fact of) consisting of, or being only . . . PvA 199 (maṇsa -- pesi°).

Mattā

Mattā (f.) [Vedic mātṛā, of mā] measure, quantity, right measure, moderation Sn 971 (mattaṇ so jaññā); Dh i.35 (mattā ti pamāṇaṇ vuccati). -- Abl. mattaso in °kārīn doing in moderation, doing moderately Pug 37 (=pamānena padesa -- mattam eva karontī ti). -- In cpds. shortened to matta°. -- aṭṭhiya (mattaṭṭhiya=°atthika) desirous of moderation, moderate Th 1, 922. -- ññu knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating) A ii.40; Sn 338; Pug 25; Dh 8. Cp. jāgariyā. -- ññutā moderation (in eating) D iii.213; Nd1 483; Dh 185; Pug 25; Vbh 249, 360; Dhs 1348; DhA ii.238. -- sukha (metri causā: mattā -- sukha) measured happiness, i. e. small happiness Dh 290 (cp. DhA iii.449).

Matti

Matti (-- sambhava) [for *māti°=mātu°=*māṭṛ, after pitti°=pitu°=*pitṛ] born (from a mother) Sn 620 (=mātari sambhūta SnA 466)=Dh 396 (=mātu santike udarasmīṇ sambhūta DhA iv.158).

Mattika

Mattika (adj.) (° --) [fr. mattikā] made of clay, clay -- ; only in cpds.: -- kuṇḍala clay earring S i.79 (v. l. mattikā°). -- bhājana clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA i.130. -- vāka clay fibre DhsA 321 (v. l. °takka, perhaps gloss=takku spindle, see takka1).

Mattikā

Mattikā (f.) [cp. Vedic mṛttikā, der. fr. Vedic mṛt (mṛd) soil, earth, clay; with P. maṇḍa, Sk. vimradati. Gr. bladaro/s soft, Osil. mylsna dust, Goth. mulda, Ags. molde (E. mould, mole=mouldwarp), to same root mṛd as in Sk. mṛdu= Lat. mollis soft, Gr. a)maldu/nw to weaken, Sk. mardati & mṛdnāti to crush, powder, Caus. mardayati; also in cognate °mṛd as appearing in Gr. me/lidw to melt=Ags meltan, Ohg. smēlzan] 1. clay

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J vi.372; Mhvs 29, 5 sq. -- tamba° red clay DhA iv.106; PvA 191. mattikā pl. kinds of clay (used in cosmetics, like Fuller's earth) J v.89 (nānā -- cunṇāni+ mattikā; see also cunṇa). -- 2. loam, mud M iii.94 (alla° fresh loam or mud); Vism 123 (aruṇa -- vaṇṇā); KhA 59 (paṇḍu); VvA 65; PvA 216 (aruṇa -- vaṇṇā). -- thāla bowl of clay DhA iv.67. -- piṇḍa a lump of clay or loam DA i.289; same trope at PvA 175.

Matteyya

Matteyya (& metteyya) (adj.) [fr. mātā, *mātreyya> *matteyya] reverential towards one's mother, motherloving D iii.74; Pv ii.718 (=mātu hita PvA 104; v. l. mett°). Spelling at D iii.72 is metteyya. It is difficult to decide about correct spelling, as metteyya is no doubt influenced by the foll. petteyya, with which it is always combined.

Matteyyatā

Matteyyatā (& mett°) (f.) [abstr. fr. matteyya] filial love towards one's mother; always combd with petteyyatā D iii.145 (v. l. mett°); Nd2 294 (mett°), Dh 332; DhA iv.33.

Mattha

Mattha [cp. Vedic masta(ka) skull, head, Vedic mastiṣka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. mattha -- lunga [cp. Sk. mastulunga] the brain Vin i.274; Sn 199; Kh iii.; J i.493; KhA 60; Vism 260 (in detail) 264, 359; VbhA 63, 243, 249; DhA ii.68; PvA 78, 80. -- See also matthaka.

Matthaka

Matthaka [cp. mattha] the head, fig. top, summit J iii.206 =iv.4; iv.173, 457; v.478; DA i.226 (pabbata°); Pv iv.163; DhA i.184. matthaka -- matthakena (from end to end) J i.202; iii.304. Loc. matthake as adv. (1) at the head DhA i.109; (2) at the distance of (-- °) DhA i.367; (3) on top of (-- °) J v.163 (vammika°); Mhvs 23, 80 (sīsa°); Yugandhara° Miln 6; DhA ii.3 (uddhana°). -- āsin sitting on top (of the mountain) J vi.497 (=pabbata -- matthake nisinna C.; gloss matta -- kāsin i. e. wildly in love, expld by kāma -- mada -- matta). The reading is not clear. -- tela oil for the head KhA 64 (=muddhani tela Vism 262).

Mathati

Mathati [Vedic math, manth to twirl, shake about, stir etc.; cp. Lat. mamphur part of the lathe=Ger. mandel ("mangle"), E. mandrel; Lith. mentūris churning stick, Gr. mo/qos tumult mo/qoura shaft of rudder. <-> The Dhtp (126) gives both roots (math & manth) and expls by "viḷolana," as does Dhtm (183) by "viḷoṭana"] to churn, to shake, disturb, upset. Only in Caus. matheti to agitate, crush, harass, upset (cittaṇ) S iv.210; Sn 50 (=tāseti hāpeti Nd2 492); Pv iv.71 (kammānaṇ vipāko mathaye manaṇ; C 264: abhibhaveyya); Miln 385 (vāyu pādape mathayati; . . . kilesā mathayitabbā). -- pp. mathita. See also abhimatthati (sic) & nimmatheti.

Mathana

Mathana (adj. nt.) [fr. math] shaking up, crushing, harassing, confusing Miln 21 (+maddana); DhA i.312; PvA 265.

Mathita

Mathita. [pp. of matheti] 1. (churned) buttermilk Vin ii.301 (amathita -- kappa). -- 2. upset, mentally unbalanced state, disturbance of mind through passion, conceit, etc. M i.486 (maññita+). Neumann trsls "Vermutung" i. e. speculation, guessing (v. l. matth°).

Mada

Mada [Vedic mada, mad (see majjati), Idg. *mad, as in Av. mata intoxication, drink, mad, to get intoxicated orig. meaning "drip, be full of liquid or fat"; cp. Gr. mada/w dissolve, masto/s breast (mazo/s>Amazone), Lat. madeo to be wet, Ohg. mast fattening, Sk. meda grease, fat, Gr. me/zea; mesto/s full; Goth. mats eatables, Ags. mōs, Ohg. muos=gemüse, etc. Perhaps connected with *med in Lat. medeor to heal. For further relations see Walde, Lat. Wtb. s. v. madeo. -- The Dhtp (412) & Dhtm (642) explain mad by "ummāde" Dhtm 210 also by "muda, mada= santose"] 1. intoxication, sensual excess, in formula davāya madāya maṇḍanāya (for purposes of sport, excess, personal charm etc.) M i.355=A ii.40= Nd1 496= Nd2 540=Pug 21=Dhs 1346, 1348. The commentator's explns bearing directly or indirectly on this passage distinguish several kinds of mada, viz. māna -- mada & purisa -- mada (at DhsA 403; Vism 293), or mutṭhika -- mall' ādayo viya madatthaṇ bala -- mada -- nimittaṇ porisa -- mada -- nimittaṇ cā ti vuttaṇ (at Vism 31). Sn 218 (mada -- pamāda on which passage SnA 273 comments on mada with jāti -- mad' ādi -- bhedā madā). -- 2. (as mental state or habit) pride, conceit Miln 289 (māna, m., pamāda); Vbh 345 (where 27 such states are given, beginning with jāti°, gotta°, ārogya°, yobbana°, jīvita -- mada), 350 (where mada is paraphrased by majjāna majjitattaṇ māno . . . uṇṇati . . . dhajo sampaggāho ketukamyatā cittassa: same formula, as concluding exegesis of māna at Nd2 505 & Dhs 1116); sometimes more def. characterised with phrase mada -- matta elated with the pride or intoxication of . . . (-- °). e. g. A i.147 (yobbana°, ārogya°, jīvita°); PvA 86 (māna°), 280 (bhoga°). -- The traditional exegesis distinguishes only 3 mada's, viz. ārogya-mada the pride of health, yobbana° of youth, jīvita° of life: D iii.220; A i.146. -- nimmadana "disintoxication from intoxication," freedom from pride or conceit A ii.34; Bu i.81; Vism 293.

Madana

Madana (nt.) [fr. mad] lit. making drunk, intoxication Nd2 540 C. (in formula davāya madāya madanāya, instead of maṇḍanāya: see under mada 1); in cpd. °yuta intoxicated, a name for the Yakkhas J i.204. <-> Cp. nimmadana.

Madanīya

Madanīya (adj. nt.) [orig. grd. of madati] 1. intoxicating D ii.185 (sadda vaggu rajanīya kāmanīya m.). -- 2. intoxication VvA 73.

Madirā

Madirā (f.) [of adj. Vedic madira intoxicating] intoxicating drink, spirit J v.425; DhsA 48.

Madda

Madda 1. [fr. mṛd, Sk. marda] crushing etc.; kneading, paste, in piṭṭha paste of flower Vin ii.151; J iii.226 (piṭṭhi°). -- 2. [dialectical, cp. Sk. madra] N. of a country & its inhabitants, in °raṭṭha SnA 68 sq.; °rājakula KhA 73. -- viṇā a sort of girdle Vin ii.136.

Maddati

Maddati [cp. Vedic mṛd to crush: see etym. under mat- tikā] 1. to tread on, trample on (acc.), crush J iii.245, 372 (ppr. maddamāna); DhA ii.66. -- 2. to defeat, destroy Sn 770 (=abhibhavati Nd1 12); Nd2 85 (madditvā=abhibhuyya); SnA 450; Mhvs 1, 41. -- fig. to crush a heresy: vādaṇ m. Mhvs 36, 41. -- 3. to neglect (an advice), spurn J iii.211 (ovādaṇ). -- 4. to mix up, knead, jumble together DhA ii.155. -- 5. to thresh J i.215. -- 6. to break down, upset J i.500 (vatiṇ, a fence). -- 7. to draw together (a net) J i.208. -- Caus. I. maddeti to cause to be trampled on Mhvs 29. 4 (aor. maddayi). -- Caus. II. maddāpeti to cause to be threshed Vin ii.180. -- pp. maddita. See also pari°.

Maddana

Maddana (nt.) [cp. Epic Sk. mardana, fr. mṛd] 1. crushing, grinding, destroying J iv.26; Miln 21 (adj.,+mathana); Sdhp 449; Dhṭp 156. -- 2. threshing Miln 360. -- See also nimmaddana, pamaddana, parimaddana.

Maddarī

Maddarī (f.) [?] a species of bird, in cpd. ambaka° A i.188.

Maddava

Maddava (adj. nt.) [fr. mṛdu, cp. Epic Sk. mādava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cittaṇ mudukaṇ m. siniddhaṇ), 313 (mudu°), 361 (among the 30 best virtues, with siniddha & mudu). <-> 2. (fr. madda) as Np. name of a king, reigning in Sāgala, the capital of Madda. -- 3. withered Dh 377

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(=milāta DhA iv.112). -- nt. maddavaṇ mildness, softness, gentleness Sn 250 (ajjava+), 292 (id.); J iii.274 (as one of the 10 rāja -- dhammā); v.347 (=mettacittaṇ); DhsA 151. See also sūkara°.

Maddavatā

Maddavatā (f.) [abstr. fr. maddava] gentleness, softness, suavity Dhs 44, 1340; DhsA 151.

Maddālaka

Maddālaka [etym.?] a kind of bird J vi.538.

Maddita

Maddita [pp. of maddeti, see maddati] 1. kneaded, mixed, in su° Vism 124. -- 2. crushed, defeated, in su° Miln 284. -- Cp. pa°, pari°.

Maddin

Maddin (adj.) [fr. mṛd, cp. Sk. mardin=mardana] crushing, destroying Sdhp 218. Cp. pamaddin.

Maddhita

Maddhita [of mṛdh] see pari°.

Madhu

Madhu [cp. Vedic madhu, Gr. me/qu wine, Lith. medūs honey, midūs wine, Ohg. metu=Ger. met wine. Most likely to root *med to be full of juice: see under madati] honey J i.157 sq.; iv.117; Dh 69 (madhū vā read as madhuvā); Mhvs 5, 53; DhsA 330; DhA ii.197 (alla° fresh honey). -- pl. madhūni Mhvs 5, 31. -- The Abhp (533) also gives "wine from the blossom of Bassia latifolia" as meaning. -- On madhu in similes see J.P.T.S. 1907, 121. -- atthika (madh°) at J iii.493 is with v. l. to be read madhu -- tthika (q. v. below). The proposal of Kern's (Toev. s. v.) to read madh' atthika "with sweet kernels" cannot be accepted. The C. explns rightly by "madhura -- phalesu pakkhitta -- madhu viya, madhura -- phalo hutvā." -- atthika (madhu°) desirous of honey, seeking honey J iv.205; Mhvs 5, 50. -- āpaṇa (madhv°) honey shop Mhvs 5, 52. -- āsava (madhv°) honey extract, wine from the flower of Bassia latifolia VvA 73 (as one of the 5 kinds of intoxicating liquors). -- kara "honey -- maker," bee J iv.265; Vism 136 (in simile); DhA i.374. -- gaṇḍa honey -- comb Mhvs 22, 42; 34, 52. -- tthika [madhu+thika, which latter stands for thiya, fr. styā to congeal, drip; see thika, thīna, thiya and theva] dripping with honey, full of honey J iii.493 (so read for madh -- atthika); vi.529 (= madhuṇ paggharanto C.). Kern, Toev. s. v. unnecessarily reads as °atthika which he takes=°atthika. -- da giving honey, liberal Mhvs 5, 60 (Asoka). -- paṭala honey -- comb J i.262; DhA i.59; iii.323. -- piṇḍikā a ball of honey (to eat), honey -- food, a meal with honey Vin i.4; M i.114. -- pīta having drunk honey, drunk with honey S i.212. -- (b)bata "courting honey," a bee Dāvs iii.65. -- bindu a drop of honey Vism 531; VbhA 146 (°giddha, in comparison). -- makkhitā smeared with honey J i.158. -- madhuka dripping with honey, full of honey J vi.529. -- mehika referring to a particular disease madhumeha ("honey -- urine," diabetes?) Vin iv.8. -- laṭṭhikā liquorice (no ref.); cp. Laṭṭhi -- madhukavana J i.68. -- lāja sweet corn J iv.214, 281. -- vāṇija honey seller Mhvs 5, 49. -- ssava flowing with honey Pv ii.911.

Madhuka

Madhuka (adj. n.) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) Vin i.246; J v.324, 405; vi.529; Miln 165. -- 2. the fruit of that tree J iv.434. -- 3. (adj.) (-- °) full of honey J vi.529 (madhu° containing honey). -- 4. connected with an intoxicating drink, given to the drink of (-- °) J iv.117 (surā -- meraya°). -- atthika the kernel (of the fruit) of Bassia latifolia Vism 353=KhA 43 (which latter reads madhukaphal' atthi; in the description of the finger nails). -- puppha the flower of Bassia latifolia from which honey is extracted for liquor Vin i.246 (°rasa liquorice juice); J i.430.

Madhukā

Madhukā (f.) [fr. madhuka] honey drink, sweet drink, liquor Mhvs 5, 52.

Madhura

Madhura (adj.) [fr. madhu] 1. sweet Sn 50; J iii.493; v.324; Pv ii.67; PvA 119, 147. -- 2. of intoxicating sweetness, liquor -- like, intoxicating J iv.117. -- 3. (nt.) sweetness, sweet drink Dh 363; J i.271 (catu° the 4 sweet drinks, used as cure after poison); Dhs 629; DhsA 320. -- 4. (nt.) flattery, praise SnA 287 (opp. avaṇṇa). -- rasa sweet (i. e. honey --) juice, sweet liquor DhA ii.50; PvA 119. -- ssara sweet -- sounding VvA 57; PvA 151; Mhvs 5, 32.

Madhuraka

Madhuraka (adj.) [fr. madhura, cp. similarly madhuka> madhu] full of sweet drink, intoxicated, in phrase madhuraka -- jātokāyo viya "like an intoxicated body," i. e. without control, weak. The usual translation has been "become languid or weak" ("erschlaft" Ger.). Franke, Dīgha Ūbs. 202 (where more literature) translates: "Ich fühlte mich schwach, wie ein zartes Pflänzchen," hardly justifiable. -- D ii.99; M i.334; S iii.106, A iii.69. The description refers to a state of swooning, like one in a condition of losing consciousness through intoxication. Rh. D. (Dial. ii.107) translates "my body became weak as a creeper," hardly correct. taken as noun also by Winternitz (Rel. gesch. Lesebuch 301): "wohl eine zarte Pflanze mit schwachen Stengel." F. L. Woodward follows me in discarding trsltn "creeper" and assuming one like "intoxicated" (so also UdA, 246): see his note on S iii.106 trsltn (K.S. iii.90).

Madhuratā

Madhuratā (f.) [abstr. fr. madhura] sweetness J i.68.

Madhuratta

Madhuratta (nt.) [abstr. fr. madhura] sweetness Mhvs 2, 13.

Manaṇ

Manaṇ (adv.) [cp. Class. Sk. manāk, "a little (of something)" prob. derived from Vedic manā f. a. gold weight =Gr. mna_] "by a certain weight," i. e. a little, somewhat, almost, well -- nigh, nearly. Combd with vata in exclamation: M ii.123 (m. v. bho anassāma); DhA iii.147 (m. v. therī nāsītā). Often in phrase man' amhi (with pp.). "I nearly was so & so," e. g. Vin i.109 (vulho); J i.405 (upakūḷito); iii.435 (matā), 531 (mārāpito). Cp. BSk. manāsmi khādītā MVastu ii.450.

Manatā

Manatā (f.) [abstr. fr. mano] mentality DhsA 143 (in expln of attamanatā).

Manasa

Manasa (adj.) [the -- ° form of mano, an enlarged form, for which usually either °mana or °mānasa] having a mind, with such & such a mind Sn 942 (nibbāna° "a nibbāna mind," one who is intent upon N., cp. expln at SnA 567); Pv i.66 (paduṭṭha -- manasā f., maybe °mānasā; but PvA 34 explns "paduṭṭha -- cittā paduṭṭhena vā manasā). See also adhimanasa under adhimana.

Manassa

Manassa (nt.) [*manasyaṇ, abstr. der. fr. mana(s)] of a mind, only in cpds. do° & so° (q. v.).

Manāti

Manāti [cp. Sk. mṛṇāti, mṛ2] to crush, destroy; only in Commentator's fanciful etymological analysis of veramaṇī at DhsA 218 (veraṇ manāti (sic.) vināsetī ti v.) and KhA 24 (veraṇ maṇātī ti v., veraṇ pajahati vinodeti etc.).

Manāpa

Manāpa (adj.) [cp. BSk. manāpa] pleasing, pleasant, charming Sn 22, 759; Dh 339 (°ssavana); VvA 71; PvA 3, 9. Often in combn piya manāpa, e. g. D ii.19; iii.167; J ii.155; iv.132. -- Opp. a°, e. g. Pug 32.

Manāpika

Manāpika=manāpa, Vbh 380; Miln 362.

Manuja

Manuja [manu+ja, i. e. sprung from Manu, cp. etym. of manussa s. v.] human being; man A iv.159; Sn 458, 661, 1043 sq.; Dh 306, 334. Nd2 496 (explns as "manussa" & "satta"). -- âdhipa lord of men Mhvs 19, 32. - inda king of men, great king Sn 553; J vi.98.

Manuñña

Manuñña (adj.) [cp. Class. Sk. manojña] pleasing, delight-ful, beautiful Vv 8417 (=manorama VvA 340); J i.207; ii.331; Pv ii.122; iv.121; Miln 175, 398; VvA 11, 36; PvA 251; adv. °ṇ pleasantly, delightfully J iv.252. <-> Opp. a° unpleasant J vi.207.

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Manute

Manute [Med. form of maññati] to think, discern, understand DhsA 123.

Manussa

Manussa [fr. manus, cp. Vedic manuṣya. Connected etym. with Goth. manna=man] a human being, man. The popular etym. connects m. with Manu(s), the ancestor of men, e. g. KhA 123: "Manuno apaccā ti manussā, porāṇā pana bhaṇanti ' mana -- ussannatāya manussa ' ; te Jambudīpakā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbidhā." Similarly with the other view of connecting it with "mind" VvA 18: "manassa ussannatāya manussā" etc. Cp. also VvA 23, where manussa -- nerayika, °peta, °tiracchāna are distinguished. -- Sn 75, 307, 333 sq., 611 sq.; Dh 85, 188, 197 sq., 321; Nd1 97 (as gati), 340, 484 (°phassa of Sn 964); Vism 312; VbhA 455 (var. clans); DhA i.364. -- amanussa not human, a deva, a ghost, a spirit; in cpds. "haunted," ilke °kantāra J i.395, °tṭhāna Vv 843 (cp. VvA 334 where expld); °sadda DhA i.315. See also separately amanussa. -- attabhāva human existence PvA 71, 87, 122. -- itthi a human woman PvA 48, 154. -- inda lord of men S i.69; Mhvs 19, 33. -- khādaka man eater, cannibal (usually appld to Yakkhas) VbhA 451. -- deva (a) "god of men," i. e. king Pv ii.811; (b) men & gods (?) VvA 321 (Hardy, in note takes it as "gods of men," i. e. brāhmaṇā). -- dhamma condition of man, human state VvA 24. See also uttari -- manussa dhamma. -- bhūta as a human, in human form Pv i.112; ii.112. -- loka the world of men Sn 683.

Manussatta

Manussatta (nt.) [abstr. fr, manussa] human existence, state of men It 19; Vv 3416; SnA 48, 51; Sdhp 17 sq.

Manussika

Manussika (adj.) [fr. manussa] see under a°.

Manesikā

Manesikā (f.) [mano+esikā2] "mind -- searching," i. e. guessing the thoughts of others, mind -- reading; a practice forbidden to bhikkhus D i.7 (=m. nāma manasā cintita -- jānana -- kīlā DA i.86); Vin ii.10.

Mano & Mana(s)

Mano & Mana(s) (nt.) [Vedic manah, see etym. under māññati] I. Declension. Like all other nouns of old s -- stems mano has partly retained the s forms (cp. cetah>ceto) & partly follows the a -- declension. The form mano is found throughout in cpds. as mano°, the other mana at the end of cpds. as °mana. From stem manas an adj. manasa is formed and the der. mānasa & manassa (-- °). -- nom. mano freq.; & manaṇ Dh 96, acc. mano Sn 270, 388; SnA 11, and freq.; also manaṇ Sn 659=A ii.3; v.171=Nett 132; Sn 678; Cp i.85; Vism 466; gen. dat. manaso Sn 470, 967; Dh 390 (manaso piya); Pv ii.111 (manaso piya=manasā piya PvA 71); instr. manasā Sn 330, 365, 834 (m. cintayanto), 1030; M iii.179; Dh 1; Pv ii.97 (m. pi cetaye); also manena DhA i.42; DhsA 72; abl. manato S iv.65; DhA i.23; Vism 466; loc. manasmiṇ S iv.65; manamhi Vism 466; also mane DhA i.23, & manasi (see this in compn manasi karoti, below). -- II. Meaning: mind, thought D iii.96, 102, 206, 226, 244, 269, 281; S i.16, 172; ii.94; M iii.55; A iii.443; v.171; Sn 77, 424, 829, 873; Dh 116, 300; Sdhp 369. -- 1. Mano represents the intellectual functioning of consciousness, while viññāṇa represents the field of sense and sense -- reaction ("perception"), and citta the subjective aspect of consciousness (cp. Mrs. Rh. D. Buddhist Psychology p. 19) -- The rendering with "mind" covers most of the connotation; sometimes it may be translated "thought." As "mind" it embodies the rational faculty of man, which, as the subjective side in our relation to the objective world, may be regarded as a special sense, acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6th sense in the classification of the senses and their respective spheres (the āyatanāni or relations of subject and object, the ajjhakkāni & the bāhirāni: see āyatana 3). These are: (1) cakkhu (eye) which deals with the sight of form (rūpa); (2) sota (ear) dealing with the hearing of sound (sadda); (3) ghāṇa (nose) with the smelling of smells (gandha); (4) jivhā (tongue), with the tasting of tastes (rasa); (5) kāya (touch), with the touching of tangible objects (phoṭṭhabba); (6) mano, with the sensing (viññāya) of rational objects or cognisables (dhamma). Thus it is the sensus communis (Mrs. Rh. D. Buddh. Psych. 140, 163) which recognises the world as a "mundus sensibilis" (dhamma). Both sides are an inseparable unity: the mind fits the world as the eye fits the light, or in other words: mano is the counterpart of dhammā, the subjective dh. Dhamma in this sense is the rationality or lawfulness of the Universe (see dhamma B. 1), Cosmic Order, Natural Law. It may even be taken quite generally as the "empirical. world" (as Geiger, e. g. interprets it in his Pali Dhamma p. 80 -- 82, pointing out the substitution of vatthu for dhamma at Kvu 126 sq. i. e. the material world), as the world of "things," of phenomena in general without specification as regards sound, sight, smell, etc. -- Dhamma as counterpart of mano is rather an abstract (pluralistic) representation of the world, i. e. the phenomena as such with a certain inherent rationality; manas is the receiver of these phenomena in their abstract meaning, it is the abstract sense, so to speak. Of course, to explain manas and its function one has to resort to terms of materiality, and thus it happens that the term vijñāti, used of manas, is also used of the 5th sense, that of touch (to which mano is closely related, cp. our E. expressions of touch as denoting rational, abstract processes: warm & cold used figuratively; to grasp anything; terror -- stricken; deeply moved feeling>Lat. palpare to palpitate, etc.). We might say of the mind "sensing," that manas "senses" (as a refined sense of touch) the "sensibility" (dhamma) of the objects, or as Cpd. 183 expresses it "cognizable objects." See also kāya II.; and phassa. -- 2. In Buddhist Psychological Logic the concept mano is often more definitely circumscribed by the addition of the terms (man --) āyatana, (man --) indriya and (mano --) dhātu, which are practically all the same as mano (and its objective correspondent dhammā). Cp. also below No. 3. The additional terms try to give it the rank of a category of thought. On mano -- dhātu and m -- āyatana see also

the discourse by S. Z. Aung. Cpd. 256 -- 59, with Mrs. Rh. D.'s apt remarks on p. 259. -- The position of manas among the 6 āyatanas (or indriyas) is one of control over the other 5 (pure and simple senses). This is expressed e. g. at M i.295 (commented on at DhsA 72) and S v.217 (mano nesaṇ gocara -- visayaṇ paccanubhoti: mano enjoys the function -- spheres of the other senses; cp. Geiger, Dhamma 81; as in the Sāṅkhya: Garbe, Sāṅkhya Philosophie 252 sq.). Cp. Vin i.36; "ettha ca te mano na ramittha rūpesu saddesu atho rasesu." -- 3. As regards the relation of manas to citta, it may be stated, that citta is more substantial (as indicated by translation "heart"), more elemental as the seat of emotion, whereas manas is the finer element, a subtler feeling or thinking as such. See also citta2 I., and on rel. to viññāṇa & citta see citta2 IV. 2b. In the more popular opinion and general phraseology however manas is almost synonymous with citta as opposed to body, cittaṇ iti pi mano iti pi S ii.94. So in the triad "thought (i. e. intention) speech and action" manas interchanges with citta: see kāya III. -- The formula runs kāyena vācāya manasā, e. g. M iii.178 (sucaritaṇ caritvā); Dh 391 (natthi dukkaṇ), cp. Dh 96; santaṇ tassa manaṇ, santā vācā ca kamma ca. Besides with citta: kāyena vācāya uda cetasā S i.93, 102; A i.63. rakkhita k. vācāya citta S ii.231; iv.112. -- It is further combd with citta in the scholastic (popular) definition of manas, found in identical words at all Cy. passages:

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"mano" is "cittaṇ mano mānasaṇ hadayaṇ, paṇḍaraṇ, man -- āyatanāṇ . . . mano -- viññāṇa -- dhātu" (mind sensibility). Thus e. g. at Nd1 3 (for mano), 176 (id.); Nd2 494 (which however leaves out cittaṇ in exegesis of Sn 1142, 1413, but has it in No. 495 in exegesis of Sn 1039); Dhs 6 (in defn of citta), 17 (of man' indriyaṇ), 65 (of man -- āyatanāṇ), 68 (of mano -- viññāṇa -- dhātu). <-> The close relation between the two appears further from their combn in the formula of the ādesanā -- pāṭihāriyaṇ (wonder of manifestation, i. e. the discovery of other peoples' thoughts & intentions), viz. evam pi te mano ittham pi te mano iti pi te cittaṇ: "so & so is in your mind . . . so & so are your emotions"; D i.213= iii.103=A i.170. -- At S i.53 both are mutually influenced in their state of unsteadiness and fear: niccaṇ uttaraṇ idaṇ cittaṇ (heart), niccaṇ ubbiggaṇ idaṇ mano (mind). The same relation (citta as instrument or manifestation of mano) is evident from J i.36, where the passage runs: siho cittaṇ pasādesi. Sattā tassa manaṇ oloketva vyākāsi . . . At PvA 264 mano (of Pv iv.71) is expld by cittaṇ; pīti mano of Sn 766 (glad of heart) expld at SnA 512 by santuṭṭha -- citto; nibbānamanaso of Sn 942 at SnA 567 by nibbāna -- ninna -- citto. In the phrase yathā -- manena "from his heart," i. e. sincerely, voluntarily DhA i.42, mano clearly acts as citta. -- 4. Phrases: manaṇ uppādeti to make up one's mind, to resolve DhA ii.140 (cp. citt' uppāda); manaṇ karoti: (a) to fix one's mind upon, to give thought to, find pleasure or to delight in (loc.) J iv.223 (rūpe na manaṇ kare=itthi -- rūpe nimittaṇ na gaṇheyyāsi C. Cp. the similar & usual manasi -- karoti in same sense); vi.45 (Pass. gīte karute mano); (b) to make up one's mind DhA ii.87; manaṇ gaṇhāti to "take the mind," take the fancy, to please, to win approval J iv.132; DhA ii.48. -- III. °mana: dhamm -- uddhacca -- viggahita° A ii.157 (read °mano for °manā); sankiliṭṭha -- manā narā Th 2, 344; attā° pleased; gedhita° greedy Pv ii.82; dum° depressed in mind, sad or sick at heart D ii.148; S i.103; Vin i.21; A ii.59, 61, 198; Th 2, 484; J i.189; opp. sumana elated, joyful Pv ii.948 (=somanassajāta PvA 132); pīti° glad or joyful of heart Sn 766 (expld by tuṭṭha -- mano, haṭṭha -- mano, attamano etc. at Nd1 3; by santuṭṭha -- citto at SnA 512). -- IV. manasi -- karoti (etc.) to fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. -- 1. (v.) pres. 1st pl. °karoma Vin i.103; imper. 2nd sg. °karohi, often in formula "suṇāhi sādhuṇ m. -- k." "harken and pay attention" D i.124, 157, 249; cp. M. i.7; A i.227; pl. 2nd °karotha A i.171; D i.214 (+vitakketha); Pot. °kareyyātha D i.90 (taṇ atthaṇ sādhuṇ k.); ppr. °karonto DhsA 207; ger. °katvā A ii.116 (atṭhikavā+ . . . ohitasoto suṇāti); Pv iii.25 (a°=anāvajjetvā PvA 181); VvA 87, 92; PvA 62; grd. °kātabba Vism 244, 278; DhsA 205; aor. manas -- ākāsi M ii.61; 2nd pl. (Prohib.) (mā) manasākattha D i.214; A i.171. Pass. manasi -- kariyati Vism 284. -- 2. (n.) manasikāra attention, pondering, fixed thought (cp. Cpd. 12, 28, 40, 282) D iii.104, 108 sq., 112, 227 (yoniso), 273 (ayoniso); M i.296; S ii.3 (cetanā phasso m.); iv.297 (sabba -- nimittānaṇ a° inattention to all outward signs of allurements); Nd1 501 (ayoniso); Vbh 320, 325, 373 (yoniso), 425; Vism 241 (paṭikūla°); VbhA 148 (ayoniso), 248 sq. (as regards the 32 ākāras), 251 (paṭikkūla°), 255 (n'ātisighato etc.), 270 (ayoniso), 500; DhA ii.87 (paṭikkūla°); DhsA 133. -- sammā manasikāraṇ anvāya by careful pondering D i.13, 18~. As adj. (thoughtful) at ThA 273. -- The defn of m. at Vism 466 runs as follows: "kiriya -- kāro, manamhi kāro m. purima -- manato visadisaṇ manaṇ karoti ti pi m. Svāyaṇ: ārammaṇa -- paṭipādako vīthi -- paṭipādako javana -- p.° ti ti -- ppakāro." -- Cpds.: -- kusalaṭa proficiency in attention D iii.211; -- kosalla id. VbhA 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243

(id., viz. anupubbato, nātisīghato, nātisāṇikato etc.); PvA 63 (yoniso°); -- vidhāna arrangement of attention VbhA 69, 71; -- vidhi rule or form of attention Vism 278 (eightfold, viz. gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakhanā, vivaṭṭanā, pārisuddhi, tesaṇ ca paṭipassanā ti). -- The composition form of manas is mano°, except before vowels, when man' takes its place (as man -- āyatana VbhA 46 sq.). -- angaṇa (man°) sphere of ideation (Dhs. trsl. § 58) D iii.243, 280 and passim. -- āvajjana representative cognition: Cpd. 59. -- indriya (man°) mind -- faculty, category of mind, faculty of ideation (cp. Dhs. trs. § 17; Cpd. pp. 183, 184) D i.70 (with other senses cakkh -- undriyaṇ etc.) iii.226, and passim. -- kamma work of the mind, mental action, associated with kāyakamma (bodily action) and vacī° (vocal action) A i.32, 104; Pug 41; Dhs 981 (where omitted in text). -- java [cp. Vedic manojava] swift as thought Vv 6329; PvA 216 (assājāniya). -- daṇḍa "mind -- punishment" (?) corresponding to kāya° & vacī -- daṇḍa, M i.372 sq. (Neumann, trsls "Streich in Gedanken"). -- duccharita sin of the mind or thoughts Dh 233; Nd1 386; Pug 60. -- dosa blemish of mind A i.112. -- dvāra door of the mind, threshold of consciousness VbhA 41; DhsA 425, cp. Dhs. trsl. 3 (2p. 2); Cpd. 10. -- dhātu element of apprehension, the ideational faculty (cp. Dhs. trsl. 129, 2p. 119, 120; and p. 2lxxxv sq.) Dhs 457 sq.; Vbh 14, 71, 87 sq., 144, 302; Vism 488; VbhA 80, 81, 239 (physiological foundation), 405; DhsA 263, 425; KhA 53. -- padosa anger in mind, ill -- will D iii.72; M i.377; Sn 702; J iv.29; Dhs 1060 (cp. DhsA 367: manaṇ padussayamāno uppajjati ti, i. e. to set one's heart at anger). -- padosika (adj.) debauched in mind (by envy & ill -- will), N. of a class of gods D i.20; VbhA 498, 519. Cp. Kirfel, Kosmographie, p. 193 & Kern (Toev. i.163), slightly different: from looking at each other too long. -- pasāda tranquillity of the mind, devotional feeling (towards the Buddha) DhA i.28. -- pubbangama directed by mind, dominated by thought (see pubba2) Dh 1, 2; cp. DhA i.21, 35. -- bhāvanīya of right mind -- culture, self -- composed S iii.1; M iii.261; Vv 3413 (cp. VvA 152: mana -- vaḍḍhanaka); Miln 129. Kern, Toev. i.163 trsls "to be kept in mind with honour." -- mattaka, in phrase mana -- mattakena (adv.) "by mere mind," consisting of mind only, i. e. memorial, as a matter of mind J iv.228. -- maya made of mind, consisting of mind, i. e. formed by the magic power of the mind, magically formed, expld at Vism 405 as "adhiṭṭhāna -- manena nimmitattā m."; at DA i.120 as "jhāna -- manena nibbatta"; at DhA i.23 as "manato nipphanna"; at VvA 10 as "bāhirena paccayena vinā manasā va nibbatta." -- Dh 1, 2; J vi.265 (manomayaṇ sindhavaṇ abhiruyha); Sdhp 259; as quality of iddhi: Vism 379, 406. -- Sometimes a body of this matter can be created by great holiness or knowledge; human beings or gods may be endowed with this power D i.17 (+pītibhakkha, of the Ābhassaras), 34 (attā dibbo rūpī m. sabbanga -- paccangī etc.), 77 (id.), 186 (id.); Vin ii.185 (Koliya -- putto kālaṇ kato aññatarāṇ mano -- mayaṇ kāyaṇ upapanno); M i.410 (devā rūpino m.); S iv.71; A i.24; iii.122, 192; iv.235; v.60. -- ratha desired object (lit. what pleases the mind), wish Vism 506 (°vighāta+icchā -- vighāta); °ṇ pūreti to fulfil one's wish Mhvs 8, 27 (puṇṇa -- sabbamanoratha). Manoratha -- pūraṇī (f.) "the wish fulfiller" is the name of the Commentary on the Anguttara Nikāya. -- rama pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; Pv ii.958 (phoṭṭhabba), Mhvs 18, 48; VvA 340. -- viññāṇa representative cognition, rationality Vism 489; VbhA 150 (22 fold); DhsA 304, cp. Dhs. trsl. 170 (2p. 157); -- dhātu (element of) representative intellection, mind cognition, the 6th of the viññāṇadhātus or series of cognitional elements corresponding to and based on the 12 simple dhātus, which are the external & internal sense -- relations (=āyatanāni) Dhs 58; Vbh 14, 71, 87, 89, 144, 176 and passim. See also above II. 3 and discussions at Dhs. trsl. 132 (2p. 122) &

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introd. p. 53 sq.; Cpd. 1232, 184. -- viññeyya to be comprehended by the mind (cp. Dialogues ii.281n) D ii.281; M iii.55, 57; J iv.195. -- vitakka a thought (of mind) S i.207=Sn 270 (mano is in C. on this passage expld as "kusala -- citta" SnA 303). -- sañcetan' āhāra "nutriment of representative cogitation" (Dhs. trsl. 31) S ii.11, 13, 99; Dhs 72; Vism 341. -- satta "with mind attached," N. of certain gods, among whom are reborn those who died with minds absorbed in some attachment M i.376. -- samācāra conduct, observance, habit of thought or mind (associated with kāya° & vacī°) M ii.114; iii.45, 49. -- silā (cp. Sk. manah -- śila) red arsenic, often used as a powder for dying and other purposes; the red colour is frequently found in later (Cy.) literature, e. g. J v.416 (+haritāla yellow ointment); Vism 485; DhA iv.113 (id. as cuṇṇa); ThA 70 (Ap. v.20); Mhvs 29, 12; SnA 59 (°piṇḍa in simile); DhA ii.43 (°rasa); VvA 288 (°cuṇṇa -- piṇjara -- vaṇṇa, of ripe mango fruit); PvA 274 (°vaṇṇāni ambaphalāni); -- tala a flat rock, platform (=silātala) SnA 93, 104; as the platform on which the seat of the Buddha is placed & whence he sends forth the lion's roar: J ii.219; vi.399; VvA 217; as a district of the Himavanta: J vi.432; SnA 358. -- hara charming, captivating, beautiful Mhvs 18, 49; N. of a special gem (the wishing gem?) Miln 118, 354.

Manta

Manta [cp. Vedic mantra, fr. mantray] orig. a divine saying or decision, hence a secret plan [cp. def. of mant at Dhṭp 578 by "gutta -- bhāsane"], counsel; hence magic charm, spell. In particular a secret religious code or doctrine, esp. the Brahmanic texts or the Vedas, regarded as such (i. e. as the code of a sect) by the Buddhists. -- 1. with ref. to the Vedas usually in the pl. mantā (the Scriptures, Hymns, Incantations): D i.96; M ii.166 (brahme mante adhiyitvā; mante vāceti); Sn 249 (=devā SnA 291), 302 (mante ganthetvā, criticised by Bdhgh as brahmanic (: heretic) work in contrast with the ancient Vedas as follows: "vede bhinditvā dhammayutte porāṇa -- mante nāsetvā adhamma -- yutte kūṭa -- mante ganthetvā" SnA 320), 1000 (with ref. to the 32 signs of a Mahāpurisa), 1018; Dh 241 (holy studies); J ii.100; iii.28 (maybe to be classed under 2), 537. -- Sometimes in sg.: mantaṇ parivattenti brahma -- cintitaṇ Pv ii.613 (=veda PvA 97)=Vv 6316 (=veda VvA 265); -- n. pl. also mantāni, meaning "Vedas": Miln 10. -- 2 (doubtful, perhaps as sub group to No. 3) holy scriptures in general, sacred text, secret doctrine S i.57 (mantā dhīra "firm in doctrine" K.S. thus taking mantā as instr.; it may better be taken as mantar); Sn 1042 (where Nd2 497 expls as paññā etc.); Mhvs 5, 109 (Buddha° the "mantra" of the B.), 147 (id.). -- 3. divine utterance, a word with supernatural power, a charm, spell, magic art, witchcraft Miln 11 (see about manta in the Jātakas: Fick, Sociale Gliederung 152, 153). At PvA 117 m. is combined with yoga and ascribed to the devas, while y. is referred to men. -- J i.200 (+paritta); iii.511 (°ṇ karoti to utter a charm, cast a spell); DhA iv.227. There are several special charms mentioned at var. places of the Jātakas, e. g. one called Vedabbha, by means of which under a certain constellation one is able to produce a shower of gems from the air J i.253 (nakkhatta -- yoge laddhe taṇ mantaṇ parivattetvā ākāse ulloki, tato ākāsatō satta -- ratana -- vassaṇ vassati). Others are: paṭhavī -- jaya m. (by means of which one conquers the earth) J ii.243; sabba -- rāva -- jānana° (of knowing all sounds, of animals) iii.415; nidhi -- uddharana° (of finding secret treasures) iii.116; catukaṇṇa° (four -- cornered) vi.392, etc. -- 4. advice, counsel, plan, design Vin iv.308 (°ṇ saṇharati to foil a plan); J vi.438. -- 5. (adj.) (-- °) parivattana° a charm that can be said, an effective charm J i.200; bahu° knowing many charms, very tricky DhA ii.4; bhinna° one who has neglected an advice J vi.437, 438. -- ajjhāyaka one who studies the Mantras or Holy Scriptures (of the Brahmins) J i.167; DhA iii.361 (tinaṇ vedānaṇ pāragū m. -- a. brāhmaṇo). -- ajjhena study of the Vedas SnA 314. -- pada=manta 1. D i.104 (=veda -- sankhātā m. DA i.273. -- pāraga one who masters the Vedas; in buddh. sense: one who excels in wisdom Sn 997. manta in this sense is by the Cys. always expld by paññā, e. g., Nd2 497 (as mantā f.); DhA iv.93 (id.), SnA 549 (mantāya pariggahetvā). -- pāragū one who is accomplished in the Vedas Sn 251 (= vedapāragū SnA 293), 690 (=vedānaṇ pāragata SnA 488), 976. -- bandhava one acquainted with the Mantras Sn 140 (=vedabandhū SnA 192); Nd1 11 (where Nd2 455 in same connection reads mitta° for manta°: see under bandhu). -- bhāṇin reciter of the Holy Texts (or charms) Th ii.281; fig. a clever speaker Sn 850 (but Nd1 219 reads manta°; see mantar) Dh 363 (cp. DhA iv.93; paññāya bhaṇana -- sīla) Th 1, 2. -- yuddka a weird fight, a bewitched battle Mhvs 25, 49 ("cunningly planned b." trsl. Geiger; "diplomatic stratagem," Turnour).

Mantanaka

Mantanaka (adj.) [fr. mantanā] plotting J v.437.

Mantanā

Mantanā f. (& °ṇā) [fr. mant] counsel, consultation, de- liberation, advice, command D i.104; A i.199; Vin v.164; J vi.437, 438; Miln 3 (n); DA i.273.

Mantar

Mantar [n. ag. of mant, cp. Sk. *mantr a thinker] a sage, seer, wise man, usually appositionally nom. mantā "as a sage," "like a thinker," a form which looks like a fem. and is mostly expld as such by the Commentaries. Mantā has also erroneously been taken as instr. of manta, or as a so -- called ger. of manteti, in which latter two functions it has been expld at "jānitvā." The form has evidently puzzled the old commentators, as early as the Niddesa; through the Abhp (153, 979) it has come down at mantā "wisdom"

to Childers. Kern, Toev. s. v. hesitates and only comes half near the truth. The Index to Pj. marks the word with? <-> S i.57 (+dhīra; trsln "firm in doctrine"); Sn 159 ("in truth," opp. to musā; SnA 204 explns m.=paññā; tāya paricchinditvā bhāsati), 916 (mantā asmī ti, expld at SnA 562 by "mantāya"), 1040=1042 (=Nd2 497 mantā vuccati paññā etc.); Vv 636 (expld as jānitvā paññāya paricchinditvā VvA 262). -- Besides this form we have a shortened manta (nom.) at Sn 455 (akiñcano+), which is expld at SnA 402 as mantā jānitvā. It is to be noted that for manta -- bhāṇin at Sn 850 the Nd1 219 reads mantā and expls customarily by "mantāya pariggahetvā vācaṇ bhāsati."

Mantita

Mantita [pp. of manteti] 1. considered Th 1, 9; Miln 91. -- 2. advised, given as counsel J vi.438; DA i.273.

Mantin

Mantin (adj. -- n.) [fr. manta] 1. (adj.) giving or observing counsel S i.236. -- 2. (n.) counsellor, minister J vi.437 (paṇḍita m.).

Manteti

Manteti [cp. Vedic mantrayati; mant is given at Dhṭp in meaning of gutta -- bhāsana, i. e. "secret talk"] to pronounce in an important (because secret) manner (like a mantra), i. e. 1. to take counsel (with=instr. or saddhiṇ) D i.94, 104 (mantanaṇ manteyya to discuss) 122 (2nd pl. imper. mantavho, as compared with mantayavho J ii.107 besides mantavho ibid. Cp. Geiger, P.Gr. § 126); ii.87, 239; Vin iv.308 (mantesuṇ aor.; perhaps "plotted"); Sn p. 107 (= talk privately to); Sn 379; J i.144; vi.525 (mantayitvāna ger.); DA i.263 (imper. mantayatha); PvA 74 (aor. mantayiṇsu). -- 2. to consider, to think over, to be of opinion A i.199 (Pot. mantaye); Miln 91 (grd. mantayitabba & inf. mantayituṇ). -- 3. to announce, advise; pronounce, advise Sn 126; Pv iv.120 (=kathemi kittayāmi PvA 225); SnA 169. -- pp. mantita. -- Cp. ā°.

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Mantha

Mantha [fr. math] a churning stick, a sort of rice -- cake (=satthu) Vin i.4, [cp. Vedic mantha "Rührtrank"= homeric kukew/n "Gerstenmehl in Milch verrührt," Zimmer, Altind. Leben 268].

Manda

Manda (adj.) [cp. late -- Vedic & Epic manda] 1. slow, lazy, indolent; mostly with ref. to the intellectual faculties, therefore: dull, stupid, slow of grasp, ignorant, foolish M i.520 (+momuḥa); Sn 666, 820 (=momuḥa Nd1 153), 1051 (=mohā avidvā etc. Nd2 498); Dh 325 (=amanasikārā manda -- pañña DhA iv.17); J iv.221; Pug 65, 69; KhA 53, 54. -- 2. slow, yielding little result, unprofitable (of udaka, water, with respect to fish; and gocara, feeding on fishes) J i.221. -- 3. [in this meaning probably=Vedic mandra "pleasant, pleasing," although Halāyudha gives mandākṣa as "bashful"] soft, tender (with ref. to eyes), lovely, in cpds. °akkhin having lovely (soft) eyes J iii.190; and °locana id. Th 2, 375 (kinnari -- manda°=manda -- puthu -- vilocana ThA 253); Pv i.115 (miga -- manda°=migī viya mand° akkhī PvA 57); Vv 6411 (miga -- m°=miga -- cchāpikānaṇ viya mudu siniddha -- diṭṭhi -- nipāta). -- 4. In cpd. picu (or puci°) manda the Nimb tree, it means "tree" (?) see picu -- manda & puci -- manda. -- 5. In composition with bhū it assumes the form mandī°, e. g. mandībhūta slowed down, enfeebled, diminished J i.228; VbhA 157. -- valāhaka a class of fairies or demi -- gods D ii.259 ("fragile spirits of the clouds" trsl.).

Mandaka

Mandaka [?] according to Kern, Toev. s. v.=*mandra (of sound: deep, bass)+ka; a sort of drum J vi.580.

Mandatā

Mandatā (f.)=mandatta Sdhp 19.

Mandatta

Mandatta (nt.) [fr. manda] stupidity M i.520; Pug 69.

Mandākinī

Mandākinī (f.) N. of one of the seven great lakes in the Himavant, enumd at A iv.101; J v.415; Vism 416; SnA 407; DA i.164. (Halāyudha 3, 51 gives m. as a name for the Ganges.)

Mandāmukhi

Mandāmukhi (f.) [dialectical? reading a little doubtful] a coal -- pan, a vessel for holding embers for the sake of heating Vin i.32 (=aggi -- bhājana C.); VvA 147 (mandamukhī, stands for angara -- kapalla p. 142 in expln of hattha -- patāpaka Vv 3332).

Mandārava

Mandārava [cp. Sk. mandāra] the coral tree, Erythrina fulgens (considered also as one of the 5 celestial trees). The blossoms mentioned D ii.137 fall from the next world. -- D ii.137; Vv 222 (cp. VvA 111); J i.13, 39; Miln 13, 18 (dibbāni m. -- pupphāni abhippavassīsu).

Mandālaka

Mandālaka [etym.?] a water -- plant (kind of lotus) J iv.539; vi.47, 279, 564.

Mandiya

Mandiya (nt.) [cp. Sk. māndya] 1. laziness, slackness S i.110. -- 2. dullness of mind, stupidity J iii.38 (=manda -- bhāva).

Mandira

Mandira (nt.) [cp. late Sk. mandira] a house, edifice, palace Sn 996, 1012; J v.480; vi.269, 270; Dāvs ii.67 (dhātu° shrine).

Mandī°

Mandī° see manda 5.

Mama

Mama gen. dat. of pers. pron. ahaṇ (q. v.) used quasi independently (as substitute for our "self -- ") in phrase mama -- y -- idaṇ Sn 806 thought of "this is mine," cp. S i.14, i. e. egoism, belief in a real personal entity, expld at Nd1 124 by maññanā conceit, illusion. Also in var. phrases with kṛ in form mamaṇ°, viz. mamankāra etc. -- As adj. "self -- like, selfish" only neg. amama unselfish Sn 220 (=mamatta -- virahita SnA 276); Pv iv.134 (=mamankāra -- virahita PvA 230); J iv.372; vi.259. See also amama, cp. māmaka.

Mamankāra

Mamankāra [mamaṇ (=mama)+kāra, cp. ahaṇ+kāra] selfish attachment, self -- interest, selfishness PvA 230. In canonic books only in combn with ahankāra & mān' ānusaya (belief in an ego and bias of conceit), e. g. at M iii.18, 32; S iii.80, 103, 136, 169; iv.41, 197, 202; A i.132 sq.; iii.444. See also maminkāra.

Mamankāraṇa

Mamankāraṇa (nt.) [fr. mamaṇ+kr̥] treating with tender- ness, solicitude, fondness J v.331.

Mamatta

Mamatta (nt.) [fr. mama] selfishness, self -- love, egoism; conceit, pride in (-- °), attachment to (-- °). Sn 806, 871, 951; Th 1, 717; Nd1 49 (two: taṇhā & diṭṭhi°); Nd2 499 (id. but as masc.); SnA 276; DhsA 199; PvA 19.

Mamāyati

Mamāyati [Denom. fr. mama, cp. Sk. mamāyate in same meaning (not with Böhlingk & Roth: envy) at MBh xii.8051 and Aṣṭas Prajñā Pāramitā 254] to be attached to, to be fond of, to cherish, tend, foster, love M i.260; S iii.190; Th 1, 1150; Sn 922 (mamāyetha); Nd1 125 (Bhagavantaṇ); J iv.359 (=piyāyati C.); Miln 73; VbhA 107 (mamāyatī ti mātā: in pop. etym. of mātā); DhA i.11; SnA 534; Mhvs 20, 4. -- pp. mamāyita.

Mamāyanā

Mamāyanā (f.)=mamatta (selfishness) J vi.259 (°taṇhā- rahita in expln of amama).

Mamāyita

Mamāyita [pp. of mamāyati] cherished, beloved; as n. nt. attachment, fondness of, pride. -- (adj. or pp.) S ii.94 (etaṇ ajjhositāṇ, m., parāmaṭṭhaṇ); Sn 119; DhA i.11. -- (nt.): Sn 466, 777, 805, 950=Dh 367 (expld as: yassa "ahan" ti vā "maman" ti vā gāho n' atthi DhA iv.100); Sn 1056 (cp. Nd2 499).

Maminkaroti

Maminkaroti [mama(ṇ)+kr̥ "to make one's own"] to be fond of, to cherish, tend, foster J v.330.

Maminkāra

Maminkāra [for maman°, cp. Geiger, P.Gr. § 19] self -- love, self -- interest, egoism M i.486; iii.32 (at both places also ahinkāra for ahankāra).

Mamma

Mamma (nt.) [Vedic marman, fr. mṛd] soft spot of the body, a vital spot (in the Vedas chiefly between the ribs near the heart), joint. A popular etym. and expln of the word is given at Expos. 132n3 (on DhsA 100). - J ii.228; iii.209; DhsA 396. -- ghaṭṭana hitting a vital spot (of speech, i. e. backbiting. Cp. piṭṭhi -- maṇsika) DhA iv.182. -- chedaka breaking the joints (or ribs), violent (fig. of hard speech) DhA i.75; DhsA 100.

Mammana

Mammana (adj.) [onomat. cp. babbhara. With Sk. marmara rustling to Lat. fremo to roar=Gr. bre/mw to thud, bronth/ thunder, Ger. brummen. Cp. also Sk. murmura =P. mummura & muramurā, Lat. murmur] stammering, stuttering Vin ii.90 (one of the properties of bad or faulty speech, combd with dubbaca & eḷagalavāca).

Maya

Maya (adj.) (-- ° only) [Vedic maya] made of, consisting of. -- An interesting analysis (interesting for judging the views and sense of etymology of an ancient commentator) of maya is given by Dhammapāla at VvA 10, where he distinguishes 6 meanings of the word, viz. 1. asma -- d -- atthe, i. e. "myself" (as representing mayaṇ!). -- 2. paññatti "regulation" (same as 1. according to example given, but constructed syntectically quite diff. by Dhp.). -- 3. nibbatti "origin" (arising from, with example mano -- maya "produced by mind"). -- 4. manomaya "spiritually" (same as 3). -- 5. vikār' atthe "alteration" (? more like product, consistency, substance), with example "sabbe -- maṭṭikāmaya -- kuṭikā." -- 6. pada -- pūraṇa matte to make up a foot of the verse (or add a syllable for the sake of completeness, with example "dānamaya, sīlamaya" (=dana; sīla). -- 1. made of: aṭṭhi° of bone Vin ii.115; ayo° of iron Sn 669; Pv i.104; J iv.492; udum-

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bara° of Ud. wood Mhvs 23, 87; dāru° of wood, VvA 8; loha° of copper Sn 670; veḷuriya° of jewels Vv 21. -- 2. consisting in: dāna° giving alms PvA 8, 9; dussa° clothes Vv 467; dhamma° righteousness S i.137. -- 3. (more as apposition, in the sense as given by Dhp. above under 6) something like, a likeness of, i. e. ingredient, substance, stuff; in āhāra° food -- stuff, food J iii.523; utu° something like a (change in) season Vism 395; sīla° character, having sīla as substance (or simply -- consisting of) It 51 (dāna°, sīla°, bhāvanā°).

Mayaṇ

Mayaṇ [1st pl. of ahaṇ, for vayaṇ after mayā etc. See ahaṇ] we Vin ii.270; Sn 31, 91, 167; Dh 6; KhA 210.

Mayūkha

Mayūkha [Vedic mayūkha in diff. meaning, viz. a peg for fastening a weft etc., Zimmer Altind. Leben 254] a ray of light Abhp. 64; Dhp. A 426 (old citation, unverified).

Mayūra

Mayūra [Vedic mayūra] a peacock D iii.201; S ii.279; Th 1, 1113; J ii.144, 150 (°gīva)=DhA i.144; J iv.211 (°nacca); v.304; vi.172, 272, 483; Vv 111, 358 (= sikhaṇḍin VvA 163); VvA 27 (°gīva -- vaṇṇa); Sdhp 92. <-> The form mayūra occurs nearly always in the Gāthās and is the older form of the two m. and mora . The latter contracted form is found in Prose only and is often used to explain the old form, e, g. at VvA 57. See also mora.

Mara

Mara (adj.) [fr. mṛ] dying; only neg. amara not dying, immortal, in phrase ajarāmara free from decay & death Th ii.512; Pv ii.611. See also amara.

Maraṇa

Maraṇa (nt.) [fr. mṛ] death, as ending this (visible) exist- ence, physical death, in a narrower meaning than kālakiriyā; dying, in cpds. death. -- The customary stock definition of maraṇa runs; yaṇ tesaṇ tesaṇ sattānaṇ tamhā tamhā satta -- nikāyā cuti cavanatā bhedo antaradhānaṇ, maccu maraṇaṇ kālakiriyā, khandhānaṇ

bhedo, kaḷebarassa nikkhepo M i.49; Nd1 123, 124 (adds "jīvit' indriyass' upacchedo"). Cp. similar defns of birth and old age under jāti and jarā. -- S i.121; D iii.52, 111 sq., 135 sq., 146 sq., 235, 258 sq.; Sn 32, 318, 426 sq., 575 sq., 742, 806; Nd2 254 (=maccu); Pug 60; Vbh 99 sq.; VbhA 100 (defn and exegesis in det., cp. Vism 502), 101 (var. kinds of, cp. Vism 229), 156 (lahuka), 157; DhA iii.434; PvA 5, 18, 54, 64, 76, 96; Sdhp 292, 293. -- kāla° timely death (opp. akāla°); khaṇika° sudden death Vism 229. -- anta having death as its end (of jīvita) Dh 148 (cp. DhA ii.366: maraṇa -- sankhāto antako). -- ānussati mindfulness of death Vism 197, 230 sq. (under 8 aspects). -- cetanā intention of death DhA i.20. -- dhamma subject to death PvA 41. -- pariyosana ending in death (of jīvita, life) DhA iii.111, 170. -- pāra "the other side of death," Np. at Nd1 154 (vv. ll. BB purāpuraṇ; SS parammukhaṇ). -- bhaya the fear of death J i.203; vi.398; Vbh 367. -- bhojana food given before death, the last meal J i.197; ii.420. -- mañca death -- bed Vism 47, 549; °ka J iv.132. -- mukha the mouth of d. PvA 97 (or should we read °dukkha?). -- sati the thought (or mindfulness) of death, meditation on death SnA 54; DhA iii.171; PvA 61, 66. -- samaya the time of death VbhA 157 -- 159 (in var. conditions as regards paṭisandhi).

Marati

Marati [mr̥=Idg. *mer, Vedic mriyate & marate; cp. Av. miryeite, Sk. marta=Gr. broto/s mortal, man; māra death; Goth. maurpr=Ags. mort=Ger. mord; Lith. mirti to die; Lat. morior to die, mors death. The root is identical with that of mṛṇāti to crush: see maṇāti, and mṛdṇāti (mardati) same: see mattikā. -- The Dhṭp (No. 245) defines mr̥ by "pāṇa -- cāge," i. e. giving up breathing] to die. -- pres. marati Mhvs v. spur. after 5, 27; 36, 83; Pot. mareyyaṇ J vi.498; 2nd mareyyāsi J iii.276. ppr. maramāna Mhvs 36, 76. -- aor. amarā J iii.389 (=mata C.; with gloss amari). -- amari Mhvs 36, 96. -- Fut. marissati J iii.214. -- ppr. (=fut.) marissaṇ J iii.214 (for *marisṇanta). -- Inf. marituṇ D ii.330 (amaritu -- kāma not willing to die); Vism 297 (id.); VvA 207 (positive); and marituye Th 2, 426. <-> The form miyyati (mīyati) see separately. -- Caus I. māreti to kill, murder Mhvs 37, 27; PvA 4. Pass. māriyati PvA 5 (ppr. māriyamāna); Sdhp 139 (read mār° for marīy°). -- Caus. II. mārāpeti to cause to be killed J iii.178; Mhvs 37, 28. Cp. pamāreti.

Marica

Marica (nt.) [cp. scientific Sk. marica] black pepper Vin i.201 (allowed as medicine to the bhikkhus); Miln 63. -- gaccha the M. -- shrub J v.12. -- cuṇṇa powdered pepper, fine pepper J i.455.

Mariyādā

Mariyādā (f.) [cp. Vedic maryādā; perhaps related to Lat. mare sea; s. Walde, Lat. Wtb. under mare] 1. boundary, limit, shore, embankment Vin iii.50; A iii.227 (brāhmaṇāṇaṇ); D iii.92=Vism 419; J v.325; vi.536 (tīra°); Mhvs 34, 70; 36, 59 (vāpi°); Miln 416. -- 2. strictly defined relation, rule, control J ii.215; Vism 15. -- adj. keeping to the lines (or boundaries), observing strict rules A iii.227 (quoted SnA 318, 325). °bandha keeping in control Vin i.287. -- Cp. vimariyādi.

Marīci

Marīci (f.) [Vedic marīci; cp. Gr. marmai/rw to shimmer, glitter, mai_ra dog star, a)maru/ssw sparkle; Lat. merus clear, pure; perhaps also mariyādā to be taken here] 1. a ray of light VvA 166. -- 2. a mirage J vi.209; Vism 496; VbhA 34, 85; often combd with māyā (q. v.), e. g. Nd2 680 Aii; J ii.330. -- kammaṭṭhāna the "mirage" station of exercise DhA iii.165. -- dhamma like a mirage, unsubstantial J vi.206; Dh 46; DhA i.337.

Marīcikā

Marīcikā (f.)=marīci 2; S iii.141; Vism 479 (in comp.); Dh 170 (=māyā DhA iii.166).

Maru

Maru1 [cp. Epic Sk. maru] a region destitute of water, a desert. Always combd with °kantāra: Nd1 155 (as Name); J i.107; VbhA 6; VvA 332; PvA 99, 112.

Maru

Maru2 [Vedic marut, always in pl. marutaḥ, the gods of the thunder -- storm] 1. pl. marū the genii, spirits of the air Sn 681, 688; Miln 278 (nāga -- yakkha -- nara -- marū; perhaps in meaning 2); Mhvs 5, 27. -- 2. gods in general (° --) Mhvs 15, 211 (°gaṇā hosts of gods); 18, 68 (°narā gods and men). -- Cp. māruta & māluta.

Marumba

Marumba [etym.?] a sort of (sweet -- scented) earth or sand Vin ii.121, 142, 153 (at these passages used for besprinkling a damp living -- cell); iv.33 (pāsāṇā, sakkharā, kaṭhalā, marumbā, vālikā); Mhvs 29, 8; Dpvs 19, 2; Miln 197 (pāsāṇa, sakkhara, khara, m.).

Maruvā

Maruvā (f.) [cp. Sk. mūrvā, perhaps connected with Lat. malva] a species of hemp (Sanseveria roxburghiana) M i.429. At J ii.115 we find reading marūdvā & marucavāka (C.), of uncertain meaning?

Mala

Mala (nt.) [Vedic mala, see etym. under malina. The Dhtn (395) only knows of one root mal or mall in meaning "dhāraṇa" supporting, thus thinking of māḷaka] anything impure, stain (lit. & fig.), dirt. In the Canon mostly fig. of impurities. On mala in similes see J.P.T.S., 1907, 122. -- S i.38 (itthi malaṇ brahmacariyassa), 43 (id.); A i.105 (issā°); Sn 378, 469, 962, 1132 (=rāgo malaṇ etc. Nd2 500); Nd1 15, 478 sq.; Dh 239 sq.; Vbh 368 (tīṇi malāni), 389 (nava purisa -- malāni); Pv ii.334 (macchera°); PvA 45 (id.), 80 (id.), 17 (citta°); Sdhp 220. -- Compar. malatara a greater stain A iv.195=Dh 243. -- See also māla. -- ābhībhū overcoming one's sordidness S i.18; J iv.64. -- majjana "dirt wiper," a barber Vin iv.308 (kasāvaṭa m. nihīnajacca); J iii.452; iv.365.

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Malina

Malina (adj.) [fr. mal, *mel to make dirty, to which belongs mala. -- Cp. Lat. mulleus reddish, purple; Gr. me/las black, molu/nw to stain, me/lto reddish; Lith. mulvas yellowish, mélynas blue; Ohg. māl stain] dirty, stained, impure, usually lit. -- J i.467; Miln 324; DhA i.233; VvA 156; PvA 226; VbhA 498.

Malinaka

Malinaka (adj.) [malina+ka] dirty; with ref. to loha, a kind of copper, in the group of copper belonging to Pisāca VbhA 63.

Malya

Malya (nt.) [for *mālya, fr. māla] flower, garland of flowers Vv 11 (-- dhara); 21; J v.188 (puppha°), 420. <-> The reading at Pv iii.33 (pahūta°, adj. having many rows of flowers) is mālya.

Malla

Malla [cp. Sk. malla, perhaps a local term, cp. Cānura] a wrestler Vin ii.105 (°muṭṭhika) J iv.81 (two, named Cānura and Muṭṭhika "fister"); Vism 31 (muṭṭhika+, i. e. boxing & wrestling as amusements: see mada 1). Perhaps as "porter" Bdhgh on CV v.29. 5 (see Vin ii.319). At Miln 191 the mallā are mentioned as a group or company; their designation might here refer to the Mallas, a tribe, as other tribes are given at the same passage (e. g. Atoṇā, Pisācā). Cp. Bhallaka. -- gaṇa troop of professional wrestlers Miln 331. -- muṭṭhika boxer Vin ii.105. -- yuddha wrestling contest Miln 232; DhA ii.154; DA i.85. -- yuddhaka a professional wrestler J iv.81.

Mallaka

Mallaka [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin ii.106 (mallakena nahāyati; or is it a kind of scrubber? Bdhgh's expln of this passage (CV v. i.4) on p. 315 is not quite clear; mallakaṇ nāma makara -- dantike chinditvā mūllakamūla -- saṇṭhānena kata -- mallakaṇ vuccati; akata° danta achinditvā kataṇ). It may bear some ref. to malla on p. 105 (see malla) & to mallika -- makula (see below mallikā). -- 2. a cup, drinking vessel A i.250 (udaka°). -- 3. a bowl J iii.21 (kaṇṣa°=taṭṭaka). -- 4. in kheḷa° a spittoon Vin i.48; ii.175. -- Note. W. Printz in "Bhāsa's Prākṛit." p. 45, compares Śaurasenī maḷḷaa, Hindī maḷḷ(a) "cup," maliyā "a small vessel (of wood or cocoanut -- shell) for holding the oil used in unction," māḷā "cocoanut -- shell," and adds: probably a Dravidian word.

Mallikā

Mallikā (f.) [cp. Epic Sk. mallikā, Halāyudha 2, 51; Daṇḍin 2, 214] Arabian jasmine Dh 54 (tagara°); J i.62; iii.291; v.420; Miln 333, 338; DhsA 14; KhA 44. mallika -- makula opening bud of the jasmine Visni 251=VbhA 234 (°saṇṭhāna, in descr, of shape of the 4 canine teeth). -- See also mālikā.

Maḷorikā

Maḷorikā (f.) [prob. dialectical for māḷaka: cp. mallaka] a stand, (tripod) for a bowl, formed of sticks Vin ii.124 (=daṇḍ' ādhāraka Bdhgh on p. 318).

Masa

Masa in line "āsadañ ca masañ jaṭaṇ" at J vi.328 is to be combd with ca, and read as camasañ, i. e. a ladle for sacrificing (C.: aggi -- dahanaṇ).

Masati

Masati [mrś] to touch: only in cpd. āmasati. The root is expld at Dhṭp 305 as "āmasana." Another root masu [mrś?] is at Dhṭm 444 given in meaning "macchera." Does this refer to Sk. mṛṣā (=P. micchā)? Cp. māsaṭi, māsaṇa etc.

Masāṇa

Masāṇa (nt.) [etym.? prob. provincial & local] a coarse cloth of interwoven hemp and other materials D i.166; M i.308, 345; A i.241, 295; Pug 55. At all passages as a dress worn by certain ascetics.

Masāraka

Masāraka [fr. masāra?] a kind of couch (mañca) or long- chair; enumd under the 4 kinds of mañcā at Vin iv.40. -- See also Vin ii.149; iv.357 (where expld as: mañcapāde vijjhitaṭṭha tattha aṭṭaniyo pavesetvā kato: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.

Masāragalla

Masāragalla (m. & nt.) [cp. Sk. masāra emerald+galva crystal & musāragalva] a precious stone, cat's eye; also called kabara -- maṇi (e. g. VvA 304). It occurs in stereotyped enumn of gems at Vin ii.238 (where it is said to be found in the Ocean)=Miln 267; and at Miln 118, where it always stands next to lohitaṅka. The same combn (with lohitaṅka) is found at Vv 363; 783=813; 8415.

Masi

Masi. [cp. Class. Sk. maṣi & masi] 1. the fine particles of ashes, in angara° charcoal -- dust VvA 67=DhA iii.309; (agginā) masiṇ karoti to reduce to powder (by fire), to burn to ashes, turn to dust S ii.88=iv.197=A i.204= ii.199. -- 2. soot J i.483 (ukkhali° soot on a pot).

Masūraka

Masūraka [connected with masāraka] a bolster J iv.87; vi.185.

Massu

Massu [Vedic śmaśru] the beard D ii.42; Pug 55; J iv.159. -- parūḷha° with long -- grown beard DA i.263; bahala° thick -- bearded J v.42. -- kamma beard -- dressing J iii.114; DhA i.253. -- karaṇa shaving DhA i.253; DA i.137. -- kutti [m.+ *kḷpti] beard -- trimming J iii.314 (C.= °kiriya).

Massuka

Massuka (adj.) [fr. massu] bearded; a° beardless (of a woman) J ii.185.

Maha

Maha (m. & nt.) [fr. mah, see mahati & cp. Vedic nt. mahas] 1. worthiness, venerableness Miln 357. -- 2. a (religious) festival (in honour of a Saint, as an act of worship) Mhvs 33, 26 (vihārassa mahamhi, loc.); VvA 170 (thūpe ca mahe kate), 200 (id.). mahā° a great festival Mhvs 5, 94. bodhi° festival of the Bo tree J iv.229. vihāra° festival held on the building of a monastery J i.94; VvA 188. hatthi° a festival called the elephant f. J iv.95.

Mahati

Mahati [mah; expld by Dhṭp 331 as "pūjāyaṇ"] to honour, revere Vv 4711 (pot. med. 1 pl. mahemase, cp. Geiger, P.Gr. § 129; expld as "mahāmase pūjāmase" at VvA 203). Caus. mahāyati in same sense: ger. mahāyitvāna (poetical) J iv.236. -- Pass. mahīyati Vv 621 (=pūjīyati VvA 258); 6422 (ppr. mahīyamāna= pūjīyamāna VvA 282). pp. mahita.

Mahatta

Mahatta (nt.) [fr. mahat° cp. Sk. mahattva] greatness J v.331 (=setṭhatta C.); Vism 132, 232 sq.; VbhA 278 (Sattu°, jāti°, sabrahmacārī°); DA i.35; VvA 191.

Mahant

Mahant (adj.) [Vedic mahant, which by Grassmann is taken as ppr. to mah, but in all probability the n is an original suffix. -- cp. Av. mazant, Sk. compar. mahīyān; Gr. me/gas (compar. mei/zwn), Lat. magnus, Goth. mikils=Ohg. mihhil=E. much] great, extensive, big; important, venerable. -- nom. mahā Sn 1008; Mhvs 22,

27. Shortened to maha in cpd. pitāmaha (following a -- decl.) (paternal) grandfather PvA 41; & mātāmaha (maternal) grandfather (q. v.). -- instr. mahatā Sn 1027. -- pl. nom. mahantā Sn 578 (opp. daharā). -- loc. mahati Miln 254. -- f. mahī -- 1. one of the 5 great rivers (Np.). -- 2. the earth. See separately. -- nt. mahantaṇ used as adv., meaning "very much, greatly" J v.170; DhA iv.232. Also in cpd. mahantabhāva greatness, loftiness, sublimity DhsA 44. -- Compar. mahantatara DhA ii.63, and with dimin. suffix °ka J iii.237. -- The regular paraphrase of mahā in the Niddesa is "agga, seṭṭha, viṣiṭṭha, pāmokkha, uttama, pavara," see Nd2 502. Note on mahā & cpds. -- A. In certain cpds. the combn with mahā (mah°) has become so established & customary (often through politeness in using mahā° for the simple term), that the cpd. is felt as an inseparable unity and a sort of "antique" word, in which the 2nd part either does not occur any more by itself or only very rarely, as mah' añṇava, which is more freq. than añṇava; mah' ābhisaṅkha, where ābhisaṅkha does not occur by itself; cp. mahānubhāva, mahiddhika,

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mahagga; or is obscured in its derivation through constant use with mahā, like mahesī [mah+esī, or īsī], mahesakkha [mah+esakkha]; mahallaka [mah+*ariyakal]; mahāmatta. Cp. E. great -- coat, Gr. a)rx° in a)rx - - iatro/s=Ger. arzt. Only a limited selection of cpd. -- words is given, consisting of more frequent or idiomatic terms. Practically any word may be enlarged & emphasized in meaning by prefixing mahā. Sometimes a mahā° lends to special events a standard (historical) significance, so changing the common word into a noun proper, e. g. Mah -- ābhikkhammana, Mahāpavāraṇa. -- B. Mahā occurs in cpds. in (a) an elided form mah before a & i; (b) shortened to maha° before g, d, p, b with doubling of these consonants; (c) in the regular form mahā°: usually before consonants, sometimes before vowels. This form is contracted with foll. i to e and foll. u to o. In the foll. list of cpds. we have arranged the material according to these bases. mah°: -- agga very costly, precious Pug 34; Mhvs 27, 35; PvA 77, 87; Sdhp 18. -- agghatā costliness, great value Pug 34, Sdhp 26. -- añṇava the (great) ocean Mhvs 19, 17. -- atthiya (for °atthika) of great importance or use, very useful, profitable J iii.368. -- andhakāra deep darkness Vism 417. -- assāsin fully refreshed, very comfortable S i.81. maha°: -- ggata "become great," enlarged, extensive, fig. lofty, very great M i.263; ii.122; A ii.63, 184; iii.18; VvA 155; J v.113; Dhs 1020 (trsln: "having a wider scope") Vbh 16, 24, 62, 74, 126, 270, 326; Tikp. 45; Vism 410, 430 sq. (°ārammaṇa); VbhA 154 (id.), 159 (°citta); DhsA 44. See on term Cpd. 4, 12, 55, 1014; [cp. BSk. mahadgata Divy 227]. -- ggghasa eating much, greedy, gluttonous A iv.92; P iii.111 (=bahubhojana PvA 175); Miln 288; Dh 325 (cp. DhA iv.16). -- ddhana having great riches (often combd with mahābhoga) Dh 123; J iv.15, 22. -- pphala much fruit; adj. bearing much fruit, rich in result A iv.60, 237 sq.; Sn 191, 486; Dh 312, 356 sq. -- bbala (a) a strong force, a great army Mhvs 10, 68 (v. l., T. has mahā -- bala); (b) of great strength, mighty, powerful J iii.114; Mhvs 23, 92; 25, 9. -- bbhaya great fear, terror S i.37; Sn 753, 1032, 1092, ep. Nd2 501. mahā°: -- anas kitchen Mhvs 5, 27 (spurious stanza). -- anasa kitchen J ii.361; iii.314; v.368; vi.349; DhA iii.309; ThA 5. -- anila a gale Mhvs 3, 42. -- ānisaṅsa deserving great praise (see s. v.), [cp. BSk. mahānuṣaṅsa MVastu iii.221]. -- ānubhāva majesty, adj. wonderful, splendid J i.194; J vi.331; Pv iii.31; PvA 117, 136, 145, 272. -- aparādhika very guilty J i.114. -- abhinikkhamana the great renunciation DhA i.85. -- abhisakka [abhi+śak] very powerful Th 1, 1111. -- amacca chief minister Mhvs 19, 12. -- araha costly Mhvs 3, 21; 5, 75; 27, 39; PvA 77, 141, 160. mahā°: -- alasa great sloth DhA iii.410. -- avīci the great Purgatory Avīci, freq. -- isi in poetry for mahesī at J v.321. -- upatṭhāna great state room (of a king) SnA 84. -- upāsikā a great female follower (of the Buddha) VvA 5. -- karuṇā great compassion DhA i.106, 367. -- kāya a great body Miln 16. -- gaṇa a great crowd or community DhA i.154. -- gaṇḍa a large tumour VbhA 104. -- gedha great greed Sn 819; Nd1 151. -- cāga great liberality, adj. munificent Mhvs 27, 47. As °paricāga at SnA 295 (=mahādāna). -- jana a great crowd, collectively for "the people," a multitude PvA 6, 19, 78; Mhvs 3, 13. -- taṇha (adj.) very thirsty J ii.441. -- tala "great surface," the large flat roof on the top of a palace (=upari -- pāsāda -- tala) J vi.40. -- dāna (see under dāna) the great gift (to the bhikkhus) a special great offering of food & presents given by laymen to the Buddha & his followers as a meritorious deed, usually lasting for a week or more Mhvs 27, 46; PvA 111, 112. -- dhana (having) great wealth PvA 3, 78. -- naraka (a) great Hell, see naraka. -- nāga a great elephant Dh 312; DhA iv.4. -- nāma N. of a plant Vin i.185; ii.267. -- niddā deep sleep PvA 47. -- nibbāna the great N. DhA iv.110. -- niraya (a) great hell SnA 309, 480; PvA 52. See Niraya & cp. Kirfel, Kosmographie 199, 200. -- nīla sapphire VvA 111. -- pañña very wise D iii.158; A iii.244; Dh 352; DhA iv.71. -- patha high road D i.102; Sn 139; Dh 58; Vism 235; DhA i.445. -- paduma a great lotus J v.39; also a vast number & hence a name of a purgatory, cp. Divy 67; Kirfel, Kosmographie 205. -- pitā

grandfather PvA 107. -- purisa a great man, a hero, a man born to greatness, a man destined by fate to be a Ruler or a Saviour of the World. A being thus favoured by fate possesses (32) marks (lakkhaṇāni) by which people recognise his vocation or prophesy his greatness. A detailed list of these 32 marks (which probably date back to mythological origin & were originally attributed to Devas) is found at D ii.17, 19, passim. -- D iii.287; Sn 1040 sq.; Dh 352; Miln 10; SnA 184, 187 sq., 223, 258, 357, 384 sq.; °lakkhaṇāni: D i.88, 105, 116; Sn 549, 1000 sq.; Vism 234; VvA 315; DhA ii.41. -- bhūta usually in pl. °bhūta(ni) (cattāro & cattā) the 4 great elements (see bhūta), being paṭhavī, āpo, tejo, vāyo, D i.76; Nd1 266; Vbh 13, 70 sq.; Vism 366 sq.; Tikp 39, 56 sq., 74 sq., 248 sq.; VbhA 42, 169, 253. -- See CpD. 154, 268 sq., & cp. dhātu 1. -- bhoga great wealth, adj. wealthy PvA 3, 78. -- maccha a great fish, seamonster J i.483. -- mati very wise, clever Mhvs 14, 22; 19, 84 (f. °ī); 33, 100 (pl. °ī). -- matta [cp. Sk. mahāmātra] a king's chief minister, alias Prime Minister, "who was the highest Officer -- of -- State and real Head of the Executive" (Banerjea, Public Administration in Ancient India, 1916). His position is of such importance, that he even ranges as a rājā or king: Vin iii.47 (rājā . . . akkhadassā mahāmattā ye vā pana chejjabhejjaṇ anusāsanti ete rājāno nāma). -- Note. An acc. sg. mahā -- mattānaṇ we find at A i.154 (formed after the prec. rājānaṇ). -- Vin i.74 (where two ranks are given: senā -- nāyakā m. -- mattā the m. of defence, and vohārikā m. -- m. those of law); D i.7; iii.88; iii.64 (here with Ep. khattiya); A i.154, 252, 279; iii.128; Vin iv.224; Vism 121; VbhA 312 (in simile of two m.), 340; PvA 169. Cp. Fick. Sociale Gliederung 92, 99, 101. -- muni great seer Sn 31. -- megha a big cloud, thunder cloud M ii.117; Sn 30; Vism 417. -- yañña the great sacrifice D i.138 sq., 141 (cp. A ii.207≈). -- yasa great fame Vv 216; Mhys 5, 22. -- ranga [cp. Sk. m. -- rajana], safflower, used for dyeing Vin i.185 (sandals); ii 267 (cloaks). -- rājā great king, king, very freq.: see rājā. -- rukkhā a great tree Vism 413 (literally); Miln 254 (id.), otherwise the plant euphorbia tortilis (cp. Zimmer, Altind. Leben 129). -- lātā (-- pasādhana) a lady's parure called "great creeper" DhA i.392; VvA 165 (-- pilandhana); same SnA 520. -- vātapāna main window DhA iv.203. -- vīṇā a great lute Vism 354; VbhA 58. -- vīra (great) hero Sn 543, 562. -- satta "the great being" or a Bodhisatta VvA 137 (v. l. SS. bodhisatta). [Cp. BSk. mahāsattva, e. g. Jtm 32]. -- samudda the sea, the ocean Mhvs 19, 18; Vism 403; SnA 30, 371; PvA 47. -- sara a great lake; usually as satta -- mahāsārā the 7 great lakes of the Himavant (see sara), enumd e. g. at Vism 416. -- sāra (of) great sap, i. e. great wealth, adj. very rich J i.463 (°kula, perhaps to be read mahāsāla -- kula). -- sāla (adj.) having great halls, Ep. of rich people (especially brāhmaṇas) D i.136, 235; iii.16, 20; J ii.272 (°kula); iv.237 (id.), 325 (id.); v.227 (id.); Pug 56; VbhA 519; DhA iii.193. -- sāvaka [cp. BSk. mahāśrāvaka Divy 489] a great disciple Vism 98 (astī °ā); DhA ii.93. -- senagutta title of a high official (Chancellor of the Exchequer?) J v.115; vi.2. -- hatthi a large elephant M i.184 (°pada elephant's foot, as the largest of all animal feet), referred to as simile (°opama) at Vism 243, 347, 348. mahi° [mah' i°]: -- iccha full of desire, lustful, greedy A iv.229; Th 1, 898; It 91; J i.8; ii.441. -- icchatā arrogance, ostentatiousness A iv.280; VbhA 472. -- iddhika [mahā+iddhi+ka] of great power, always

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combd with mah -- ānubhāva to denote great influence, high position & majesty Vin i.31; ii.193; iii.101; D i.78, 180 (devatā), 213; S i.145 sq.; ii.155, 274 sq., 284 sq.; iv.323; v.265, 271 sq., 288 sq.; A v.129; J vi.483 (said of the Ocean); PvA 6, 136, 145. -- inda (ghosa) lit. the roar of the Great Indra, Indra here to be taken in his function as sky (rain) god, thus: the thunder of the rain -- god Th 1, 1108. [Cp. BSk. māhendra in °bhavana "the abode of the Great Indra," and varṣa "the rain of the Gr. I." (here as rain -- god), both at AvŚ i.210]. -- issāsa [Sk. maheṣvāsa] great in the art of the bow, a great archer S i.185; DhA i.358. mahe° [mahā+i]: -- esakkha [mahā+īsa+khyā; fr. īś] possessing great power or authority A ii.204; iii.244; Nd2 5032; Vism 419; Sdhp 511. The BSk. form is maheṣākhyā evidently differing in its etymology. The P. etym. rests on the same grounds as esitatta in mahesi DhA iv.232. -- esi [mahā+isi; Sk. maharṣi] a great Sage A ii.26; Sn 208, 481, 646, 915, 1057, 1061; Th 1, 1132; 2, 149; Dh 422 (expld at DhA iv.232 as "mahantaṇ sīla -- kkhandh' ādīnaṇ esitattā m." cp. the similar expln at Nd2 503); Nd1 343; Vism 505; VbhA 110; PvA 1. -- esiya= mahesī J vi.483. -- esī [in P. to be taken as mah+īś, as f. to īsa, but in Sk. (Vedic) as f. of mahiṣa, buffalo] chief queen, king's first wife, king's consort; also the wife of a great personage J ii.410; v.45; vi.425; Pug 56; Mhvs 2, 22 (pl. mahesiyo); VvA 184 (sixteen). Usually as agga -- mahesī, e. g. J i.262; iii.187, 393; v.88. -- esitta state of chief consort, queenship J v.443; Pv ii.1310; ThA 37; VvA 102. -- eseyya=esitta J v.91. -- maho [mahā+u, or+o]: -- ogha the great flood (see ogha) Sn 4, 945; Dh 47, 287; DhA iii.433. -- odadhi the (great) ocean, the sea Sn 720, 1134; Miln 224; Mhvs 18, 8. --

odara big belly J vi.358 (addressing a king's minister). -- odika full of water, having much water; deep, full (of a river) Sn 319; J ii.159; Miln 346. -- oraga [m+uraga] a great snake J v.165.

Mahantatā

Mahantatā (f.) [fr. mahant°] greatness DhA ii.62. At M iii.24 the spelling is mahattatā (tt misread for nt?), at M i.184 however mahantatta (nt.).

Mahallaka

Mahallaka (adj. n.) [a distorted mah -- ariyaka> ayyaka> allaka; cp. ayyaka] old, venerable, of great age; an old man D i.90 (opp. taruṇa), 94, 114, 247; Sn 313, 603; Nd2 261 (vuḍḍha m. andhagata etc.) J iv.482 (opp. dahara young); Vv 461 (=mahanto VvA 199); DhA i.7, 278; ii.4, 55, 91; SnA 313. Compar. mahallakatara DhA ii.18. -- f. mahallikā an old woman Miln 16; Mhvs 21, 27; VvA 105; PvA 149 (=addhagata). -- [The BSk. form is mahalla, e. g. Divy 329, 520.]

Mahikā

Mahikā (f.) [cp. *Sk. mahikā] fog, frost, cold (=himaṇ DhsA 317) Vin ii.295= Miln 273; Sn 669; Miln 299; VvA 134 (fog). -- As mahiyā at A ii.53.

Mahita

Mahita [pp. of mahati or mahīyati] honoured, revered M ii.110; Miln 278; Sdhp 276.

Mahanīya

Mahanīya (adj.) [grd. of mahati] praiseworthy VvA 97.

Mahilā

Mahilā (f.) [*Sk. mahilā] woman, female Vin ii.281 (°titthe at the women's bathing place); J i.188; Dpvs ix.4; ThA 271.

Mahisa, Mahīsa, Mahiṇsa

Mahisa, Mahīsa, Mahiṇsa [cp. Vedic mahiṣa, an enlarged form of mahā; the P. etym. evidently to be connected with mahā+īś, because of mahīsa>mahiṇsa] a buffalo. -- mahisa: D i.6 (°yuddha b. -- fight), 9; J iii.26 (vana° wild b.); Mhvs 25, 36 (T. māhisaṇ). -- mahīsa J vi.110. -- mahiṇsa Vism 191, & in Np. mahiṇsaka -- maṇḍala the Andhra country J i.356, cp. Mahiṇsaka -- raṭṭha VbhA 4; as Mahisa -- maṇḍala at Mhvs 12, 29. -- Note. The P. pop. etym. is propounded by Bdgh as "mahiyaṇ setī ti mahiso" (he lies on the ground, that is why he is a buffalo) DhsA 62.

Mahī

Mahī (f.) [f. of mah, base of mahant, Vedic mahī] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. mahiyā Miln 128; mahiyaṇ DhsA 62. -- Note. As mahī is only found in very late P. literature, it must have been re -- introduced from Sk. sources, and is not a direct correspondent of Vedic mahī. -- tala the ground (of the earth) Mhvs 5, 54. -- dhara mountain Miln 343; Mhvs 14, 3; 28, 22 (v. l. mahin°). -- pa king (of the earth) Mhvs 14, 22. -- pati king Mhvs 5, 48; 33, 32. -- pāla king Mhvs 4, 38; 5, 265. -- ruha tree ("growing out of the earth") Mhvs 14, 18, 18, 19.

Mā

Mā (indecl.) [cp. Vedic mā, Gr. mh/] prohibition particle: not, do not, let us hope not, I wish that . . . not [cp. Lat. utinam & ne]. Constructed with various tenses, e. g. 1. with aor. (prohibitive tense): mā evaṇ akattha do not thus DhA i.7; mā abhaṇi speak not Pv i.33; mā cintayittha do not worry DhA i.12; mā parihāyi I hope he will not go short (or be deprived) of . . . M i.444; mā bhāyi fear not J ii.159; mā mariṇsu I hope they will not die J iii.55; mā (te) rucci may it not please (you), i. e. please do not Vin ii.198; mā evaṇ rucittha id. DhA i.13. -- 2. with imper.: mā gaccha J i.152; mā detha J iii.275. mā ghāta do not kill: see māghāta. -- 3. with pot.: mā anuyuñjetha Dh 27; mā bhuñjetha let him not eat Mhvs 25, 113; mā vadetha J vi.364. <-> 4. with indic. pres.: mā paṭilabhati A v.194. -- A peculiar use is found in phrase ānemi mā ānemi shall I bring it or not? J vi.334. -- 5. mā=na (simple negation) in māsakkhimhā we could not Vin iii.23.

Mā

-- Mā [the short form of māsa, direct dern fr. mā: see mināti] see puṇṇa -- mā.

Māgadha

Māgadha [fr. Magadha] scent -- seller, (lit. "from Magadha") Pv ii.937 (= gandhin PvA 127).

Māgadhaka

Māgadhaka (nt.) [māgadha+ka, lit. "from Magadha"] garlic Vin iv.259 (lasuṇaṇ nāma māgadhakaṇ vuccati).

Māgavika

Māgavika [guṇa -- form to *mr̥ga=P. miga; Sk. mārga- vika] a deerstalker, huntsman A ii.207; Pug 56; Miln 364, 412; PvA 207.

Māghāta

Māghāta (nt.) [lit. mā ghāta "kill not"] the injunction not to kill, non -- killing order (with ref. to the killing of animals J iii.428 ("bheri, the drum announcing this order); iv.115; vi.346 (uposatha°).

Māṅgalya

Māṅgalya (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J vi.179.

Māṇava

Māṇava [cp. Sk. māṇava] a youth, young man, esp. a young Brahmin Sn 1022, 1027, 1028; J iv.391 (brāhmaṇa°); DA i.36=satto pi coro pi taruṇo pi; DhA i.89. pl. māṇavā men Th 2, 112. -- The spelling mānava occurs at Sn 456, 589, & Pv i.87 (=men Th ii.112; kumāra PvA 41).

Māṇavaka

Māṇavaka [fr. māṇava] a young man, youth a Brahmin Miln 101; in general: young, e. g. nāga° a young serpent J iii.276; f. °ikā a Brahmin girl J i.290; Miln 101; nāga° a young female serpent J iii.275; DhA iii.232.

Mātanga

Mātanga [cp. Epic Sk. mātanga, dial.] an elephant Dh 329, 330 (here as Ep. of nāga); J iii.389; vi.47; Vv 439; Miln 368. -- 2. a man of a low class [cp. BSk. mātaṅgī Divy 397] SnA 185 sq. (as Np.).

Mātar

Mātar (f.) [Vedic mātā, stem mātār°, Av. mātār -- , Gr. mh/thr (Doric ma/thr) Lat. māter, Oir. mǣthir, Ohg. muoter, Ags. modor=mother; Cp. further Gr. mh/tra uterus, Lat. mātrix id., Sk. mātṛkā mother, grandmother, Ger. mieder corset. From Idg. *ma, onomat. part., cp. "mamma"] mother. -- Cases: nom. sg.

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mātā Sn 296; Dh 43; J iv.463; v.83; vi.117; Nd2 504 (def. as janikā); gen. mātu Th 1, 473; Vin i.17; J i.52; mātuyā J i.53; Mhvs 10, 80; PvA 31; and mātāya J i.62; dat. mātu Mhvs 9, 19; acc. mātaraṇ Sn 60, 124; Dh 294; instr. mātara Th 2, 212; loc. mātari Dh 284 -- pl. does not occur. In combn with pitā father, mātā always precedes the former, thus mātā -- pitaro (pl.) "mother & father" (see below). -- mātito (abl. -- adv.) from the mother's side (cp. pitito) D i.113; A iii.151; PvA 29. -- On mātā in simile see J.P.T.S. 1907, 122; cp. Vism 321 (simile of a mother's solicitude for her children). Similarly the pop. etym. of mātā is given, with "mamāyatī ti mātā" at VbhA 107. -- The 4 bases of m. in compn are: mātā°, māti°, mātu°, & matti°. -- 1. mātā°: -- pitaro mother & father D iii.66, 188 sq.; Sn 404; Miln 12. See also pitā. -- pitika having mother & father DhA ii.2. -- pititthāna place of m. & f. DhA ii.95. -- pettika having m. & f., of m. & f. Nd2 385 (nāma -- gotta). -- petti -- bhāra supporting one's m. & f. S i.228; J i.202; vi.498. -- maha maternal grandfather J iv.146; DhA i.346. -- 2. māti°: -- devatā protector or guardian of one's mother J iii.422 (gloss: mātu -- devatā viya). -- pakkha the mother's side DhA i.4 (+pitipakkha). -- posaka supporting one's m. J iii.422 (v. l. mātu°). -- 3. mātu°: -- upatthāna (spelt mātupatth°) reverence towards one's m. DhA iv.14. -- kucchi m's womb D ii.12; Vism 560 (°gata); VbhA 96; DhA i.127. -- gāma "genex feminarum," womanfolk, women (collectively cp. Ger. frauen -- zimmer) A ii.126; Vin iv.175; M i.448, 462; iii.126; S iv.239 sq.; J i.201; iii.90, 530. (pl. °gāmā p. 531); Pug 68; SnA 355; PvA 271; VvA 77. -- ghāta & (usually) °ka a matricide (+pitu -- ghātaka; see abhiṭhāna) Vin i.168, 320; Miln 310; Tikp 167 sq.; VbhA 425. -- ghātikamma matricide Tikp. 281. -- bhūta having been his mother PvA 78. -- mattin (see matta 1 4) whatever is a mother S iv.110 (°tsu mātucittaṇ upatthapeti foster the thought of mother towards whatever is a mother, where in sequence with bhaginī -- mattin & dhītumattin). -- hadaya a mother's heart PvA 63. -- 4. matti°: see matti -- sambhava.

Mātika

-- Mātika (adj.) [fr. mātā, Sk. mātṛka] -- mother; in mata° one whose mother is dead, lit. a "dead -- mother - - ed," J ii.131; iii.213. Also neg. amātika without a mother J v.251.

Mātikā

Mātikā (f.) [*Sk. mātṛkā] 1. a water course Vism 554 (°ātikkamaka); Mhvs 35, 96; 37, 50; SnA 500 (=sobbha); DhA ii.141 (its purpose: "ito c' ito ca udakaṇ haritvā attano sassa -- kammaṇ sampādentī"); VvA 301. -- 2. tabulation, register, tabulated summary, condensed contents, esp. of philosophical parts of the Canonical books in the Abhidhamma; used in Vinaya in place of Abhidhamma Piṭaka; probably the original form of that (later) Piṭaka Vin i.119, 337; ii.8 [cp. semantically in similar sense Lat. mātrix=E. matric, i. e. register. In BSk. mātṛkā Divy 18, 333] A i.117 (Dhamma -- dhara, Vinaya -- dhara, Mātikā -- dhara; here equivalent to Abhidhamma); Vism 312 (so pañcavasso hutvā dve mātikā paṇaṇ katvā pavāretvā); SnA 15; KhA 37, 99, 117. -- nikkhepa putting down of a summary, tabulation Vism 536, 540. The summary itself is sometimes called nikkhepa, e. g. the 4th part of the Atthasālinī (DhsA pp. 343 -- 409) is called nikkhepa -- kaṇḍa or chapter of the summary; similarly m. -- nikkhepa vāra at Tikp. 11.

Mātiya

Mātiya (adj. n.) [the diaeretic form of macca, used in verse, cp. Sk. martya & Vedic (poetical) martia] (a) mortal J vi.100 (C. macca; gloss māṇava).

Mātu°

Mātu° see mātā.

Mātuka

Mātuka (nt.) [cp. Sk. mātṛka, fr. mātṛ=mātar] "genetrix," matrix, origin, cause Th 1, 612.

Mātucchā

Mātucchā (f.) [Sk. mātṛ -- śvasā] mother's sister, maternal aunt Vin ii.254, 256; J iv.390; Miln 240. -- putta aunt's son, male first cousin (from mother's sister's side) S ii.281; Ud 24; DhA i.119. Cp. mātula -- dhītā.

Mātula

Mātula [cp. Epic Sk. mātula & semantically Lat. matruus, i. e. one who belongs to the mother] a mother's brother, an uncle J i.225; DhA i.15; PvA 58, 60. -- dhītā (the complement of mātucchā -- putta) uncle's daughter, female first cousin (from mother's brother's side) J ii.119; DhA iii.290; PvA 55.

Mātulaka

Mātulaka=mātula DhA i.182.

Mātulānī

Mātulānī (f.) [Sk. mātulānī, semantically cp. Lat. mater tera] a mother's brother's wife, an aunt J i.387; iv.184; PvA 55, 58.

Mātulunga

Mātulunga (nt.) [cp. Class. Sk. mātulunga; dialectical?] a citron J iii.319 (= mella; v. l. bella).

Mādisa

Mādisa (adj.) [Epic & Class. Sk. mādrś & mādrśa, maṇ+ drś] one like me Sn 482; Mhvs 5, 193; VvA 207; DhA i.284; PvA 76, 123.

Māna

Māna [late Vedic & Epic Sk. māna, fr. man, orig. meaning perhaps "high opinions" (i. e. No. 2); hence "pride" (No. 1). Def. of root see partly under māneti, partly under mināti] 1. pride, conceit, arrogance (cittassa uṇṇati Nd1 80; Vbh 350). Māna is one of the Saññojanas. It is one of the principal obstacles to Arahantship. A detailed analysis of māna in tenfold aspect is given at Nd1 80=Nd2 505; ending with defn "māno maññanā . . . ketukamyatā" etc. (cp. Vbh 350 & see under mada). On term see also Dhs § 1116; Dhs trsl. 298 (= 2275) sq. -- D iii.234; S i.4; Sn 132, 370; 469, 537, 786, 889, 943, Dh 74, 150, 407; Nd1 298; Pug 18; Vbh 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); VbhA 486 sq. ("seyyo 'ham asmī ti" etc.); Tikp 166, 278; DhA iii.118, 252; Sdhp 500, 539. -- asmi° pride of self, as real egoism D iii.273. -- 2. honour,

respect J v.331 (+pūjā). Usually in cpd. bahumāna great respect Mhvs 20, 46; PvA 50. Also as māni° in compn with karoti: see mānikata. Cp. vi°, sam° -- ātimāna pride & conceit, very great (self --) pride. or all kinds of conceit (see 10 fold māna at Nd1 80= Nd2 505) D iii.86; Sn 245, 830, 862; Nd1 170, 257. -- atthe at Th 1, 214 read mânatthe=mā anathe. -- ānusaya the predisposition or bad tendency of pride M i.486; D iii.254, 282; Sn 342. Cp. mamankāra. -- ābhisamaya full grasp (i. e. understanding) of pride (with sammā°) M i.122 (which Kern. Toev. s. v. interprets wrongly as "waanvoorstelling"); S iv.205 sq., 399; Sn 342 (=mānassa abhisamayo khayō vayo pahānaṇ SnA 344). -- jātika proud by nature J i.88. -- thaddha stubborn in pride, stiff -- necked J i.88, 224. -- da inspiring respect Mhvs 33, 82. -- mada (-- matta) (drunk with) the intoxicating draught of pride J ii.259; PvA 86. -- saññojana the fetter of pride or arrogance D iii.254; Dhs 1116=1233. See under saññojana & cp. formulae under mada 2. -- satta cleaving to conceit Sn 473. -- salla the sting or dart of pride Nd1 59 (one of the 7 sallāni, viz. rāga, dosa, moha etc., expld in detail on p. 413. See other series with similar terms & māna at Nd2 p. 237 s. v. rāga).

Māna

Māna2 (nt.) [fr. mā: see mināti; Vedic māna has 2 meanings, viz. "measure," and "building" (cp. māpeti)] 1. measure Vin iii.149 (abbhantarima inner, bāhirima outer); DA i.140. -- °kūṭa cheating in measure, false measure Pug 58; PvA 278. -- 2. a certain measure, a Māna (cp. mānikā & manaṇ) J i.468 (aḍḍha° half a M., according to C. equal to 8 nālīs).

Mānatta

Mānatta (nt.) [a doubtful word, prob. corrupted out of something else, maybe omānatta, if taken as der. fr. māna1. If however taken as belonging to māna2 as

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an abstr. der., it might be expld as "measuring, taking measures," which suits the context better. The BSk. form is still more puzzling, viz. mānāpya "something pleasant": Mvyut § 265] a sort of penance, attached to the commission of a sanghādisesa offence DhsA 399 (+parivāsa). °ṇ deti to inflict penance on somebody Vin ii.7 (+parivāsaṇ deti); iv.225. mānatt' āraha deserving penance Vin ii.55, 162 (parivāsika+). See on term Vin. Texts ii.397.

Mānana

Mānana (nt.) & Mānanā (f.) [fr. māna1] paying honour or respect; reverence, respect S i.66; J ii.138; Pug 19, 22; Miln 377 (with sakkāra, vandana, pūjana & apaciti); Dhs 1121; DhsA 373. -- Cp. vi°, sam°.

Mānava

Mānava see [Māṇava] .

Mānavant

Mānavant (adj.) [fr. māna1] possessed of pride, full of conceit; neg. a° not proud Th 1, 1222.

Mānasa

Mānasa (nt.) [a secondary formation fr. manas=mano, already Vedic lit. "belonging to mind"] intention, purpose, mind (as active force), mental action. Almost equivalent to mano Dhs § 6. In later language mānasa is quite synonymous with hadaya. The word, used absolutely, is more a t. t. in philosophy than a living part of the language. It is more frequent as -- ° in adj. use, where its connection with mano is still more felt. Its absolute use probably originated from the latter use. -- DhsA 140 (=mano); Vbh 144 sq. (in

definition of viññāṇa as cittaṃ, mano, mānaṣaṃ, hadayaṃ etc.: see mano ii.3); DhA ii.12 (paradāre mānaṣaṃ na bandhissāmi "shall have no intention towards another's wife," i. e. shall not desire another's wife); Mhvs 4, 6 (sabbesaṃ hita -- mānaṣā with the intention of common welfare); 32, 56 (rañño hāsesi mānaṣaṃ gladdened the heart of the king). -- As adj. (-- °): being of such & such a mind, having a . . . mind, with a . . . heart; like: ādīna° with his mind in danger S v.74 (+apatiṭṭhitacitta); uggata° lofty -- minded VvA 217; pasanna° with settled (peaceful) mind Sn 402 and frequently; mūlha° infatuated Mhvs 5, 239; rata° PvA 19; sañcodita° urged (in her heart) PvA 68; soka -- santatta° with a heart burning with grief PvA 38.

Mānasāna

Mānasāna (adj.) [fr. mānasa, secondary formation]= mānasa in adj. use Sn 63 (rakkhita°).

Mānassin

Mānassin (adj. n.) [prob. fr. manassin (*manasvin) under influence of māna. Cp. similar formation mānavant] proud Vin ii.183 (expld by Bdgh in a popular way as "mana -- ssayino māna -- nissitā"). The corresponding passage at J i.88 reads māna -- jātikā māna -- tthaddhā.

Mānikata

Mānikata [pp. of a verb māni -- karoti, which stands for māna -- karoti, and is substituted for mānita after analogy of purakkhata, of same meaning] lit. "held in high opinion," i. e. honoured, worshipped S ii.119 (garukata m. pūjita).

Mānikā

Mānikā (f.) [cp. māna2 2] a weight, equal to 4 Doṇas SnA 476 (catudoṇaṃ mānikā). Cp. BSk. mānikā, e. g. Divy 293 sq.

Mānita

Mānita [pp. of māneti] revered, honoured Ud 73 (sakkata m. pūjita apacita). -- A rather singular by -- form is mānikata (q. v.).

Mānin

Mānin (adj.) (-- °) [fr. mana1] proud (of) Sn 282 (samaṇa°), 889 (paripuṇṇa°); Dh 63 (paṇḍita° proud of his cleverness, cp. DhA ii.30); J i.454 (atireka°); iii.357 (paṇḍita°); Sdhp 389, 417. -- f. māninī Mhvs 20, 4 (rūpa° proud of her beauty).

Mānusa

Mānusa (adj. n.) [cp. Vedic mānuṣa; fr. same base (manus) as manussa] 1. (adj.) human Sn 301 (bhoga); It 94 (kāma dibbā ca mānusa); Pv ii.921 (m. deha); 956 (id.). -- amānusa divine Vv 356; Pv ii.1220; ghostly (=superhuman) Pv iv.36; f. amānusī Pv iii.7.9 -- 2. (n. m.) a human being, a man Mhvs 15, 64; f. mānusī a (human) woman J iv.231; Pv ii.41. -- amānusa a superhuman being Pv iv.157. -- pl. mānusa men Sn 361, 644; Pv ii.117. As nt. in collective sense=mankind Pv ii.113 (v. l. mānussaṃ; C.=manussaloka).

Mānusaka=mānusa

Mānusaka=mānusa, viz. 1. (adj.) human: A i.213 (sukhaṇ); Sn 524 (brahma -- khettaṇ); Dh 417 (yogaṇ= m. kāyaṇ DhA iv.225); Vv 356; J i.138 (kāma). -- f. manusikā Vism 407. -- 2. a human being, man Pv iv.157. Also nt. (collectively) pl. mānusakāni human beings, men DhA i.233.

Māneti

Māneti [Caus. of man, cp. Sk. mānayati, Lat. moneo to admonish. Ger. mahnen, Ags. manian. The Dhṭp 593 gives root as mān in meaning "pūjā"] to honour, revere, think highly of PvA 54 (aor. mānesuṇ,+garukariṇsu+pūjesuṇ). -- pp. mānita.

Māpaka

Māpaka (-- °) (adj. n.) [fr. māpeti] one who measures, only in doṇa° (a minister) measuring the d. revenue (of rice) J ii.367, 381; DhA iv.88; and in dhañña° measuring corn or grain J iii.542 ("kamma, the process of . . ."); Vism 278 (in comparison).

Māpeti

Māpeti [Caus. of mā, see mināti. The simplex mimīte has the meaning of "erect, build" already in Vedic Sk.] 1. to build, construct S ii.106 (nagaraṇ); Mhvs 6, 35 (id.); Vv 8453; VvA 260. -- 2. to create, bring about, make or cause to appear by supernatural power (in folkloristic literature, cp. nimmināti in same sense) J ii.111 (sarīraṇ nāvaṇ katvā māpesi transformed into a ship); iv.274; Mhvs 28, 31 (maggaṇ caused a road to appear). -- 3. to measure out (?), to declare (?), in a doubtful passage J iv.302, where a misreading is probable, as indicated by v. l. BB (samāpassiṇsu for T. tena amāpayiṇsu). Perhaps we should read tena -- māsayaṇsu.

Māmaka

Māmaka (adj.) [fr. mama] lit. "mine," one who shows affection (not only for himself), making one's own, i.e. devoted to, loving Sn 806 (=Buddha°, Dhamma°, Sangha° Nd1 125; =mamāyamāna SnA 534), 927 (same expln at Nd1 382); Miln 184 (ahiṇsayaṇ paraṇ loke piyo hohisi māmako ti), -- Buddha° devoted to the B. J i.299; DhA i.206. f. °māmikā J iii.182. <-> In voc. f. māmike at Th 2, 207 (cp. ThA 172) "mother," we may perhaps have an allusion to mā "mother" [cp. Sk. māmā uncle, Lat. mamma mother, and mātā]. -- amāmaka see sep.; this may also be taken as "not loving."

Māyā

Māyā (f.) [cp. Vedic māyā. Suggestions as to etym. see Walde, Lat. Wtb. s. v. manticolor] 1. deceptive appearance, fraud, deceit, hypocrisy Sn 245, 328 ("kata deceit), 469, 537, 786, 941 (: māyā vuccati vañcanikā cariyā Nd1 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpicchatā etc.), 479 (māyā viya viññāṇaṇ); VbhA 34 (in detail), 85, 493 (def.). Is not used in Pali Abhidhamma in a philosophical sense. <-> 2. mystic formula, magic, trick M i.381 (āvaṭṭanī m.). khattiya° the mystic formula of a kh. J vi.375; Miln 190; DhA i.166. In the sense of "illusion" often combd with marīci, e. g. at J ii.330; v.367; Nd2 680a ii. -- 3. jugglery, conjuring Miln 3. -- On māyā in similes see J.P.T.S. 1907, 122; on term in general Dhs trsl.2 255 ("illusion"); Expos. 333, 468n. -- As adj. in amāya (q. v.) & in bahu -- māye rich in deceit SnA 351. -- Note. In the word maṇ at KhA 123 (in pop. etym. of man -- gala) the ed. of the text sees an acc. of mā which he takes to be a contracted form of māyā (=iddhi). -- kāra a conjurer, magician S iii.142; Vism 366 (in comparison); VbhA 196.

Māyāvin

Māyāvin (adj.) [fr. māyā, cp. Vedic māyāvin] deceitful, hypocritical D iii.45, 246; Sn 89, 116, 357; Pug 19, 23; PvA 13. See also amāyāvin.

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Māyu

Māyu [*Sk. māyu] bile, gall Abhp 281.

Māra

Māra [fr. mṛ, later Vedic, māra killing, destroying, bringing death, pestilence, cp. Lat. mors death, morbus illness, Lith. m̃aras death, pestilence] death; usually personified as Np. Death, the Evil one, the Tempter (the Buddhist Devil or Principle of Destruction). Sometimes the term māra is applied to the whole of the worldly existence, or the realm of rebirth, as opposed to Nibbāna. Thus the defn of m. at Nd2 506 gives "kammābhisankhāra -- vasena paṭisandhiko khandha-māro, dhātu°, āyatana°. -- Other general epithets of M (quasi twin -- embodiments) are given with Kaṇha, Adhipati, Antaka, Namuci, Pamattabandhu at Nd1 489=Nd2 507; the two last ones also at Nd1 455. The usual standing epithet is pāpimā "the evil one," e. g. S i.103 sq. (the famous Māra -- Saṃyutta: see Windisch, Māra & Buddha); Nd1 439; DhA iv.71 (Māravatthu) & freq. -- See e. g. Sn 32, 422, 429 sq., 1095, 1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd1 475; Vism 79, 228, 376; KhA 105; SnA 37, 44 sq., 225, 350 sq., 386 sq.; Sdhp 318, 449, 609. Further refs. & details see under Proper Names. -- ābhibhū overcoming M. or death Sn 545=571. -- kāyika a class of gods Miln 285; KvuA 54. -- dhītaro the daughters of M. SnA 544. -- dheyya being under the sway of M.; the realm or kingdom of Māra A iv.228; Sn 764; Dh 34 (=kilesa -- vaṭṭa DhA i.289). -- bandhana the fetter of death Dh 37, 276, 350 (=tebhūmaka -- vaṭṭasankhātāṇ DhA iv.69). -- senā the army of M. Sn 561, 563; SnA 528.

Māraka

Māraka (-- °) [fr. māreti] one who kills or destroys, as manussa° man -- killer J ii.182; hatthi° elephant -- killer DhA i.80. -- m. in phrase samāraka (where the -- ka belongs to the whole cpd.) see under samāraka.

Māraṇa

Māraṇa (nt.) [fr. Caus. māreti] killing, slaughter, death D ii.128; Sdhp 295, 569.

Māratta

Māratta (nt.) [*Māra -- tvaṇ] state of, or existence as a Māra god, Māraship Vbh 337.

Mārāpita

Mārāpita [pp. of mārāpeti] killed J ii.417; iii.531.

Mārāpitatta

Mārāpitatta (nt.) [abstr. fr. mārāpita] being incited to kill DhA i.141.

Mārāpeti

Mārāpeti [Caus. II. of mṛ]: see marati. -- pp. mārāpita.

Mārīta

Mārīta [pp. of māreti] killed S i.66; Vin iii.72; J ii.417 (aññehi m. -- bhāvaṇ jānātha).

Mārisa

Mārisa (adj.) [perhaps identical with mādisa] only in voc. as respectful term of address, something like "Sir," pl. "Sirs." In sg. mārisa M i.327; A iii.332; Sn 814, 1036, 1038, 1045 etc.; Nd1 140=Nd2 508 (here expld by same formula as āyasmā, viz. piya -- vacanaṇ garu -- vacanaṇ etc.); J v.140; Pv ii.133; Mhvs 1, 27. -- pl. mārisā Sn 682; J i.47, 49; Vism 415; PvA 75. Explained by Buddhaghosa to mean niddukkha K.S. i.2 n.

Māruta

Māruta [for the usual māluta] the wind S i.127; Mhvb 8.

Māretar

Māretar [n. ag. to māreti] one who kills, slayer, destroyer S iii.189.

Māreti

Māreti [Caus. of mṛ] to kill: see under marati. -- pp. mārita.

Māla (māḷa)

Māla (māḷa) [?] 1. mud [is it mis -- spelling of mala?], in pakka -- m° -- kalala (boiling mud) J vi.400. Kern, Toev. s. v. believes to see the same word in phrase māḷa -- kacavara at J ii.416 (but very doubtful). -- 2. perhaps= froth, dirty surface, in pheṇa° Miln 117 (cp. mālin 2), where it may however be māla ("wreaths of foam"). <-> 3. in asi° the interpretation given under asi (as "dirt" see above p. 88) has been changed into "sword -- garland," thus taking it as māḷa.

Mālaka (Māḷaka)

Mālaka (Māḷaka) [fr. māla or māḷa] a circular (consecrated) enclosure, round, yard (cp. Geiger, Mhvs. trsl. 99: "m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tiss' ārāma) at Anurādhapura there were 32 mālakas; Dpvs xiv.78; Mhvs 15, 192. The sacred Bodhi -- tree e. g. was surrounded by a malaka"). -- The word is peculiar to the late (Jātaka --) literature, & is not found in the older texts. -- J i.449 (vikkama°); iv.306; v.49 (visāla°), 138 (id., spelling maḷaka); Mhvs 15, 36 (Mahā -- mucala°); 16, 15; 32, 58 (sanghassa kamma°, encl. for ceremonial acts of the S., cp. 15, 29); DhA iv.115 (°sīmā); Vism 342 (vitakka°).

Mālatī

Mālatī (f.) [fr. māḷa] the great -- flowered jasmine Abhp 576. Cp. mālikā.

Mālā

Mālā (f.) [cp. Epic Sk. māḷā] garland, wreath, chaplet; collectively=flowers; fig. row, line Sn 401; Pug 56; Vism 265 (in simile); Pv ii.316 (gandha, m., vilepana, as a "lady's" toilet outfit); ii.49 (as one of the 8 or 10 standard gifts to a bhikkhu: see dāna, deyyadhamma & yañña); PvA 4=J iii.59 (ratta -- kaṇavera° a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. ratta -- māla -- dhara wearing a red garland J iii.179, an ensign of the executioner); PvA 51, 62. -- asi° -- kamma the sword -- garland torture (so correct under asi!) J iii.178; Dāvs iii.35; dīpa° festoons of lamps Mhvs 5, 181; 34, 77 (°samujjota); nakkhatta° the garland of stars VvA 167; puppha° a garland or wreath of flowers Mhvs 5, 181. -- On māḷa in similes see J.P.T.S. 1907, 123. In compn māḷa° sometimes stands for māḷa°. -- kamma garland -- work,

garlands, festoons VvA 188. -- kāra garland -- maker, florist, gardener (cp. Fick, Sociale Gleiderung 38, 182) J v.292; Miln 331; DhA i.208, 334; VvA 170, 253 (°vīthi). -- kita adorned with garlands, wreathed Vin i.208. -- guṇa "garland -- string," garlands, a cluster of garlands Dh 53 (=mālā -- nikaṭi "makeup" garlands DhA i.419; i. e. a whole line of garlands made as "ekato -- vaṇṭika -- mālā" and "ubhato -- v. -- m.," one & two stalked g., cp. Vin iii.180). mālā guṇaparikkhittā one adorned with a string of gs., i. e. a marriageable woman or a courtesan M i.286=A v.264. -- guḷa a cluster of gs., a bouquet Vin iii.139; SnA 224; VvA 32, 111 (v. l. guṇa). -- cumbāṭaka a cushion of garlands, a chaplet of flowers DhA i.72. -- dāma a wreath of flowers J ii.104. -- dhara wearing a wreath J iii.179 (ratta°, see also above). -- dhārin wearing a garland or wreath (on the head) Pv iii.11 (kusuma°; v. l. BB °bhārin); PvA 169 (v. l. °bhārin); f. dhārinī Vv 323 (uppala°, of a Petī. See also bhārin). -- puṭa a basket for flowers DhA iii.212. -- bhārin wearing a wreath (chaplet) [the reading changes between °bhārin & °dhārin; the BSk. prefers °dhārin, e. g. MVastu i.124 & °dhāra at Divy 218] J iv.60, 82; v.45; PvA 211 (v. l. °dhārin); f. °bhārinī J iii.530; VvA 12; & bhārī Th 1, 459 (as v. l.; T. reads °dhārī). Cp. °dhārin. -- vaccha [vaccha here= vṛkṣa] a small flowering tree or plant, an ornamental plant Vin ii.12; iii.179; Vism 172 (v. l. °gaccha); DhA ii.109 (q. v. for expln: taruṇarukkha -- puppha).

Mālika

Mālika1 (nt.) [fr. mālā or mala?] name of a dice J vi.281.

Mālika

Mālika2 [fr. mālā] a gardener, florist Abhp 507.

Mālikā

Mālikā (f.) [fr. mālā] double jasmine Dāvs 5, 49.

Mālin

Mālin (adj.) [fr. mālā] 1. wearing a garland (or row) of flowers (etc.) Pv iii.91 (=mālābhārin PvA 211); f. mālīnī Vv 362 (nānā -- ratana°); Mhvs 18, 30 (vivīdhadhaja° mahābodhi). -- 2. (perhaps to māla) bearing a stain of, muddy, in pheṇa° with a surface (or is it garland?) of scum Miln 260. -- 3. what does it mean in pañca°, said at J vi.497 of a wild animal? (C. not clear with expln "pañcangika -- turiya -- saddo viya").

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Māluka

Māluka (m. or f.?) [of uncertain origin] a kind of vessel, only in camma° leather bag (?) J vi.431 (where v. l. reads camma -- pasibbakāhi vālukādīhi), 432 (gloss c.<-> pasibbaka).

Māluta

Māluta [the proper Pali form for māruta, the a -- stem form of maru2=Vedic marut or māruta] wind, air, breeze S iv.218; Th i.2; ii.372; J i.167; iv.222; v.328; vi.189; Miln 319; Vism 172 (=vāyu); VvA 174, 178. - - īrita (contracted to māluterita) moved by the wind, fanned by the breeze Th 1, 754; ii.372; Vv 4412=816; Pv ii.123. See similar expressions under īrita.

Māluvā

Māluvā (f.) [cp. BSk. mālu] a (long) creeper M i.306; S i.207; A i.202 sq.; Sn 272; Dh 162, 334; J iii.389; v.205, 215, 389; v.205, 215, 389; vi.528 (phandana°); DhA iii.152; iv.43. -- On maluvā in similes see J.P.T.S. 1907, 123.

Mālūra

Mālūra [late Sk.] the tree Aegle marmelos Abhp 556.

Mālya

Mālya see malya.

Māḷa

Māḷa (& Māla) [Non -- Aryan, cp. Tamil māḍam house, hall] a sort of pavilion, a hall D i.2 (maṇḍala°, same at Sn p. 104, which passage SnA 447 explns as "savitānaṇ maṇḍapaṇ"); Vin i.140 (aṭṭa, māla, pāsāda; expld at Vin iii.201. In the same sequence of Vbh 251 expld at VbhA 366 as "bhojana -- sālā -- sadiso maṇḍala -- mālo; Vinay' aṭṭha -- kathāyaṇ pana eka -- kūṭasangahito caturassa -- pāsādo ti vuttaṇ"); Miln 46, 47. -- Cp. mālaka. -- [The BSk. form is either māla, e. g. MVastu ii.274, or māḍa, e. g. Mvyut 226, 43.]

Mālaka

Mālaka [a Non -- Aryan word, although the Dhtm 395 gives roots mal & mall in meaning "dhāraṇa" (see under mala). Cp. malorika] a stand, viz. for alms -- bowl (patta°) Vin ii.114, or for drinking vessel (pāṇiya°) J vi.85.

Māsa

Māsa1 [cp. Vedic māsa, & mās; Gr. mh/n (Ionic mei/s); Av. mäh (moon & month); Lat. mensis; Oir. mī; Goth. mēna=moon; Ohg. māno, mǎnōt month. Fr. *mē to measure: see mināti] a month, as the 12th part of the year. The 12 months are (beginning with what chronologically corresponds to our middle of March): Citta (Citra), Vesākha, Jetṭha, Āsālha, Sāvaṇa, Potṭhapāda, Assayuja, Kattika, Māgasira, Phussa, Māgha, Phagguṇa. As to the names cp. nakkhatta. Usually in acc., used adverbially; nom. rare, e. g. aḍḍha -- māso half -- month VvA 66; Āsālhi -- māsa VvA 307 (=gimhānaṇ pacchima māsa); pl. dve māsā PvA 34 (read māsē); cattāro gimhāna -- māsā KhA 192 (of which the 1st is Citra, otherwise called Paṭhama -- gimha "1st summer" and Bāla -- vasanta "premature spring"). -- Instr. pl. catūhi māsēhi Miln. 82; PvA i.1012. -- acc. pl. as adv.: dasamāsē 10 months J i.52; bahu -- māsē PvA 135; also nt. chammāsāni 6 months S iii.155. Freq. acc. sg. collectively: a period of . . ., e. g. temāsāṇ 3 months DhsA 15; PvA 20; catu° DA i.83; PvA 96; satta° PvA 20; dasa° PvA 63; aḍḍha° a fortnight Vin iv.117. -- On māsa (& f. māsī), as well as shortened form °ma see puṇṇa. -- puṇṇatā fullness or completion of the month DA i.140; -- mattaṇ (adv.) for the duration of a month PvA 19.

Māsa

Māsa2 [Vedic māṣa, Phaseolus indica, closely related to another species: mudga Phaseolus mungo] a bean (Phaseolus indica or radiata); usually combd with mugga, e. g. Vin iii.64; Miln 267, 341; DA i.83. Also used as a weight (or measure?) in dhañña -- māsa, which is said to be equal to 7 lice: VbhA 343. -- pl. māsē Vv 806 (=māsa -- sassāni VvA 310). -- odaka bean -- water KhA 237. -- khetta a field of beans VvA 808; VvA 308. -- bīja bean -- seed DhA iii.212. -- vana plantation J v.37 (+mugga°).

Māsa

Māsa3 [identical with māsa2] a small coin (=māsaka) J ii.425 (satta māsā=s. māsakā C.).

Māsaka

Māsaka [fr. māsa2+ka=māsa3] lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac (DhsA 318; cp. KhA 37; jatu°, dāru°, loha°); the suvaṇṇa° (golden m.) at J iv.107 reminds of the "gold" in fairy tales. That its worth is next to nothing is seen from the descending progression of coins at DhA iii.108=VvA 77, which, beginning with kahāpaṇa, aḍḍha -- pāda, places māsaka & kāhaṇikā next to mudhā "gratis." It only "counts" when it amounts to 5 māsakas. -- Vin iii.47, 67; iv.226 (pañca°); J i.112 (aḍḍha -- māsakaṇ na agghati is worth nothing); iv.107; v.135 (first a rain of flowers, then of māsakas, then kahāpaṇas); DhA ii.29 (pañca -- m. -- mattaṇ a sum of 5 m.); PvA 282 (m+aḍḍha° half -- pennies & farthings, as children's pocket -- money).

Māsakkhimhā

Māsakkhimhā at Vin iii.23 is for mā asakkhimhā "we could not"; mā here stands for na.

Māsati, Māsana, Māsin

Māsati, Māsana, Māsin [fr. mṛṣ, for massati etc.; see masatil touch, touching, etc. in sense of eating or taking in. So is probably to be read for āsati etc. in the foll. passages, where m precedes this ā in all cases. Otherwise we have to refer them to a root ās=as (to eat) and consider the m as partly euphonic. -- dumapakkāni -- māsita J ii.446 (C. reads māsita & explns by asita, dhāta); visa -- māsita Milo 302 (T. reads visamāsita) having taken in poison; visa -- māsan -- ūpatāpa (id.) Vism 166; tiṇa -- māsin eating grass J vi.354 (= tiṇakhādaka C.). -- A similar case where Sandhi -- m -- has led to a wrong partition of syllables and has thus been lost through syncope may be P. eḷaka1, as compd with Sk. methi (cp. Prk. medhi), pillar, post.

Māsalu

Māsalu [reading uncertain] only instr. māsalunā Miln 292, Trenckner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. māsala." -- Rh. D. (trsl. ii.148) translates "got in a month," following the Sinhalese gloss. <-> The period seems to be only a little shorter than 5 months; there may be a connection with catu in the word.

Māsācita

Māsācita [māsa1+ācita] filled by the (say 6 or more) month(s), i. e. heavy (alluding to the womb in advanced pregnancy), heaped full M i.332 (kucchi garu -- garu viya māsācitaṇ maññe ti; Neumann trsls "wie ein Sack voll Bohnen," thus taking m.=māsa2, and ācita as "heap" which however is not justified). This passage has given rise to a gloss at Vbh 386, where māsācitaṇ maññe was added to kāyo garuko akammañño, in meaning "heavy, languid." The other enums of the 8 kusīta -- vatthūni (A iv.332; D iii.255) do not give m. m. It may be that the resemblance between akam<->mañño and maññe has played a part in reminding the Commentator of this phrase. The fact that Bdhgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdhgh takes māsa in the sense of māsa2 & expls māsācita as "wet bean" (tinta māso), thus omitting expln of ācita. The passage at VbhA 510 runs: "ettha pana māsācitaṇ nāma tintamāso, yathā tintamāso garuko hoti, evaṇ garuko ti adhippāyo."

Māsika

Māsika (adj.) [fr. māsa1] 1. of a month, i. e. a month old Miln 302. -- 2. of a month, i. e. consisting of months, so many months (old) (-- °), as aḍḍha° at intervals of half a month D i.166; M i.238, 343; Pug 55; dve° two months old Pv i.67. -- 3. monthly, i. e. once a month Th 1, 283 (bhatta). -- Cp. māsiya.

Māsiya

Māsiya (adj.) [=māsika] consisting of months D ii.327 (dvādasā° saṃvacchara the year of 12 months).

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Miga

Miga [Vedic mrga, to mrj, cp. magga, meaning, when characterised by another attribute "wild animal" in general, animal of the forest; when uncharacterised usually antelope] 1. a wild animal, an animal in its natural state (see cpds.). -- 2. a deer, antelope, gazelle. Various kinds are mentioned at J v.416; two are given at Nd2 509, viz. eṇi (antelope) & sarabha (red deer): see under eṇi & sarabha. -- Sn 39, 72; J i.154; iii.270 (called Nandiya); PvA 62, 157. On miga in similes see J.P.T.S. 1907, 123, where more refs. are given. -- ādhibhū king of beasts (i. e. the lion) Sn 684. -- inda king of beasts (id.) Sdhp 593. -- chāpaka young of a deer VvA 279. -- dāya deer park J iv.430 (Maddakucchi); VvA 86 (Isipatana). -- dhenu a hind J i.152; DhA iii.148. -- bhūta (having become) like a wild animal, M i.450 (°bhūtena cetasā). -- mandalocana the soft eye of the deer Vv 6411; Pv i.115. See under manda. -- rājā king of the beasts (the lion) D iii.23 sq. -- luddaka deer -- hunter J i.372; iii.49, 184; DhA ii.82; VbhA 266 (in simile). -- vadha deer -- slaying J i.149. -- vittaka, amateur of hunting J iv.267. -- visāna a deer's horn Pug 56. -- vīthi deer -- road J i.372.

Migavā

Migavā (f.) [=Sk. mṛgayā, cp. Geiger, P.Gr. § 461] hunt, hunting, deer -- stalking PvA 154 (°padesa). Usually in devasikaṃ migavaṇ gacchati to go out for a day's hunting J iv.267; or as pp. ekadivasaṃ migavaṇ gata VvA 260; ekāhaṇ m. g. Mhvs 5, 154.

Migī

Migī (f.) [f. of miga, cp. Epic Sk. mrgī] a doe Th 1, 109; J v.215; vi.549; DhA i.48.

Micchatta

Micchatta (nt.) [abstr. fr. micchā] item of wrong, wrong-ness. There are 8 items of wrong, viz. the 8 wrong qualities as enumd under (an --) ariya -- magga (see micchā), forming the contrary to the sammatta or righteousness of the Ariyan Path. These 8 at D ii.353; iii.254; A ii.221; iv.237; Vbh 387; Vism 683. Besides these there is a set of 10, consisting of the above 8 plus micchā -- ñāṇa and °vimutti wrong knowledge & wrong emancipation: D iii.290; Vbh 391; Vism 683 (where °ñāṇa & °viratti for vimutti). -- See further D iii.217 (°niyata); Pug 22; Dhs 1028 (cp. Dhs. trsl. §1028); Vbh 145; Tikp. 32 (°niyata -- citta), 325 (°tika), 354 (id.).

Micchā

Micchā (adv.) [Sk. mithyā, cp. Vedic mithaḥ interchanging, separate, opposite, contrary (opp. saṃyak together: see samma); mithū wrongly; see also mithu] wrongly, in a wrong way, wrong -- , false Sn 438 (laddho yaso), 815 (paṭipajjati leads a wrong course of life, almost syn. with anariyaṇ. Illustrated by "pāṇaṇ hanati, adinnaṇ ādiyati, sandhiṇ chindati, nillopaṇ harati, ekāgārikaṇ karoti, paripanthe tiṭṭhati, parādāraṇ gacchati, musā bhaṇati" at Nd1 144); VbhA 513 (°ñāṇa, °vimutti). -- micchā° often in same combns as sammā°, with which contrasted, e. g. with the 8 parts of (an --) ariya -- magga, viz. °diṭṭhi (wrong) views (D iii.52, 70 sq., 76, 111, 246, 269, 287, 290, Dh 167, 316 sq.; Pug 39; Vism 469 (def.) PvA 27, 42, 54, 67; cp. °ka one who holds wrong views D iii.45, 48, 264; Vism 426); °sankappa aspiration (D iii.254, 287, 290 sq., Dh 11); °vācā speech (ibid.); °kammanta conduct (ibid.); °ājīva living (D iii.176 sq., 254, 290; A ii.53, 240, 270, iv.82); °vāyāma effort (D iii.254, 287, 290 sq.); °sati mindfulness (ibid.); °samādhi concentration (ibid.); see magga 2, and cp. the following: -- gahaṇa wrong conception, mistake J iii.304. -- cāra wrong behaviour Pug 39 (& adj. cārin); VbhA 383 (var. degrees). -- paṭipadā wrong path (of life) Pug 49 (& adj.: °paṭipanna, living wrongly). -- paṇihita (citta) wrongly directed mind Dh 42=Ud 39 [cp. BSk.

mithyāpranidhāna Divy 14]. -- patha wrong road, wrong course Vbh 145 (lit. & fig.; in exegesis of diṭṭhi, cp. Nd2 taṇhā iii.; Dhs 381; DhsA 253).

Miñja

Miñja (nt.) & miñja (f.) [Vedic majjan (fr. majj?); on form see Geiger. P.Gr. § 91, & cp. Pischel, Prk. Gr. §§ 74, 101] marrow, pith, kernel Vin i.25 (in sequence chavi, camma, maṇsa, nahāru, aṭṭhi, miñjā); Vism 235 (id.); Kh iii. (aṭṭhi°, f. cp. KhA 52, nt.); J iv.402 (tāla° pith of the palm); Mhvs 28. 28 (panasa°, f., kernels of the seeds of the jak -- fruit). -- rāsi heap of marrow Vism 260 (=matthalunga).

Miñjaka

Miñjaka=miñja, only in tela° inner kernels of tila -- seed, made into a cake PvA 51. See doṇī2.

Mita

Mita [Vedic mita, pp. of mā, mināti, to measure; also in meaning "moderate, measured," cp. in same sense Gr. me/trios] measured, in measure D i.54 (doṇa° a doṇa measure full); Sn 300 (bhāgaso m. measured in harmonious proportions, i. e. stately); Pv i.1013 (id.); J iii.541. -- amita unlimited, without measure, boundless, in Ep. amit -- ābha of boundless lustre Sdhp 255. Also N. of a Buddha. -- āhāra measured, i. e. limited food Sn 707. -- bhāṇin speaking measuredly, i. e. in moderation Dh 227; J iv.252.

Mitta

Mitta (m. nt.) [cp. Vedic mitra, m. & nt., friend; Av. mipro, friend] friend. Usually m., although nt. occurs in meaning "friend," in sg. (Nett 164) & pl. (Sn 185, 187); in meaning "friendship" at J vi.375 (=mittabhāva C.). The half -- scientific, half -- popular etym. of mitta, as given at VbhA 108, is "mettāyanti ti mittā, minantī ti vā m.; sabba -- guyhesu anto pakkhipanti ti attho" (the latter: "they enclose in all that is hidden"). -- Two kinds of friends are distinguished at Nd2 510 (in exegesis of Sn 37 & 75), viz. āgārika° (a house -- or lay -- friend) and anāgārika° (a homeless -- or clerical friend). The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind & heart. -- A friend who acts as a sort of Mentor, or spiritual adviser, is called a kalyāṇa -- mitta (see under kalyāṇa). -- Mitta is often combd with similar terms, devoting relationship or friendship, e. g. with amaccā colleagues and nāti -- sālohita° blood -- relations, in ster. phrase at Vin ii.126; A i.222; Sn p. 104; PvA 28; cp. nāti -- mittā relatives & friends Pv i.59; suhada ("dear heart") D iii.187 (four types, cp. m. paṭirūpaka); suhajja one who is dear to one's heart PvA 191; sahāya companion PvA 86. The neut. form occurs for kind things D iii.188; S i.37. -- Opp. sapatta enemy PvA 13; amitta a sham friend or enemy Sn 561 (=paccatthika SnA 455); D iii.185. pāpa -- mitta bad friend PvA 5. -- For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375. -- ābhirādhin one who pleases his friends J iv.274 (=mittesu adubbhamāno C.) -- ddu [cp. Sk. mitra -- druha] one who injures or betrays his friends S i.225; Sn 244; J iv.260; also in foll. forms: °dubbha Pv ii.93 (same passage at J iv.352; v.240; vi.310, 375); °dūbha J iv.352; vi.310; °dūbhin [cp. Sk. °drohin] J iv.257; v.97 (°kamma); vi.375; DhA ii.23. -- paṭirūpaka a false friend, one pretending to be a friend D iii.185 (four types: añña -- d -- atthu -- hara, vacī -- parama, anuppiyabhāṇin, apāya -- sahāya, i. e. one who takes anything, one who is a great talker, one who flatters, one who is a spendthrift companion.) -- bandhava a relation in friendship, one who is one's relative as a friend Nd2 455 (where Nd1 11 has manta -- bandhava). -- bheda see mithu -- bheda -- vaṇṇa pretence of friendship, a sham friendship Pv iv.86 (=mitta -- rūpa, m. -- paṭirūpatā PvA 268).

Mittatā

Mittatā (f.) -- (°) [abstr. fr. mitta] state of being a friend, friendship, in kalyāṇa° being a good friend, friendship as a helper (see kalyāṇa) D iii.274; Vism 107.

Mitti

Mitti (f.) [a by -- form of metti] friendship J i.468 (=metti C.).

Mithu

Mithu (adv.) [cp. Vedic mithū & P. micchā; mith, cp. mithaḥ alternately, Av. miqō wrongly; Goth. misso one another, missa -- leaks different; Ger. E. prefix mis -- i. e.

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wrongly: Ger. missetat wrong doing=misdeed; Lat. mūtō to change, mutuus reciprocal; Goth. maipms present=Ags. mapum; mith in Vedic Sk. is "to be opposed to each other," whereas in Vedic mithuna the notion of "pair" prevails. See also methuna] opposite, reciprocally, contrary Sn 825, 882 (taken by Nd1 163 & 290, on both passages identically, as n. pl. of adj. instead of adv., & expld by "dve janā dve kalaha -- kāraḥ" etc.). -- bheda [evidently in meaning of mitta -- bheda "break of friendship," although mithu means "adversary," thus perhaps "breaking, so as to cause opposition"] breaking of alliance, enmity D ii.76; J iv.184 (here with v. l. mitta°); Kvu 314.

Middha

Middha (nt.) [orig. pp. perhaps to Vedic mid (?) to be fat=medh, as DhsA 378 gives "medhatī ti middhaṇ." -- More likely however connected with Sk. methi (pillar=Lat. meta), cp. Prk. medhi. The meaning is more to the point too, viz. "stiff." Thus semantically identical with thīna. -- BSk. also middha, e. g. Divy 555] torpor, stupidity, sluggishness D i.71 (thīna°); Sn 437; A v.18; Dhs 1157; Miln 299, 412 (appa° not slothful, i. e. diligent, alert); Vism 450 ("rūpa; +rogarūpa, jātirūpa, etc., in def. of rūpa); DA i.211 (expld as cetāsika gelaṇṇa: see on this passage Dhs trsl. §1155); Sdhp 459. -- See thīna.

Middhin

Middhin (adj.) [fr. middha] torpid, drowsy, sluggish Dh 325 (=thīnamiddh' ābhībhūta DhA iv.16).

Midha

Midha [does it refer to mī² as in mināti², or to middha?] is given as root in meaning "hiṇsana," to hurt at Dhtn 536 (with var. v.v ll.), not sure.

Minana

Minana (nt.) [fr. mi to measure, fix, construct] measuring, surveying DA i.79; DhsA 123.

Mināti

Mināti1 [roots (Vedic) mā & mi; pres. minūte & minoti; Idg. *me, cp. Sk. mātra measure, māna; Av. mā -- , mitiḥ measure; Gr. ma/tion small measure, mh_tis counsel Lat.; metior, mensis, modus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet= fitting); Lith. mētas year. -- The Dhtn 726 gives mi in meaning "pamāṇa"] to measure VbhA 108 (see etym. of mitta); Pot. mine J v.468 (=mineyya C.); fut. minissati Sdhp 585. ger. minitvā Vism 72; grd. minitabba J v.90. -- Pass. mīyati: see anu°, -- pp. mita. -- Cp. anu°, abhi°, ni°, pa°, vi°. Caus. māpeti (q. v.).

Mināti

Mināti2 [Vedic mināti, mī (or mi), to diminish; cp. Gr. minu/w diminish; Lat. minor=E. minor; Goth. mins (little), compar, minniza, superl. minnists=Ger. mindest. -- The Dhṭp 502 gives mi with "hiṇsā," the Dhtn

725 with "hiṣṣana." It applies the same interpretation to a root midh (Dhtm 536), which is probably abstracted fr. Pass. mīyati] to diminish; also: to hurt, injure. Very rare, only in some prep. combns. -- See also mīyati.

Miyyati

Miyyati (& Mīyati) [corresponding to Vedic mriyate, fr. mr, viâ *mīryate> miyyati. See marati] to die. -- (a) miyyati: Sn 804; Nett 23. med. 3rd pl. miyyare Sn 575; pot. miyye J vi.498; ppr. miyyamāna M iii.246; Vism 49; fut. miyyissati M iii.246. -- (b) mīyati (influenced in form by jīyati & mīyati of mināti²): M iii.168 (jāyati jīyati mīyati); J iii.189; Dh 21; pot. mīyetha D ii.63. ppr. mīyamāna S i.96. -- pp. mata.

Milakkha

Milakkha [cp. Ved. Sk. mleccha barbarian, root mlecch, onomat. after the strange sounds of a foreign tongue, cp. babbhara & mammaṇa] a barbarian, foreigner, outcaste, hillman S v.466; J vi.207; DA i.176; SnA 236 (°mahātissa -- thera Np.), 397 (°bhāsā foreign dialect). The word occurs also in form milakkhu (q. v.).

Milakkhu

Milakkhu [the Prk. form (A -- Māgadhī, cp. Pischel, Prk. Gr. 105, 233) for P. milakkha] a non -- Aryan D iii.264; Th 1, 965 (°rajana "of foreign dye" trsl.; Kern, Toev. s. v. translates "vermiljoen kleurig"). As milakkhuka at Vin iii.28, where Bdhgh expls by "Andha -- Damil' ādi."

Milāca

Milāca [by -- form to milakkha, viâ *milaccha>*milacca> milāca: Geiger, P.Gr. 622; Kern, Toev. s. v.] a wild man of the woods, non -- Aryan, barbarian J iv.291 (not with C.=janapadā), cp. luddā m. ibid., and milāca -- puttā J v.165 (where C. also expls by bhojaputta, i. e. son of a villager).

Milāta

Milāta [pp. of milāyati] faded, withered, dried up J i.479; v.473; Vism 254 (°sappa -- piṭṭhi, where KhA 49 in same passage reads "milāta -- dham(m)ani -- piṭṭhi"); DhA i.335; iv.8 (sarīra), 112; SnA 69 (°mālā, in simile); Mhvs 22, 46 (a°); Sdhp 161.

Milātata

Milātata (f.) [abstr. fr. milāta] only neg. a° the (fact of) not being withered J v.156.

Milāyati

Milāyati [Vedic mlā, to become soft; ldg. *melā & *mlei, as in Gr. blac, blakeu /w to languish; Lat. flaccus withered (=flaccid); Lith. blakà weak spot; also Gr. blhxro/s weak. -- Dhtp 440: "milā=gatta -- vimāne" (i. e. from the bent limbs); Dhtm 679 id.] to relax, languish, fade, wither S i.126; It 76; J i.329; v.90. -- Caus. milāpeti [Sk. mlāpayati] to make dry, to cause to wither J i.340 (sassaṇ); fig. to assuage, suppress, stifle J iii.414 (taṇhaṇ). -- pp. milāta.

Millikā

Millikā at PvA 144 in passage paṇsukūlaṇ dhovitv -- ābhi- siñcimillikaṇ ca katvā adāsi is to be read either as "abhisiñci cimillikaṇ ca k." or "abhisiñcitvā mudukaṇ ca k."

Miḷhakā

Miḷhakā at S ii.228 is to be read mīḷhakā (q. v.).

Misati

Misati [miṣ, Vedic miṣati, root given as misa at Dhṭm 479, with expln "mīlane"] to wink (one's eyes): see ni°.

Missa

Missa (adj.) [orig. pp. of miś, cp. Vedic miśra. Sk. miśra- yati, mekṣayati; Gr. mi/gnumi & mi/sgw; Lat. misceo, mixtus; Ags. miscian=mix; Ohg. miskan. -- Dhṭp 631 "sammissa"] 1. mixed (with: -- °); various Vin i.33 (kesa°, jatā° etc. =a mixture of, various); Th 1, 143; J iii.95, 144 (udaka -- paṇṇa° yāgu); Pv i.92 (missā kiṭakā). nt. missaṇ as adv. "in a mixed way" Vism 552=VbhA 161 (+dvidhā). -- 2. accompanied by (-- °), having company or a retinue, a title of honour in names, also as polite address [cp. Sk. miśra & āraya miśra] J v.153 (voc. f. misse), 154 (f. missā). -- 3. missa° is changed to missī in compn with kṛ and bhū (like Sk.), thus in missī -- bhāva (sexual) intercourse, lit. mixed state, union J ii.330; iv.471; v.86; VbhA 107; and missī -- bhūta mixed, coupled, united J v.86 (=hatthena hatthaṇ gahetvā kāya -- missībhāvaṇ upagata C.). Cp. sam.° -- kesī (f.) "mixed hair," Ep. of a heavenly maiden or Apsaras Vv 6014 (expld at VvA 280 as "ratta -- mālādīhi missita -- kesavaṭṭī"). The m. missa -- kesa occurs as a term for ascetics (with muṇḍa) at Vism 389.

Missaka

Missaka (adj. n.) [fr. missa] 1. mixed, combined J ii.8 (phalika° rajata -- pabbata mountain of silver mixed with crystal); VbhA 16 (lokiya -- lokuttara°); usually ° -- , like °āhāra mixed food DhA ii.101; °uppāda mixed portents, a main chapter of the art of prognosticating (cp. Bṛhat -- Saṇhitā ch. 86: miśrak' ādhyāya) Miln 178; °bhatta=°āhāra SnA 97; Mhbv 27. -- 2. (m.) an attendant, follower; f. missikā DhA i.211 (Sāmāvatī°). <-> 3. (nt.) N. of a pleasure grove in heaven (lit. the grove of bodily union), one of the 3: Nandana, M., Phārusaka J vi.278; Vism 424. -- 4. (pl. missakā) a group of devas, mentioned at D ii.260 in list of popular gods (cp. missa 2 and missakesī).

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Missakatta

Missakatta (nt.) [abstr. fr. missaka] mixing, mixture, combination with (-- °) Tikp 291.

Missana

Missana (nt.) [fr. misseti] mixing Dhṭp 338.

Missita

Missita [pp. of misseti] mixed, intermingled Sn 243; J v.460; PvA 198 (dhañña sāsapa -- tela°); VvA 280 (see under missa -- kesī).

Misseti

Misseti [Caus. of miś, Vedic miśrayati] 1. to mix Miln 126 (mayaṇ missayissāma); PvA 191 (palāse sālihi saddhiṇ). -- 2. to bring together in cohabitation, to couple J v.154 (C.: kilesana misseti). -- pp. missita.

Mihati

Mihati is given as root mih in 2 meanings at Dhṭp, viz. (1) īsa -- hasana (No. 328), i. e. a kind of laugh, for smi, as in mihita. (2) secana (No. 342).

Mihita

Mihita (nt.) [pp. of smi; this is the inverted -- diaeretic (Pāli) form (smīta> *hmīta>*mhīta>mihīta) for the other (Sk.) form smīta (q. v.). The Dhṭp (328) puts root down as mih] a smile J iii.419; v.452; vi.504. -- mihita -- pubba with smiles Th 1, 460 (spelt mhīta°); J vi.221 (=sita C.). -- Cp. vimhaya, vimhāpaka, vimhita.

Mīyati

Mīyati see miyyati (Pass. of marati).

Mīlati

Mīlati [mīl, given at Dhṭp 267 & 614 with "nimīlane"] to wink, only in cpd. nimīlati to close the eyes (opp. um°).

Mīḷha

Mīḷha [pp. of mih, Vedic mehati to excrete water, i. e. urine, only with ref. to the liquid; Sk. mīḍha=Lat. mictus, pp. of mingo, to urinate. Cp. Av. maēzaiti to urinate, mez urine; Gr. o)mixei_n & o)/mixma id.; Ags. mīgan to ur.; in Ohg. mist & Ags. miox the notion refers more to the solid excrement, as in Pāli. -- A related root *meigh to shed water is found in megha, cloud (watershedder), q. v. for further cognates] excrement M i.454 =iii.236 (°sukhaṇ vile pleasure); A iii.241, 242; Th 1, 1152; J ii.11; vi.112; Vv 5211 (with ref. to the gūthaniraya); Pv iii.45 (=gūtha PvA 194); DhA ii.53 (°ṇ khādituṇ). -- kūpa pit of excr., cesspool Pgdp 22.

Mīḷhakā

Mīḷhakā (f.) [fr. mīḷha; cp. BSk. mīḍha -- ghaṭa] cesspool S ii.228 (so read for T. piḷhakā; v. l. BB mīḷhakā). See also piḷhakā. The trsl. (K.S. ii.155) gives "dungbeetle."

Mukula

Mukula [cp. Sk. mukula] a bud; see makula (where also see mukulita). -- Abhp 811, 1116.

Mukka

Mukka [pp. of muc, Sk. mukta, for the usual P. mutta; cp. Prk. mukka, Pischel, Prk. Gr. § 566] only in um° & paṭi° (q. v.), and as v. l. at M iii.61.

Mukkhaka

Mukkhaka at J i.441 should be read as mokkhaka, meaning "first, principal, foremost"; cp. mokkha2.

Mukha

Mukha (nt.) [Vedic mukha, fr. Idg. *mu, onomat., cp. Lat. mu facere, Gr. muka/ omai, Mhg. mügen, Lat. mūgio to moo (of cows), to make the sound "moo"; Ohg. māwen to cry, muckazzen to talk softly; also Gr. mu_qos word, "myth"; Ohg. mūla =Ger. maul; Ags. mule snout, etc. Vedic mūka silent, dumb=Lat. mutus=E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pahūta -- jīvha, of the Buddha or Mahāpurisa); J ii.7; DA i.287 (uttāna° clear mouthed, i. e. easy to understand, cp. D i.116); PvA 11, 12 (pūti°), 264 (mukhena). -- 2. the face J vi.218 (uṇṇaja m.); PvA 74, 75, 77; °ṇ karoti to make a face (i. e. grimace) Vism 343. -- adho° face downward Vin ii.78; opp. upari° (q. v.); assu° with tearful face Dh 67; PvA 39; see assu. -- dum° (adj.) sad or unfriendly looking J ii.393; vi.343; scurrilous J v.78; bhadra° brightfaced PvA 149; ruda° crying Pv i.112. -- 3. entrance, mouth (of a river) Mhvs 8, 12; āya° entrance (lit. opening), i. e. cause or means of income DA i.218; ukkā° the opening of a furnace, a goldsmith's smelting pot A i.257; Sn 686; J vi.217; 574. ubhato -- mukha having 2 openings M i.57. sandhi° opening of the cleft PvA 4. Hence: -- 4. cause, ways, means, reason, by way of J iii.55 by way of a gift (dānamukhe); iv.266 (bahūhi mukhehi). -- apāya° cause of ruin or loss A ii.166; iv.283. -- 5. front part, front, top, in īsā° of the carriage pole S i.224=J i.203. Hence: -- 6. the top of anything, front, head, best part; adj. topmost, foremost Sn 568 (aggihutta -- mukhā yaññā), 569 (nakkhattānaṇ mukhaṇ cando; cp. Vin i.246); VbhA 332 (=uttamaṇ, mukha -- bhūtaṇ vā). -- Der. adj. mokkha & pāmokkha (q. v.). Note. A poetical instr. sg. mukhasā is found at Pv i.23 & i.32, as if the nom. were mukho (s -- stem). -- The abl. mukhā is used as adv. "in front of, before," in cpd. sam° & param°, e. g. PvA 13. See each sep. -- ādhāna (1) the bit of a bridle M i.446; (2) setting of the mouth, i. e. mouth -- enclosure, rim of the m.; in m. siliṭṭhaṇ a well -- connected, well -- defined mouth -- contour DhsA 15 (not with trsl. "opens lightly," but better with note "is well adjusted," see Expos. 19, where write °ādhāna for °ādāna). -- āsiya (? cp. āsita1) to be eaten by the mouth DhsA 330 (mukhena asitabba). -- ullokana looking into a person's face, i. e. cheerful, bright, perhaps also flattering DhA ii.193 (as °olokana). -- ullokika flattering (cp. above) Nd1 249 (puthu Satthārānaṇ m. putthujjana); PvA 219. -- odaka water for rinsing the mouth Nd2 391=Miln 370; VvA 65; DhA ii.19; iv.28. -- ja born in (or from) the mouth, i. e. a tooth J vi.219. -- tuṇḍa a beak VvA 227 [cp. BSk. mukhatuṇḍaka Divy 387]. -- dugga one whose mouth is a difficult road, i. e. one who uses his mouth (speech) badly Sn 664 (v. 1. °dukkha). -- dūsi blemishes of the face, a rash on the face DA i.223 (m. -- dosa ibid.). -- dvāra mouth opening PvA 180. -- dhovana -- ṭṭhāna place for rinsing the mouth, "lavatory" DhA ii.184. -- puñchana wiping one's mouth Vin i.297. -- pūra filling the mouth, a mouthful, i. e. as much as to fill the mouth J vi.350. -- pūraka mouth -- filling Vism 106. -- bheri a musical instrument, "mouth -- drum," mouthorgan (?) Nd2 219 B; SnA 86. -- makkaṭika a grimace (like that of a monkey) of the face J ii.70, 448 (T. makkaṭiya). -- vaṭṭi "opening -- circumference," i. e. brim, edge, rim DhA ii.5 (of the Lohakumbhi purgatory, cp. J iii.43 lohakumbha -- mukhavatti); DhA iii.58 (of a gong). -- vaṇṇa the features PvA 122, 124. -- vikāra contortion of the mouth J ii.448. -- vikūna (=vikāra) grimace SnA 30. -- sankocana distortion or contraction of the mouth, as a sign of displeasure DhA ii.270; cp. mukha -- sankoca Vism 26. -- saññāta controlling one's mouth (i. e. speech) Dh 363, cp. DhA iv.93.

Mukhara

Mukhara (adj.) [cp. Sk. mukhara; fr. mukha] garrulous, noisy, scurrilous S i.203; v.269; A i.70; iii.199, 355; Th 1, 955; Sn 275; J iii.103; DhA ii.70 (ati°); PvA 11. -- opp. amukhara M i.470; Th 1, 926; Pug 35; Miln 414.

Mukharatā

Mukharatā (f.) [fr. mukhara] talkativeness, garrulousness, noisiness DhA ii.70.

Mugga

Mugga [Vedic mudga, cp. Zimmer, Altind. Leben 240] a kind of kidney -- bean, Phaseolus mungo, freq. combd with māsa2 (q. v.). On its size (larger than sāsapa, smaller than kalāya) see A v.170 & cp. kalāya. -- D ii.293; M i.57 (+māsa); S i.150; J i.274, 429; iii.55; vi.355 (°māsā); Miln 267, 341; SnA 283. -- sūpa bean -- soup Vism 27. -- sūpyatā "bean -- soupcharacter," or as Vism trsl. 32 has it "bean -- currytalk"; fig. denoting a faulty character, i. e. a man who behaves like bean -- soup. The metaphor is not quite

transparent; it is expld by Bdhgh as meaning a man speaking half -- truths, as in a soup of beans some are only half -- boiled. The expln is forced, & is stereotype,

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as well as is the combn in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a flaw of character. The passage (with var. spellings) is always the foll.: cāṭukamyatā (pātu° Nd2; °kammata Miln; pātu° Vbh) mugga -- sūpyatā (°sūpatā Nd2; °suppatā Miln & KhA 236; °sūpatā and suppatā Vbh & VbhA 338; supyatā Vism) pāribhaṭṭatā (°bhatyatā Vism.; °bhaṭṭakatā Miln; °bhatyatā & °bbhaṭṭatā Vbh). At Nd2 391 it is used to explain sāvajja -- bhogin, at Vism 17 & Vbh 246 anācāra; at Vbh 352 lapanā; at Miln 370 it is used generally (cp. Miln trsl. ii.287). The C. expln of the Vbh passage, as given at (VbhA 483 &) Vism 17 runs as follows: "mugga -- sūpa -- samānāya sacc' ālikena jīvita kappanatāy' etaṇ adhivacanaṇ. Yathā hi muggasūpe paccante bahū muggā pākaṇ gacchanti, thokā na gacchanti, evam eva saccālikena jīvitakappake puggale bahuṇ alikaṇ hoti, appakaṇ saccaṇ." The text at VbhA 483 is slightly different, although the sense is the same. Similarly at Vism 27.

Muggatiya

Muggatiya (nt.?) [fr. mugga?] a plant, according to C. a species of bean J vi.536.

Muggara

Muggara [cp. Sk. mudgara] a club, hammer, mallet J i.113; ii.196, 382; v.47; vi.358; Miln 351; Vism 231; DhA i.126; ii.21; PvA 4, 55 (ayo°), 56 (°pahāra), 66, 192. The word is specifically peculiar to the so -- called Jātaka style.

Mucala

Mucala occurs as simplex only in Np. Mahā -- mucala -- mālaka Mhvs 15, 36. It refers to the tree mucalinda, of which it may be a short form. On the other hand mucal -- inda appears to the speaker of Pāli a cp. noun, viz. king of the mucala(s) (trees). Its (late?) Sk. correspondent is mucilinda, of which the P. form may be the regular representative (cp. Geiger P.Gr. § 34). -- 1. the tree Barringtonia acutangula (Nicula*, of which it may be a dialectical distortion: *Abhp 563 nicula>*mucula> *mucala) Vin i.3; J v.405 (°ketakā, Dvandva); vi.269 (id.). -- 2. N. of a nāga (serpent) king Vin i.3. -- 3. N. of a great lake J vi.534, 535.

Mucchati

Mucchati [murch, an enlargement of Vedic mūr to get stiff (as in mūra stupid, dull, cp. Gr. mwro/s; Sk. mūrakha foolish). Used in 2 senses, viz. (a) to become stiff & (b) (Caus.) to harden, increase in tone, make louder. From (a) a fig. meaning is derived in the sense of to become dulled or stupid, viz. infatuated, possessed. <-> See also Lüders in K.Z. xlii.194 a. How far we are justified to connect Dhṭp 216 mū & 503 mu ("bandhane") with this root is a different question. These 2 roots seem to be without connections. -- mūrch itself is at Dhṭp 50 defined with "mohe"] 1. (spelt muccati) to become stiff, congeal, coagulate, curdle Dh 71; DhA ii.67. -- 2. to become infatuated D iii.43 (majjati+). -- 3. only in Caus. muccheti to make sound, to increase in tone J ii.249 (vīṇaṇ); iii.188 (id.). -- pp. mucchita.

Mucchanā

Mucchanā (f.) [fr. mucchati 2] swelling or rising in tone, increase of sound J ii.249 (vīṇaṇ uttama -- mucchanāya mucchetvā vādesi).

Mucchañcikatā

Mucchañcikatā (°añji°) is probably the correct reading for puñcikatā. -- We find puñcikatā at Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); DhsA 365; mucchañci° at Nd1 8 & Nd2 p. 152; pucchañji° at VbhA 477. The meaning is "agitation," as seen from expln of term at DhsA 365 ("wagging of a dog's tail," pucchañ cāleti), and VbhA 477 ("lābhan' ālābhanaka -- thāne vedhanā kampanā nīcavuttatā"). -- The etym. expln is difficult; we may take it as a (misunderstood) corruption of *mucch -- angī -- kata i. e. mucchā+anga+kr̥ "being made stiff -- of -- limbs," or "swoon." Psychologically we may take "swoon" as the climax of agitation, almost like "hysterics." A similar case of a similar term of swooning being interpreted by Bdghs as "wavering" (cal) is chambhitatta "paralysis," expld as "sakalasarīra calanañ" at DA i.50. -- The expression mucchañcikatā reminds us of the term kaṭukañcukatā.

Mucchā

Mucchā [fr. mūr̥ch] 1. fainting, swoon PvA 174. -- 2. in- fatuation A ii.10 (kāma°). Sn 328; Dhs 1059.

Mucchita

Mucchita [pp. of mucchati] 1. fainted, swooning, in a faint J i.243; DhA ii.112; PvA 62, 174, 258. -- 2. distraught, infatuated S i.61, 204; A i.274; D iii.46 (a°); It 92; J iii.432; v.274 (C. for pagiddha & gadhita). <-> Cp. pa°.

Mujjati

Mujjati [The P. form of the Sk. majji] to sink, dive, be submerged DhTp 70 (mujja=mujjana). Only in cpds. um° & ni°.

Muñcati

Muñcati [Vedic muñcati; muc, to release, loosen; with orig. meaning "strip off, get rid of," hence also "glide" as in Lith. mukti to escape, Ags. smūgan to creep, Ger. schmiegen to rub against. See further connections in Walde, Lat. Wtb., s. v. emungo. The DhTp 376 expls by mocane, Dhtm 609 id.; 631: moce; 765: pamocane] I. Forms. The 2 bases muñc° & muc° are differentiated in such a way, that muñc° is the active base, and muc° the passive. There are however cases where the active forms (muñc°) are used for the passive ones (muc°), which may be due simply to a misspelling, ñc & cc being very similar. -- A. Active. pres. muñcati J i.375; iv.272; v.453; Vv 6418; pot. muñcetha Dh 389; imper. muñca Dh 348; ppr. muñcanto Sn 791; aor. muñci J v.289; Mhvs 19, 44; pl. muñciṇsu J iv.142; ger. muñciya Mhvs 25, 67; mutvā J i.375; & muñcitvā ibid.; PvA 43; inf. muñcituṇ D i.96. -- Caus. II. muñcāpeti D i.148. -- B. Passive. pres. muccati Sn 508; ppr. muc canto J i.118; imper, sg. muc cassu Th 2, 2; pl. muc catha DhA ii.92; pot. muñceyya Pv ii.26; PvA 104; Dh 127; fut. muc cissati J i.434 (where also muñcissati in same sense); DhA i.105; iii.242; PvA 53, 105; also mokkhasi Vin i.21=S i.111; pl. mokkhanti Dh 37; aor. muc ci(ṇsu) S iii.132; iv.20; J ii.66; inf. muc cituṇ Th 1, 253; DhA i.297. -- Caus. moceti & mocāpeti (q. v.). -- pp. mutta. - - II. Meanings. 1. to release, deliver (from=abl.), set free (opp. bandhati) Sn 508 (sujjhati, m., bajjhati); S iii.132 (cittāni muc ciṇsu their hearts were cleansed), Th 2, 2 (muc cassu); Dh 127 (pāpakammā, quoted at PvA 104); Pv ii.26; PvA 53 (niray' ūpapattito muc cissati), 105; DhA i.297 (dukkhā muc citu -- kāma desirous of being delivered from unpleasantness; v. l. muñc°); ii.92 (dukkhā). <-> 2. to send off, let loose, drop, give J iv.272 (saraṇ an arrow); Vism 313 (dhenū vacchakassa khīra -- dhāraṇ m.); Mhvs 25, 63 (phalakaṇ). -- 3. to let out of the yoke, to unharness, set free D i.148 (satta usabhasatāni muñcāpeti); PvA 43 (yoggāni muñcitvā). <-> 4. to let go, emit, send forth (light) J v.289 (obhāsaṇ muñci); Mhvs 19, 44 (rasmiyo). -- 5. to send forth (sound); to utter, emit (words etc.) J i.375 (vācaṇ); Vv 6418 (mālā m. ghoṣaṇ=vissajjenti VvA 281). <-> 6. (from 4 & 5 in general) to undertake, to bestow, send forth, let loose on Dh 389: "na brāhmaṇassa pahareyya nāssa muñcetha brāhmaṇo," where DhA iv.148 supplements veran na muñcetha (i. e. kopaṇ na kareyya). In this case veraṇ muñcati would be the same as the usual veraṇ bandhati, thus opposite notions being used complementarily. The interpretation "give up" (enmity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Sohroeder (Worte der Wahrheit) trsls "noch stürzt der Priester auf den Feind"! -- 7. to abandon, give up, leave behind Dh 348 (muñca, viz.

taṇḥaṇ DhA iv.63); J v.453 (peta -- rāja -- visayaṇ). -- 8. An idiomatic (late) use of the ger. muñciya (with acc.) is in the sense of an adv. (or prep.), meaning "except, besides," e. g. maṇ m. Mhvs 25, 67; imaṇ m. (besides this Mhvs 14, 17). -- Cp.

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pa°, paṭi°, vi°. Note. At Dh 71 muccati stands for muccheti (=Sk. mūrchatī) to become stiff, coagulate, curdle; cp. DhA ii.67.

Muñcana & Muccana

Muñcana & Muccana (nt.) [abstr. fr. muc] 1. release, being freed, deliverance J iv.478 (mucc°); °ākāra (muñc°) means of deliverance (dukkhato from ill) DhA i.267; °kāla time of release (dukkhā from suffering) DhA ii.11 (mucc°, v. l. muñc°). -- 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 265 is to be corrected fr. mañcana!); PvA 132 (v. l. dāna).

Muñcana

Muñcana (adj.) [fr. muñcana] sending out or forth, emitting VvA 303 (pabhā°).

Muñja

Muñja [Vedic muñja, cp. Zimmer, Altind. Leben 72] 1. a sort of grass (reed) Saccharum munja Roxb. Sn 440. °kesa having a dark mane (like m. grass) D ii.174. °pādukā slipper made of m. grass DhA iii.451. °maya made of m. grass Sn 28. -- The reed itself is called isikā (q. v.). -- 2. a sort of fish J iv.70 (+rohita, taken as Dvandva by C.); vi.278 (id.).

Muṭa

Muṭa see mutoḷī. Otherwise occurring in Np. Muṭa -- siva at Mhvs 11, 4.

Muṭṭha

Muṭṭha [pp. of mussati, mṛṣ] having forgotten, one who forgets; only in two cpds., viz. °sacca [der. fr. foll.: muṭṭha+sati+ya] forgetfulness, lit. forgotten -- mindedness, usually combd with asampajañña, D iii.213; A v.149; Pug 21; Dhs 1349 (where read: yā asati ananussati . . . adhāraṇatā pilāpanatā sammussanātā); Vbh 360, 373; Vism 21; DhA iv.85; & °sati(n) (adj.) "forgetful in mindfulness," i. e. forgetful, careless, bewildered [cp. BSk. amuṣitasmṛti Lal. V. 562, to all appearance (wrongly) derived from P. musati to rob, mus, muṣṇāti] D iii.252, 282; S i.61 (+asampajāna); Pug 21, 35 (neither passage expld in PugA!); J iii.488; VbhA 275. As °satika at Miln 79. -- Note. muṭṭhasati with var. (unsuccessful) etym. is discussed in detail also by Morris, J.P.T.S. 1884, pp. 92 -- 94.

Muṭṭhi

Muṭṭhi (f.) [Vedic muṣṭī, m. f. Does defn "muṭ=mad- dane" at Dhtn 125 refer to muṭṭhi?] the fist VvA 206. muṭṭhī katvā gaṇhāti to take by making a fist, i. e. clutch tightly, clenching one's fist J vi.331. -- muṭṭhiṇ akāsi he made a fist (as sign) J vi.364. As -- ° often meaning "handful." -- ācariya -- muṭṭhi close -- fistfulness in teaching, keeping things back from the pupil D ii.100; S v.153; J ii.221, 250; VvA 138; SnA 180, 368. kuṇḍaka° handful of rice powder VvA 5; DhA i.425. taṇḍula° handful of rice PvA 131. tila° do. of tilaseeds J ii.278. paṇsu° do. of soil J vi.405. ritta° an empty fist SnA 306=DhA iv.38 (°sadisa alluding to ignorance). -- yuddha fist -- fight, boxing D i.6. -- sammunjanī "fistbroom" a short broom DhA ii.184.

Muṭṭhika

Muṭṭhika [fr. muṭṭhi] 1. a fist -- fighter, wrestler, boxer Vin ii.105 (malla°); J iv.81 (Np.); vi.277; Vism 31 (+malla). -- 2. a sort of hammer J v.45.

Muṇḍa

Muṇḍa (adj.) [cp. BSk. muṇḍa] bald, shaven; a shaven, (bald -- headed) ascetic, either a samaṇa, or a bhikkhu or (f.) bhikkhunī S i.175 (m. sanghāti -- pāruta); Vin iv.265 (f.); Sn p. 80 (=muṇḍita -- sīsa SnA 402). -- kaṇṇa° with cropped or shorn ears (appld to a dog) Pv ii.1210, cp. muṇḍaka. -- pabbataka a bare mountain J i.303 (Hatthimatta); VvA 302 (v. l. for T. muṇḍika -- pabbata). -- vaṭṭin "shaven hireling" (?), a king's servant, probably porter Vin ii.137. The expln given by Bdhgh on p. 319 (on CV. v. 29. 5) is twofold, viz. malla -- kammakar' ādayo viya kacchaṇ banditvā nivāseti; and muṇḍa -- vetṭhī (sic) ti yathā rañño kuhiñci gacchanto parikkhāra -- bhaṇḍavahana -- manussā ti adhippāyo. Maybe that reading veti is more correct. -- sira shaven head DhA ii.125.

Muṇḍaka

Muṇḍaka=muṇḍa; cp. BSk. muṇḍaka Divy 13. -- Sn p. 80; Dh 264 (=sīsa -- muṇḍana -- matta DhA iii.391, qualification of a shaveling); VvA 67 (°samaṇā, Dvandva). -- aḍḍha° shaven over one half the head (sign of loss of freedom) Mhvs 6, 42. -- kaṇṇa° "with blunt corners," N. of one of the 7 great lakes: see under kaṇṇa. -- paṭisīsa the chignon of a shaveling, in phrase: kāsāyaṇ nivāsetvā muṇḍaka -- paṭisīsaṇ sīse paṭimuñcitvā fastening the (imitation) top -- knot of a shaveling to his head Miln 90; cp. J ii.197 (paccekabuddha -- vesaṇ gaṇhitvā paṭisīsaṇ paṭimuñcitvā), similarly J v.49.

Muṇḍatta

Muṇḍatta (nt.) [abstr. fr. muṇḍa] the fact of being shaven or shorn PvA 106.

Muṇḍana

Muṇḍana (nt.) [fr. muṇḍa] shaving, tonsure DhA iii.391

Muṇḍika

Muṇḍika (-- pabbata) bare (mountain), uncertain T. reading at VvA 302 for v. l. SS muṇḍa -- pabbata (q. v.).

Muṇḍita

Muṇḍita [pp. of muṇḍeti] shaven SnA 402 (°sīsa).

Muṇḍiya

Muṇḍiya [abstr. fr. muṇḍa] baldness, shaven condition (of ascetics & bhikkhus) M i.515; Sn 249; Kvu i.95; Sdhp 374.

Muṇḍeti

Muṇḍeti [Denom. -- Caus. from muṇḍa] to shave Mhbv 103. -- pp. muṇḍita. -- The BSk. has only Caus. II. muṇḍāpayati, at Divy 261. Should Dhṭp 106 "muṇḍ= khaṇḍha" be the defn of muṇḍati? -- At J iii.368 we find muṇḍati for muṇḍeti (kuṇṭha -- satthena muṇḍanto viya), which should prob. be read muṇḍento.

Muta

Muta [for mata, cp. Geiger. P.Gr. § 18] thought, supposed, imagined (i. e. received by other vaguer sense impressions than by sight & hearing) M i.3; Sn 714 (=phusan' arahaṇ SnA 498), 812; J v.398 (=anumata C.); Vbh 14, 429 sq. -- Often in set diṭṭha suta muta what is seen, heard & thought (? more likely "felt," cp. Nd2 298: diṭṭha=cakkhunā d., sutaṇ=sotena s., mutaṇ=ghānena ghāyitaṇ, jivhāya sāyitaṇ, kāyena phuṭṭaṇ, and viññātaṇ=manasā v.; so that from the interpretation it follows that d. s. m. v. refer to the action (perception) of the 6 senses, where muta covers the 3 of taste, smell & touch, and viññāta the function of the manas) S i.186 (K.S. i.237 note); iv.73; Th i.1216. Similarly the psychol. analysis of the senses at Dhs 961: rūp' āyatanāṇ diṭṭhaṇ; sadd -- āyat. sutaṇ; gandh°, ras°, phoṭṭhabb° mutaṇ; sabbaṇ rūpaṇ manasā viññātaṇ. See on this passage Dhs trsl. § 961 note. In the same sense DhsA 388 (see Expositor, ii.439). -- D iii.232; Sn 790 (cp. Nd1 87 sq. in extenso) 793, 798, 812, 887, 901, 914, 1086, 1122. Thus quite a main tenet of the old (popular) psychology. -- mangalika one who prophesies from, or derives lucky auspices from impressions (of sense; as compd with diṭṭha -- mangalika visible -- omen -- hunter, and suta -- m. sound -- augur) J iv.73 (where C. clearly expls by "touch"); KhA 119 (the same expln more in detail). -- visuddhika of great purity, i. e. orthodox, successful, in matters of touch Nd1 89, 90. -- suddhi purity in matter of touch Nd1 104, 105.

Muti

Muti (f.) [for mati, cp. muta] sense -- perception, experience, understanding, intelligence Sn 864; Nd1 205 (on Sn 846=hearsay, what is thought); Vbh 325 (diṭṭhi, ruci, muti, where muti is expld at VbhA 412 as "mudatī ti muti!") 328; Sdhp 221. Cp. sam°.

Mutinga

Mutinga [Sk. mṛdanga on d>t. cp. Geiger, P.Gr. § 23] a small drum, tabour D i.79; Vin i.15; S ii.266 sq. (a famous mythological drum, called Ānaka; same also at J ii.344); J iv.395 (bheri+); KhA 49. Spelling mudinga at S ii.266; J iv.395; Vism 250; VbhA 232; VvA 210 (v. l. SS mutinga), 340 (id.). -- sadda sound of the drum J i.3 (one of the 10 sounds, hatthi°, assa° etc.).

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Mutimant

Mutimant (adj.) [fr. muti] sensible, intelligent, wise Sn 539; as mutimā at Sn 61, 321, 385; pl. 881; J iv.76 (as mutimā & mutimā); Nd2 511=259. Cp. matimant.

Mutoḷī

Mutoḷī [?] a doubtful word occurring only in one stock phrase, viz. "ubhato -- mukhā m. pūrā nānā -- vihitassa dhaññassa" at M i.57 (vv. ll. putoḷī, mūṭolī)= iii.90 (mūṭolī)=D ii.293 (T. mutolī, v. l. muṭoli; gloss K pūtolī). The Dial. ii.330 trsl. "sample bag" (see note on this passage; with remark "spelling uncertain"). Neumann, Mittlere Sammlung i.101 trsls "Sack." <-> Kern, Toev. s. v. mutoḷī tries to connect it with BSk. moṭa (Hindi moṭh), bundle, which (with vv. ll. mūḍha, muṭa, mūṭa) occurs only in one stock phrase "bharaiḥ motaiḥ piṭakaiḥ" at Divy 5, 332, 501, 524. The more likely solution, however, is that mutoḷī is a distortion of puṭosa (puṭosa), which is found as v. l. to puṭaṇsa at all passages concerned (see puṭaṇsa). Thus the meaning is "bag, provision -- bag." The BSk. moṭa (muṭa) remains to be elucidated. The same meaning "provision -- bag" fits at Vism 328 in cpd. yāna°, where spelling is T. °paṭṭoli, v. l. BB °putoli, but which is clearly identical with our term. We should thus prefer to read yāna -- puṭosi "carriage -- bag for provisions."

Mutta

Mutta1 [pp. of muñcati; Sk. mukta] 1. released, set free, freed; as -- ° free from Sn 687 (abbhā° free from the stain of a cloud); Dh 172 (id.), 382 (id.). -- Dh 344; Pv iv.134; PvA 65 (su°). -- 2. given up or out, emitted, sacrificed Vin iii.97=iv.27 (catta, vanta, m.) A iii.50 (catta+). Cp. vi°. -- 3. unsystematised. Comp. 9, 137 (vīthi°). -- ācāra of loose habits D i.166=iii.40=Pug 55 (where expld at PugA 231, as follows: vissatth' ācāro. Uccārakamm' ādisu lokiya -- kulaputt' ācārena virahito ʔhitako va uccāraṇ karoti passāvaṇ karoti khādati bhuñjati). -- paṭibhāna of loose intelligence, or immoderate promptitude (opp. yutta°), quick - - tempered Pug 42 (cp. PugA 223); SnA 110, 111; -- saddha given up to faith Sn 1146 (=saddhādhimutta Nd2 512). -- sirā (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

Mutta

Mutta2 (nt.) [cp. Vedic mūtra; Idg. *meud to be wet, as in Gr. mu/zw to suck, muda/w to be wet; Mhg. smuz (=Ger. schmutz), E. smut & mud, Oir. muad cloud (= Sk. mudira cloud); Av. muprem impurity, Mir. mūn urine; Gr. miai/nw to make dirty] urine Vin iv.266 (passāvo muttaṇ vuccati); Pv i.91 (gūthaṇ ca m.); PvA 43, 78. Enumd under the 32 constituents of the body (the dvattiṇs -- ākāraṇ) at Kh iii. (cp. KhA 68 in detail on mutta; do. Vism 264, 362; VbhA 68, 225, 248 sq.) =M iii.90=D ii.293 etc. -- ācāra see mutta1. -- karaṇa "urine -- making," i. e. pudendum muliebre, cunnus Vin iv.260. -- karīsa urine & faeces, i. e. excrements Vin i.301; S iii.85; A ii.33; Sn 835; Nd1 181; J vi.111; Vism 259, 305, 342, 418 (origin of). -- gata what has become urine DhsA 247 (gūtha°+). -- vatthi the bladder Vism 345.

Muttaka

Muttaka (adj.) [mutta1+ka] only in cpd. antarā° one who is released in the meantime Vin ii.167.

Muttakā

Muttakā (f.)=muttā; °maya made of pearls Mhvs 27, 33.

Muttatā

Muttatā (f.) [abstr. fr. mutta1] state of being liberated, freedom J v.480.

Muttā

Muttā (f.) [cp. Sk. muktā] a pearl Vv 377 (°ācita); Pv ii.75 (+veḷuriya); Mhvs 30, 66. Eight sorts of pearls are enumd at Mhvs. 11, 14, viz. haya -- gaja -- rath' āmalakā valay'anguli -- veṭhakā kakudha -- phala -- pākatikā, i.e. horse -- , elephant -- , waggon -- , myrobalan -- , bracelet -- , ring -- , kakudha fruit -- , and common pearls. -- āhāra a string or necklace of pearls J i.383; vi.489; DhA i.85; SnA 78 (simile); Vism 312. -- jāla a string (net) of pearls J iv.120; Mhvs 27, 31; VvA 198. -- dāma garland or wreath of p. Mhvs 30, 67 (so T. for v. l. °maya). -- vali string of pearls VvA 169. -- sikkā string of pearls VvA 244.

Mutti

Mutti (f.) [fr. muc, cp. Sk. mukti] release, freedom, emancipation Sn 344 (muty -- apekho); Nd1 88, 89 (+vimutti & parimutti); PvA 35, 46; Sdhp 492. -- Cp. vi°.

Muttika

Muttika [fr. muttā] a pearl vendor, dealer in pearls Miln 262.

Mudati

Mudati [for modati?] in exegetical expln of "muti" at VbhA 412: mudatī ti muti. See muti.

Mudayantī

Mudayantī (f.) [cp. Sk. modayantī] a certain plant, perhaps Ptychotis ajowan J vi.536.

Mudā

Mudā (f.) [fr. mud, see modati] joy, pleasure D ii.214 (v. l. pamudā); Sdhp 306, 308.

Mudinga

Mudinga see mutinga.

Mudita

Mudita [pp. of mud, modati] pleased, glad, satisfied, only in cpd. °mana (adj.) with gladdened heart, pleased in mind Sn 680 (+udagga); Vv 8315 (+pasanna -- citta). Cp. pa°.

Muditā

Muditā (f.) [abstr. fr. mudu, for the usual mudutā, which in P. is only used in ord. sense, whilst muditā is in pregnant sense. Its semantic relation to mudita (pp. of mud) has led to an etym. relation in the same sense in the opinion of P. Commentators and the feeling of the Buddhist teachers. That is why Childers also derives it from mud, as does Bdhgh. -- BSk. after the Pali: muditā Divy 483] soft -- heartedness, kindness, sympathy. Often in triad mettā ("active love" SnA 128), karuṇā ("preventive love," ibid.), muditā ("disinterested love": modanti vata bho sattā modanti sādhu sutthū ti ādinā mayena hita -- sukh' āvippayogakāmatā muditā SnA 128); e. g. at D i.251; S v.118; A i.196 etc. (see karuṇā). -- Cp. also Sn 73; D iii.50, 224, 248; Miln 332 (°saññā+mettā°, karuṇā°); Vism 318 (where defined as "modanti tāya, taṇ -- samangino, sayāṇ vā modati etc."); DhsA 192. See on term Dhs trsl. §251 (where equalled to sugxairosu/nh); Cpd. 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); Expos. 200 (interpretation here refers to mudutā DhsA 151 "plasticity").

Mudu

Mudu (adj.) [Vedic mṛdu, fr. mṛd: see maddati; cp. Lat. mollis (fr. *mold̥is); Gr. a)maldu/nw to weaken, Cymr. blydd soft] soft, mild, weak, tender D ii.17= iii.143 (+taluṇa); A ii.151 (pañcendriyāni mudūni, soft, blunt, weak: opp. tikkha); S ii.268 (°taluṇa -- hatthapādā); Sn 447 (=muduka SnA 393); Th 1, 460 (=loving); Pv i.92; Vism 64; PvA 46, 230. Compar. mudutara S v.201. -- indriya (mud°) weak, slow minded, of dull senses Ps i.121=ii.195; Vism 87. -- citta a tender heart PvA 54. -- cittatā kind (soft) heartedness DhA i.234. -- piṭṭhika having a soft (i. e. pliable) back Vin iii.35. -- bhūta supple, malleable D i.76 (+kammaniya); Pug 68. -- maddava soft & tender (said of food taken by young women to preserve their good looks) DhsA 403. -- hadaya tender -- hearted DhA ii.5.

Muduka

Muduka (adj.) [fr. mudu]=mudu. -- 1. flexible, pliable, soft S ii.221 (sanghāti); Vism 66 (giving in easily, cpd. with ukkaṭṭha & majjhima); KhA 49 (°atthikāni soft bones); Mhvs 25, 102 (sayana); bhūmi Miln 34. -- 2. soft, mild, gentle, kindly, tender -- hearted J v.83 (m. hadaya), 155; Miln 229 (cittaṇ m.); SnA 84 (°jātika), 393; DhA i.249 (citta); PvA 243. -- 3. soft, weak, pampered, spoilt S ii.268 (of the Licchavi princes). -- See also maddava, & cp. ati°.

Mudutā

Mudutā (f.) [cp. Sk. mṛdūtā; abstr. fr. mudu. See also muditā] softness, impressibility, plasticity A i.9; D iii.153 (trsln "loveliness"); Dhs 44 (+maddavatā); 1340 (id.); Vism 463 sq.; DhsA 151 (=mudubhāva); cp. Dhs. trsl. §1340.

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Muddā

Muddā (f.) [cp. (late?) Sk. mudrā] 1. a seal, stamp, impression; -- rāja° the royal seal DhA i.21. Also with ref. to the State Seal at Miln 280, 281 in cpds. muddakāma (amacca) & mudda -- paṭilābha. -- 2. the art of calculation mentioned as a noble craft (ukkaṭṭhaṇ sippaṇ) at Vin iv.7 (with gaṇanā & lekḥā), as the first of the sippāni (with gaṇanā) at M i.85=Nd2 199. Further at Miln 3, 59, 78 sq., 178. Cp. BSk. mudrā in same sense (e. g. at Divy 3, 26, 58 in set lipyā, sankhyā, gaṇanā, m.). Bdhgh's expln of muddā D i.11 m.+gaṇanā (see DA i.95) as "hattha -- muddā -- gaṇanā" is doubtful; since at Miln 78 sq. muddā & gaṇanā are two quite diff. things. See also Franke, Dīgha trsl. p. 18, with note (he marks muddā "Finger -- Rechnen" with?); and cp. Kern, Toev. i.166 s. v. muddā. The Dial. i.21 trsl. "counting on the fingers" (see Dial. i.21, 22 with literature & more refs.). -- hattha° is signlanguage, gesture (lit. hand -- arithmetic), a means of communicating (question & answer) by signs, as clearly evident fr. J vi.364 (hattha -- muddāya naṇ pucchissāmi . . . muṭṭhiṇ akāsi, sā "ayaṇ me . . . pucchati" ti ñatvā hatthaṇ vikāsesi, so ñatvā . . .; he then asks by word of mouth). -- hattha -- muddaṇ karoti to make a sign, to beckon J iii.528; cp. Vin v.163: na hatthavikāro katabbo, na hattha -- muddā dassetabbā. -- ādhikaraṇa the office of the keeper of the Privy Seal, Chancellorship Miln 281.

Muddika

Muddika (adj. n.) [fr. muddā] one who practises muddā (i. e. knowledge of signs) D i.51 (in list of occupations, combd with gaṇaka & trsl'd Dial. i.68 by "accountant"; cp. Franke, Dīgha p. 53, "Finger -- rechner") Vin iv.8 (m., gaṇaka, lekḥaka); S iv.376 (gaṇaka, m., sankhāyaka).

Muddikā

Muddikā1 (f.) [fr. muddā] a seal ring, signet -- ring, finger- ring J i.134; iii.416; iv.439; DhA i.394; ii.4 (a ring given by the king to the keeper of the city gates as a sign of authority, and withdrawn when the gates are closed at night); iv.222. anguli° finger -- ring, signetring Vin ii.106; J iv.498; v.467. -- Similarly as at DhA ii.4 (muddikaṇ āharāpeti) muddikā is fig. used in meaning of "authority," command; in phrase muddikaṇ deti to give the order, to command Miln 379 (with ref. to the captain of a ship).

Muddikā

Muddikā2 (f.) [fr. mudu, cp. *Sk. mṛdvīkā] a vine or bunch of grapes, grape, grape wine Vin i.246 (°pāna); J iv.529; DhA ii.155.

Muddha

Muddha1 [pp. of muh, for the usual mūḷha, corresp. to Sk. mugdha. Not=mṛddha (of mṛdh to neglect) which in P. is maddhita: see pari°; nor=mṛdhra disdained] infatuated, bewildered, foolish J v.436. -- dhātuka bewildered in one's nature, foolish(ly) J iv.391 (v. l. luddha°); DhA iii.120 (v. l. danta° & mūḷa°).

Muddha & Muddhā

Muddha² & Muddhā [Vedic mūrdhan, the P. word shows a mixture of a -- and n -- stem] the head; top, summit. <-> m. sg. muddhā Sn 983, 1026, & muddhaṇ Sn 989; acc muddhaṇ D i.95; Sn 987 sq., 1004, 1025; Dh 72 (=paññāy' etaṇ nāmaṇ DhA ii.73); & muddhānaṇ M i.243; iii.259=S iv.56; instr. muddhanā Mhvs 19, 30; loc. muddhani Sn 689, 987; M i.168; Vism 262; Mhvs 36, 66, in meaning "on the top of (a mountain)": Vin i.5 (here spelt pabbata -- muddhini)=S i.137; J iv.265 (Yugandhara°); Pv ii.961 (Naga°=Sineru° PvA 138); Vism 304 (vammika° on top of an ant -- hill). -- Freq. in phrase muddhā (me, or no, or te) sattadhā phaleyya, as an oath or exclamn of desecration or warning: "(your) head shall split into 7 pieces," intrs. spelt both phal° & phāl° at J v.92 (te s. phal°); Miln 157; DhA i.17 (me . . . phāl°), 41 (te phalatu s.), 42 (ācariyassa m. s. phalissati); iv.125 (no . . . phāleyya); VvA 68 (me s. phal°). -- In compn muddha°. -- (n)atṭhi (muddhan -- atṭhi) bone of the head KhA 51. -- ādhipāta head -- splitting, battering of the head Sn 988 sq., 1004, 1025; -- ādhipātin head -- splitting (adj.) Sn 1026. -- āra head (top) spoke KhA 172. -- āvasitta "head -- anointed" a properly anointed or crowned king D iii.60 sq., 69; Pug 56; Miln 234. - pāta=°ādhipāta.

Muddhatā

Muddhatā (f.) [fr. muddha¹] foolishness, stupidity, infatua- tion J v.433 (v. l. muṭhatā, muddatā).

Mudhā

Mudhā (adv.) [Class. Sk. mudhā] for nothing, gratis VvA 77.

Munana

Munana (nt.) [fr. munāti, almost equal to mona] fathoming, recognising, knowing; a C. word to explain "muni," used by Dhpaḷa at VvA 114 (mahā -- isibhūtaṇ . . . mahanten' eva ñāṇena munanato paricchindanato mahā muniṇ), & 231 (anavasesassa ñeeyyassa munanato muni).

Munāti

Munāti [=manyate, prob. corresponding to Sk. med. manute, with inversion *munati and analogy formation after jānāti as munāti, may be in allusion to Sk. mṛṇāti of mṛ to crush, or also mā mināti to measure out or fathom. The Dhtn 589 gives as root mun in meaning "ñāṇa." The word is more a Com. word than anything else, formed from muni & in order to explain it] to be a wise man or muni, to think, ponder, to know Dh 269 (yo munāti ubho loke muni tena pavuccati), which is expld at DhA iii.396 as follows: "yo puggalo . . . tulaṇ āropetvā minanto viya ime ajjhātikā khandhā ime bāhirā ti ādinā nayena ime ubho pi atthe mināti muni tena pavuccati." Note. The word occurs also in Māgadhi (Prk.) as muṇāi which as Pischel (Prk. Gr. § 489) remarks, is usually taken to man, but against this speaks its meaning "to know" & Pāli munāti. He compares muṇāi with Vedic mūta in kāma -- mūta (driven by kāma; mūta=pp. of mū=mīv) and Sk. muni. Cp. animo movere.

Muni

Muni [cp. Vedic muni, originally one who has made the vow of silence. Cp. Chh. Up. viii.5, 2; Pss. of the Br. 132 note. Connected with mūka: see under mukha. This etym. preferred by Aufrecht: Halāyudha p. 311. Another, as favoured by Pischel (see under munāti) is "inspired, moved by the spirit." Pāli explns (popular etym.) are given by Dhammapāla at VvA 114 & 231: see munana] a holy man, a sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to any man attaining perfection in self -- restraint and insight. So the word is capable of many -- sided application and occurs frequently in the oldest poetic anthologies, e. g. Sn 207 -- 221 (the famous Muni -- sutta, mentioned Divy 20, 35; SnA 518; expld SnA 254 -- 277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & passim (see Pj. Index p. 749); Dh 49, 225, 268 sq., 423. -- Cp. general passages & explns at Pv ii.113; ii.133 (expld at PvA 163 by "attahitaṇ ca parahitaṇ ca munāti jānātī ti

muni"); Miln 90 (munibhāva "munihood," meditation, self -- denial, abrogation); DhA iii.521 (munayo= moneyya -- paṭipadāya maggaphalaṇ pattā asekha -- munayo), 395 (here expld with ref. to orig. meaning tuṇhībāva "state of silence" =mona). -- II. The Com. & Abhidhamma literature have produced several schedules of muni -- qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (kāya°, vacī°, mano°). Just as these 3 are in general exhibited in good or bad ways of living (°sucaritaṇ & °duccaritaṇ), they are applied to a deeper quality of saintship in kāya -- moneyya, vacīmoneyya, mano -- moneyya; or Muni -- hood in action, speech & thought; and the muni himself is characterised as a kāya -- muni, vacī° & mano°. Thus runs the long exegesis of muni at Nd2 514a= Nd1 57. Besides this the same chapter (514b) gives a division of 6 munis, viz. agāra -- muni, anagāra° (the bhikkhus), sekha°,

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asekha° (the Arahants), pacceka° (the Paccekabuddhas), muni° (the Tathāgatas). -- The parallel passage to Nd2 514a at A i.273 gives a muni as kāya -- muni, vācā° & ceto° (under the 3 moneyyāni).

Mummura

Mummura [*Sk. murmura, lit. crackling, rustling; cp. Lat. murmur=E. murmur, Gr. mormu/rw to rustle, Ohg. murmurōn & murmulōn=Ger. murmeln; all to Idg. *mrem, to which Sk. marmara: see P. mammara & cp. murumurā] crackling fire, hot ashes, burning chaff J ii.134.

Muyhati

Muyhati [Vedic muhyati, muh; defn Dhṭp 343: mucchā- yaṇ; 460: vecitte; cp. moha & momuha] to get bewildered, to be infatuated, to become dull in one's senses, to be stupefied. Just as rāga, dosa & moha form a set, so do the verbs rajjati, dussati, muyhati, e. g. Miln 386 (rajjasi rajjanīyesu, dussanīyesu dussasi, muyhase mohaniyesu). Otherwise rare as finite verb; only DhA 254 (in defn of moha) & Sdhp 282, 605 (so read for mayhate). -- pp. mūḷha & muddha1.

Muyhana

Muyhana (nt.) [fr. muyhati] bewilderment, stupefaction, infatuation DA i.195 (rajjana -- dussana -- m.).

Muraja

Muraja [cp. Epic. & Class. Sk. muraja, Prk. murava: Pischel, Prk. Gr. § 254] 1. a small drum, tambourine J v.390; Vv 353 (=bheri VvA 161); 8418 (=mudanga VvA 340); SnA 370. -- 2. a kind of girdle Vin ii.136.

Murumurā

Murumurā (indecl.) [onomat. to sound root mṛ, see mammara & mummura] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase m. ti khādati to eat or bite up to bits J i.342; v.21 (of a Yakkhinī, eating a baby).

Murumurāpeti

Murumurāpeti=murumurāyati J ii.127; iii.134; v.196 (°etvā khādati).

Murumurāyati

Murumurāyati [Denom. fr. murumurā] to munch, chew, bite up with a cracking sound J iv.491.

Muḷāla & Muḷālī

Muḷāla & Muḷālī (f.) [cp. Vedic muḷālin. Zimmer, Altind Leben 70 mentions Bisa, Śāluka & Muḷālin as edible roots of lotus kinds. -- Geiger, P.Gr. 12 & 43 puts muḷāla = Sk. mṛṇāla] the stalk of the lotus: muḷālī Vin i.215 (bhisa+); muḷālī J vi.530 (=muḷālaka C.); muḷālīkā Vin i.215 (bhisa+); bhisa -- muḷālaṇ (nt.) (collective cpd.) fibre & stalks Vin ii.201=S ii.269; iv.94; v.39; Vism 361; VbhA 66. -- muḷālī -- puppha a lotus Th 1, 1089.

Musati

Musati [in this connection=mṛṣ in an active sense, as quāsi Denom. fr. musā. Not to muṣ to steal, which is given at Dhṭp 491 with "theyya"] to betray, beguile, bewilder, dazzle, in cakkhūni m. D ii.183 (but trsl'n "destructive to the eyes"); musati 'va nayanāṇ Vv 353 (cp. VvA 161).

Musala

Musala (m. nt.) [cp. Vedic musala. The etym. is probably to be connected with mṛd (see maddati)] 1. a pestle (whilst udukkhala is "mortar," cp. J ii.428 & see udukkhala) D i.166=Pug 55; DhA ii.131 (+suppa). <-> 2. a club A ii.241; VvA 121. -- 3. a crowbar J i.199; PvA 258 ('daṇḍa).

Musalaka

Musalaka (nt.) [fr. musala] a little pestle, a toy for little girls DhA 321.

Musalika

Musalika only in cpd. danta° (an ascetic) who uses his teeth as a pestle J iv.8 (an aggi -- pakkaṇ khādati, eats food uncooked, only crushed by his teeth).

Musā

Musā (adv.) [Vedic mṛṣā, fr. mṛṣ, lit. "neglectfully"] falsely, wrongly; usually with verbs vadati, bhanati, bhāsati & brūti to speak falsely, to tell a lie. -- A i.149 (opp. saccaṇ); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd1 291; Pv i.33; VvA 72 (=abhūtaṇ ataccaṇ); SnA 19; PvA 16, 152. -- vāda lying, a falsehood, a lie D i.4, 25; iii.68 sq.; 92 sq., 106, 170, 195, 232, 269; M i.414; Sn 129, 242 (cp. D ii.174); Dh 246; Pug 57; Nd1 268; Vv 158; Pv i.68; VbhA 383 (var. degrees); PvA 16; Sdhp 65; explicitly at Nd1 152, 394; Nd2 515. Cp. mosavajja. -- vādin speaking falsely, lying D i.138; iii.15, 82; Dh 176; Pug 29, 38.

Mussati

Mussati [=mṛṣ, mṛṣyati; to which musā "wrongly," quite diff. in origin fr. micchā: mṛṣā>mithyā. Dhṭm 437 defines by "sammose," i. e. forgetfulness] v. intrs.: to forget, to pass into oblivion, to become bewildered, to become careless D i.19 (sati m.); J v.369 (id.); Sn 815 (=nassati SnA 536;= parimussati, paribāhiro hoti Nd1 144). -- pp. muṭṭha. Cpp. pa°, pari°.

Muhutta

Muhutta (m. & nt.) [Vedic muhūrta, fr. muhur suddenly] a moment, a very short period of time, an inkling, as we should say "a second." -- Its duration may be seen from descending series of time -- connotations at PvA 198 (under jātakamma, prophesy by astrologers at the birth of a child): rāsi, nakkhatta, tithi, m.; and from defn at Nd2 516 by "khaṇaṇ, layaṇ, vassaṇ, atthaṇ." <-> Usually in oblique cases: muhuttana in a

short time, in a twinkling of an eye PvA 55; muhuttaṇ (acc.) a moment, even a second Sn 1138 (m. api); Dh 65 (id.), 106; PvA 43.

Muhuttika

Muhuttika (adj.) [fr. muhutta] only for a moment; °ā (f.) a temporary wife, in enumn of several kinds of wives at Vin iii.139 & VvA 73. Syn. tan -- khaṇikā.

Mū

Mū is given as root as Dhṭp 216 in meaning "bandhana."

Mūga

Mūga (adj.) [Vedic mūka; see etym. under mukha] dumb Vin i.91 (andha, m., badhira); Sn 713; DhA ii.102 (andha, m., badhira); SnA 51 (in simile); Sdhp 12. Freq. combd with eḷa, deaf (q. v.).

Mūla

Mūla (nt.) [Vedic mūra & mūla. The root is given as mūl in 2 meanings, viz. lit. "rohane" Dhṭm 859, and fig. "patiṭṭhāyaṇ" Dhṭm 391] 1. (lit.) root A ii.200= M i.233; DhA i.270; iv.200 (opp. patti); Vism 270 (rukkha°=rukkha -- samīpaṇ); Pv ii.96 (sa° with the root); PvA 43 (rukkhassa mūle at the foot of). -- 2. foot, bottom Vin ii.269 (patta°); PvA 73 (pāda°), 76 (id.). rukkha° foot of a tree: see under rukkha for special meaning. -- 3. (appld) ground for, reason, cause, condition, defd as "hetu, nidāna, sambhava" etc. at Nd2 s. v.; Sn 14=369 (akusalā mūlā n. pl.=ākāra or patiṭṭhā SnA 23); Pv ii.333 (sa° with its cause); Dukk 272, 297, 312, 320; Miln 12 (& khandha -- yamaka, with ref. to the Yamaka). Very freq. in this sense as referring to the three lobha, dosa, moha as conditioning akusala (& absence of them=kusala), e. g. at D iii.214, 275; A i.201; 203; Vbh 106 sq., 169, 361; Yam i.1; Vism 454; cp. Nd2 517; VbhA 382. -- 4. origin, source, foundation, root (fig.) Vin i.231=D ii.91 (dukkhassa); Vin ii.304; Sn 916, 968 (cp. Nd1 344, 490); Th 1, 1027 (brahmācariyassa); Dh 247, 337. Freq. in formula (may be taken to no. 1) [pahīna] ucchinna -- mūla tālāvatthukata etc. with ref. to the origin of saṃsāra, e. g. at S ii.62, 88; iii.10, 27, 161, 193; iv.253, 292, 376. See Nd2 p. 205 s. v. pahīna, in extenso. -- 5. beginning, base, in mūladivasa the initial day DA i.311; also in phrase mūlakāraṇato right from the beginning VvA 132 (cp. BSk. mūlaṇ kramataś ca id. Divy 491). -- 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (kamma°); DhA i.270 (?); PvA 273; Mhvs 27, 23. amūla unpaid Mhvs 30, 17 (kamma labour). -- iṇa° borrowed capital D i.71. -- kanda eatable tuber DhA iii.130; iv.78 (mūlaka°). See also kanda. -- kammaṭṭhāna fundamental k. or k. of causes SnA 54. -- ghacca radically extirpated Dh 250, 263. -- ṭṭha one who is the cause of something, an instigator Vin iii.75. -- dassāvin knowing the cause or

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reason Sn 1043, cp. Nd2 517. -- phala (eatable) fruit, consisting of roots; roots as fruit Sn 239. -- bandhana fundamental bond (?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429 -- 431. -- bīja having seeds in roots, i. e. propagated by roots, one of the classes of plants enumd under bījagāma (q. v.). -- rasa taste of roots, or juice made fr. roots VbhA 69; see under rasa.

Mūlaka

Mūlaka (adj. nt.) [fr. mūla] 1. (adj.) (a) (-- °) being caused by, having its reason through or from, conditioned by, originating in Vbh 390 (taṇhā° dhammā); Tikp. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhāra°, avijjā° etc. with ref. to the constituents of the Paṭicca -- samuppāda); PvA 19. -- (b) having a certain worth, price, being paid so much, dear Mhvs 27, 23 (a °ṇ kammaṇ unpaid labour); DhA i.398 (nahāna -- cuṇṇa °ṇ catu -- paṇṇāsa -- koṭi dhanāṇ, as price); ii.154 (pattha -- pattha -- mūlakā

bhikkhā); iii.296 (kiṇ mūlakaṇ how dear?). -- 2. (nt.)=mūla, i. e. root, bulb, radish, only in cpd. mūlaka -- kanda radish (-- root) J iv.88, 491; DhA iv.78. -- See also pulaka.

Mūlika

Mūlika (adj. n.) [fr. mūla] 1. (m.) root -- vendor Miln 331. -- 2. (adj. -- °) belonging to the feet (pāda°), a footman, lackey J i.122, 438; ii.300 sq. (N. of the king of Janasandha, Gāmaṇi -- caṇḍa); iii.417; v.128; vi.30. -- 3. in rukkhā° one who lives at the foot of a tree: see under rukkhā, where also °mūlikatta.

Mūḷha

Mūḷha [Vedic mūḍha, pp. of muh; cp. also muddha1= Vedic mugdha] 1. gone astray, erring, having lost one's way (magga°) D i.85 ≈ (°ssa maggaṇ ācikkhati); Pv iv.148 (id. with pāvadati); PvA 112 (magga°). -- 2. confused, infatuated, blinded, erring, foolish D i.59; Pv iv.334 (sa°, better to be written sam°). -- gabbhā (f.) a woman whose "foetus in utero" has gone astray, i. e. cannot be delivered properly, a woman difficult to be delivered J i.407=DhA iv.192; Miln 169; VbhA 96. -- rūpa foolish Dh 268; DhA iii.395.

Mūsika

Mūsika (m.) & mūsikā (f.) [Vedic mūṣikā, fr. mūṣ] a mouse D ii.107=Pug 43 (f.); Vism 109 (m.), 252=KhA 46 (m.); Mhvs 5, 30 (m.); VbhA 235. -- cchinna (auguries from the marks on cloth (gnawed by mice) D i.9 (mūsikā°; DA i.92 mūsika°=undurakhāyitaṇ; cp. Dial. i.17). -- darī a mouse -- hole J i.462 (mūsikā°, so read for musikā°). -- patha "Mouseroad" N. of a road Nd1 155, 415 (here mūsikā°). -- potikā the young of a mouse J iv.188 (mūsika°). -- vijjā mouse craft D i.9 (cp. DA i.93).

Mūsī

Mūsī (f.) [Venic mūṣ & mūḥ mouse or rat; cp. Lat. mūs Gr. mu_s, Ohg. mūs=E. mouse. Not to muṣ to steal, but to same root as Lat. moveo, to move] a mouse S ii.270 (mudu° a tender, little m.).

Me

Me is enclitic form of ahaṇ in var. cases of the sg. See under ahaṇ.

Mekhalā

Mekhalā (f.) [cp. Vedic mekhalā] a girdle J v.202, 294 (su°, adj.); vi.456; ThA 35; KhA 109; DhA i.39; PvA 46.

Mekhalikā

Mekhalikā (f.) [fr. mekhalā] a girdle Vin ii.185 (ahi°, consisting of a snake).

Megha

Megha [Vedic megha; not to mih, mehati (see mīḷha), but to Idg. *meigh -- , fog, rain; cp. Sk. miḥ mist; Av. maēga cloud; Gr. o)mi/xlh fog, Lith. mighá fog, Dutch miggelen to drizzle, also Ags. mist=Oicel mistr "mist"] a cloud Pv ii.945; Vism 126; esp. a thundercloud, storm, S i.100 (thaneti), 154; Th i.307 (as kāḷa); It 66; J i.332 (pajjunna vuccati megha); DhA i.19; SnA 27 (°thanita -- sadda). In this capacity often called mahā -- megha, e. g. Sn 30; DhA i.165; KhA 21; PvA 132. -- On megha in similes see J.P.T.S. 1907, 124, 125. -- nātha having clouds as protectors (said with ref. to grass -- eating animals) J iv.253. -- maṇḍala cloud -- circle, a circle of clouds SnA 27. -- vaṇṇa cloud -- coloured J v.321 (C. for megha -- sannibha);

°pāsāṇa a sort of ornamental building stone Mhvs 30, 59 (v. l., T. meda°; trsl. fat -- coloured stones). See meda°.

Mecaka

Mecaka (adj.) [cp. Vedic mecaka] black, dark blue DhsA 13.

Mejjati

Mejjati [cp. Vedic midyati, to mid, see meda Dhtp 160, 413 & Dhtm 641 give mid with meaning "snehane"] to be fat, to be full of fat; fig. to be in love with or attracted by, to feel affection (this meaning only as a "petitio principii" to explain mettā) DhsA 192 (v. l. mijjati; =siniyhati).

Mejjha

Mejjha (adj. -- nt.) [*medhya; fr. medha] 1. (adj.) [to medha1] fit for sacrifice, pure; neg. a° impure Sdhp 363. 2. (nt.) [to medha2 & medhāvin] in dum° foolishness Pug 21=Dhs 390 (expld at DhsA 254 by "yaṇ . . . citta -- santānaṇ mejjhaṇ bhavyeṇya suci -- vodānaṇ taṇ duṭṭhaṇ mejjhaṇ iminā ti dummejjhaṇ").

Meṇḍa

Meṇḍa [dial., cp. Prk. mēṇṭha & miṇṭha: Pischel, Prk. Gr. § 293. The Dhtm (156) gives a root meṇḍ (meḍ) in meaning of "koṭṭilla," i. e. crookedness. The Ved. (Sk.) word for ram is meṣa] 1. a ram D i.9; J iv.250, 353 (°visāṇa -- dhanu, a bow consisting of a ram's horn). -- °patha Npl. "ram's road" Nd1 155=415. -- °yuddha ram fight D i.6. -- 2. a groom, elephant -- driver in cpd. hatthi° elephants' keeper J iii.431; v.287; vi.489.

Meṇḍaka

Meṇḍaka (adj.) [fr. meṇḍa] 1. made of ram(s) horn, said of a (very strong) bow J ii.88 (°dhanu); v.128 (°singadhanu). -- 2. belonging to a ram, in meṇḍaka -- paṇha "question about the ram" Miln 90 alluding to the story of a ram in the Ummagga -- jātaṇ (J vi.353 -- 55), which is told in form of a question, so difficult & puzzling that nobody "from hell to heaven" (J vi.354) can answer it except the Bodhisatta. Cp. Trenckner's remark Miln 422.

Metta

Metta (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D iii.191 (mettena kāya -- kammēna etc.), 245 (°ṇ vacī -- kammaṇ); as nt. for mettā in cpds. of mettā (cp. mettaṇsa) and by itself at D i.227 (mettaṇ+cittaṇ), perhaps also at Sn 507.

Mettā

Mettā (f.) [abstr. fr. mitra=mitta, cp. Vedic maitraṇ. According to Asl. 192 (cp. Expos. 258) derived fr. mid to love, to be fat: "mejjati mettā siniyhatī ti attho"] love, amity, sympathy, friendliness, active interest in others. There are var. defns & explns of mettā: the stereotype "metti mettāyanā mettāyitattaṇ mettā cetovimutti" Vbh 86=272; occurring as "metti mettāyanā mettāyitattaṇ anudā anudāyana anudāyitattaṇ hitesitā anukampā abyāpādo . . . kusalamūlaṇ" at Nd1 488 & Dhs 1056 (where T. mettaṇ for metti, but see Dhs trsl.2 253). By Bdgh at SnA 128 expld in distinction fr. karuṇā (which is "ahita -- dukkh -- āpanayakāmatā") as "hita -- sukh -- ūpanaya -- kāmatā," i. e. desire of bringing welfare & good to one's fellow -- men. Cp. defn of mettā at Vism 317. -- Sn 73 (see Nd2 p. 232), 967; D iii.247 sq., 279; Vism 111, 321 sq.; SnA 54; PvA 66 (khanti, m., anudaya); Sdhp 484, 487. <-> Phrases occurring frequently: mettā ceto -- vimutti D i.251; S ii.265; A iv.150; It 20; Vbh 86 and passim. mettā -- sahaṭena cetasā with a heart

full of love D i.250; ii.186; iii.49 sq., 78, 223 sq.; S v.115; A i.183; ii.129; iv.390; v.299, 344; expld in detail at Vism 308. mettaṇ karoti (loc.) to be friendly or sympathize with Mhvs 12, 23. -- In cpds. usually mettā°, but shortened to metta° in metta -- cittaṇ kindly thought, a heart full of love D i.167; iii.237; Sn 507; Pv ii.1317; J vi.71; and metta -- jhāna love -- meditation, as expln of m. -- citta at SnA 417; PvA 167.

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-- aṇsa (mettaṇsa) sympathetic, showing love towards It 22 (v. l. °āsa); J iv.71 (=metta -- koṭṭhāsa mettacitta C.). -- kammaṭṭhāna the k. of sympathy DhA iv.108. -- bhāvanā cultivation or development of friendliness (towards all living beings) J i.176; iii.45; Miln 199; Vism 295. -- vihārin abiding in kindliness Dh 368; DhA iv.108; Nett 25; Vism 324; PvA 230.

Mettāyati

Mettāyati [Denom. fr. mettā] to feel friendly, to show love, to be benevolent A iv.151; DhsA 194; VbhA 75. With loc. to show friendship or be affectionate towards J i.365; iii.96; Dāvs iii.34.

Mettāyanā

Mettāyanā (f.) & Mettāyitatta (nt.) [abstr. formations fr. mettā]: see defn of mettā.

Metti & Mettī

Metti & Mettī (f.) [cp. Epic Sk. maitrī] love, friendship J iii.79; v.208; VbhA 75. See also defn of mettā.

Metteyyattā

Metteyyattā (f.) is occasional spelling for matteyyatā (q. v.), in analogy to petteyyatā; e. g. Nd2 294.

Methuna

Methuna (adj. -- nt.) [fr. Vedic mithuna pair, der. fr. mithu. Cp. micchā] 1. (adj.) relating to sexual intercourse, sexual, usually with dhamma, sex intercourse, in phrase °ṇ dhammaṇ paṭisevati to cohabit Vin i.96; D ii.133; Sn 291, 704; Nd1 139; Vism 418; SnA 536. -- (m.) an associate J vi.294 (na rājā hoti methuno). -- 2. (nt.) sexual intercourse [Vedic maithuna] D i.4; iii.9, 88 sq., 133; Sn 400, 609, 814, 835=DhA i.202; Nd1 139, 145; Pug 67; Vism 51.

Methunaka

Methunaka [fr. methuna] 1. one concerned with (illicit) sexual intercourse, a fornicator Nd1 139 (in a wider sense). -- 2. an associate Vin iii.66. -- 3. (nt.) coitus J ii.360 (=methuna -- dhamma C.).

Meda

Meda [Vedic medas (nt.) fr. mid, see etym. under mada] fat S i.124; Sn 196; J iii.484 (ajakaraṇ medaṇ=ajakara -- medaṇ C.); Kh iii. (expld at Vism 262 as "thīnasineha" thick or coagulated fluid or gelatine); Vism 361; VbhA 66, 225, 245, 249. -- kathālika a cooking pot or saucepan for frying fat A iv.377 (in simile with kāya); DhA ii.179 (similar); Vism 195 (in compar.). -- gaṇṭhi (as medo -- gaṇṭhi, Sk. influence!) an abscess of fat, fatty knot or tumour, mentioned as a disease at Miln 149. -- vaṇṇa fatcoloured; in cpd. °pāsāna a stone of the (golden) colour of fat found in the Himālaya mountains Sn 447 (=medapiṇḍa -- sadisa SnA 393); Mhvs 1, 39; 30, 57 sq., 96; 31, 121; see Geiger's note Mhvs (P.T.S. ed.) p. 355, who puts it beyond doubt, that meda° is the correct reading for the v. l. megha° at all places.

Medaka

Medaka [meda+ka] in go° a precious stone of light -- red (or golden) colour (cp. meda -- vaṇṇa -- pāsāṇa) VvA 111.

Medinī

Medinī (f.) [of adj. medin, fr. meda fat, but cp. Vedic medin an associate or companion fr. mid in meaning to be friendly] the earth (also later Sk.) Mhvs 5, 185; 15, 47; Vism 125.

Medeti

Medeti [Denom. fr. meda] to become fat M i.238.

Medha

Medha [Vedic medha, in aśva, go°, puruṣa° etc.] sacrifice only in assa° horse -- sacrifice & purisa° human s. (q. v.). e.g. at A iv.151; Sn 303. -- Cp. mejjha.

Medhaga

Medhaga (& °ka) [cp. Sk. methana abusive speech; Vedic methati fr. mith to scold] quarrel, strife Vin ii.88 (°ka); Th 2, 344; Sn 893, 894 (=kalaha, bhaṇḍana, viggaha, vivāda Nd1 302, 303), 935 (T. °ka; Nd1 402 & 406 °ga. with v. l. SS °ka); Dh 6; J iii.334 (°ka; C.=kalaha), 488 (°ga; C. °ka expln kalaha); DhA i.65.

Medhasa

Medhasa (adj.) [=Vedic medhas, as a -- base] having wisdom or intelligence, wise, only in cpds. bhūri° of great wisdom Sn 1131; & su° [Ved. sumedhas] very wise Vv 222 (=sundara -- pañña VvA 111); Pv iii.77 (both combd as bhūri -- su -- medhasa, hardly correct; v. l. M. bhūrimedhasa PvA 205).

Medhā

Medhā (f.) [Vedic medhā & medhas, perhaps to Gr. maq° in manqa/nw ("mathematics")] wisdom, intelligence, sagacity Nd1 s. v. (m. vuccati paññā); Pug 25; Dhs 16, DhsA 148; PvA 40 (=paññā). -- adj. sumedha wise, clever, intelligent Sn 177; opp. dum° stupid Pv i.82. -- khīṇa -- medha one whose intelligence has been impaired, stupefied J vi.295 (=khīṇa -- pañña).

Medhāvitā

Medhāvitā (f.) [abstr. fr. medhāvin] cleverness, intelligence VvA 229.

Medhāvin

Medhāvin (adj.) [medhā+in=*medhāyin>medhāvin; already Vedic, cp. medhasa] intelligent, wise, often combd with paṇḍita & bahussuta: D i.120; S iv.375; A iv.244; Vin iv.10, 13, 141; Sn 323 (acc. medhāvinan +bahussutaṇ) 627, 1008 (Ep. of Mogharājā), 1125 (id.); Nd2 259 (s. v. jātimā, with var. other synonyms); Dh 36; J vi.294; Miln 21; DhA i.257; ii.108; iv.169; VvA 131; PvA 41.

Medhi

Medhi (f.) [Vedic methī pillar, post (to bind cattle to); BSk. medhi Divy 244; Prk. meḍhi Pischel Gr. § 221. See for etym. Walde, Lat. Wtb. s. v. meta] pillar, part of a stūpa [not in the Canon?].

Medhin

Medhin (adj. -- n.)=medha in adj. use; only in cpd. dum- medhin (=dum -- medha) foolish, ignorant Dh 26 (bālā dummedhino janā;=nippanñā DhA i.257).

Meraya

Meraya (nt.) [Epic Sk. maireya, cp. Halāyudha 2, 175 (Aufrecht p. 314); prob. dial.] a sort of intoxicating liquor, spirits, rum, usually combd with surā. D i.146<-> 166; M i.238; Pug 55; Dh 247; J iv.117 (pupphāsav -- ādi, i. e. made fr. flowers, cp. defn dhātakī -- puṣpaguḍa -- dhāny -- āmla -- sanskṛtaṇ by Mādhava, Halāy. p. 314). Five kinds are given by Dhpāla at VvA 73, viz. pupph -- āsava, phal' āsava, madhv°, guḷ°, sambhārasaṇyutta.

Merita

Merita in bhayamerita J iv.424=v.359 is to be read as bhaya -- m -- erita driven by fear; there is no need to change it with Kern, Toev. to perita.

Mella

Mella [dial. or uncertain reading?] citron (=mātulunga) J iii.319 (gloss bella).

Mokkha

Mokkha1 [late Vedic & Epic Sk. mokṣa, fr. muc, see muñcati. Dhṭp 539 mokkha= mocana; Dhṭm 751= moca] 1. (lit.) release, freedom from, in bandhanā m. D i.73= M i.276. -- 2. (fig.) release, deliverance, salvation Vbh 426 (jarā -- maraṇa° from old age & death); DhA i.4 (°magga+sagga -- magga, the way to heaven & salvation), 89, 90 (°dhamma=salvation) Mhvs 5, 61. -- 3. (lit.) (act.) letting loose, emission, uttering (of speech) J i.375. -- 4. it may (& prob. ought to) be taken as adj. (=°mokṣya, grd. of Caus. of muc) at Sn 773 (añña°, either=1, as "deliverance for others," or=4, as "to be delivered by others." Bdhgh at SnA 516 gives both explns: añña mocetuṇ (na) sakkonti, kāraṇa -- vacanaṇ vā etaṇ: añña mocetabbā (na) honti).

Mokkha

Mokkha2 (adj.) [fr. mukha 6; Vṛddhi form=*maukhya] the headmost, first, foremost, in series aggo seṭṭho m. uttamo A ii.95, where the customary tradition reads pāmokkha (see under mahā & cp. Nd2 502A).

Mokkhaka

Mokkhaka=mokkha2; thus we should read at J i.441 for mukkhaka.

Mokkhacika

Mokkhacika (m. or °ā f.) [see on attempt at etym. Morris in J.P.T.S. 1885, 49 who takes mokkha as fr. muc "tumbling" & cika="turning" fr. cak=cik. The word remains obscure, it must be a dialectical expression, distorted by popular analogy & taken perhaps

from a designation of a place where these feats or toys had their origin. More probable than Morris' etym. is an analysis of the word (if it is Aryan) as mokkha= mokkha², in meaning "head, top," so that it may mean "head over," top -- first" & we have to separate *mokkhac -- ika the °ika representing °iya "in the manner of, like" & -- ac being the adv. of direction as contained in Sk. prāñc=pra -- añc.] tumbling, turning somersaults, an acrobatic feat; in list of forbidden amusements at D i.6 (cp. DA i.86; samparivattaka -- kīḷanaṇ, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse vā daṇḍaṇ gahetvā bhūmiyaṇ vā sīsaṇ ṭhapetvā heṭṭh -- upariya (so read!) -- bhāvena parivattana -- kīḷanaṇ"; i. e. trapeze -- performing. Cp. Dial. i.10 & Vin. Texts ii.184). The list re -- occurs at Vin ii.10 (°āya: f.! kīḷanti); iii.180; M i.266~and A v.203 (with important v. l. mokkhaṭika, which would imply mokkha & ending tiya, and not °cika at all. The Cy. on this passage expls as: daṇḍakaṇ gahetvā heṭṭh -- upariya (sic. as DA i.86; correct to upariya?) -- bhāvena parivattana -- kīḷanaṇ). The word is found also at Vin i.275, where the boy of a Setṭhi in Bārāṇasī contracts injuries to his intestines by "mokkhacikāya kīḷanto," playing (with a) m. -- According to its use with kīḷati & in instr. mokkhacikena (Nd2 219) may be either a sort of game or an instrument (toy), with which children play.

Mokkhati

Mokkhati see under muñcati.

Mogha

Mogha (adj.) [the Vedic mogha for the later Sk. moha, which is the P. noun moha; fr. muh. BSk. mohapuruṣa e. g. at AvŚ ii.177; MVastu iii.440] empty, vain, useless, stupid, foolish D i.187 (opp. to sacca), 199; Sn 354; Dh 260 (°jiṇṇa grown old in vain; C. expls as tuccha -- jiṇṇa DhA iii.388); DhA i.110 (patthanā a futile wish); PvA 194. -- Opp. amogha S i.232; J vi.26; DhA ii.34 (°ṇ tassa jīvitaṇ: not in vain). -- purisa a stupid or dense fellow Vin iv.126, 144.

Moca

Moca1 [cp. *Sk. moca & mocā] the plantain or banana tree' Musa, sapientum Vin i.246 (°pāna drink made fr. M. s.; one of the 8 permitted drinks); J iv.181; v.405, 465.

Moca

Moca2 [root -- noun of moc, Caus. of muc] delivery, setting free Dhtm 631, 751, where Dhṭp in same context reads mocana.

Mocana

Mocana (nt.) [fr. moceti] 1. setting free, delivering DhA iii.199 (parissayā°); Dhṭp 376, 539; Dhtm 609. Cp. moca2. -- 2. letting loose, discharging, in assu° shedding tears PvA 18. Cp. vi°.

Mocaya

Mocaya (adj.) [quāsi grd. formation fr. moceti] to be freed, able to escape, in dum° difficult to obtain freedom J vi.234.

Mocāpana

Mocāpana (nt.) [fr. Caus. II. mocāpeti] causing one's freedom, deliverance J vi.134.

Mocetar

Mocetar [M. ag. fr. moceti] one who sets free, a deliverer Nd1 32.

Moceti

Moceti [Caus. of muñcati] 1. to deliver, set free, release, cause one's release or deliverance from (abl.). imper. praes. mocehi Pv ii.16 (duggatiyā); PvA 12; aor. mokesi PvA 112 (dāsavyato); ger. mocetvā PvA 8, 77; inf. mocetuṇ PvA 45 (petalokato). -- 2. to discharge, emit (semen in coitu) Vin iii.36, 39 (as Caus II.), 110. -- 3. to let loose, set into motion, stir: padaṇ m. to run J iii.33. -- 4. to discharge, fulfil: paṭiññaṇ one's promise DhA i.93. -- 5. to unharness DhA i.67. -- 6. to detach S i.44. -- Caus. II. mocāpeti to cause to be freed, to give freedom, to let loose Vin iv.316 (opp. bandhāpeti).

Moṭa

Moṭa [BSk. moṭa, Prk. mrḍa: Pischel § 166, 238] see mutoḷī.

Motar

Motar [n. ag. fr. munāti, more likely direct der. fr. muta, pp. of man, q. v.] one who feels (or senses) that which can be felt (or sensed), in phrase "mutaṇ na maññati motabbaṇ (so read) na maññati motāraṇ" he does not identify what is sensed with that which is not sensed, nor with what is to be sensed (motabba) nor with him who senses A ii.25; where motar & motabba correspond to sotar & sotabba & daṭṭhar & daṭṭhabba. The word does not occur in the similar passage M i.3.

Modaka

Modaka [cp. Epic. Sk. modaka in meaning 1] 1. a sort of sweetmeat S i.148; A i.130; iii.76; Pug 32; PvA 4. <-> 2. receptacle for a letter, an envelope, wrapper or such like J vi.385 (paṇṇaṇ °assa anto pakkhipitvā). May, however, be same as 1.

Modati

Modati [mud, cp. Vedic moda joy Dhṛp 146: tose] to rejoice, to enjoy oneself, to be happy A iii.40; Sn 561; Pv i.54; ii.121. -- pp. mudita (q. v.). For mohayamāna at DhA i.275 the better reading is modayamāna rejoicing, a ppr. med.

Modana

Modana (nt.) [fr. mud] satisfaction, rejoicing Sdhp 229. Cp. sam°.

Modanā

Modanā (f.) [fr. mud] blending (?); Cy. expln at DhA 143 of term āmodanā.

Modara

Modara: In modara at J v.54 (of elephant's teeth) Kern, Toev. s. v. sees a miswriting for medura (full of, beset with), which however does not occur in Pali. The C. expln is "samantato obhāsento," i. e. shining.

Mona

Mona (nt.) [fr. muni, equal to *maunya taken by Nd as root of moneyya] wisdom, character, self -- possession Sn 540 (°patha=ñāṇa -- patha SnA 435), 718, 723; Nd1 57; Nd2 514 A (=ñāṇa & paññā); Th 1, 168 (what is monissaṇ? fut. 1st sg. of ?).

Moneyya

Moneyya (nt.) [fr. muni, cp. Vedic moneya] state of a muni, muni -- hood; good character, moral perfection. This is always represented as 3 fold, viz. kāya°, vacī°, mano° (see under muni), e. g. at D iii.220; A i.273; Nd1 57; Nd2 514 A (where also used as adj.: moneyyā dhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On moneyya -- kolāhala (forebodings of the highest wisdom) see the latter.

Momūha

Momūha (adj.) [intens. -- redupl. formation fr. moha & muh] dull, silly, stupid, infatuated, bewildered (cp. Cp. 833) D i.27; A iii.164 sq.; Sn 840, 841, 1120; Nd1 153 (=manda), 192; Nd2 521 (=avidvā etc.); Pug 65.

Momūhatta

Momūhatta (nt.) [abstr. fr. momūha] silliness, foolishness, bewilderment of the mind M i.520; A iii.119, 191, 219 (=mandatta); Pug 69.

Mora

Mora [the contracted, regular P. form of *Sk. mayūra, viâ *ma -- ūra>mora. See also Geiger, P.Gr. § 27 & Pischel, Prk. Gr. § 166. -- Vedic only mayūrī f. pea -- hen] a peacock J ii.275 (°upasevin, see C. on this passage); vi.218, 497; PvA 142; DhA i.394. A peacock's tail (sometimes used as a fan) is denoted in var. terms in cpds., as mora -- kalāpa DhA i.387; -- piccha Vin i.186; -- piñcha Vin ii.130; -- pīñja PvA 142, 176; VvA 147; -- sikali (?) KhA 49; -- hattha Vv 3344 (=mayūra -- piñjehi kataṇ makasa -- vījaniṇ); Pv iii.117. Perhaps also as morakkha "a peacock's eye" at VbhA 63 (morakkhaka loha, a kind of copper, grouped with pisācaloha). It is more likely however that morakkha is distorted fr. *mauryaka, patronymic of mura, a local (tribal) designation (cp. mura), then by pop. etym. connected with mora peacock. With this cp. Sk. moraka "a kind of steel" BR.

Moragu

Moragu [cp. (scientific) Sk. mayūraka] a tender grass (Achyranthes aspera) Vin i.196.

Morinī

Morinī (f.) [fr. mora] a peahen Miln 67.

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Moli

Moli (m. & f.) [cp. Epic Sk. mauli, fr. mūla] a chignon; crest, turban J i.64; v.431; Mhvs 11, 28; DA i.136 (v. l. molī). Also found (as molin, adj.?) in Np. Yama -- moli: see under yakkha 5. -- galla (?) fat Vin i.85 (expld by thūla -- sarīra; vv. ll. molī° & mukalla). -- baddha one who has his hair tied into a top -- knot 128, 243, 348.

Mosa

Mosa (° --) (adj. -- nt.) [the guṇa (compn) form of musā] belonging to or untruth, false -- ; only in cpds. -- dhamma of a deceitful nature, false, A v.84 (kāma); Sn 739, 757; & -- vajja [fr. musā -- vāda] false -- speaking, lie, untruth S i.169; Sn 819, 866, 943; Nd1 152, 265; Nd2 515; Vv 126.

Mosalla

Mosalla (adj.) [fr. musala] worthy of being slain (with clubs), punishable A ii.241.

Moha

Moha [fr. muh, see muyhati; cp. Sk. moha & Vedic mogha] stupidity, dullness of mind & soul, delusion, bewilderment, infatuation D iii.146, 175, 182, 214, 270; Vin iv.144, 145; Sn 56, 74, 160, 638, 847; Vbh 208, 341, 391, 402; Pug 16; Tikp 108, 122, 259. -- Defd as "dukkhe aññāṇaṇ etc., moha pamoha, sammoha, avijj' ogha etc.," by Nd2 99 & Vbh 362; as "muyhanti tena, sayaṇ vā muyhati, muyhana -- mattaṇ eva vā tan ti moho" and "cittassa andha -- bhāva -- lakkhaṇo, aññāṇalakkhaṇo vā" at Vism 468. -- Often coupled with rāga & dosa as one of the 3 cardinal affects of citta, making a man unable to grasp the higher truths and to enter the Path: see under rāga (& Nd2 p. 237, s. v. rāga where the wide range of application of this set is to be seen). Cp. the 3 fires: rāg -- aggi, dos -- aggi, moh -- aggi It 92; D iii.217 also rāga -- kkhaya, dosa°, moha° VbhA 31 sq. -- On combn with rāga, lobha & dosa see dosa2 and lobha. -- On term see also Dhs trsl. §§ 33, 362, 441; Cpd 16, 18, 41, 113, 146. -- See further D i.80 (samoha -- cittaṇ); Nd1 15, 16 (with lobha & dosa); VvA 14; PvA 3. -- amoha absence of bewilderment Vbh 210 (+alobha, adosa; as the 3 kusala -- mūlāni: cp. mūla 3), 402 (id., as kusala -- hetu). -- Cp. pa°, sam°. -- antara (personal) quality of bewilderment (lit. having m. inside) Sn 478 (taken by C. as "cause of m.," i. e. °kāraṇa, °paccaya SnA 411; cp. antara= kāraṇa under antara I 2 b.). -- ussada quality of dullness Nd1 72, 413. -- kkhaya destruction of infatuation Vbh 73; VbhA 51. -- carita one whose habit is infatuation Nett 90 (+rāgacarita & dosacarita). -- tama the darkness of bewilderment MA 1. -- dhamma anything that is bewildering or infatuating Sn 276. -- pāruta covered or obstructed by delusion Pv iv.334. -- magga being on the road of infatuation Sn 347. -- salla the sting of bewilderment Nd1 59.

Mohatta

Mohatta (nt.) [abstr. fr. moha] infatuation, bewilderment A ii.120; iii.376.

Mohana

Mohana (nt.) [fr. muh as Caus. formn] making dull or stupid, infatuation, enticement, allurement Sn 399, 772 (=mohanā vuccanti pañca kāmaguṇā Nd1 26). The Sk. meaning is also "sexual intercourse" (cp. Halāyudha p. 315), which may apply to the Sn passages SnA 517 (on Sn 772) expls "mohanaṇ vuccati kāmaguṇā, ettha hi deva -- manussā muyhanti."

Mohanaka

Mohanaka (adj.) [fr. mohana] leading astray, bewildering, leading into error Vin iv.144.

Mohaneyya & Mohanīya

Mohaneyya & Mohanīya (adj.) [grd. formn fr. moha] leading to infatuation A ii.120; iii.110; J iii.499.

Moheti

Moheti [Caus. fr. muh, see muyhati & cp. moha] to deceive, to befool, to take in, surprise, delude, aor. 2nd sg. amohayi Sn 352; 3rd sg. amohayi S iv.158= It 58 (maccu -- rājan; vv. ll. asamohayi & asamohari); reading somewhat doubtful, cp. similar context Sn 1076 with "sabbesu dhammesu samūhatesu" (v. l.

samoha°). -- 3rd sg. (poet.) also amohayittha Sn 332 (mā vo pamatte viññāya maccurājā amohayittha vasānuge, cp. Sn ed. p. 58). -- On mohayamāna DhA i.275 see modati.

Y. Y

-- Y -- combn consonant (sandhi), inserted (euphonically) between 2 vowels for the avoidance of hiatus. It has arisen purely phonetically from i as a sort of "gliding" or semi -- vowel within a word, where the syllable division was in regular speech more openly felt than in the written language, e. g. pari -- y -- āpanna (Pāli) corresponds to Sk. pary -- āpanna, similarly pari -- y -- osāna=Sk. paryosāna. Thus inserted after a before i or e: chay -- imā disā D iii.188; ta -- y -- idaṇ Sn 1077; Pv i.33; tava -- y -- idaṇ Sn 352; na -- y -- idaṇ S ii.278; mama -- y -- idaṇ Sn 806; na -- y -- idha Sn 790; mā -- y -- idha Vin i.54; yassay -- etādisī pajā D ii.267 (v. l. ss for T yassa -- s -- etādisī); satiyā -- y -- etaṇ adhivacanaṇ M ii.260; na -- y -- imassa Pv iv.12. -- After i before a: pāvisi -- y -- assamaṇ J v.405; khaṇi -- y -- asmani J iii.433; yā -- y -- aññaṇ J i.429 (where C. expls: ya -- kāro paṭisandhi -- karo). -- Cp. yeva for eva. -- Note. At J vi.106 ya -- y -- ime jane is to be taken as ye ime jane; the spelling ay for e being found elsewhere as well. Cp. the following ta -- y -- ime jane.

Ya°

Ya° [pron. rel. base; Vedic yaḥ=Gr. o(s) who; cp. Goth. jabai if, -- ei rel. part. An amplification of the dem. pron. base *i -- , *ei -- (cp. ayaṇ). See on detail Brugmann, "Die indogerm. Pronomina" in Ber. d. sächs. Ges. LX. 41 sq.] I. Forms. (See inflection also at Geiger, P.Gr. § 110.) The decl. is similar to that of ta°; among the more rarely found forms we only mention the foll.: sg. nom. m. yo with by -- form (in hiatus) yv -- , as yv'āyaṇ=yo ayaṇ M i.258; yv'āssa=yo assa M i.137. Notice the lengthening of the subsequent vowel. <-> An unsettled ya is to be found at J v.424 (Fausböll remarks "for yassā"?; perhaps to be combd with preceding pañcapatikā; C. on p. 427 expls ya -- kāro nipātamatto) -- abl. yasmā in adv. use; yamhā Dh 392. -- loc. yamhi Dh 261, 372, 393. -- f. loc. yassaṇ A iii.151 (see below). See further adv. use of cases (below ii.5). -- At Pv ii.16 yāhi is doubtful (perhaps imper.=yajahi, of yajati; C. leaves it unexpld). Special mention must be made of the nt. n. acc. sg., where both yaṇ and yad are found. The (Vedic) form yad (Ved. yat) has been felt more like ya+expletive (Sandhi --) d, and is principally found in adv. use and certain archaic phrases, whereas yaṇ represents the usual (Pāli) form (like tad and taṇ). See more under II. -- A Māgadized form is ye (after se=taṇ), found at D ii.278 (see Geiger § 1052 & 1102. Cp. Trenckner, Notes 75.). The expression ye -- bhuyyena may belong under this category, if we explain it as yad+bhuyyena (bhuyyena equivalent to bhiyyoso). It would then correspond to seyyathā (= sad+yathā, cp. sayathā, sace, taṇyathā). See refs. under yebhuyyena. -- The expression yevāpanaka is an adj. formn from the phrase ye -- vā -- pana (=yaṇ vā pana "whatever else there is"), i. e. belonging to something of the same kind, i. e.

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corresponding, reciprocal, as far as concerned, respective. (See s. v.) -- In adv. use it often corresponds to E. as; see e. g. yad -- icchakaṇ, yad -- idaṇ (under ii.2 b; ii.4 b.). II. Meaning: "which," in correspondence to a following demonstr. pron. (ta°); whichever (generalizing); nt. what, whatever. In immediate combn with the demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see below 4). 1. Regular use as correl. pron., when ya° (+noun) is followed by ta° (+noun). Sometimes (in poetry) the reverse is the case, e. g. at It 84 where ta° (m. sa) is elliptically omitted: atthaṇ na jānāti yaṇ lobho sahate naraṇ "he does not know good, whom greed overcomes." -- Otherwise regular, e. g.: yassa jātarūparajataṇ kappati pañca pi tassa kāmaguṇā kappanti S iv.326. In a generalizing sense (cp. below ii.3): yo vā so vā "der erste beste," some or other, whoever, any J iv.38; v.362; yaṇ vā taṇ vā karotu let her do whatever she likes VvA 208; yasmiṇ vā tasmiṇ vā on every occasion S i.160 na yo vā so vā yakkho not this or that yakkha i. e. not any (ordinary) kind of Yakkha (but Inda) DA i.264. -- The same use (ordinary correlative) applies to the nt. forms yaṇ & yad in correl. to taṇ and tad. (See sep. under II. 2.) 2. Use of nt. forms. -- (a) nt. yaṇ (a) as pronoun: S iii.44 (yaṇ dukkhaṇ . . . tad anattā); It 78 (yaṇ c' aññaṇ whatever else); VbhA 54 (yaṇ labbhati yaṇ ca na labbhati taṇ sabbaṇ pucchivā). See also under 3 a (yaṇ kiñci, yaṇ yaṇ). -- (b) as adj. adv.: yaṇmukha facing what, turned where (?) J v.475 (but C. reads & expls sammukha!); yaṇ --

vipāka having what or which kind of fruit D ii.209. yaṇ vā . . . yaṇ vā whether . . . or S ii.179; yaṇ no . . . na tv' eva neither . . . nor S ii.179 -- 180. -- yaṇ with pot.: "so that," that (corresp. to Lat. ut consecutivum) S iii.41 (yaṇ rūpe anatt' ānupassī vihareyya). J v.339 (n' esa dhammo yaṇ taṇ jahe that I should leave you). -- In the function of other conjunctions e. g. as temporal= when, since, after: J iv.319 (yaṇ maṇ Suruci -- m -- ānayaṇi that, or since, S. married me). As conditional or causal =if, even if, because: Vin i.276 (yaṇ te sakkā . . . arogaṇ kātuṇ, taṇ karoṇi if it is possible . . . do it; or may be taken in sense of "in whatever way you can do it, do"); J iii.206=iv.4 (yaṇ me sirasmiṇ ūhacca cakkāṇ bhamati matthake= because; C.: yena pāpena). -- (c) as adv. deictive "so," in combn with var. other (emphatic) particles as e. g. yaṇ nūna used in an exhortative sense "well, now"; or "rather, let me"; or "so now," always in phrase yaṇ nūn' āhaṇ "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. āhaṇ araṇṇaṇ paviseyyaṇ" DhA ii.91. "y. n. ā. katakammaṇ puccheyyaṇ" VvA 132; dasseyyaṇ VvA 138; pabbajjeyyaṇ M ii.55; āneyyaṇ DhA i.46, vihareyyaṇ ibid. 56; etc. cp. J i.14, 150, 255; iii.393; DhA i.91; PvA 5 (avassayo bhavēyyaṇ). -- Similarly yaṇ hi "well then, now then" (with Pot.) S ii.210, 221 (taṇ vadeyya). Cp. yagghe. yaṇ ca & yaṇ ce [Sk. yac ca, or cet, ca here=ce see ca. & cp. sace=sa+ce] (rather) than that: yaṇ ca Th 2, 80; J i.210; yaṇce (with Pot.) S i.176; It 43; Th 1, 666. sangāme me mataṇ seyyo yaṇ ce jīve parājito (than that I live vanquished) Sn 440 (cp. the intricate expln at SnA 390); similarly J iv.495: me maraṇaṇ seyyo yaṇ ce jīve tayā vinā. -- (b) nt. yad: (a) as pron in regular relative use e. g. S iii.44 (yad aniccaṇ taṇ dukkhaṇ); It 59 (yad eva dīṭṭhaṇ tad ev' āhaṇ vadāmi). (b) as adv., e. g. yad -- agge (loc.) from what on, i. e. from which time, since what time D i.152 (=mūladivasato paṭṭhāya yaṇ divasaṇ aggaṇ patvā DA i.311); Vv 8433 (=yato paṭṭhāya VvA 344). Also as yad -- aggena (instr.) Vin ii.257 (y. Mahāpajāpati -- gotamiyā aṭṭha garudhammā paṭiggahitā tad eva sā upasampannā); VbhA 387. -- yad -- atthaṇ for what, why Th 2, 163. yad -- atthiya as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to brahmacariyaṇ). The same verse occurs at Sn 354. The latter passage is mentioned in P.D. under atthiya with meaning "on account of what" (cp. kim -- atthiyaṇ S iii.189). The Sn passage is not expld in SnA. -- yad -- icchakaṇ whatever is pleasant, i. e. according to liking, as he pleases A iii.28; Pug 11, 12; J i.141 (y. bhutta eaten heartily); Vism 154 (+yavadicchaka); VvA 341. Cp. yen' icchakaṇ below II. 5. -- yad -- icchita see under yathā -- icchita! -- yadidaṇ: see below II. 4 b. 3. Generalizing (or distributive) use of ya: There are two modes of generalization, viz. (a) by repeating ya°: yassa yass' eva sālassa mūle tiṭṭhasi, so so muñcati pupphāni; "at the foot of whichever tree you stand, he (in all cases concerned) sheds flowers" Vv 393; yaṇ yaṇ hi manaso piyaṇ "whatever is pleasant to the senses" Pv ii.118; yaṇ yaṇ passati taṇ taṇ pucchati "whomsoever he sees, him he asks" J iii.155; yassaṇ yassaṇ disāyaṇ viharati, sakasmiṇ yeva vijite viharati "in whichever region he lives, he lives in his own realm" A iii.151; yo yo yaṇ yaṇ icchati tassa tassa adāsi "whatever anybody wished he gave to him" PvA 113; yaṇ yaṇ padesaṇ bhajati tattha tatth' eva assa lābhasakkāro nibbattati "whichever region he visits, there (in each) will he have success" DhA ii.82. -- (b) by combination with ko -- ci (cp. the identical Lat. qui -- cun -- que): yassa kassaci rāgo paḥiṇo ayaṇ vuccati . . . "the lust of whosoever is abandoned he is called so & so" It 56. yāni kānici vatthūni . . . sabbāni tāni . . . It 19; ye keci ārabha "with ref. to whosoever" PvA 17; yaṇ kiñci whatever Pv i.41. 4. Dependent & elliptic use of ya (with pron. demonstr.). This represents a sort of deictic (emphatic) use, with ref. to what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say "just this, namely, i. e.," or Ger. "so wie, und zwar." -- (a) The usual combns are those of ya+sa (nt. taṇ) and of ya+ayaṇ (nt. idaṇ), but such with amu (nt. aduṇ) also occur: yaṇ aduṇ khettaṇ aggaṇ evam eva mayhaṇ bhikkhu -- bhikkhuniyo "as there is one field which is the best, thus to me the bh. & bhikkhunīs" S iv.315. Cp. the foll.: ya+sa e. g. at M. i.366 (yo so puriso paṭhamaṇ rukkaṇ ārūlho sace so na khippam eva oroheyya "just that man, who climbed up the tree first, if he does not come down very quickly"); J ii.159 (yena tena upāyena with every possible means); Pv i.91 (yā tā [so read for yā ca!] "just she over there; who as such, i. e. such as she is"); cp. also the foll.: yā sā sīmā . . . taṇ sīmaṇ Vin i.109; ye te dhammā ādikalyāṇā etc. . . . sātthaṇ brahmacariyaṇ abhivadanti tathā rūpā 'ssa dhammā honti . . . M iii.11; yāni etāni yānāni (just) these DhA iv.6. -- ya+ayaṇ e. g. at M i.258 (yv' āyaṇ vado vedeyyo tatra tatra . . . vipākaṇ paṭisaṇvedeti); It 35=93 (nibbāpenti moh'aggaṇ paññāya yā 'yaṇ nibbedha -- gāmiṇi: "as it is also penetrating, which as such, or in this quality, or as we know, is penetrating"); Vin iv.134 (ye 'me antarāyikā dhammā vuttā . . . te paṭisevato n' ālaṇ antarāyāya "just those which, or whichever"). Th 1, 124 (panko ti hi naṇ avedayaṇ yāyaṇ vandanapūjanā; here=yā ayaṇ); Dh 56 (appamatto ayaṇ gandho yāyaṇ tagara -- candanī; here=yo ayaṇ); M ii.220 (yaṇ idaṇ kammaṇ . . . taṇ). -- (b) nt. yadidaṇ lit. "as that," which is this (i. e. the following), may be translated by "viz.," that is, "i. e." in other words, so to speak, just this, "I mean"; e. g. kāmānaṇ etaṇ nissaraṇaṇ yad idaṇ nekkhammaṇ "there is an escape from the lusts, viz. lustlessness"; or: "this is the abandoning of lusts, in other words lustlessness"

It 61; dve dānāni āmisa° dhamm°, etad aggaṇṇ imesaṇ yad idaṇ dhamma° "this is the best of them, I mean dh -- d." It 98=100; supaṭipanno sāvaka -- sangho, y. i. cattāri purisa -- yugāni etc. M i.37. Instead of yadidaṇ

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we also find yāvañ c' idaṇ. See also examples given under yāvata. 5. Cases used adverbially: Either locally or modally; with regards to the local adverbs it is to be remarked that their connotation is fluctuating, inasmuch as direction and place (where) are not always distinguished (cp. E. where both meanings=where & where -- to), but must be guessed from the context. (a) instr. yena: (local) where (i. e. at which place) D i.71 (yena yena wherever), 220 (yattha yena yañhi=whence, where, whither; not with trsln Dial. I. 281: where, why, whence!), 238 (id.); yenatena where (he was) -- there (he went) D i.88, 106, 112 & passim; cp. D ii.85 (yena āvasath' āgāraṇ ten' upasankami); A ii.33 (yena vā tena vā here & there or "hither & thither"). -- (modal) Dh 326 (yen' icchakaṇ ii. 2 b.); Pv i.112 (kiṇ akattha pāpaṇ yena pivātha lohitaṇ; so that). -- loc. yañhi where (or whither) Vv 8429 (yañhi yañhi gacchati tañhi tañhi modati); & yasmiṇ; yasmiṇ vā tasmiṇ vā on every occasion S i.160. -- abl. yasmā (only modal) because A i.260; It 37 (corresp. to tasmā). On yasmā -- t -- iha see Geiger, P.Gr. 735.

Yakana

Yakana (nt.) [fr. gen. yaknaṇ or sec. stem yakan -- of Vedic yakṛt; cp. Av. yākars; Gr. h(=par, Lat. jecur. In formation cp. P. chakana fr. Ved. śakṛt.] the liver Kh iii.; M i.57, 421; D ii.293; A v.109; Miln 26; Vism 257, 356; VbhA 60, 240. The old n -- stem is to be seen in cpd. yaka -- peḷa (q. v.).

Yakapeḷa

Yaka -- peḷa [see peḷa] the lump of the liver Sn 195 (=ya- kana -- piṇḍa SnA 247)=J i.146. Dines Andersen suggests: "Could y. -- p. possibly be an old error for sakapeḷa, cp. Sk. śaka -- piṇḍa & śakṛt -- piṇḍa?" Cp. paṭala (ref. Vism 257).

Yakāra

Ya -- kāra [ya+kāra] 1. the letter (or sound) y: J i.430 (padasandhikara); iii.433 (vyañjana -- sandhi -- vasena gahita). -- 2. the letter (or syllable) ya: J v.427 (nipāta -- matta). It is referred to at Vin iv.7 as an ending implying ridiculing or insult, together with the ending °bha. The Cy. means words like dāsiya, gumbiya, bālya etc. where -- ya either denotes descendancy or property, or stands for -- ka as diminutive (i. e. (disparaging) ending. The same applies to °bha. Here at Vin iv.7 this way of calling a person by means of adding -- ya -- or -- bha to his name (cp. E. -- y in kid> kiddy etc.) is grouped with a series of other terms of insult (hīnā akkosā).

Yakkha

Yakkha [Vedic yakṣa, quick ray of light, but also "ghost"; fr. yaks to move quickly; perhaps: swift creatures, changing their abode quickly and at will. -- The customary (popular) etym. of Pali Commentators is y. as quāsi grd. of yaj, to sacrifice, thus: a being to whom a sacrifice (of expiation or propitiation) is given. See e. g. VvA 224: yajanti tattha baliṇ upaharantī ti yakkhā; or VvA 333: pūjanīya -- bhavato yakkho ti vuccati. -- The term yakṣa as attendants of Kubera occurs already in the Upanishads.] 1. name of certain non -- human beings, as spirits, ogres, dryads, ghosts, spooks. Their usual epithet and category of being is amanussa, i. e. not a human being (but not a sublime god either); a being half deified and of great power as regards influencing people (partly helping, partly hurting). They range in appearance immediately above the Petas; many "successful" or happy Petas are in fact Yakkhas (see also below). They correspond to our "genii" or fairies of the fairy -- tales and show all their qualities. In many respects they correspond to the Vedic Piśācas, though different in many others, and of diff. origin. Historically they are remnants of an ancient demonology and of considerable folkloristic interest, as in them old animistic beliefs are

incorporated and as they represent creatures of the wilds and forests, some of them based on ethnological features. See on term e. g. Dial. iii.188; on their history and identity Stede, *Gespensstergeschichten des Peta Vatthu* chap. v.; pp. 39 -- 44. -- They are sometimes called devatā: S i.205; or devaputtā: PvA 113, 139. A female Yakkha is called yakkhinī (q. v.). 2. Their usual capacity is one of kindness to men (cp. Ger. Rūbezahl). They are also interested in the spiritual welfare of those humans with whom they come into contact, and are something like "tutelary genii" or even "angels" (i. e. messengers from another world) who will save prospective sinners from doing evil (cp. Pv iv.1). They also act as guides in the "inferno": Pv iv.11, cp. iv.3. A somewhat dangerous "Mentor" is represented at D i.95, where the y. Vajirapāṇī threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdgh. (DA i.264) says on this: na yo vā so vā yakkho, Sakko devarājā ti veditabbo: it is to be understood not as this or that y., but as Sakka the king of devas. -- Whole cities stand under the protection of, or are inhabited by yakkhas; D ii.147 (ākiṇṇa -- yakkha full of y.; thus Ālakamandā may here mean all kinds of supra -- mundane beings), cp. Lankā (Ceylon) as inhabited by y.: Mhvs 7, 33. -- Often, however, they are cruel and dangerous. The female yakkhas seem on the whole more fearful and evil-natured than the male (see under yakkhinī). They eat flesh and blood: J iv.549; devour even men: D ii.346; J ii.15 -- 17, or corpses: J i.265; mentioned under the 5 ādīnavā (dangers) at A iii.256. A yakkha wants to kill Sāriputta: Ud 4. 3. Var. classes of y. are enumd at D ii.256, 257; in a progressive order they rank between manussa and gandhabba at A ii.38; they are mentioned with devas, rakkhasas, dānavas, gandhabbas, kinnaras and mah'oragas at J v.420. According to VvA 333 Sakka, the 4 great kings (lokapālā), the followers of Vessavaṇa (alias Yama, the yakkhas proper) and men (see below 7) go by the name of yakkha. -- Sakka, the king of the devas, is often named yakkha: J iv.4; DA i.264. Some are spirits of trees (rukkha -- devatā): J iii.309 345; Pv i.9; ii.9; PvA 5; are also called bhumma -- devā (earthly deities) PvA 45, 55. Their cult seems to originate primarily from the woods (thus in trees: Pv ii.9; iv.3), and secondarily from the legends of sea -- faring merchants (cp. the story of the flyingDutchman). To the latter origin point the original descriptions of a Vimāna or fairy -- palace, which is due to a sort of mirage. These are usually found in or at the sea, or in the neighbourhood of silent lakes, where the sense of hauntedness has given rise to the fear of demons or supernatural witchcraft. Cp. the entrances to a Vimāna by means of a dried -- up river bed (Pv i.9; ii.12) and the many descriptions of the Vimānas in the Lake -- districts of the Himavant in Vv. (See Stede, *Peta Vatthu* trsln p. 104 sq.) 4. Their names too give us a clue as to their origin and function. These are taken from (a) their bodily appearance, which possesses many of the attributes of Petas, e. g. Khara "Rough -- skin" or "Shaggy" Sn p. 48 (=khara -- samphassaṇ cammaṇ SnA 302), also as Khara -- loma "Rough -- hair" Vism 208; Khara -- dāthika "Rough -- tooth" J i.31. Citta "Speckled" Mhvs 9, 22; 10, 4; also as Citta -- rājā J ii.372; Mhvs 10, 84. Silesa -- loma "Sticky -- hair" J i.273. Sūci -- loma "Needlehair" Sn p. 47, 48; S i.207; Vism 208; SnA 302. -- (b) places of inhabitation, attributes of their realm, animals and plants, e. g. Ajakalāpaka "Goat -- bundle" Ud 1. Ālavaka "Forest -- dweller" J iv.180; vi.329; Mhvs 30, 84; Vism 208. Uppala "Lotus" DhA iv.209. Kakudha "K. -- tree" (Terminalia arjuna) S i.54. Kumbhīra "Crocodile" J vi.272. Gumbiya either "One of a troop" (soldier of Yama) or "Thicket -- er" (fr. gumba thicket) J iii.200, 201. Disāmukha "Sky-facer" DhA iv.209. Yamamoli "Yamachignon" DhA iv.208. Vajira "Thunderbolt" DhA iv.209; alias Vajira -- pāṇī D i.95, or Vajira -- bāhu DhA iv.209. Sātāgira "Pleasant -- mount" D ii.256; Sn 153; J iv.314;

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vi.440. Serīsaka "Acacia -- dweller" VvA 341 (the messenger of Vessavaṇa). -- (c) qualities of character, e. g. Adhamma "Unrighteous" Miln 202 (formerly Devadatta). Katattha "Well -- wisher" DhA iv.209. Dhamma "Righteous" Miln 202 (=Bodhisatta). Puṇṇaka "Full (-- moon?)" J vi.255 sq. (a leader of soldiers, nephew of Vessavaṇa). Māra the "Tempter" Sn 449; S i.122; M i.338. Sakata "Waggon -- load" (of riches) DhA iv.209 -- (d) embodiments of former persons, e. g. Janavasabha "Lord of men" D ii.205. Dīgha M i.210. Naradeva J vi.383, 387. Paṇḍaka "Eunuch" Mhvs 12, 21. Sīvaka S i.241=Vin ii.156. Serī "Self -- willed" S i.57. -- Cp. the similar names of yakkhinīs. 5. They stand in a close relationship to and under the authority of Vessavaṇa (Kuvera), one of the 4 lokapālas. They are often the direct servants (messengers) of Yama himself, the Lord of the Underworld (and the Peta -- realm especially). Cp. D ii.257; iii.194 sq.; J iv.492 (yakkhinī fetches water for Vessavaṇa); vi.255 sq. (Puṇṇaka, the nephew of V.); VvA 341 (Serīsaka, his messenger). In relation to Yama: dve yakkhā Yamassa dūtā Vv 522; cp. Np. Yamamoli DhA iv.208. -- In harmony with tradition they share the rôle of their master Kuvera as lord of riches (cp. Pv ii.922) and are

the keepers (and liberal spenders) of underground riches, hidden treasures etc., with which they delight men: see e. g. the frame story to Pv ii.11 (PvA 145), and to iv.12 (PvA 274). They enjoy every kind of splendour & enjoyment, hence their attribute *kāma* -- *kāmin* Pv i.33. Hence they possess supernatural powers, can transfer themselves to any place with their palaces and work miracles; a frequent attribute of theirs is *mah' iddhika* (Pv ii.910; J vi.118). Their appearance is splendid, as a result of former merit: cp. Pv i.2; i.9; ii.11; iv.317. At the same time they are possessed of odd qualities (as result of former demerit); they are shy, and afraid of palmyra leaf & iron: J iv.492; their eyes are red & do not wink: J v. 34; vi.336, 337. -- Their abode is their self -- created palace (*Vimāna*), which is anywhere in the air, or in trees etc. (see under *vimāna*). Sometimes we find a communion of *yakkhas* grouped in a town, e. g. *Āḷakamandā* D ii.147; *Sirīsa* -- *vatthu* (in Ceylon) Mhvs 7, 32. 6. Their essential human character is evident also from their attitude towards the "Dhamma." In this respect many of them are "fallen angels" and take up the word of the Buddha, thus being converted and able to rise to a higher sphere of existence in *saṃsāra*. Cp. D iii.194, 195; J ii.17; VvA 333; Pv ii.810 (where "*yakkha*" is expld by *Dhpāla* as "pet -- *attabhāvato cuto* (so read for *mato*!) *yakkho atañ jāto dev -- attabhāvaṇ patto*" PvA 110); SnA 301 (both *Sūciloma* & *Khara* converted). - - See in general also the foll. passages: Sn 153, 179, 273, 449; S i.206 -- 15; A i.160; Vism 366 (in simile); Miln 23. 7. Exceptionally the term "*yakkha*" is used as a philosophical term denoting the "individual soul" [cp. similar Vedic meaning "das lebendige Ding" (B.R.) at several AV. passages]; hence probably the old phrase: *ettāvata yakkhassa suddhi* (purification of heart) Sn 478, quoted VvA 333 (*ettāvata' aggaṇ no vadanti h' eke yakkhassa sudhiṇ idha paṇḍitāse*). Sn 875 (cp. Nd1 282: *yakkha=satta, nara, puggala, manussa*). -- *ānubhāva* the potency of a *yakkha* J i.240. -- *āviṭṭha* possessed by a y. J vi.586. -- *iddhi* (*yakkh°*) magic power of a y. PvA 117, 241. -- *gaṇa* the multitude of ys. J vi.287. -- *gaha*=following DhA iii.362. -- *gāha* "*yakkha -- grip*," being seized by a y. S i.208; PvA 144. -- *tṭhāna* the dwelling -- place of a y. -- *dāsī* "a female temple slave," or perhaps "possessed by a demon" (?) J vi.501 (v. l. BB *devatā -- pavitṭhā* cp. p. 586: *yakkh' āviṭṭhā*). -- *nagara* city of ys. J ii.127 (=Sirīsavatthu); cp. *pisāca* -- *nagara*. -- *pura* id. Mhvs 7.32. -- *bhavana* the realm or abode of the y. Nd1 448. -- *bhūta* a *yakkha* -- being, a ghost Pv iii.52 (=pisāca -- *bhūta vā yakkha -- bh. vā* PvA 198); iv.135. -- *mahiddhi*=*iddhi*; Pv iv.154. -- *yonī* the y. -- world, realm of the y. SnA 301. -- *samāgama* meeting of the y. PvA 55 (where also *devaputtā* join). -- *sūkara* a y. in the form of a pig VbhA 494. -- *senā* army of ys. D iii.194; SnA 209. -- *senāpati* chief -- commander of the *yakkha* -- army J iv.478; SnA 197.

Yakkhatta

Yakkhatta (nt.) [fr. *yakkha*] condition of a higher demon or *yakkha* D ii.57; A ii.39; PvA 117.

Yakkhinī

Yakkhinī (f.) [fr. *yakkha*, perhaps corresponding directly to Vedic *yakṣiṇī*, f. of *yakṣin*; adj. persecuting, taking vengeance, appld to *Varuṇa* at RV. vii.884] a female *yakkha*, a vampire. Their character is usually fierce & full of spite & vengeance, addicted to man -- & beast-murder (cp. *yakkha* 2). They are very much like *Petīs* in habits. With their names cp. those of the *yakkhas*, as enumd under *yakkha* 4. -- Vin iii.37; iv.20 (where sexual intercourse with y. is forbidden to the *bhikkhus*); S i.209 (*Piyankara* -- *mātā*); J i.240 (as a goat), 395 sq.; ii.127; iii.511; v.21 (eating a baby), 209 (eaten by a y.); vi.336 (desirous of eating a child); Vism 121 (singing), 382 (four: *Piyankara* -- *mātā*, *Uttaramātā*, *Phussa* -- *mittā*, *Dhammaguttā*), 665 (in simile); Mhvs 7, 11 (*Kuvaṇṇā*, i. e. bad -- coloured); 10, 53 (*Cetiya*); 12, 21 (*Hāritā* "Charming" or fr. *harita* "green" (?)); DhA i.47; ii.35, 36 (a y. in the form of a cow, eating 4 people in successive births). Note. A by -- form of *yakkhinī* is *yakkhī*. -- *bhāva* the state of being a *yakkhinī* J i.240; ii.128 (*yakkhinī°*).

Yakkhī

Yakkhī (f.) [direct formation fr. *yakkha*, like *petī* fr. *peta*; form older than *yakkhinī* (?)]=*yakkhinī* S i.11; Vin iii.121; iv.20; J iv.492; Mhvs 7, 26.

Yagghe

Yagghe (indecl.) [similar in formation & meaning to tagghe (q. v.). It is yaṇ (yad)+gha, the latter in a Māgadhised form ghe, whereas taggha (=tad+gha) only occurs as such] hortative part, used in addressing a (superior) person in the voc., followed by Pot. of jānāti, either 2nd jāneyyāsi, or 3rd sg. jāneyya; to be trsl'd somewhat like "look here, don't you know," surely, you ought to know; now then; similarly to part. yaṇ nu, yaṇ nūna & yaṇ hi. The part. is found in the language of the Nikāyas only, thus indicating part of the oldest & original dialect. E. g.: y. bhante jāneyyāsi Vin i.237; yagghe deva jāneyyāsi yo te puriso dāso . . . so . . . pabbajito do you know, Oh king D i.60 (trsl.: "if it please your majesty, do you know . . ."; DA i.169 expls as "codan' atthe nipāto"); y. ayye jāneyyāsi M ii.62; mahārāja j. M ii.71; id. S i.101; y. bhavan jāneyya S i.180. -- The passage M ii.157 is somewhat doubtful where we find y. with the ind. and in var. forms (see v. l.) of yagghi & taggha: "jānanti pana bhonto yagghe . . .," with reply "na jānāma yagghe . . ." Perhaps the reading taggha would be preferable.

Yajati

Yajati [yaj, cp. Vedic yajati, yajus, Yajur -- veda. To Av. ya^zaitē to sacrifice, Gr. a/(z)omai to revere, worship. On etym. cp. also Walde, Lat. Wtb. s. v. aestimo. -- The Dhṭp (62) defines root by "deva -- pūjā, sangati -- karaṇa, dānesu," i. e. "said of deva -- worship, of assembling, and of gifts." Similarly Dhṭm 79] to sacrifice, to make an offering (yaññaṇ); to give alms or gifts -- In the P. literature it refers (with yañña, sacrifice) either (when critical) to the Brahmanic rites of sacrificing to the gods according to the rules initiated in the Vedas & Vedic literature; or (when dogmatical) to the giving of alms to the bhikkhu. In the latter sense it implies liberal donation of all the necessities of a bhikkhu (see enumd under yañña). The latter use is by far the more frequent. -- The construction is with the acc. of

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the deity honoured and the instr. of the gift. -- Pres. yajati D i.139; A i.168; ii.43, 44; Sn 505, 509; DA i.160. -- ppr. yajanto D i.52; M i.404; Miln 21; gen. pl. yajataṇ Sn 569 (=Vin i.246, where reading is jayataṇ). -- ppr. med. yajamāna D i.138 (mahayaññaṇ); Sn 506; S i.233; J vi.502, 505. -- imper. 3rd sg. yajatu DA i.297; med. yajataṇ D i.138 (=detu bhavaṇ DA i.300). 2nd sg. yajāhi J iii.519; PvA 280, and perhaps at Pv ii.16 (for T. yāhi). 2nd med. yajassu Sn 302, 506; J v.488 (yaññaṇ), 490 (id.) -- Pot. 1st sg. yajeyyaṇ D i.134; 3rd pl. yajeyyaṇ J vi.211, 215; 3rd sg. med. yajetha Dh 106 (māse māse sahasena yo y.=dānaṇ dadeyya DhA ii.231), 108; It 98; A ii.43; Sn 463. -- Fut. 2nd sg. yajissasi J iii.515; 1st sg. yajissāmi J vi.527 (pantha -- sakunaṇ tuyhaṇ maṇsena); 3rd pl. yajissanti J iv.184; 1st pl. yajissāma J vi.132. <-> aor. 1st sg. yajij Th 1, 341; 3rd sg. yajī It 102; yajī Miln 219, 221. -- inf. yajituṇ Miln 220; yitṭhuṇ D i.138 (yitṭhu -- kāma wishing to sacrifice), and yatṭhuṇ in °kāma D ii.244; Sn 461. -- ger. yajitvā D i.143; A ii.44; Sn 509; J vi.137 (puttehi), 202; Pv ii.956 (datvā+, i. e. spending liberally; cp. PvA 136); yajitvāna Sn 303, 979. -- grd. yajitabba J vi.133 (sabbacatukkena). -- pp. yajita & yitṭha. -- Caus. I. yājeti; Caus. II. yajāpeti (q. v.).

Yajana

Yajana (nt.) [late formation fr. yaj, yajati, for the earlier yañña] the act of sacrificing J iii.518; vi.133; Cp. I. 72; Vism 224; PvA 135.

Yajanaka

Yajanaka (adj.) [fr. yajana] one who sacrifices J vi.133.

Yajāpeti

Yajāpeti [Caus. II. of yajati] to cause a sacrifice to be held A i.168 (yajati+).

Yajita

Yajita [pp. of yajati] sacrificed Miln 219; J iv.19.

Yajubbeda

Yajubbeda [fr. Vedic yajus the sacrificial formula,+veda] the Yajurveda, the 2nd of the Vedas, dealing with sacrifice Miln 178; DA i.247; SnA 447. As yajuveda at Dpvs v.62, where the 3 Vedas are enumd as iruveda, yaju° and sāma°.

Yañña

Yañña [Vedic yajña, fr. yaj: see yajati. The metric reading in the Veda is sometimes yajana, which we are inclined to look upon as not being the source of the P. yajana] 1. a brahmanic sacrifice. -- 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmanic ritual of Vedic times has been given a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of "offering," so that the yañña now consists entirely in a worthy application of a worthy gift to a worthy applicant. Thus the direct and as it were self -- understood definition of yañña is at Nd2 523 given with "yañño vuccati deyyadhammo," and as this the 14 constituents of the latter are enumd; consisting of the 4 paccayas, and of anna, pāna, vattha, yāna, mālā, gandhā, vilepana, seyya, avasatha, padīpeyya. Cp. Nd1 373. -- The term parikkhāra, which refers to the requisites of the bhikkhu as well (see DA i.204 -- 207), is also used in the meaning of "accessory instrument" concerning the brahmanic sacrifice: see D i.129 sq., 137 sq. They are there given as 16 parikkhāras, as follows: (4) cattāro anumati -- pakkhā viz. the 4 groups khattiyas, ministers, brahmans and householders, as colleagues by consent; (8) aṭṭhangāni of a king -- sacrificer; (4) cattār' angāni of a purohita. <-> The term mahāyañña refers to the brahmanic ritual (so at M ii.204; DhsA 145, cp. Expositor 193); its equivalent in Buddhist literature is mahādāna, for which yañña is also used at Pv ii.950 (cp. PvA 134). <-> The Jātakas are full of passages referring to the ineffectiveness and cruelty of the Brahmanic sacrifice, e. g. J iii.518 sq.; vi.211 sq., & cp. Fick, Sociale Gliederung, p. 146 sq. One special kind of sacrifice is the sabba -- catukkayañña or the sacrifice of tetrads, where four of each kind of gifts, as elephants, horses, bulls, and even men were offered: J i.335; iii.44, 45; PvA 280. The number 4 here has the meaning of evenness, completeness, or harmony, as we find it freq., in the notion of the square with ref. to Vimānas & lotus ponds (in J., Vv & Pv etc.); often also implying awfulness & magic, as attached e. g. to cross -- roads. Cp. the Ep. of niraya (Purgatory) "catu -- dvāra" (esp. at Pv i.10). See cpds. of catur. -- It may also refer to the 4 quarters of the sky, as belonging to the 4 Guardians of the World (lokapālā) who were specially worth offering to, as their influence was demonic (cp. Pv i.4). The prevailing meaning of yañña in the Suttapiṭaka is that of "gift, oblation to the bhikkhu, alms-giving." Cp. Sn 295, 461, 484, 1043. At Vv 3426 the epithets "su -- dinna, su -- huta, su -- yittha" are attributed to dāna. -- The 3 constituents which occur under dāna & deyyadhamma as the gift, the giver and the recipient of the gift (i. e. the Sangha: cp. opening stanza Pv i1) are similarly enumd under yañña (or yaññapatha) as "ye yaññaṇ (viz. cīvaraṇ etc.) esanti" those who wish for a gift, "ye yaññaṇ abhisankharonti" those who get it ready, and "ye yaññaṇ denti" those who give it, at Nd2 70 (under appamatta). Similarly we find the threefold division of "yañña" (=cīvara etc.), "yaññayājaka" (=khattiyā, brāhmaṇā etc., including all 8 classes of men: see Nd2 p. 129 s. v. khattiya, quoted under janab), and "dakkhiṇeyya" (the recipient of the gift, viz. samaṇa -- brāhmaṇā, kapaṇ'addhikā vanibbakā, yācakā) at Nd2 449b (under puthū). -- Cp. the foll. (mixed) passages: D i.97, 128 -- 144 (brahmanic criticised); ii.353, 354 (profitable and unprofitable, criticised); M i.82 (brahm.); S i.76, 160; ii.42 sq., 63, 207; iii.337; iv.41; A i.166; ii.43 (nirārambhaṇ yaññaṇ upasankamanti arahanto, cp. DhsA 145); Sn 308 (brahm.), 568 (aggihutta -- mukhā yaññā: the sacrifices to Agni are the best; brahm.); Th 1, 341; J i.83, 343; iii.517 (°ṇ yajati; brahm.); iv.66; v.491, 492; vi.200 (yañña -- kāra -- brāhmaṇa), 211 sq.; DA i.267; DhA ii.6. -- āgāra a hall for sacrifices Pug 56 (=yañña -- sālā PugA 233). -- āvāta the sacrificial pit D i.142, 148; J i.335; iii.45, 517; vi.215 (where reading yaññavāta, cp. yaññavātaka at Cp. i.72). It has been suggested by Kern, Toev, s. v., and it seems more to the sense, to read yañña -- vāta for yaññ' āvāta, i. e. enclosed place for sacrifice. Thus at all passages for °āvāta. -- kāla a suitable (or the proper) time for sacrifice D i.137; Sn 458, 482; DA i.297. -- upanīta one who has been brought to the sacrifice S i.168 (trsl. K.S. 211 not quite to the point: "the oblation is brought." Reading is uncertain; v. l. °opanīta which may be read as opavīta "wearing the sacrificial cord": see foll.). -- opavīta (?) [see upavīta] in phrase yaññ' opavīta -- kaṇṭhā "having the (sacrificial, i. e.) alms -- cord wound round their necks" SnA

92 (v. 1. BB yaññ -- opacita -- kammā). Cp. yañña -- suttaka. -- patha [cp. patha2] (way of) sacrificing, sacrifice Sn 1045; Nd2 524 (yañño y' eva vuccati yañña -- patho); J vi.212, 215. -- vaṇṇa praise of sacrifice J vi.200. -- vidhāna the arrangement or celebration of a sacrifice J vi.202. -- sampadā success of the sacrifice D i.128 sq. (in its threefold mode), 134, 143, 144; Sn 505, 509. -- sāmīn lord or giver of a sacrifice D i.143. -- suttaka "sacrificial string," i. e. alms -- cord (the sign of a mendicant) DhA ii.59. Cp. above: °opavīta.

Yaññatā

Yaññatā (f.) [abstr. fr. yañña] "sacrificiality," the function or ceremony of a sacrifice J vi.202 (=yañña -- vidhāna C.).

Yatṭhi

Yatṭhi (f.) [cp. Vedic yaṣṭi. Another Pali form is laṭṭhi] 1. a staff, stick, pole M iii.133 (tomara° goad); S i.115 (pācana° driving stick, goad); Miln 2; DhA iii.140 (kattara° a mendicant's staff); PvA 241; VbhA 241 (yantacakka°); Mhvs 11, 10 (veḷu° a bamboo pole). <->

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2. a stem, stalk (of a plant), cane in ucchu° sugarstick, sugar -- cane DhA iii.315 (=ucchu -- khaṇḍika at Vv 3326); iv.199. -- 3. a measure of length (=7 ratanas) VbhA 343. -- koṭi the end of the stick or staff DhA i.15. -- madhukā ("cane -- sweetness") liquorice Mhvs 32, 46. -- luddaka "stick -- hunter" at J iv.392 means a hunter with a lasso.

Yata

Yata [pp. of yam] held, checked, controlled, restrained, careful S ii.15, 50; Sn 78, 220, 1079 (=yatta, paṭiyatta, gutta etc. Nd2 525); J vi.294 (C. appamatta; Kern, Toev. s. v. proposes reading yatta for yata Vism 201 (?). Esp. in two phrases: yat -- atta (yata+attan) selfcontrolled, one whose heart is kept down D i.57 (cp. Dial. i.75); Sn 216, 490, 723; DA i.168. -- yata -- cārin living in self -- restraint, living or behaving carefully Sn 971 (=yatta paṭiyatta gutta etc. Nd1 498); Miln 300 (+samāhita -- citta, where Kern, Toev. s. v. proposes to read yatta -- cārin for yata°). A similar passage at Th 1, 981 reads yathā -- cārin (q. v. for further expln). <-> Cp. saṇyata & see also yatta.

Yatati

Yatati1 [yat, given by Dhṭp 121 in meaning "yatana," by Dhṭm 175 as "paṭiyatana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. yataṇ It 120 (care, tiṭṭhe, acche etc.; Seidenstücker trsls "gezügelt," thus taking it in meaning of yata). -- pp. yatta.

Yatati

Yatati2 [unidentified, perhaps as expln of yati?] is given in meaning of "lead out" (?) at Dhṭp 580 ("niyyātane") and Dhṭm 813 (id.).

Yatana

Yatana (nt.) [fr. yat, cp. Epic Sk. yatna] endeavour, under- taking J v.346 (C. expls samosaraṇa -- tṭhāna?); Dhṭp 121 (in expln of yatati1).

Yati

Yati [fr. yat, cp. Vedic yati leader, guide] a Buddhist monk Mhvs 5, 37 (racchāgataṇ yatiṇ); 25, 4; 30, 26 (mattikā -- dāyakaṇ yatiṇ); 32, 32 (khīṇāsavassa yatino); Dāvs iv.33 (yatī); Vism 79 (vikampeti Mārassa hadayaṇ yatī); PvA 287 (instr. muni -- vara -- yatinā).

Yato

Yato (adv.) [the abl. case of ya°, used as conjunction, Cp. Vedic yataḥ wherefrom, by which, out of which] 1. (local) from where D i.240 (uggacchanti candima -- suriyā; opp. yattha where). -- 2. (temporal) whence, since, when, from which time VvA 344 (yato paṭṭhāya). -- 3. (modal) from which, out of what cause, because, in as far as D i.36 sq. (yato . . . ettāvata because . . . therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). -- Freq. in two combs: yatvādhi -- karaṇaṇ (yato+adhikaraṇaṇ) because (lit. by reason of which; cp. kim -- ādhikaraṇaṇ, see adhik.) D i.70; D i.113; M i.269; Dhs 1346; cp. similarly BSk. yato adhikaraṇaṇ MVastu iii.52; and yato -- nidānaṇ on account of which, from which (or what) reason, because M i.109; Sn 273, 869; Pv iv.161 (cp. PvA 242). -- Note. yaticchita at PvA 265 is to be read yadicchita.

Yatta

Yatta [pp. of yatati] strenuous, making an effort, watchful Nd2 525 (+paṭiyatta, in exegesis of yata); J iv.222 (+paṭiyatta); vi.294 (Kern's reading for yata; vv. ll. saṇyata & sata, thus warranting yata); Miln 373 (°payatta), 378 (id.=in keen effort). -- Note. Kern, Toev. s. v. would like to equal yatta=Sk. yatna effort.

Yattaka

Yattaka (adj.) [fr. yāvant, a late formation; cp. Trenckner, Notes, 80] however much, whatever, as many (in correlation with ta° or tattaka) J v.74 (=yāvant); Vism 184 (yattakaṇ thānaṇ gaṇhāti . . . tattakaṇ . . .), 293 (yattakā=yāvata); DA i.118 (yattaka . . . tattaka as long as); DhA ii.50 (°ṇ kālaṇ as long), 128; VbhA 73 (yattakaṇ thānaṇ . . . tattakaṇ), 391 (yattakāni kusala -- cittāni . . . tesāṇ sabbesāṇ); VvA 175 (yattakāni . . . tāni as many . . . so many, i. e. whatever), 285 (yattakā āhuneyyā nāma . . . tesu sabbesu . . .). -- instr. yattakena as adv. "because, on account of" DhA iii.383, 393.

Yattha

Yattha (adv.) [the regular P. form of Ved. yatra. See also P. yatra] rel. adv. of place "where," at which spot; occasionally "at which time," when; with verbs of motion="whereto." -- D i.240 (whither); Sn 79, 170 (here closely resembling yatra in meaning="so that"), 191, 313, 445, 995, 1037; Dh 87, 127 (yattha thita, cp. PvA 104) 150, 171, 193, PvA 27. -- yattha vā tattha vā wherever (or whenever) DhA iv.162; similarly yattha yattha wherever (he likes) A ii.64. yattha kāmaṇ (cp. yathākāmaṇ in same meaning) where to one's liking, i. e. wherever Dh 35 (=yattha katthaci or yattha yattha icchati DhA i.295, 299), 326. Similarly we find yatth - icchakaṇ, almost identical (originally variant?) with yadicchakaṇ and yāvadicchakaṇ at Vism 154.

Yatra

Yatra (adv.) [the (older?) reconstituted Sk. form of P. yattha, cp. Vedic yatra in which, where. The P. form is younger than the Vedic, as the P. meaning is doubtful for the V. period. It is merely a differentiation of forms to mark a special meaning in the sense of a causal conjunction, whereas yattha is adv. (of place or time) only] in which, where, since; only in phrase yatra hi nāma (in emphatic exclamations) with Fut.; "as indeed, inasmuch as, that" S ii.255 (ñānabhūtā vata sāvakā y. h. n. savako ñassati etc.); J i.59 (dhir -- atthu vata bho jātiyā y. h. n. jātassa jarā paññāyissati "woe to birth that old age is to be noticed in that which is born!"); Miln 13 (acchariyaṇ vata bho . . . y. h. n. me upajjhāyo ceto -- parivittakaṇ jānissati).

Yathā

Yathā (adv.) [fr. ya°; Vedic yathā; cp. kathā, tathā] as, like, in relation to, after (the manner of). -- As prep. (with acc.): according (to some condition, norm or rule): yathā kāmaṇ (already Vedic) according to his desire, after his liking PvA 113, 136; y. kālaṇ in time, timely PvA 78; matiṇ to his own mind or intention Pv iv.167; ruciṇ to his satisfaction, amply, satisfactorily PvA 88, 126, 242; vibhavaṇ acc. to their wealth, i. e. plentifully PvA 53; sukhaṇ as they liked or pleased PvA 133. Sometimes with loc.: yathā padese "according to place," in the right place J iii.391. Or instr.: y. sattiya as much as you can DhA i.92; y. manena from his heart, sincerely, voluntarily DhA i.42. -- Also with ger. yathā haritvā according to his taking (or reward: see under cpd. °bhata) It 14 (y. h. nikkhipeyya, which Seidenstücker, not doing justice to context translates "so wie man etwas nimmt und dann wegwirft"). With foll. adj. expressing something like "as it were" and often untranslatable (see cpds.) -- As conjunction: "as if," or "so that": yathā mata like dead Dh 21; yathā na "in order that not": Vism 31 (y. sarīre ābādhaṇ na uppādeti, evaṇ tassa vinodaṇ' atthaṇ); DhA i.311 (y. assa patitattānaṇ na passāmi, tathā naṇ chaddessāmi: so that I shall not see . . ., thus shall I throw him). -- As adv. just, as, so, even; in combn with other particles: yathā kathaṇ pana how so then, how is it then that S ii.283 (cp. yathā tathaṇ under cpds.); yathā kiṇ viya somewhat like this Miln 91; yathā pana like as DhA i.158; yatha -- r -- iva (for yathā -- iva) just as D i.90; yathā pi . . . evaṇ just as . . . so Dh 51 -- 52. -- yatha -- yidaṇ (for yathā -- idaṇ) positive: "as just this," "so that," "e. g.," "like," "i. e.," after negation "but" It 8, 9 (na aññaṇ . . . yathayidaṇ); Sn 1092 (tvaṇ ca me dīpam akkhāhi, yathayidaṇ n' āparaṇ siyā "so that there be no further ill"; cp. SnA 597). See also the enlarged forms seyyathā & seyyathīdaṇ. -- In correlation with tathā: the same . . . as, like . . . as, as . . . so; Pv i.123 (yath' āgato tathā -- gato as he has come so has he gone). Often elliptically in direct juxtaposition: yathā tathā in whatever way, in such & such a manner; so and so, according to the occasion; also "correctly, truly, in reality" Sn 504 (tvaṇ h' ettha jānāsi y. t. idaṇ); PvA 199 (y. t. vyākāsi). See yathā-tathaṇ

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under cpds. About phrase yathā taṇ see yathātaṇ. -- For further refs. on the use of yathā see Indexes to Saṅgutta (S vi.81 s. v. yathābhūtaṇ); Anguttara (A. vi.91 ibid.); Sutta -- Nipāta (Index p. 751); & Dhammapada. -- ānuddhammaṇ according to the rules (leading to enlightenment) Sn 963, cp. Nd1 481. -- ānurūpa suitable, proper Mhvs 28, 42. -- ānusiṭṭhaṇ in accordance with what has been taught DhA i.158. -- ābhiraṇaṇ (adv. nt. of ppr.) to (their) heart's content, as much (or as long) as one likes Vin iii.145; Sn 53; DhA i.385; VvA 181. -- āraddha [=ālabdha] as much as was to be had, sufficient Vin iii.160. -- ārahaṇ (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. Cpd. 1111, 1182) S i.226; Sn 403; Pv ii.923; PvA 78, 132 (yathā codanaṇ v. l. SS), 287; VvA 139. So to be read at all Pv & PvA passages for T. yathā rahaṇ. Very freq. in Mhvs. e. g. 3, 27; 5, 148; 7, 70; 14, 54; 20, 8; 22, 58. -- ālankata dressed as he was, in full (state --) dress DhA iii.79. -- āvajjaṇ "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D i.7 (=kāṇakūṇi -- khañj' ādīnaṇ yaṇ yaṇ vajjaṇ taṇ taṇ payojetvā dassana -- kīlā DA i.86); Vin ii.10. -- icchitaṇ according to one's wish, as he liked, after his heart's content J i.27 (v. 188)=Bu ii.179; is preferably to be read as yad -- icchitaṇ at all PvA passages, e. g. PvA 3 (°ṇ dento), 110 (°thāna whichever place I like), 265 (where T. has yat°). The ed. of Mhvs however reads yath° throughout; e. g. 7, 22; 22, 50. -- odhi as far as the limit, final, utmost M i.37; J iii.302. -- odhika to (its or their) full extent, altogether, only in phrase yathodhikāni kāmāni Sn 60 (cp. Nd2 526); J iii.381 (C. not quite to the point with expln "attano odhivasena thitāni," giving variant yatodhikāni, with expln "yato uparato odhi etesan ti yatodhikāni uparata -- koṭṭhāsāni"); iv.487 (with better C. expln: "yena yena odhinā thitāni tena tena thitān' eva jahissāmi, na kiñce avasissāmi ti attho"); v.392 (C.: "yathāthita -- koṭṭhāsāni"). -- kamma(ṇ) according to one's karma or action J i.57, 109; iv.1. Freq. in phrase yathā -- kamm -- ūpage satte (pajānāti) "(he recognises) the beings passing away (or undergoing future retribution) acc. to their deeds" D i.82; M i.482; ii.21; iii.178; S ii.122; A iv.141, 178, 422; v.35; Sn 587; It 99; and yathā -- kamm -- ūpaga -- nāṇa "the knowledge of specific retribution" Vism 433 sq.; Tikp 321; VbhA 373 sq. (°catuttha). -- kāmaṇ according to wish, at random (see above); ° -- karaṇiya to be done or dealt with ad lib., i. e. a victim, prey S ii.226; iv.91, 159; It 56. -- kārin as he does It 122 (corresp. to tathāvādin). -- kālaṇ according to time, in one time Mhvs 5, 180. -- kkamaṇ acc. to order, in one order or succession Mhvs 4, 54; Sdhp 269. -- cārin virtuous (for the usual yatacārin as indicated by C. expln yata kāyādihi sanyati: see Brethren, p. 342!) Th 1, 981 (trsl. "Whoso according to his powers is virtuous"). -- thita so -- being, such & such, as they are, as they were J v.392; VvA 256. -- tathaṇ according to truth, true & real (corresponding to yathā tathā adv.: see above) It 122 (here as nom. sg.: as he is in one respect, so in the other, i. e. perfect); Sn

1127 (=yathā ācikkhitabbaṃ tathā ācikkhi Nd2 527); Th 1, 708 (ditṭhe dhamme yathātathe: is reading correct? perhaps better as yathātathā, cp. trsln Brethren 292: "the truths are seen e'en as they really are"); Dpvs iii.2 (so read for yathā -- kathaṃ; v. l. has °tathaṃ); v.64 (pañhaṃ byākaroḥi yathātathaṃ). -- dhamma (used as adj. & adv. °ṇ) "one according to the law," i. e. as the rule prescribes; nt. according to the rule put down. See Vin. Texts i.203; Geiger, Dhamma, p. 19, 67. <-> Vin i.135 (yo uddiseyya, yathā -- dhammo kāretabbo), 168 (yo pavāreyya, y. -- dhammo kāretabbo), 191 (yo māreyya y. -- dh. k.); ii.67 (ubho pi yathā dhammaṃ kāreṭabbā), 132 (yo ajjhohareyya, y. -- dhammo kāretabbo); iv.126 (yo jānaṃ (i. e. knowing) yathā dhammaṃ nihaṭ' ādhikaraṇaṃ punakammāya ukkoṭeyya, pācittiyaṃ ti i. e. a dispute settled in proper form; with expln: y. -- dhammaṃ nāma dhammena vinayena satthu sāsanena kataṃ), 144 (na tassa . . . mutti atthi yaṃ ca tattha āpatṭiṃ āpanno taṃ ca yathā dhammo kāretabbo, uttari c' assa moho āroṭetabbo). Cp. the foll. passages; as adj.: Vin i.205; ii.132, 142, 263; M iii.10; Miln 195; as adv.: with paṭikaroti (to atone, make amends) Vin i.173, 315; ii.126; iv.19; D i.85; iii.55; M iii.247; S ii.128, 205; A i.103, 238; ii.146; iv.377; cp. yathā dhammaṃ paṭigaṇhāti S i.239; A i.59, 103. At S iii.171 yathā dhammaṃ is used in the sense of "according to the truth, or reality," where yathā -- bhūtaṃ takes its place; similarly at Th 1, 188. -- dhota as if it were washed (so to speak), clean, unsoiled DhA i.196; cp. MVastu i.301 yathā -- dhauta. -- pasādhanaṃ according to a clear state of mind, to one's gratification Dh 249 (= attano pasād' ānurūpaṃ DhA iii.359). -- puggalaṃ according to the individual, individually Pv iii.51 (read yathāpu°). -- pūrita as full as could be, quite full J i.101. -- phāsuka comfortable, pleasant DhA i.8. -- balaṃ according to one's power or means DhA i.107 (v. l. °satti); Sdhp 97; Mhvs 5, 180. -- buḍḍha see °vuḍḍha. -- bhataṃ is an unexpld a/(pac legome/non, difficult of analysis because occurring in only one ster. phrase, viz. yathā bhataṃ nikkhitto evaṃ niraye (& sagge) at M i.71; S iv.325 (where T. has yathāhataṃ, v. l. bhataṃ); A i.8, 105, 292, 297; ii.71, 83; It 12, 14, 26. We have analyzed it as y. bhataṃ in Corr. to pt. 3; vol. ii.100 ("according to his upbringing"), but we should rather deviate from this expln because the P. usage in this case would prefer the nom. instead of the (adv.) acc. nt. It remains doubtful whether we should separate yathā or yath' ābhataṃ. Suggestions of a trsln are the foll. (1) "as soon as brought or taken" (see Dict. s. v. ābhata); (2) "as one has brought" (merit or demerit); thus taking ābhataṃ as irregular ger. of ā+bhar, trsln suggested by the reading āharitvā (yathāharitvā) in the complementary stanzas at It 12 & 14; (3) "according to merit or reward," after Kern's suggestion, Toev. s. v. to read yathā bhataṃ, the difficulty being that bhata is nowhere found as v. l. of bhata in this phrase; nor that bhata occurs in the meaning of "reward." -- There is a strong likelihood of (ā)bhata resembling āhata (āhaṭa?) in meaning "as brought," on account of, cp. It context and reading at S iv.325; still the phrase remains not sufficiently cleared up. -- Seidenstücker's trsln has been referred to above (under haritvā) as unbefitting. -- The suspicion of yathābhataṃ being a veiled (corrupted) yathābhūtaṃ has presented itself to us before (see vol. I. under ābhata). The meaning may suggest something like the latter, in as far as "in truth," "surely" is not far off the point. Anyhow we shall have to settle on a meaning like "according to merit," without being able to elucidate the phrase in all its details. -- There is another yathābhataṃ in passage . . . ussavo hoti, yathābhataṃ lasuṇaṃ parikkhayaṃ agamāsi "the garlic diminished as soon as it was brought" Vin iv.258. Here ābhata stands in rel. to harāpeti (to have it fetched & brought) and is clearly pp. of ābharati. -- bhucca as is the case, i. e. as one might expect, evident, real, in conformity with the truth D i.12; ii.222; Miln 183, 351; Th 2, 159 (=yathābhūtaṃ ThA 142); PvA 30, 31 (°guṇā). -- bhutta see bhutta. -- bhūta(ṇ) in reality, in truth, really, definitely, absolutely; as ought to be, truthfully, in its real essence. Very freq. in var. combnns which see collected & classified as regards Saṃyutta & Anguttara -- Nikāyas in Index vols to these texts. E. g. S iv.195 (vacanaṃ, Ep. of Nibbāna); v.440 (abhisamaya); Sn 194, 202, 653; Dh 203; PvA 215 (guṇa). yathābhūtaṃ pajānāti he knows as an absolute truth or in reality D i.83, 162; S iv.188; v.304 & passim; ditto yathābhūtaṃ jānāti passati Ps ii.62. Similarly with noun: yathābhūta -- ñāṇa absolute knowledge S v.144; Ps ii.63= Vism 605 (+sammā dāssana); Vism 438, 629, 695; VbhA 459 (=maggañāṇa); also as °ñāṇa -- dāssana in same meaning: A

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iii.19, 200; iv.99, 336; v.2 sq., 311 sq.; Ps i.33, 43 sq.; ii.11 sq.; Nett 29. -- mano according to (his) mind Sn 829; Nd1 170 (expld as nom.=yathācitto, yathāsankappo, yathāviññāṇo). -- ruciṇ according to pleasure or liking Mhvs 4, 43 (ruci T.; ruciṇ v. l.; thus generally in Mhvs.); 5, 230 (°ruci); 22, 58 (°ruci). -- vādin as speaking, as he speaks (followed by tathā -- kārin so doing) D ii.224, 229; Sn 357; It 122. -- vidhi(ṇ) duly, fitly Mhvs 10, 79. -- vihita as appointed or arranged Mhvs 10, 93. -- vuḍḍhaṃ according to seniority Vin

ii.221; Mhvb 90 (T. reads °buḍḍhaṇ). -- vutta(ṇ) as is said, i. e. as mentioned, aforesaid, of this kind Mhvs 34, 57; PvA 45, 116 (°o puggalo). -- saka(ṇ) each his own, according to his (or her) own, respective(ly) Vism 525; SnA 8, 9; VvA 7; Mhvs 5, 230 (here simply "their own"). -- sata saintly (?), mindful Th 1, 981 (cp. yathā cārin & Brethren p. 342). -- satti(ṇ) according to one's power S iv.348 (+yathābalaṇ); DhA i.107 (v. l. for °balaṇ); Sdhp 97. -- satthaṇ according to the precepts, as law ordains M iii.10 (perhaps an error for yathāsaddha?). -- saddhaṇ acc. to faith, as is one's faith Dh 249. -- santhatika accepting whatever seat is offered D i.167; A iii.220; Pug 69; Th 1, 855 -- °anga one of the 13 dhutangas Miln 342, 359; Vism 61, 78. -- sukhaṇ according to ease, at ease, at will Th 1, 77; Dh 326.

Yathātaṇ

Yathātaṇ (adv.) [yathā+taṇ] as it is, as, as if Vin iii.5; S i.124; M i.253. The spelling in our books is yathā taṇ (in two words).

Yathāva

Yathāva (adj.) [der. fr. yathā, as yathā+vant, after analogy of yāvant, but following the a -- decl., cp. Epic Sk. yathāvat] having the character of being in accordance with (the truth or the occasion), real, true, just It 44 (santaṇ paṇītaṇ yathāvaṇ, nt.); Th 1, 188, 422 (°āloka -- dassana seeing the real light); Miln 171 (°lakkhaṇa true characteristics); Vism 588 (as yāthāvasarasa), 639 (id.). -- abl. yathāvato (also found as yāthāvato, probably more correctly, being felt as a der. fr. yathā) according to fitness, fitfully, duly, truly, sufficiently PvA 60 (so read for yathā vato), 128 (all MSS. yāthāvato!); ThA 256 (yā°; the expln given by Morris, J.P.T.S. 1889, 208 is not correct).

Yathāvaka

Yathāvaka (adj.) [fr. yathāva] being according to reality or sufficiency, essential, true, real, sufficient Th 1, 347; VbhA 409 (°vatthu, referring to the "māna" -- division of the Khuddaka -- vatthu Vbh 353 sq., cp. Nd2 505~) Should we read yāthāvaka?

Yad, Yadidaṇ

Yad, Yad -- idaṇ etc., see ya° 4b.

Yadā

Yadā (adv.) [Vedic yadā; old instr. of ya°] when Sn 200 (y. ca so mato seti), 681, 696 (here as yada, expld as yadā), 923; Dh 28, 69, 277 sq., 325, 384, 390; It 77 (y devo devakāyā cavati); PvA 54, 67. Cp. kadā & tadā.

Yadi

Yadi (indecl.) [adv. formation, orig. loc., fr. ya°; cp. Vedic yadi] 1. as conjunction: if; constructed either with pres. indic., as: Sn 189; "yadi bodhiṇ pattuṇ icchasi" J i.24 (v. 167); "yadi dāyako dānaṇ deti . . . etaṇ biṇaṇ hoti" PvA 8; or pot.; or with a participle, as: "yadi evaṇ sante" that being so, if this is so D i.61; "gahito yadi siho te" if the lion is caught by you Mhvs 6, 27. -- With other particles, e. g. yādi āsanamattaṇ pi even if only a seat VvA 39; yadi . . . atha kasmā if . . . how then Miln 4. yadi evaṇ . . . (tu) even if . . . yet (but) PvA 63 (y. e. pitā na rodati, mātu nāma hadayaṇ mudukaṇ). -- yadi va "or" (cp. Vedic yadi vā "or be it that") Dh 195 (=yadi vā athavā DhA iii.252). So yadi vā at J i.18 (v. 97: latā vā yadi vā rukkhā etc. Sn 119 (gāme vā yadi vāraññe). -- 2. as a strong particle of exhortation: yadi evaṇ if so, in that case, let it be that, alright, now then PvA 54 (y. e. yaṇ mayhaṇ desitaṇ ekassa bhikkhuno dehi), 217 (y. e. yāvadattaṇ gaṇhāhi: take as much as you like).

Yanta

Yanta (nt.) [Vedic yantra, a kind of n. ag. formation fr. yam to hold by means of a string or bridle, etc. Idg. *em & *iem, as in Lat. emo to take & red -- imio.] a means for holding, contrivance, artifice, instrument, machine, mechanism; fig. instrumentality (as perhaps in, kamma° at Th passages). -- Referring to the machinery (outfit) of a ship (as oars, helm, etc.) J iv.163 (sabbayant' ūpapanna=piy' -- ārittā etc. C.); Miln 379. To mechanism in general (mechanical force) J v.333 (°vegena=with the swiftness of machinery). To a sugar -- mill Miln 166; usually as ucchu -- yanta J i.25, 339 (°yante gaṇṭhikā), cp. ucchūnaṇ yanta DhA iv.199. -- tela -- yanta (-- cakka) (the wheel of) an oil mill J i.25. -- dāru -- yanta a wooden machine (i. e. a mechanical man with hands & feet moved by pulling of strings) DA i.197; Vism 595 (quoted as simile). -- kamma -- yanta the machinery of Kamma Th 1, 419 (i. e. its instrumentality, not, as trsln "car"; cp. Brethren 217: "it breaks in pieces K's living car," evidently influenced by C. expln "attabhāva -- yanta"), 574 (similarly: see discussed under yantita). Note. yantāni at Nd2 529 (on Sn 48 sanghaṭṭa -- yantām) is expld as "dhuvarāni." The spelling & meaning of the latter is not clear. It must refer to bracelets. <-> Cp. SnA 96 valayāni. -- ākaḍḍhana pulling the machine Vism 258=VbhA 241. -- cakkha -- yaṭṭhi the stick of the wheel of a (sugar --) mill VbhA 60. -- nālī a mechanical tube DhA iii.215. -- pāsāṇa an aerolite (?) J iii.258 (read °pāsāṇo). -- phalakāni the boards of a machine Vism 258. -- yutta combined by machinery J vi.432. -- sutta the string of a machine (or mill). Vism 258 (as °ka)=VbhA 241. -- hatthi a mechanical (automatic) elephant DhA i.192 (of King Caṇḍa -- pajjota; cp. the horse of Troy).

Yantaka

Yantaka (nt.) [fr. yanta] a bolt Vin ii.148 (vihārā aguttā honti . . . anujānāmi yantakaṇ sūcikan ti), cp. Vin. Texts iii.162; DA i.200 (kuñcika+); DhA i.220 (yantakaṇ deti to put the bolt to, to lock up).

Yanti

Yanti is 3rd pl. pres. of yā: see yāti. -- Note. At D ii.269 we should combine yanti with preceding visamā & sambādhā, thus forming denom. verbs: visamāyanti "become uneven" and sambādhāyanti "become oppressed or tight." The trsln Dial ii.305 gives just the opposite by reading incorrectly.

Yantita

Yantita [pp. of yanteti] made to go, set into motion, im- pelled Th 1, 574: evāyaṇ vattati kāyo kamma -- yantena yantito "impelled by the machinery of Karma"; trsln Brethren 261 not quite to the point "carried about on Karma's car." Kern, Toev. s, v. quite out of place with "fettered, held, restrained," in analogy to his trsln of yanta id. loc. with "fetter." He may have been misled by Dhtm defn of yant as "sankocana" (see yanteti).

Yanteti

Yanteti [denom. fr. yanta. Dhtm 809 gives a root yant in meaning of "sankocane," i. e. contraction] to set into motion, to make go, impel, hurl J i.418 (sakkharaṇ anguliyā yantetvā); pp. yantita.

Yannūna

Yannūna see ya° 2°.

Yapana

Yapana see yāpana.

Yapeti

Yapeti see yāpeti.

Yabhati

Yabhati [one passage in Atharva Veda; cp. Gr. oi)/fw "futuo," Lat. ibex (see Walde, Lat. Wtb. s. v.)] to cohabit, futuere, only given as root yabh with defn "methune" at Dhṭp 215 & Dhṭm 308.

Yama

Yama1 [fr. yam] restraint PvA 98 (+niyama).

Yama

Yama2 [Vedic Yama] the ruler of the kingdom of the dead. See details in Dicty. of Names. In cpds. often in general sense of "death" or "manes," or "petā"; e. g.

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-- dūta Death's messenger Sdhp 287; cp. Yamassa dūtā Vv 522 (see VvA 224), or deva -- dūta A i.138 (see under dūta), alias niraya -- pāla A i.138 and passim. -- purisa (a)=°dūta Dh 235 (cp. DhA iii.335); VvA 223; (b) °purisā Yama -- people, i. e. Petas Pv iv.38 (cp. PvA 251). -- loka the yama -- world or world of the Petas Dh 44, 45; PvA 107 & freq. -- visaya=°loka Pv ii.82 & passim. -- sādāna Y's kingdom, or the realm of the dead J vi.267, 304; vi.457, 505.

Yama

Yama3 (m. nt.) [Vedic yama=yama2; fr. yam in meaning "to combine," cp. Av. yōma twin, Mir. emuin id.] (nt.) a pair, (m.) a twin Abhp 628. See der. yamaka.

Yamaka

Yamaka [fr. yama3] 1. (adj.) double, twin; only in foll. combns: °pāṭihāriya (& °hīra) the miracle of the double appearances, a miracle performed by the Buddha in Sāvattṭhī to refute the heretical teachers (cp. Vin iii.332, Samanta -- pāsādika; and in detail DA i.57). It consisted in the appearance of phenomena of opposite character in pairs, as e. g. streaming forth of fire & water. (Cp. Mhvs trsln 120). The miracle was repeatedly performed by the Buddha & is often referred to, e. g. at Ps i.125 (°hīra); J i.77, 88, 193; Miln 106 (°hīraṇ), 349 (°hāriyaṇ); Mhvs 17, 44, 50; 30, 82; 31, 99; Dāvs i.50 (°hīraṇ); DhA iii.213 (id.); SnA 36; Vism 390; PvA 137. -- sālā the pair of Sal willows in between of which the Buddha passed away VvA 165; PvA 212. -- 2. (adj. or m.) a twin, twin child Mhvs 6, 9 (yamake duve puttaṇ ca dhītaṇ janesi), 37 (soḷasakkhattuṇ yamake duve duve putte janayi); DhA i.353 (same, with vijāyi). -- 3. (nt.) a pair, couple, N. of one of the Abhidhamma canonical books, also called Yamaka -- ppakaraṇa; Tikp 8. -- The Yamakasutta refers to the conversion of the bhikkhu Yamaka and is given at S iii.109 sq.; mentioned at Vism 479 & VbhA 32. The phrase yamakato sammasana at Vism 626 may mean "in pairs" (like kalāpato "in a bundle" ibid.), or may refer to the Yamaka -- sutta with its discussion of anicca, dukkha, anatta.

Yamataṇ

Yamataṇ at S i.14 (sa vītivatto yamataṇ sumedho) we should read (with Mrs. Rh. D.'s emendation K.S. p. 320) as yaṇ mataṇ (Cy.: maññanaṇ; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").

Yamati

Yamati [yam, given in meaning "uparamē" i. e. cessation, quieting at Dhṭp 226 & Dhṭm 322, at the latter with additional "nāse." On etym. see Walde, Lat. Wtb. s. v. redimio and emo: cp. yanta] to restrain, suppress, to become tranquil; only in stanza Dh 6=Th i.275=J iii.488 as 1st pl. med. yamāmase in imper. sense: "pare ca na vijānanti mayaṇ ettha yamāmase," which is expld both at DhA i.65, Th 1 A, & J iii.489 in connection with yama,2 viz. "yamāmase: uparamāma nassāma satataṇ samitaṇ maccu -- santikaṇ gacchāmā ti na jānanti," i. e. let us go continually into the presence of death. A little further at DhA i.66 the expln of it is "bhaṇḍ'<-> ādīnaṇ vuddhiyā vāyamāmā ti na vijānanti." The meaning is "to control oneself," cp. saṇyamāmase S i.209. Leop. v. Schroeder however trsls. "Und mancher Mann bedenket nicht: wir alle müssen sterben hier" (Worte der Wahrheit, p. 2.). -- yameyyātha at S i.217 is wrongly separated from the preceding vā, which ought to be read as vāyameyyātha (so K.S. i.281).

Yamala

Yamala [fr. yama3] a pair Abhp 628. -- yamalī occurs in BSk. only as a kind of dress, at Divy 276; AvŚ i.265.

Yava

Yava [Vedic yava, corn; see Zimmer, Altind. Leben 239. Cp. Gr. zea/ spelt; Lith. javaī corn; Oir. eorna barley] corn (in general), barley (in particular) Vin iv.264; S iv.220; A iv.169. -- karaṇa the preparation of corn A iv.169. -- kalāpī (or °inī) a sheaf of barley S iv.201. -- kāraṇḍava chaff of corn (or barley) A iv.169. -- kummāsa barley -- gruel VvA 62. -- khetta corn -- field Vin iv.47, 266; VvA 294. -- dūsin spoiling the corn A iv.169. -- majjhaka lying in the midst of a corn -- field, in pācīna° of the c. -- f. on the E. side (+dakkhiṇa° S.; pacchima° W.; uttara° N.); names of 4 market -- places near Mithilā J vi.330. -- sūka the awn or beard of corn (barley) A i.8; S v.10, 48.

Yavaka

Yavaka (nt.) [yava+collect. ending °ka] in cpd. sāli° (whatever there is of) rice & corn (i. e. rice -- and cornfields C.) J iv.172. Cp. yāvaka.

Yavasa

Yavasa (nt.) [fr. yava; Vedic yavasa] grass, hay, fodder J i.338.

Yasavant

Yasavant (adj.) [cp. Vedic yaśasvat] famous, having renown A ii.64 (dīghāyu+).

Yasassin

Yasassin (adj.) [Vedic yaśasvin] glorious, famous, renowned, having all endowments or comforts of life (as expld at Nd2 530: yasappatta, sakkata, lābhī etc.) D i.48 (nāta+); A ii.34; Sn 179, 298, 343, 1117; Pv i.41; iii.117; iii.35; iii.108; Vv 159 (=kittimant parivāravant VvA 73); DA i.143; PvA 10; Sdhp 420. -- f. yasassinī shining, resplendent J v.64.

Yasassimant

Yasassimant (adj.) [double adj. ending; yasa+vin+ mant] splendid, glorious, full of splendour J v.63 (pāvako yasassimā=teja -- sampattiyā yasassinīhi accīhi yutto C.).

Yaso & Yasa

Yaso & Yasa (nt.) [Vedic *yaśaḥ* (nt.). The word follows the a° declension, but preserves & favours the instr. *yasasā* after the s° decl. (like *mano*, *ceto* etc.), e. g. at J i.134. -- In the nom. & acc. sg. both forms *yaso* & *yasa(ṇ)* occur; in cpds. the form *yasa°* is the usual; *yaso* as masc. is found at Sn 438] glory, fame, repute, success, high position. On term as used with ref. to the brahmin see Fick, *Sociale Gliederung* 128, 129 <-> The prevailing idea of Dhammapāla is that *yaso* consists of a great retinue, & company of servants, followers etc. This idea is already to be found at D i.118=126 where *y.* is founded on *parisā* (cp. DA i.143 on D i.48; DA i.298: *yasasā ti āṇā -- ṭhapanā -- samatthatāya*). See e. g. VvA 122 (*yaso=parivāra*); PvA 137 (*yasasā= mahati parivāra -- sampattiyā*); cp. J i.134 (*rājā mahantena yasena uppanaṇ gacchati*). -- D i.137 (as quality of a king); iii.260, 286; J iv.275 sq. (*dibba y.* as one of the 10 qualities of greatness, viz. divine duration of life, complexion, happiness, fame, power, and the 5 sense -- objects *rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*). The same 10 are found at Pv ii.958, 59; A i.15; ii.32, 66, 188; iii.31, 47 sq.; iv.95, 195 sq.; Dh 24, 303 (+bhoga); Th 1, 554; Nd1 147; Pv iii.35 (=dev' iddhi PvA 189); Vv 291; J i.134; vi.468; Miln 291 (bhoga+); Vism 393; Sdhp 306, 518. -- *yaṣaṇ deti* to give credit J i.180. *mahā -- yaso* great fame J i.46 (v. 266), cp. *yas -- agga* the highest (of) fame J i.51, where coupled with *lābh -- agga* the greatest gain. The latter combn is stereotype in the Niddesa (see e. g. Nd2 55), where the 4 worldly ideals are given in sequence *lābha*, *yaso*, *paṣaṇsā*, *sukha*. -- With *kitti* we find *yaso* at Sn 817 (see defn & exegesis at Nd1 147). -- Opp. *ayasa* D iii.260, 286; A ii.188; iv.157 sq. -- *dāyika* giving (or a giver of) repute J vi.285. -- *mada* pride of fame VbhA 467. -- *mahatta* greatness of fame Vism 233. -- *lābha* the gain of fame J iii.516 (+dhanalābha).

Yahiṇ

Yahiṇ (adv.) [after *kuhiṇ*] where, wherever Mhvs 15, 209 (corresp. to *yattha* in v. 210).

Yāga

Yāga [fr. *yaj*, *Sk. *yāga*, cp. *yañña* & *yaja*] 1. a (brah- manic) sacrifice, known otherwise as *mahāyāga* (or pl. °*yāgā*), and consisting of the 4: *assamedha*, *purisamedha*, *sammāpāsa*, *vāja -- peyya*. Thus mentioned at S i.76 & Sn 303. -- 2. In Buddhist sense: gift,

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alms-giving, charity; expense or expenditure of giving (almost syn. with *cāga*) A i.91 (here given in line with *dāna* & *cāga*, with distinction of *āmisā°* & *dhammā°*, i. e. the material sacrifice, as under 1, and the spiritual sacrifice or help); with the same contrast of *ā°* & *dh.°* at D iii.155; It 98, 102; J v.57, 65; DhA i.27. -- J iv.66 (*sahassena yāgaṇ yajanto*); Miln 21 (*dhammā°*); VvA 155; PvA 135 (*mahā° -- saññita yañña*), 136 (*mahā°*). -- *suyiṭṭha yāga sampadā* "well -- given is the perfection of charity" ThA 40 (Ap. v. 7)=230 (id.). - *piṇḍa* the sacrificial oblation consisting in a ball of meat or flour (cp. *piṇḍa -- pitṭ -- yajña*) J vi.522 (with v. l. *yāgu°*).

Yāgin

Yāgin (adj.) (-- °) [fr. *yāga*] sacrificing, giving, spending S i.19=J iv.66 (*sahassa°* giving the worth of a thousand pieces).

Yāgu

Yāgu (f.) [cp. Vedic *yavāgū*; on form see Geiger, P.Gr. § 274] rice -- gruel, rice -- milk (to drink). See Vin. Texts ii.89. <-> Vin i.46=ii.223 (*sace yāgu hoti, bhājanaṇ dhovitvā yāgu upanametabbā; yāguṇ pītassa udakaṇ datvā . . .*), 51 (id.), 61 (id.), 84, 210 (*Bhagavato udara -- vāt -- ābādho tekaṭulāya yāguyā dhuva -- yāguṇ dātuṇ; i. e. a constant supply of rice -- gruel*), 339 (*na mayaṇ iminā bhikkhunā saddhiṇ yāgupāne*

nisīdissāma); iv.311; A iii.250 (ānisaṇṣā: 5 good qualities: it is good for hunger, for thirst, allays wind, cleans the bladder, helps to digest any undigested food); J i.186; ii.128 (for drink); PvA 12, 23, 274. -- Often combd (and eaten) with cakes (khajjaka) & other soft food (bhojja), e. g. yāgukhajjaka J i.270; iii.20; DhA iv.20; Mhvs 14, 55 (°khajja -- bhojja); 36, 100 (+khajja -- bhojja). -- pāna a drink of rice -- milk Vin i.84. -- piṇḍa see yāga°. -- bhājaka one who distributes the rice -- gruel Vin ii.176 (pañcaḥ' angehi samannāgataṇ; together with cīvarabhājaka, phala -- bhājaka & khajja -- bhājaka); iv.38 (yāgu°, phala°, khajja°), 155 (id.); A iii.275.

Yāca

Yāca (nt.) [fr. yāc] anything asked for, donation, alms, begging J iii.353; v.233, 234. -- yoga (y.+*yogga; perhaps yāja° the original. The variant yājayoga is old & well established: cp. Vism 224) accessible to begging, one ready to comply with another's request, devoted to liberality, open -- handed. Freq. in ster. phrase mutta -- cāga payata -- pāṇī vossaggarata yāca -- yoga dāna -- saṇvibhāga -- rata to denote great love of liberality, e. g. at A i.226; ii.66; iii.313. See also A iii.53, 313=Vism 223, 224 (where expld as follows: yaṇ yaṇ pare yācanti tassa tassa dānato yācanayogo ti attho; yājayogo ti pi pāṭho; yājana -- sankhātena yājena yutto ti attho); A iv.6, 266 sq., 271, 284; v.331, 336; Sn p. 87 (cp. expln SnA 414: "yācituṇ yutto, yo hi yācake disvā bhakūṇi katvā pharusavacan' ādīni bhanati, so na yācayogo hoti" etc.); Sn 487, 488, 489, 509; J iii.307 (expld in C. as "yaṇ yaṇ āgantukā yācanti tassa tassa yutto anucchaviko bhavitvā, sabbaṇ tehi yācīta -- yācītaṇ dadamāno ti attho"); iv.274 ("yācītabba -- yuttaka" C.); vi.98 (=yācana -- yuttaka or yañña -- yuttaka; "ubhayath' āpi dāyakass' ev' etaṇ nāma" C.); Miln 215, 225. -- The form yājayoga at Sn 1046 (expld at Nd2 531 as "yāje yutta"); and mentioned at Vism 224 (see above). <-> On diff. meaning of yācayoga see Kern, Toev. s. v. with unidentified ref. Cp. also Mvyut. 140, 4.

Yācaka

Yācaka (adj. n.) [fr. yāca, cp. Epic & later Sk. yācaka] requesting, one who begs, a recipient of alms, a beggar J iii.353; Pv ii.938; PvA 78, 102 (= yācanaka); Sdhp 324, 331. Freq. in combn with similar terms of wayfaring people in phrase samaṇa -- brāhmaṇa -- kapaṇ' iddhika -- vaṇṇibbaka -- yācakā e. g. at D i.137; It 64. See single terms. -- yācaka at Sn 618 (as Fick, Soc.Gliederung 144 quotes yācaka) is to be read yājaka.

Yācati

Yācati [Vedic yācati; yāc, with which cp. Lat. jocus (dial. juca "prayer"); Ohg. jehan to confess, etc.: see Walde, Lat. Wtb. s. v. jocus. -- Dhtp (38) only expls yāca= yācane] to beg, ask for, entreat Vin iv.129 (pabbajjaṇ); Sn 566, 980, 983; J iii.49, 353; v.233, 404. -- aor. 3rd pl. yāciṇsu PvA 13, 20, 42; ayācisuṇ Mhvs 33, 76 (v. l. ayācayūṇ). -- inf. yācituṇ PvA 29, 120. -- ger. yāciya Sn 295; yācitvā M i.365; yācitvāna Mhvs 17, 58. <-> pp. yācīta.

Yācana

Yācana (dt.) [fr. yāc] begging, asking, entreaty J iii.353; SnA 161 (inghā ti yācan' atthe nipāto) 551 (id.); PvA 113 (=sādhuka). -- jīvāna living by begging J iii.353.

Yācanaka

Yācanaka [cp. BSk. yācanaka Divy 470, 585]=yācaka A iii.136 (ati°); Pv ii.76; 916; 946; J iii.49; DA i.298.

Yācanā

Yācanā (f.)=yācana; J iii.354=Miln 230; J v.233, 404.

Yācīta

Yācita [pp. of yācati] begged, entreated, asked (for) A iii.33; Dh 224; J iii.307; PvA 39. -- Cp. yācitaka.

Yācitaka

Yācitaka (adj.) [yācita+diminutive (disparaging) ending °ka] asked, begged, borrowed M i.365 (°ṇ bhogaṇ); J iv.358=vi.127 (°ṇ yānaṇ and °ṇ dhanaṇ, alluding to M i.365 -- 366), with expln J iv.358: "yaṇ parena dinnattā labbhati taṇ yācita -- sadisam eva hoti." -- (nt.) anything borrowed, borrowed goods: yācitak' ūpamā kāmā (in app' assādā kāmā passage) "the pleasures of the senses are like borrowed goods" Vin ii.25=M i.130= A iii.97=Th 2, 490=Nd2 71 (correct yācitan'); expld in detail at M i.365. -- See also DhA i.403 (ye y. gahetvā na paṭidentī); ThA 288 (kāmā=yācitaka -- bhaṇḍasadisā tāvakālik' aṭṭhena).

Yāja

Yāja [fr. yaj; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with cāga, thus influenced by tyaj, cp. Sk. tyājana): see yācayoga; -- Nd2 531 (yāye yutta); Vism 224.

Yājaka

Yājaka (adj.) [fr. yaj in its Caus. form yājeti] sacrificing, one who sacrifices, a priest Sn 312, 313 (=yanna - yājino janā SnA 324), 618 (of a purohita; v. l. BB yācaka).

Yājana

Yājana (nt)=yāja; Vism 224: see yācayoga.

Yājīn

Yājīn (adj.) [fr. yāja] sacrificing SnA 324 (yāñña°).

Yājetar

Yājetar [n. ag. to yājeti] one who superintends a sacrifice or causes it to be performed D i.143.

Yājeti

Yājeti [Caus. I. of yajati] to cause to sacrifice, to make a priest give an offering (to the gods or otherwise) J vi.211, 215; ppr. yājento M i.404; Pot. 2nd sg. yājeyya J iii.515; 3rd pl. yājeyyuṇ J vi.215 (aññaṇ brāhmaṇaṇ); also yājayeyyuṇ J vi.211. -- ger. yājetvā D i.143.

Yāta

Yāta [pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. yāt'ānuyāyin going on according to what (or as it) has gone, i. e. following old habits J vi.309, 310; expld by C. as "pubba -- kārinā yātassa puggalassa anuyāyī, paṭhamaṇ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk. phrase is gat -- ānugatika. Cp. yātrā, yānikata.

Yāti

Yāti [Vedic yāti, or yā, which represents Idg *jā, an amplified *ē as in eti (q. v.). Cp. Lat. janua door & the Np. Janus (=January); Lith. jōti to ride, Mir. āth ford. -- The Dhṭp 368 expls yā more in appld meaning as "papuṇane," cp. Dhṭm 596: pāpuṇe] to go, go on, to proceed, to go away; -- pres. 1st yāmi Pv ii.88

(=gacchāmi PvA 107), Mhvs 10, 3; 2nd yāsi J i.291; Mhvs 10, 2 (kuhiṇ yāsi?); 3rd yāti Sn 720 (tuṇhī y. mahodadhi); Dh 29, 179, 294, 295; J vi.311; Mhvs 5, 47; DhA i.18; 1st pl. yāma Mhvs 6, 12 (kiṇ na y., v. l. kiṇ nu y.); 2nd yātha=imper.; 3rd yanti Sn 179, 578, 714; Dh 126, 175, 225 (see also note s. v. yanti); Pv ii.916 (=gacchanti PvA 120). -- imper. 2nd sg. yāhi Pv ii.16 (read yajāhi?); Mhvs 13, 15; 3rd sg. yātu Mhvs 29, 17; 2nd pl. yātha Mhvs 14, 29; DhA i.93. <->

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ppr. yanto Mhvs 36, 60 (pacchā y. walking behind) gen. yantassa Mhvs 22, 57 (assavegena y.). -- inf. yātave Sn 834. -- Another formation fr. yā is yāyati (see Geiger, P.Gr. § 138), in an intensive meaning of "to drive, to move on quickly or by special means," e. g. in phrase yānena yāyati to drive in a carriage Vin i.191 (Pot. yāyeyya); ii.276; Sn 654 (ppr.: rathass' āṇī va yāyato) 418 (ger.: yānabhūmiṇ yāyitvā yānā oruyha); J vi.125. As "march" at J vi.449. In special meaning "to drive," i. e. "to be driven or affected by" in expln of the ending of ppr. med kāma<-> yamāne Sn 767 (or kāma -- yāna) at Nd1 4, viz. "taṇhāya yāyati niyyati vuyhati saṇhariyati." Cp. yāna as ending. -- pp. yāta. Caus. yapeti & yāpeti (q. v.). <-> See also anupari°, ā°, upa°, uy°, pa° (aor. pāyāsi) paccuy°, pari°; and anuyāyati.

Yātrā

Yātrā (f.) [fr. yā, Class. Sk. yātrā, a n. ag. formation like nettī, meaning something like "vehicle," that which keeps going] 1. travel, going on, proceeding, good habit (like yāta; cp. yātrā=anuvṛtti Halāyudha 5, 33) S i.33; S i.16=63 (trsln K.S., perhaps wrongly, "egress": it is more a question of going on through life!). Perhaps to be classed under foll. meaning as well. -- 2. going on, livelihood, support of life, maintenance in stock phrase occurring at many places of the Canon, viz. "purāṇaṇ vedanaṇ paṭihankhāmi, navaṇ ca vedanaṇ na uppādessāmi, yātrā ca me bhavissati etc." where DhsA 404 explains yātrā by yāpanā, as may be inferred also from context. Thus at M i.10 (where Neumann translates: "ein Fortkommen haben," i. e. progress), 355; S iv.104; A ii.40; iii.388; Nd1 496; Nd2 540 (correct devanaṇ into vedanaṇ!); Pug 25; Dhs 1348; Miln 367: all passages identical. The whole passage is expld in detail at Vism 31 sq. where yātrā is given with "cira -- kāla -- gamana -- sankhātā yātrā," Bdhgh. thus taking it as "keeping going," or "continued subsistence" (longevity trsln). -- In one other passage yātrā is conjectured for sātrā, viz. at SnA 322 in reading y. -- yāga for sātrā yāga, where meaning y. might be taken as "customary." The ed. compares Sk. yātsattra, a certain ceremony.

Yāthāva

Yāthāva (adj.) [see yathāva. It is a combn of a guṇa- der. fr. yathā and an adj. -- der. of °vant] sufficient (lit. "just as much"; i. e. such as it is), sufficiently founded, logical, consistent, exact, definite, true Nd2 275 (where tatha is expld by taccha, bhūta, yāthāva, aviparīta); DhsA 248 (where micchā -- diṭṭhi is expld as incorrect or illogical view. -- yāthāvato (abl.) exactly, truly, consistently DA i.65; ThA 256; VvA 232. See also yathāvato. -- The nearest synonyms of yāthāva are aviparīta (i. e. definite) and yathābhūtaṇ. See also yathāva and yathāvaka. -- nāma having the name of exactitude PvA 231 (+aviparīta -- nāma). -- māna pride of sufficiency or consistency VbhA 487 sq. (and a°). -- lakkhana possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammayāthāva -- asampaṭivedha -- lakkhana"). -- vacana exact, logical or true speech Miln 214 (taccha -- vacana, yāthāvav. , aviparīta -- v.). -- sarasa logical and with its essential (sa+rasa) properties Vism 588, 639.

Yādicchakaṇ

Yādicchakaṇ at VvA 341 read as yadicchakaṇ (see ya°).

Yādisa

Yādisa (adj.) [Vedic yādṛś & yādṛśa, yad+dr̥śa] which like, what like, whichever, how much; in neg. sentence: any, whatever little. -- Pv. ii.119 (= yāva mahanto PvA 77). -- Often combd with kīdisa in meaning "any one, this or that, whoever," e. g. Vv 5014 (=yo vā so vā pacura -- jano ti attho VvA 213). As adj.: yādisi (sic!=Sk. yādṛśī) -- kīdisā jīvika (no livelihood, whatever little) J vi.584 (v.728; Trenckner, Miln p. 423 gives v. 732!), expld by C as "yā vā sā vā, lāmakā ti attho"; yādisaṇ kīdisaṇ dānaṇ a gift of whatever kind Miln 278. So also with tādisa: yādīsā vā tādisā vā (viz. kāmā) of whichever kind A iii.5.

Yādisaka

Yādisaka=yādisa; in correlation (generalising sense) yādisaka -- tādisaka whatsoever . . . such, any whatsoever A iv.308; S v.96.

Yāna

Yāna (nt.) [fr. yā, as in yāti. Cp. Vedic yāna and Lat. Janus] 1. going, proceeding J vi.415 (+ayāna, opposed to thāna). -- 2. means of motion, carriage, vehicle. Different kinds of carriages are enumd at Nd1 145 (on Sn 816) with hatthi° (elephant --), go° (cow --), aja° (goat --), meṇḍaka° (ram --), oṭṭha° (camel -- ?), khara° (donkey --). Cp. Miln 276. -- yāna is one of the requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya -- dhamma or 14 gifts (see yañña & deyya -- dh.). Thus mentioned with anna pāna vattha etc. at S i.94; A ii.85; Pug 51. -- Cp. the defn & application of the term yāna as given below under yāna -- sannidhi. -- See e. g. the foll. passages: Vin i.191 (bhikkhū yānena yāyanti . . . na bhikkhave yānena yāyitabbaṇ; yo yāyeyya etc.: here a "carriage" is expressly forbidden to the bhikkhu!), 231 (Ambapālī bhadraṇi -- bhadraṇi yānāni yoḍāpetvā bhadraṇ yānaṇ abhirūhitvā . . .), 242 (same phrase with Meṇḍaka gahapati); D i.7, 89, 106; M i.366 (yānaṇ poroseyyaṇ pavara -- maṇi -- kuṇḍalaṇ, where vv. ll. on p. 561 read voropeyya and oro peyya, which Neumann (unwarrantedly) adopts in his trsltn: Mittl. Sammlung 2 1921, ii.666; the C. accepts reading poroseyya with expln "puris -- anucchavikaṇ yānaṇ"); Dh 323 (=hatthiyānādāni DhA iv.6); J iii.525 sq.; v.59; vi.223 (=ratha); Kvu 599 (Erāvaṇo hatthināgo sahassa -- yuttaṇ dibbaṇ yānaṇ; trsl as "the wondrous elephant E., the thousand -- wise yoked celestial mount." trsl. p. 347 (lit. vehicle) Pv iii.228 (=ratha or vayha etc. PvA 186); PvA 113. -- iddhi -- yāna carriage of magic power Miln 276; deva° godly carriage Miln 276; applied to the 8 fold Aryan Path at Sn 139 (=devalokaṇ yāpetuṇ samatthata . . . atṭha -- samāpatti -- yānaṇ SnA 184). Similarly of the Path: magg' atṭhangika -- yāna (-- yāyini) Th 2, 389 (=atṭhangika -- magga -- sankhāta ariya -- yāna ThA 257); and brahma -- yāna dhamma -- yāna "the very best & excellent carriage" as Ep. of magga S v.5, cp. J iv.100. Cp. the later terms mahā and hīna -- yāna. See also yānikata. -- ugghata shaking or jolting of the carriage Vin ii.276; DhA iii.283. -- gata having ascended the carriage D i.126. -- puṭosa° (°puṭoli) provision bag on a carriage (provision for the journey?) Vism 328 (so read for paṭṭoli). -- bhūmi carriage -- ground, i. e. the road as far as accessible to a carriage D i.89; Sn 418. -- sannidhi storing up of carriages or means of locomotion D i.6 (with expln at DA i.82 as follows: yānaṇ nāma vayhaṇ ratho sakaṇ sandamānikā patankī ti. Na pan' etaṇ pabbajitassa yānaṇ, upāhanā yānaṇ pana); Sn 924 (=anna -- pāna -- vattha -- yāna -- sannidhi Nd1 372). -- sukha pleasures of riding and driving Kvu 209; cp. Kvu trsl. 127.

Yānaka

Yānaka (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J iii.49 (°ṇ pūretvā, or a hunter's cart); iv.45; DhA i.325 (sukha°), 391 (pakati°, an ordinary waggon). -- °ṇ pājeti to drive a cart J ii.112, 143; iii.51. -- upatthambha(na) waggon -- prop KhA 44 (°ni v. l., see Appendix to Index Pj.); VbhA 234 (°nika; illustrating the shape of the teeth).

Yānika & Yāniya

Yānika & Yāniya (adj.) (-- °) [fr. yāna] 1. (lit.) leading to, conducive to, as °yāniya in deva° magga D i.215, & Brahma° magga the way leading to the Brahma -- world D i.220. -- 2. (in appld meaning, cp. yānikata) °yānika one who has become used to, whose habit it is . . ., in vipassanā° & samatha° at Vism 588.

Yānikata

Yānikata [yāna+kata, with i for a in compn with kṛ, perhaps also in analogy with bahulī -- kata] made a habit of, indulged in, acquired, mastered (cp. expln Ps i.172: "yattha yattha ākankhati tattha tattha vasippatto hoti balappatto etc."). The expression is to be

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compared with yatānuyāgin & yātrā, similarly to which it is used only in one stock phrase. It comes very near yātrā in meaning "that which keeps one going," i. e. an acquired & thoroughly mastered habit, an "altera natura." It is not quite to the point when Dial ii.110 (following Childers?) translate as "to use as a vehicle." -- Occurring with identical phraseology, viz. bahulīkata yāni -- kata vatthu -- kata anuṭṭhita paricita susamāraddha in application to the 4 iddhipādā at D ii.103; A iv.309; S v.260; Miln 140; to mettā at M iii.97; S i.116; ii.264; iv.200; v.259; A v.342; J ii.61; Miln 198. Expld at Ps i.172, cp. ii.122, 130.

Yānin

Yānin (adj.) [fr. yāna] one who drives in a carriage J iii.525=iv.223 (where read yānī va for yān iva). At the latter passage the C. somewhat obscurely expls as "sappi -- tela -- yānena gacchanto viya"; at iii.526 the expln is simply "yānena gacchanto viya."

Yāpana

Yāpana (& yapana) (nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing combn respecting the feeding and keeping of the body "kāyassa ṭhitiyā yāpanāya etc." (for the maintenance of the body) in yātrā passage: see yātrā 2; in which it is expld at Vism 32 by "pavattiyā avicched' atthaṇ, cira -- kāla -- ṭṭhit' atthaṇ" i. e. for the preservation of life. -- Further at J i.66 (alam me ettakaṇ yāpanāya); v.387 (thokaṇ mama yāpana -- mattaṇ eva); DhA iv.210 (yāpana -- mattaṇ dhanāṇ); PvA 28. -- Used more freq. together with shortened form yapana; in standard phrase vutti pālana, yapana yāpana cāra (cp. yapeti) at Vism 145; DhA 149, 167. Or similarly as f. with spelling yapanā & yāpanā: yapanā yāpanā iriyanā vattanā pālanā at Dhs 19, 82, 295, 380, 441, 716. At DhsA 404 yāpanā is used as syn. of yātrā.

Yāpanīya

Yāpanīya (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin i.59, 212, 253. -- Cp. BSk. yāpanīyatara a more healthy state Divy 110.

Yāpeti

Yāpeti (& yapeti) [Caus. of yāti] 1. (lit.) -- (a) in caus.- intensive as well as intrs. sense; in the latter also with short & abreve; as yapeti and then combd with yāpeti, in stock phrase defining carati "to go," "to be" (or viharati) with synonyms iriyati vattati pāleti yapeti yāpeti at Nd2 237; Vbh 252; DhA 167. Besides singly (yapeti) at DhA 149. -- (b) to cause to go, to make someone go (to), to bring to, lead to (acc.) J vi.458 (sasenāvāhanaṇ yāpesi); SnA 184 (devalokaṇ yāpetuṇ samattha fit to bring one to the d -- world). -- (c) to get on, move, to be active DhA i.10 (sarīre yāpente); iv.17 (iriyaṭṭhena). -- 2. (fig.) to keep going (both trs. & intrs.), to keep up, esp. to keep oneself going or alive, to live by (instr.) [cp. BSk. yāpayati Divy 93, 150, 196, 292, 293, 471, 488, AvŚ i.209] D i.166 (ekissā dattiyā on only one alms); Pug 56; J ii.204; iii.67; iv.125; vi.532 (uñchena); Pv i.57 (ito dinnena yāpenti petā); i.117; iii.28 (tava dinnena yāpessanti kurūrinā); PvA 27, 29 (=attabhāvaṇ yāpeti=upajīvati).

Yāpya

Yāpya (adj.) [shortened grd. -- formation for yāpanīya. *Sk. yāpya in slightly diff. meaning] 1. (lit.) fit for movement or locomotion: in °yāna sedan -- chair, palanquin Abhp. 373. -- 2. (fig.) concerning the preservation of life, vital, in °rogin one who suffers from a vital disease, lit. a disease concerning the upkeep of the body Vism 33 (trsln Path of Purity 39: "patient of long -- suffering," from a different point of view, viz. of time only, like Bdhgh.).

Yāma

Yāma [fr. yam in both meanings of yamati & yama3] 1. restraint, only as cpd. cātu -- yāma 4 -- fold restraint D i.57; iii.48; S i.66; M i.377; Vism 416. Cp. Dial. i.751. -- 2. a watch of the night. There are 3 watches, given as pathama, majjhima & pacchima (first, middle & last) Nd1 377 sq.; or purima, m. & pacchima Nd2 631 (under sadā). -- A i.114; iv.168; Dh 157 (one of the 3; interpreted as the 3 vayas at DhA iii.138); J i.243 (tīsu yāmesu ekasmiṃ yāme); Mhvs 21, 33; PvA 217, 280. -- 3. (usually pl. Yāmā devā) one who belongs to Yama or the ruler of the Underworld; a subject of Yama; the realm of Yama; -- pl. inhabitants of Yamaloka A i.210 (yāmā devā); SnA 244 (°bhavana the abode of the Y.); KhA 166 (Yāmato yāva Akaniṭṭhaṇ from the Underworld to the Highest Heaven); Vism 225 (Yāmā); VbhA 519 (Yāmā); VvA 246 (id.); ThA 169 (Y. devā). -- kālika of a restricted time, for a (relatively) short period (lit.) only for one watch of the night, but longer than yāva -- kālika temporary. It is one of the three regulation -- terms for specified food, viz. y. -- k., sattāhakālika & yāvajīvika, or short period, of a week's duration, and life -- long food Vin iv.83, 86, 176, 311; to which is added yāva -- kālika, temporary at Vin i.251 (where mutual relations of the 4 are discussed). -- gaṇḍika(ṇ) kotteti to beat the block of restraint (?), i. e. exercise self -- control (?) (or does it belong to yāma 3?) KhA 233.

Yāyati

Yāyati see yāti.

Yāyin

Yāyin (adj.) (-- °) [fr. yā, see yāti] going, going on to; in yāna -- yāyinī (f.) Th 2, 389 (maggaṭṭhangika° having ascended the carriage of the 8 -- fold Path; expld by "ariya -- yāyena nibbāna -- puraṇ yāyinī upagatā" ThA 257).

Yāva

Yāva (adv.) [Vedic yāvat as nt. of yāvant used as adv. in meanings 1 & 2. The final t is lost in Pāli, but restored as d in certain combinations: see below 2. -- Cp. tāva & kīva]. 1 (as prep.) up to (a point), as far as, how far, so far that (cp. tāva I), both temporal and local, used either with absolute form of noun or adj. (base), or nom., or abl. or acc. -- (a) absolute: y. sahasa up to 1000. PvA 21; y. sattama up to the seventh D i.238. <-> (b) nom.: y. deva -- bhava -- sampatti up to the attainment of a deva existence PvA 167; y. satta divasā up to 7 days, as long as 7 days PvA 31. (c) with abl.: y. brahmalokā up to the highest heaven A iii.17; y. mekhalā down to her girdle PvA 46; yāva āyu -- pariyosānā up to the end of life PvA 200; y. ajjādivasā till the present day Mhvs 32, 23; y. kapp' āvasānā up to the end of the world Vism 688 (where SnA 5 in same passage reads acc. °āvasānaṇ); y. kāla -- ppavedanā J i.118+DhA i.248; y. mukhasmā up to the brim Miln 238; yāva bhummi' āvalambare hang down to the ground Pv ii.102. -- (d) with acc. y. Bodhimaṇḍaṇ as far as the Bodhimaṇḍa Mhvs 30, 88; y. tatiyaṇ for the 3rd time (i. e. the last time; ascending scale!) D i.95; y. tatiyaṇ id. Vin iv.236 samanubhāsitaṭṭha; Sn 1116; J iv.126. -- Freq. in phrase yāva jīvaṇ (see under cpds.). Sattamāsaṇ cha pañca cattāro ti vatvā yāva temāsaṇ yāciṇsu "after having said 7, 6, 5, 4, months they begged down to 3 months" PvA 20. -- With startingpoint, local: pādatalato . . . yāvakesaggaṇ from the sole of the foot to the tip of the hair ("from tip to toe") DhA i.70; (in modal sense:) paṭhavī -- kasiṇato paṭṭhāya yāva odāta -- kasiṇaṇ "from the one to the other" Vism 374. Similarly in correlation yāva -- tāva (see tāva I.) as far -- so far, until -- so long: y. rājā āgacchati tāva ubho ramissāma J iv.190; hetṭhā pi yāva Avāci upari yāva Akaniṭṭha -- bhavanaṇ, tāva addasa Vism 392; yāva naṇ ānemi tāva idh' eva tiṭṭha DhA iii.194. -- 2. (as adv.) how, how much, to which or what extent, as great or as much (as)

(cp. tāva ii.2), usually in combn yāva mahā (mahantaṇ), e. g. yāva mahantaṇ how big PvA 77 (= yādisaṇ of Pv ii.119); VvA 325=DhA i.29 (yāva mahantaṇ). Also in other combns, like yāva dukkhā nirayā how (or as) many painful purgatories Sn 678; yāva dukkhā tiracchānāyoni M iii.169; yāva pāpo ayaṇ Devadatto alakkhiko . . . "how very wicked is this D." Vin ii.196 Further in combn with attha(ṇ), and eva, in which cases the final d is restored, or may be regarded as euphonic.

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Thus yāvad -- atthaṇ as far as need be, as much as you like (with imper.) Pv iv.57 (khādassu y.); UbhA 504 (=yattakaṇ icchati tattakaṇ); J v.338; PvA 217 (gaṇhāhi). Cp. Vin iii.37 (yāvadatthaṇ katvā "pleasing herself"). -- As adj. sufficient, plenty M i.12 (paripunṇa . . . suhita y.); PvA 24 (=pahūta). yāvad -- eva [cp. the similar tāva -- d. -- eva] "as much as it is (in extent)" i. e. with limitation as far as is necessary, up to (i. e. not further or more than), ever so much, as much as you like, at least; (then:) as far as, in short, altogether, indeed. -- The same idea as our defn is conveyed by Bdhgh's at SnA 503 (on Sn p. 140) "paricched' āvadhāraṇa -- vacanaṇ," and at DhA ii.73 "avadhiparicchedana": giving a limitation, or saying up to the limit. S ii.276; Sn p. 140; Dh 72; and in stock phrase "n'eva davāya . . . yāvad eva imassa kāyassa thitiyā . . ." ("in short"); see passages under yātrā. The expln of yāvad eva in this phrase as given at DhA 403 runs: "āhār' āharaṇa payojanassa pariccheda -- niyamadassanaṇ," of which the trsln Expos. ii.512 is "so as to suffice signifies the limit of the result of taking food." Neumann's trsln at M i.10 is "but only." -- Note. In the stock phrase of the Buddha's refusal to die until his teaching has been fully proclaimed (Mahāparinibbānasutta) "among gods and men" D ii.106 (=114, 219; iii.122; A iv.311) "yāva -- deva -- manussehi suppakāsaṇ" (trsln Dial. ii.113: "until, in a word, it shall have been well proclaimed among men") we are inclined to consider the reading yāva deva° as original and better than yāvad -- eva, although Rhys Davids (Dial. ii.236) is in favour of the latter being the original. Cf. K.S. ii.75 n. The phrase seems to require yāva only as continuation of the preceding yāva's; moreover the spirit of the message is for the whole of the worlds Cp. BSk. yāvad -- deva manusyebhaḥ Divy 201. It is not a restriction or special definition of meaning at this passage. But may it not be taken as a summing up= "in short"? It is left doubtful. If it is=yāva, then we should expect yāva na, as in the preceding sentence, if it is yāvad eva the meaning "not more than made known by men" seems out of place; in this case the meaning "at least" is preferable. A similar case of insertion of a euphonic consonant m (or is it the a -- stem nt in °ṇ instead of °t as in yāvat?) we find in the phrase yāvam pi at J v.508 (with Pot. tiṭṭheyya; see below 3; C. expln by yattakaṇ kālaṇ). -- The form yāvade (for yāvad eva) also occurs (like tāvade for tāvad eva) at M ii.207. -- For yad -- idaṇ we find yāvañ c' idaṇ at A iii.34; M iii.169. -- The latter form (yāvaṇ, as above J v.508) is better to be grouped directly under yāvanta, where more & similar cases are given. -- 3. (as conj.) so long as, whilst, until (cp. tāva ii.3, 4; iii.); either with Fut. or Pot. or Prohibitive. E.g. 'S i.202 (ahu pure dhammapadesu chando y. virāgena samāgamimha; trsln "until I met with that Pure thing and Holy"); J vi.266 (y. āmantaye); PvA 4 (tāva ayyo āgametu yāva ayaṇ puriso . . . pāṇīyaṇ pivissati or: "you shall wait please, until he shall drink"). Neg. yāva . . . na not until, unless, as long as not D ii.106 (na paribbāyissāmi . . . yāva . . . na bhavissati); S i.47 (y. na gādhaṇ labhati); Dh 69 (yattakaṇ kālaṇ na . . . DhA ii.50). -- kālika (cp. tāva ii.1) "as far as the time or occasion goes," occasional, temporary, at Vin i.251 in foll. context (cp. yāmakālika): "kappati . . . yāvakālikena, yāmakālikaṇ na kappati, kappati yāvakālikena sattāha kālikaṇ na k. etc. with foll. yāvajīvikaṇ & the same with kappati yāma -- kālikena, sattāha -- kālikenana k.; kappati satt°, yāvajīva, na k." The reply of the Buddha is: yāvakālikena yāmakālikaṇ tadahu paṭiggahitaṇ kāle kappati vikāle na kappati (same with sattāhakālikaṇ & yāvajīvikaṇ); followed by yāmakālikena . . . sattāhakālikaṇ & yāvajīvikaṇ; sattāhakālikena . . . jāvajīvikaṇ." -- jivaṇ (adv.) for the length of one's life, life -- long, all one's life, for life (-- time) Vin i.80; ii.197; iii.23; It 78; Dh 64, 284; Vism 94; DhA i.45; PvA 76, 110 (=satataṇ). Cp. BSk. yāvajīva -- sukhyā AvŚ ii.37. -- tājjanī (-- vinīta) led only as long as kept under a threat A i.285 (one of the 3 parisa's; so read with v.l. for T. yāvatajjhā°). -- tatiyaka "as much as 3 times," name of the last 4 Sanghādisesa offences, because before the punishment is inflicted warning must have been given 3 times: see passage of Vin iii.186 under yāva t -- ihaṇ. -- tihaṇ (read as yāvat -- ihaṇ, the latter=aha2 day) as many days as . . . ; in foll. passage: uddiṭṭhā . . . terasa sanghādisesā dhammā, nava patham -- āpattikā cattāro yāvatiyākā, yesaṇ bhikkhu aññataraṇ vā aññataraṇ vā āpajjitvā yāvatihaṇ jānaṇ paṭicchādeti tāvatihaṇ tena bhikkhunā akāmā parivatthabbaṇ (for as many days as he knowingly conceals his sin, for so many days . . .), parivuttha -- parivāsena bhikkhunā uttariṇ chārattaṇ bhikkhumānattāya paṭipajjitabbaṇ. Vin iii.186.

Yāvaka

Yāvaka [=yavaka] a dish prepared of barley J vi.373 (=yavataṇḍula -- bhatta C.).

Yāvataka

Yāvataka (adj.) [fr. yāva, as tāvataka fr. tāva] as much as, as many as, as far as, whatever; usually in correl. with tāvataka e.g. Vin i.83 (yāvataka . . . t.); D ii.18 (y. kāyo t. vyāmo); Nd2 2353 (y °ṇ ñeyyaṇ t °ṇ ñāṇaṇ); or similarly M i.397 (y. kathā -- sallāpo . . . sabbaṇ taṇ . . .); PvA 103 (yāvatakā=yāvanto). <-> f. yāvatikā: yāvatikā gati tāvatikaṇ gantvā A i.112; y. nāgassa bhūmi as far as there was ground for the elephant D i.50; similarly: y. yānassa bh. as far as the carriage -- road D i.89, 106, 108; y. ñāṇassa bh. Nett 25.

Yāvatā

Yāvatā (indecl.) [abl. of yāvant in adv. use cp. tāvatā] as far as, like as, in comparison with, regarding, because Dh 258 (na tena paṇḍito hoti y. bahu bhāsati=yattakena kāraṇena DhA iii.383), 259, 266 (similarly, C.=yattakena); Sn 759 (yāvat' athhī ti vuccati; expld at SnA 509 as "yāvatā ete cha ārammaṇā ' athhī ' ti vuccanti, vacana -- vyattayo vedittabbo"); yāvatā ariyaṇ paramaṇ sīlaṇ, nāhaṇ tattha attano sama -- samaṇ samanupassāmi kuto bhiyyo "compared with this sīla I do not see anyone quite equal to myself, much less greater." D i.74 yāvatā ariyaṇ āyatanaṇ yavatā vanippatho idaṇ agga -- nagaṇ bhavissati Pāṭaliputtaṇ puṭa -- bhedanaṇ Vin i.229=Ud 88=D ii.87 (concerning a most splendid site, and a condition for trade, this Pāṭ. will be the greatest town; trsln Dial. as far as Aryan people resort, as far as merchants travel . . .). yāvatā satt' āvāsā yāvatā bhavaggaṇ ete aggā ete satthā [read setthā] lokasmiṇ yad idam arahanto "as far as the abodes of beings, as far as heaven, these are the highest, these are the best, I mean the Arahants." S iii.84. yāvatā dhammā sankhatā vā asankhatā vā virāgo . . . aggaṇ akkhāyati, yad -- idaṇ mada -- nimmadano . . . A ii.34=It 88; "of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxication of pride etc." The expln at Vism 293 takes yāvatā (grammatically incorrectly) as n. pl.=yattakā. -- yāvatā jagato gati as far as (like as) the course of the world It 120.

Yāvant

Yāvant (pron. rel.) [cp. Sk. yāvant; same formation as demonstr. pron. tāvant, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvant. The only case so far ascertained where tāvant occurs as adj. is J v.72 (see below)] 1. yāvant as adj.: as many (as) Dh 337 (hāvant' ettha samāgatā as many as are assembled here); J v.72 (yāvanto uda -- bindūni . . . tāvanto gaṇḍū jāyetha; C. on p. 74 expls by yattakāni; yāvatā pl. as many as Pv ii.116; yāvanto Pv ii.716 (=yāvatakā PvA 103); J v.370 (detha vatthāni . . . yāvanto eva icchati as many as he wants). -- 2. yāvat (nt.) used adverbially. The examples and meanings given here are really to be combined with those given under yāva2 (yāvad°). It is hardly possible to

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distinguish clearly between the 2 categories; the t may well have been reduced to d or been replaced by another sandhi consonant. However, the specific Pāli use of yāva (like tāva) justifies a separate treatment of yāva in that form only. -- yāvat occurs only in combn with ca (where we may assume either a peculiar nt. form yāvaṇ: see yāva 2; or an assimilation of t to ñ before c. -- The form yāva mahantaṇ may originally have been a yāvaṇ m.) as yāvaṇ ca "and that," "i. e.," how much, however much, so great S i.149 (passa yāvaṇ ca te idaṇ aparaddhaṇ: see how great a mistake you have made in this); It 91, 92 (passa yāvaṇ ca ārakā & santike: see how far and near). yāvaṇ c' idaṇ stands for yad -- idaṇ (see ya° 4) in peculiar use of restriction at M. III.169; S ii.178; A iii.34. -- 3. The nt. form yāvat further occurs in foll. cpds.: °āyukaṇ (better as yāvat° than yāvatā°) as long as life lasts, for a lifetime Mhvs 3, 41; VvA 196 (as adj. °āyukā dibba -- sampatti); PvA 66, 73, 133; °icchakaṇ as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt yāvad -- icchakaṇ); °ihaṇ see under yāva (cpds.) -- instr. yavatā: see sep.

Yāvetadohi

Yāvetadohi at M ii.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted yāv(a) etad ahoṣī(pi) or yāva -- d -- ev' -- ahoṣi "was it really so?" or: "did you really have that thought?" Neumann, Mittl. Sammlung 2 1921; ii.381, trsls "gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) yāv' etado hi pi, leaving us wondering what etado might be. -- Could it be a distorted yāyetaṛ (n. ag. of yāyeti, Caus. yā)?

Yiṭṭha

Yiṭṭha [pp. of yajati with a petrified sandhi y.; Vedic iṣṭa] med.: having sacrificed D i.138 (mahā -- yaññaṇ y. rājā). -- pass.: sacrificed, (nt.) sacrifice D i.55 (dinna, y. huta); expld at DA i.165 by "mahāyāga" Vbh 328, (id.); J i.83 (y.+huta); iv.19 (=yajita C.); v.49; vi.527. -- duyyiṭṭha not properly sacrificed, a sacrifice not according to rites J vi.522. In specific Buddhistic sense "given, offered as alms, spent as liberal gift" Vin i.36; J i.168=A ii.44; M i.82. Dh 108 (yaṇ kiñci yiṭṭhaṇ va hutaṇ va; DhA ii.234= yebhuyyena mangalakiriya -- divasesu dinna -- dānaṇ). -- suyiṭṭha well given or spent A ii.44; ThA 40; Vv 3426 (in both senses; VvA 155 expls "mahā -- yāga -- vasena yiṭṭhaṇ").

Yidha

Yidha in mā yidha at Vin i.54 is to be read mā -- y -- idha, the y being an euphonic consonant (see y.).

Yuga

Yuga (nt.) [fr. yuj; Vedic yuga (to which also yoga)= Gr. zugo/n; Lat. jugum= Goth. juk; Ohg. juh; E. yoke; Lith. jungas] 1. the yoke of a plough (usually) or a carriage DhA i.24 (yugaṇ gīvaṇ bādhati presses on the neck); PvA 127 (ratha°); Sdhp 468 (of a carriage). Also at Sn 834 in phrase dhonena yugaṇ samāgamā which Bdhgh. (SnA 542) expls as "dhuta -- kilesena buddhena saddhiṇ yugaggāhaṇ samāpanno," i. e. having attained mastery together with the pure Buddha. Neumann, Sn trsln not exactly: "weil abgeschüttelt ist das Joch" (but dhona means "pure"). See also below °nangala. -- 2. (what is yoked or fits under one yoke) a pair, couple; appld to objects, as -- °: dussa° a pair of robes S v.71.; DhA iv.11; PvA 53; sāṭaka° id. J i.8, 9; PvA 46; vattha° id. J iv.172. -- tapassi° a pair of ascetics Vv 2210; dūta° a pair of messengers S iv.194; sāvaka° of disciples D ii.4; S i.155; ii.191; v.164; in general: purisa° (cattāri p. -- yugāni) (4) pairs of men S iv.272 sq.=It 88; in verse at Vv 4421 and 533; expld at Vism 219 as follows: yugaḷa -- vasena paṭhamamagga -- tṭho phala -- tṭho ti idam ekaṇ yugaḷan ti evaṇ cattāri purisa -- yugaḷāni honti. Practically the same as "aṭṭha purisa -- puggalā." Referring to "pairs of sins" (so the C.) in a somewhat doubtful passage at J i.374: sa mangala -- dosa -- vitivatto yuga -- yog' ādhigato na jātum eti; where C. expls yugā as kilesā mentioned in pairs (like kodho ca upanāho, or makkho ca paḷāso), and yoga as the 4 yojanas or yogas (oghas?), viz. kāma°, bhava°, diṭṭhi°, avijjā°. -- Also used like an adj. num. in meaning "two," e. g. yugaṇ vā nāvaṇ two boats Dpvs i.76. -- 3. (connected by descent) generation, an age D i.113 (yāva sattamā pitāmahā -- yugā "back through seven generations." Cp. DA i.281: āyuppamāṇa); KhA 141 (id.); J i.345 (purisa°). There are also 5 ages (or stages) in the [life of the] sāsaṇa (see Brethren, p. 339): vimutti, samādhi, sīla, suta, dāna. -- anta (-- vāta) (storm at) the end of an age (of men or the world), whirlwind J i.26. -- ādhāna putting the yoke on, harnessing M i.446. -- ggāha "holding the yoke," i. e. control, dominance, domineering, imperiousness; used as syn. for paḷāsa at Vbh 357=Pug 19 (so read for yuddha°), expld by sama -- dhura -- ggahaṇaṇ "taking the leadership altogether" at VbhA 492. See further Nd1 177; VvA 71 (yugaggāha -- lakkaṇa paḷāso); SnA 542; DhA iii.57 (°kathā= sārāmbhakathā). -- °ṇ ganhāti to take the lead, to play the usurper or lord J iii.259 (C. for T. paḷāsin); DhA iii.346. -- ggāhin trying to outdo somebody else, domineering, imperious VvA 140. -- cchidda the hole of a yoke Th 2, 500 (in famous simile of blind turtle). -- nangala yoke and plough (so taken by Bdhgh. at SnA 135) Sn 77= S i.172 ("plough fitted with yoke" Mrs. Rh.D.). -- nandha (with v. l. °naddha, e. g. at Ps ii.92 sq.; KhA 27 in T.) putting a yoke on, yoking together; as adj. congruous, harmonious; as nt. congruity, association, common cause Ps ii.98=Vism 682; Ps ii.92 sq. (°vagga & °kathā); KhA 27 (nt.); Vism 149 (°dhammā things fitting under one yoke, integral parts, constituents). -- mattaṇ (adv.) "only the distance of a plough," i. e. only a

little (viz. the most necessary) distance ahead, with expressions of sight: pekkhati Sn 410 ("no more than a fathom's length" Rh.D. in Early Buddhism 32); pekkhin Miln 398; °dassāvin Vism 19 (okkhitta -- cakkhu+) pekkhamāna SnA 116 (as expln of okkhittacakkhu). -- sātaka (=s. -- yuga) a pair of robes, two robes Dpvs vi.82.

Yugala & Yugaḷa

Yugala & Yugaḷa (nt.) [Class. Sk. yugala; in relation to yuga the same as Lat. jugulum ("yoke -- bone") to jugum. Cp. also Gr. zeu/gh yoking strap] a pair, couple J i.12 (yugaḷa -- yugaḷa -- bhūtā in pairs), 500 (bāhu°); vi.270 (thana° the 2 breasts); Vism 219; VbhA 51 (yugaḷato jointly, in pairs); the six "pairs of adaptabilities" or "words," Yog. 18 -- 23, Mystic 30 sq.; cp. Dhs 40 sq. Also used as adj. (like yuga) in phrase yugaḷaṇ karoti to couple, join, unite Dpvs i.77; VvA 233.

Yugalaka

Yugalaka (nt.) [fr. yugala] a pair Tikp 66; VbhA 73.

Yuja

Yuja (adj.) (-- °) [either a direct root -- derivation fr. yuj, corresponding to Sk. yuj (or yuk, cp. Lat. con -- jux "conjugal," Gr. o(mo/ -- zuc companion, su/ -- zuc=conjux; Goth. ga -- juka companion); or a simplified form of the grd. *yujya>*yujja>yuja] yoked or to be yoked, applicable, to be studied, only in cpd. duyuyja hard to be mastered, difficult J v.368 (atthe yuñjati duyuyje he engages in a difficult matter; C. reads duyuyñja).

Yujjha

Yujjha (adj.) [grd. of yujjhati] to be fought; neg. a° not to be fought, invincible M ii.24 (so read for ayojjha).

Yujjhati

Yujjhati [cp. Vedic yudhyate, yudh, given in meaning "sampahāra" at Dhṭp 415. -- Etymologically to Idg. *ieudh to shake, fr. which in var. meanings Lat. jubeo to command, juba horse's mane; Gr. u(smi/nh battle, Lith. jundū, jūdra whirlwind; cp. also Av. yaošti agility] to fight, make war. Rare in older literature; our refs. only from the Mahāvaṇsa; e. g. 22, 82 (fut. yujjhissāma, with instr.: Damiḷehi); 25, 23 (aor. ayujjhi); 25, 58 (ppr. yujjhamāna); 33, 41 (aor. yujjhi). To which add DhA ii.154 (mallayuddhaṇ yujjhanto); iii.259 (Ajātasattunā saddhiṇ yujjhanto). -- pp. yuddha. -- Caus. yodheti (q. v.).

Yujjhana

Yujjhana (nt.) [fr. yujjhati] fighting, making war J iii.6, 82.

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Yujjhāpana

Yujjhāpana (nt.) [fr. yujjhati Caus.] making somebody fight, inciting to war Miln 178.

Yuñjati

Yuñjati [Vedic yunakti, yuñjati & yuñkte, yuj; cp. Gr. zeu/gnumi, Lat. jungo to unite, put together (pp. junctus=Sk. yukta, cp. E. junct -- ion); Lith. jùngin. The Idg. root **jeug* is an enlarged form of **jeue* "to unite," as in Sk. yanti, yuvati, pp. yuta; f. yuti, to which also Lat. jū̄s=P. yūsa. The Dhṭp gives several (lit. & fig.) meanings of yuj, viz. "yoge" (No. 378), "samādhimhi" (399), "saṅgamane" (550)] (lit.) to yoke; (fig.) to join with (instr. or loc.), to engage in (loc.), to exert oneself, to endeavour. All our passages show the applied meaning, while the lit. meaning is only found in the Caus. yojeti. -- Often expld by and coupled with the syn. ghaṭati & vāyamati, e.g. at J iv.131; v.369; DhA iv.137. -- Forms: pres. yuñjati Dh 382; J v.369; 2nd pl. yuñjatha Th 2, 346 (kāmesu;=niyojetha ThA 241); ppr. yuñjanto J iv.131 (kammaṭṭhāne); imper. yuñja S i.52 (sāsane); ThA 12; med. imper. yuñjassu Th 2, 5. -- Pass. yujjati (in grammar or logic) is constructed or applied, fits (in), is meant KhA 168; SnA 148, 403, 456. -- Caus. I. yojeti & II. yojāpeti (q.v.). -- pp. yutta.

Yuta

Yuta [pp. of yu, yauti to fasten but Dhṭp 338: "missane"] fastened to (loc.), attracted by, bent on, engaged in D. i.57 (sabba -- vāṇi°); Sn 842 (pesuñeyye; Nd1 233 reads yutta in exegesis, do. at p. 234, with further expln āyutta, payutta etc.), 853 (atimāne); Dāvs v.18 (dhiti°). -- Note. yuta is doubtful in phrase tejasā -- yuta in Niraya passage at A i.142=M iii.183=Nd1 405=Nd2 304iii =J v.266. The more likely reading is either tejas' āyuta (so BSk. M.Vastu 9), or tejasā yutta (so Nd2 & PvA 52), i. e. endowed with, furnished with, full of heat. -- We find a similar confusion between uyyuta & uyyutta.

Yutta

Yutta [pp. of yuñjati; Vedic yukta, cp. Lat. junctus, Gr. zeukto/s, Lith. jùntas] 1. (lit.) yoked, harnessed (to= loc.) Pv i.114 (catubbhi yutta ratha); Mhvs 35, 42 (goṇā rathe yattā); DhA i.24 (dhure yuttā balivaddā). -- 2. coupled; connected with; (appld) devoted to, applied to, given to, engaged in (-- °, instr. or loc.) Sn 820 (methune), 863 (macchiriya°), 1144 (tena, cp. Nd2 532); It 93 (Buddha -- sāsane); J vi.206 (yoga°). -- 3. furnished; fixed, prepared, in order, ready Sn 442 (Māra; =uyyutta SnA 392); PvA 53. -- 4. able, fit (to or for=inf.), suitable, sufficient Sn 826 (cp. Nd1 164); J v.219; DA i.141 (dassituṇ yutta=dassanīya); VvA 191 (=alaṇ); PvA 74. -- 5. proper, right PvA 159. -- 6. due to (-- °, with a grd., apparently superfluous) J iii.208 (āsankitabba°); cp. yuttaka. -- 7. (nt.) conjunction, i. e. of the moon with one or other constellation Vin ii.217. -- ayutta not fit, not right, improper PvA 6 (perhaps delete), 64. -- suyutta well fit, right proper, opp. duyutta unbefitting, in phrase suyuttaṇ duyuttaṇ ācikkhati J i.296 (here perhaps for dur -- utta?). du° also lit. "badly fixed, not in proper condition, in a bad state" at J iv.245 (of a gate). -- kāra acting properly PvA 66. - - kārīn acting rightly Miln 49. -- paṭibhāṇa knowledge of fitness Pug 42 (cp. PugA 223). -- payutta intent on etc. PvA 150. -- rūpa one who is able or fit (to=inf.) J i.64. -- vāha justified VvA 15.

Yuttaka

Yuttaka (adj.) (-- °) [fr. yutta] proper, fit (for); nt. what is proper, fitness: dhamma -- yuttakaṇ katheti to speak righteous speech J iv.356. -- Usually combd with a grd., seemingly pleonastically (like yutta), e. g. kātabba° what had to be done PvA 81; DhA i.13 (as kattabba°); āpucchitabba° fit to be asked DhA i.6.

Yutti

Yutti [cp. Vedic yukti connection, fr. yuj] "fitting," i. e. 1. application, use Miln 3 (opamma°). -- 2. fitness, vāda°, KVA 37; in instr. yuttiyā in accordance with Mhvs 10, 66 (vacana°); Sdhp 340 (sutti°); and abl. yuttito Sdhp 505. -- 3. (logical) fitness, right construction, correctness of meaning; one of the 16 categories (hārā), appld to the exposition of texts, enumd in the 1st section of the Netti; e. g. at Nett 1 -- 3, 103; KhA 18; SnA 551, 552. Thus abl. yuttito by way of correctness or fitness (contrasted to suddato) VbhA 173= Vism 562; and yutti -- vasena by means of correctness (of meaning) SnA 103 (contrasted to anussava). -- 4. trick, device, practice J vi.215. -- kata combined with; (nt.) union, alloy VvA 13.

Yuddha

Yuddha (nt.) [orig. pp. of yujjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D i.6 (daṇḍa° fighting with sticks or weapons); J iii.541 (id.); Sn 442 (dat. yuddhāya); J vi.222; Miln 245 (kilesa°, as pp.: one who fights sin); Mhvs 10, 45 (°atthaṇ for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāy' āgata); 32, 12 (yuddhaṇ yujjhati); 32, 13 (maccu° fight with death); 33, 42; DhA ii.154 (malla° fist -- fight). -- The form yudhāya at Sn 831 is to be taken as (archaic) dat. of Vedic yudh (f.), used in sense of an inf. & equal to yuddhāya. Nd1 172 expls as "yuddh' atthāya." -- kāla time for the battle Mhvs 10, 63. -- tṭha engaged in war S i.100 (so read for °ttha). -- maṇḍala fightingring, arena J iv.81; Vism 190; VbhA 356 (in comparison).

Yuddhaka

Yuddhaka [fr. yuddha, for the usual yodha (ka)] a fighter, in malla° fist -- fighter, pugilist J iv.81.

Yudhikā

Yudhikā (f.) [doubtful] N. of a tree J v.422 (for T. yodhi, which appears as yodhikā in C. reading). The legitimate reading is yūthikā (q. v.), as is also given in vv.II.

Yuvan

Yuvan [Vedic yuvan; cp. Av. yavan=Lat. juvenis, Lith. jáunas young; Lat. juvencus "calf"; juvenus youth; Goth. junda, Ohg. jugund & jung, E. young. -- The n. -- stem is the usual, but later Pāli shows also decl. after a -- stem, e. g. gen. yuvassa Mhvs 18, 28] a youth. -- nom. sg. yuvā D i.80=yobbanena samannāgata DA i.223; Sn 420; Dh 280 (=paṭhama -- yobbane tṭhita DhA iii.409); Pv iii.71 (=taruṇa PvA 205). -- Cp. yava, yuvin & yobbana.

Yuvin

Yuvin (adj. -- n.) [=yuvan with diff -- adj. ending] young J iv.106, 222.

Yūtha

Yūtha (nt.) [Vedic yūtha] a flock, herd of animals Sn 53 (of elephants); J i.170 (monkeys), 280 (id.); SnA 322 (go°, of oxen). -- pa the leader of a herd Th 2, 437 (elephants). -- pati same J iii.174 (elephant); DhA i.81 (id.).

Yūthikā

Yūthikā (f.) [cp. later Sk. yūthikā] a kind of jasmine, Jasminum auriculatum J vi.537; Miln 338. So is also to be read at J v.420 (for yodhi) & 422 (yodhikā & yudhikā). See also yodhikā.

Yūpa

Yūpa [Vedic yūpa] 1. a sacrificial post D i.141; A iv.41; J iv.302; vi.211; Miln 21 (dhamma°); SnA 321, 322; DA i.294. -- 2. a pāsāda, or palace Th 1, 163= J ii.334. -- ussāpana the erection of the sacr. post DhA 145 (cp. Miln 21).

Yūsa

Yūsa [Vedic yūṣan, later Sk. yūṣa; fr. base Idg. *jūs, cp. Lat. jūs soup, Gr. zu/mh yeast, ferment, zwmo/s soup; Obulg. jucha=Ger. jauche manure; Swedish öst cheese; an enlargement of base *jeu to mix, as in Sk. yu to mix: see yuta, to which further *jeu, as in yuñjati] 1. juice Vin i.206 (akaṭa° natural juice); Mhvs 28, 26; VvA 185 (badara° of the jujube); Vism 195 (seda° sweaty fluid). -- 2. soup, broth. Four kinds of broths are enumd at M i.245, viz. mugga° bean soup, kulattha° of vetch (also at Vism 256), kaḷāya° (chick --) pea soup, hareṇuka° pea soup; Miln 63 (rañño sūdo yūsaṇ vā rasaṇ vā kareyya).

Yebhuyya

Yebhuyya (adj.) [ye=yad in Māgadhī form; thus yad bhūya=yad bhiyya "what is more or most(ly)"] abundant, numerous, most. Not found as adj. by itself, except in phrase yebhuyya -- vasena mostly, as a rule ThA 51 and PvA 136, which is identical with the

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usual instr. yebhuyyena occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D i.105 (addasā dvattiṇsa lakkhanāṇi y. ṭhapetvā dve: all except two)= 109; Vin iii.29 sq.; J i.246 (gāmako y. andha -- bāla -- manussehi yeva ussanno the village was peopled by mostly foolish folk); v.335 (y. asīti -- mahātherā, altogether). -- (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D i.17 (saṇvattamāne loke y. [as a rule] sattā Ābhassarasavattānikā honti; expld by half allegorical, half popular etym. at DA i.110 as follows: "ye upari Brahma -- lokesu vā Āruplesu vā nibbattanti, tadavasese sandhāya vuttaṇ"); D ii.139: yebhuyyena dasasu loka -- dhātusu devatā sannipatitā (as a rule); Sn p. 107 (=bahukāni SnA 451); Miln 6 (y. Himavantam eva gacchanti: usually); DA i.280 (ordinarily); VvA 234 (occasionally), 246 (pihita -- dvāram eva hoti: usually); PvA 2 (Sattari tattha tattha viharante y. tāya tāya atth' uppattiyā), 46 (tassā kesa -- sobhaṇ disvā taruṇa -- janā y. tattha paṭibaddha -- cittā adesuṇ invariably). -- na yebhuyyena not as a rule, usually not (at all): nāpi y. ruditeṇa kāci attha -- siddhi PvA 63.

Yebhuyyasikā

Yebhuyyasikā (f.) [formation fr. yebhuyya like tassa- pāpiyya -- sikā. Originally adj., with kiriya to be understood] lit. "according to the majority," i. e. a vote of majority of the Chapter; name of one of the adhikaraṇa -- samathas, or means of settling a dispute. -- Vin. ii.84 (anuñāmi bh. adhikaraṇaṇ yebhuyyasikāya vūpasametū), 93 (vivād' ādhikaraṇaṇ dvīhi samathehi sammati: sammukhā -- vinayena ca yebhuyyasikāya ca). As one of the 7 methods of settling a dispute mentioned at Vin iv.207=351 (the seven are: sammukhā -- vinaya, satī -- vinaya, amūḷha°, paṭiññā, yebhuyyasikā, tassa -- pāpiyyasikā, tīṇ' avatthāraka). Expld in detail at M ii.247: if the bhikkhus cannot settle a dispute in their abode, they have to go to a place where there are more bh., in order to come to a vote by majority. Cp. D iii.254 (the seven enumd); A i.99; iv.144.

Yeva

Yeva (indecl.) [=eva with accrescent y from Sandhi. On form and relation between eva & yeva cp. Geiger, P.Gr. § 66, 1. See also eva 2. -- The same form in Prākṛit: Pischel, Prk. Gr. § 336] emphatic particle, meaning "even, just, also"; occurring most frequently (for eva) after palatal sounds, as ṇ: Sn 580 (pekkhatāṇ yeva), 822 (vivekaṇ); DhA ii.20 (saddhiṇ); PvA 3 (tasmiṇ), 4 (imasmiṇ), 13 (tumhākaṇ); -- further after o: PvA 39 (apanīto yeva); -- after ā: Sn 1004 (manasā yeva); -- after i: S ii.206 (vuddhi yeva); PvA 11 (ahosi); -- after e: J i.82 (vihāre yeva; pubbaṇhe y.); VbhA 135 (na kevalaṇ ete yeva, aññe pi "not only these, but also others"). Cp. Mhvs 22, 56; VvA 222; PvA 47.

Yevāpana(ka)

Yevāpana(ka) (adj.) [not connected with yeva, but an adj. formation from phrase ye vā pana; ye here standing (as Māgadhism) for yaṇ: cp. yebhuyya] corresponding, reciprocal, respective, in corresponding proportion, as far as concerned; lit. "whatever else." The expression is peculiar to exegetical (logical) literature on the Abhidhamma. See e. g. DhsA 152 (yevāpanā, pl. and °kā); Vism 468, 271 sq.; VbhA 63, 70 sq.; cp. Dhs. trsl.1 p. 5 and introd. p. 56. -- Note. The expression occurring as phrase shows ye as nom. pl., e. g. Dhs 1, 58, 151 -- 161 & passim: ye vā pana tasmiṇ samaye aññe pi dhammā; but cp. in § 1: yaṇ yaṇ vā pan' ārabbhā, in same sense.

Yoga

Yoga [Vedic yoga, see etym. under yuga & yuñjati. Usually m.; pl. nt. yogāni occurs at D ii.274 in meaning "bonds"] lit. "yoking, or being yoked," i. e. connection, bond, means; fig. application, endeavour, device. -- 1. yoke, yoking (rare?) J vi.206 (meant here the yoke of the churning -- sticks; cp. J vi.209). -- 2. connection with (-- °), application to; (natural) relation (i. e. body, living connection), association; also conjunction (of stars). mānūsaka yoga the relation to the world of men (the human body), opp. dibba yoga: S i.35 =60; Sn 641; Dh 417; expld at DhA iv.225 as "kāya." <-> association with: D iii.176; application: Vism 520 (+uppāda). yogato (abl.) from being connected with, by association with PvA 40 (bālyā°), 98 (sammappadhāna°). -- pubba° connection with a former body, one's former action or life -- history J v.476; vi.480; Miln 2. See pubbe1. -- aḍḍhayoga a "half -- connected" building, i. e. a half -- roofed monastery Vin i.239; Vism 34. -- nakkhatta° a conjunction of planets, peculiar constellation (in astrology) J i.82, 253 (dhana -- vassāpanaka suitable for a shower of wealth); iii.98; DhA i.174; DhsA 232 (in simile). -- 3. (fig.) bond, tie; attachment (to the world and its lusts), or what yokes to rebirth (Cpd. 1712). There are 4 yogas, which are identical with the 4 oghas viz. kāma°, bhava°, ditṭhi°, avijjā°, or the bonds of craving, existence, false views, and ignorance; enumd in detail at A ii.10; D iii.230, 276; J i.374; cp. Ps i.129 (catūhi yogehi yutto lokasannivāso catu -- yoga -- yojito); VbhA 35. Mentioned or referred to at S v.59; Dhs 1059 (ogha+, in defn of taṇhā), cp. Dhs trsln 308; Nett 31 (with ogha, 114 (id.); as sabba -- (or sabbe) yogā at Th 2, 4; 76; S i.213; DhA iii.233; severally at It 95 (bhava -- yoga -- yutta āgāmī hoti, +kāma°); ogha+yoga: Pug 21 (avijjā°); Vism 211, 684; cp. also D ii.274 (pāpima -- yogāni the ties of the Evil one); It 80 (yogā pamocenti bahujaṇaṇ). -- 4. application, endeavour, undertaking, effort DhA iii.233, 234 (=samma -- ppadhāna). yogaṇ karoti to make an effort, to strive after (dat.) S ii.131; A ii.93 (āsavāṇaṇ khayāya y. karaṇīya); Miln 35. yogaṇ āpajjati to show (earnest) endeavour, to be active S iii.11 sq.; Vbh 356 (attanā). -- dhamma° one who is devoted to the Dhamma A iii.355; yutta° (bent on, i. e.) earnest in endeavour J i.65; yāca° given to making offerings: see yāca. -- 5. pondering (over), concentration, devotion M i.472; Dh 209 (=yoniso manasikāra DhA iii.275), 282 (same expln at DhA iii.421); Miln 3; Vbh 324 (yoga -- vihetesu kamm' & sipp' -- āyatanesu; VbhA 410 expls: y. vuccati paññā; -- perhaps better to above 4?). -- 6. (magic) power, influence, device, scheme J vi.212 (yoga -- yogena practice of spells etc. =tāya tāya yuttīyā C.); PvA 117 (combd with manta, ascribed to devas). -- 7. means, instrument, remedy J i.380 (vamana° an emetic); vi.74 (ekaṇ yogaṇ datvā; but we better read bhesajjaṇ tassa datvā for vatvā, and ekaṇ yogaṇ vatvā for datvā; taking yoga in meaning of "charm, incantation"); Miln 109 (yena yogena sattānaṇ guṇa -- vadḍhi . . . tena hitaṇ upadāhati). -- ātiga one who has conquered the yoke, i. e. bond of the body or rebirth It 61 (muni), 81 (id.). -- ātigāmin= ātiga; A ii.12 (same as sabba -- yoga -- visaṇyutta). -- āvacara "one at home in endeavour," or in spiritual (esp. jhāna --) exercises; one who practises "yoga"; an earnest student. The term is peculiar to the Abhidhamma literature. -- J i.303, 394, 400; iii.241 (saṅsārasāgaraṇ taranto y.); Ps ii.26; KvuA 32; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging bhikkhu), 375 (iddhi -- study), 587, 637, 666, 708; DhA ii.12 (padhānaṇ padahanto y.); iii.241 ("bhikkhu); DhsA 187 (ādhikammika), 246 ("kulayutta); VbhA 115, 220, 228 (as bhikkhu on alms -- round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374. -- kkhema [already Vedic yoga -- kṣema exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation "peace from bondage," i. e. perfect peace or "utmost safety" (K.S. ii.132); a freq. epithet of nibbāna [same in BSk.: yogakṣema, e. g. Divy 98, 123, 303, 498] M i.117 ("kāma), 349, 357, (anuttara); S i.173 (°adhivāhana); ii.195 (anuttara), 226; iii.112 ("kāma, neg.); iv.125; v.130 sq.; A i.50 (anuttara); ii.40, 52 (a°), 87, 247; iii.21, 294 sq., 353; D iii.123, 125, 164 ("kāma); Vin ii.205=It 11 (°ato

dhaṇṣati, whereas Vin °ā padhaṇṣati); It 9, 27 (abhabbo °ssa adhigamāya); Th 2, 6; Sn 79 (°adhivāhana), 425; Dh 23 (anuttara, cp. DhA i.231); Ps i.39; ii.81; Vbh 247 (kulāni y -- kh -- kāmāni, which VbhA 341 expls: catūhi yogehi khemaṇ nibbhayaṇ icchanti); ThA 13. -- kkhemin finding one's rest, peace, or salvation; emancipated, free, an Arahant S iii.13 (accanta°); iv.85; A ii.12; iv.310 (patta°); v.326 (accanta°); DhA iii.233, 234 (=sabba -- yoga -- visaṇyutta); neg. a° not finding one's salvation A ii.52 (in verse)=Ps ii.80; It 50. -- ññu knowing the (right) means Miln 169 sq. -- bahula strong in exertion A iii.432. -- yutta (Mārassa) one who is tied in the bonds (of Māra) A ii.52 (so read for °gutta; the verse also at Ps ii.80, 81, and It 50). -- vibhāga dividing (division) of the relation (in grammar: to yoga 2) SnA 266.

Yoganīya

Yoganīya (adj.) [fr. yoga; grd. formation] of the nature of trying, acting as a bond, fetter -- ish Dhs 584; DhsA 49 (cp. Dhs. trsl. 301). The spelling is also yoganiya, cp. oghaniya.

Yogin

Yogin (adj. -- n.) [fr. yoga, cp. Class. Sk. yogin] 1. (-- °) applying oneself (to), working (by means of), using Vism 70 (hattha° & patta° using the hand or the bowl; but trsln p. 80: "hand -- ascetic" & "bowl -- ascetic"). <-> 2. one who devotes himself to spiritual things, an earnest student, one who shows effort (in contemplation), a philosopher, wise man. The word does not occur in the four Nikāyas. In the older verses it is nearly synonymous with muni. The oldest ref. is Th 1, 947 (pubbake yogī "Saints of other days" Mrs. Rh. D.). Freq. in Miln, e. g. pp. 2, 356 (yogi -- jana); at pp. 366, 393, 404, 417, 418 in old verses. Combd with yogāvacara Miln 366, 404. -- Further passages are Nett 3, 10, 61; Vism 2, 14, 66, 71 (in verse), 150, 320, 373, 509, 620, 651, 696; DhsA 195, 327.

Yogga

Yogga1 (nt.) [Vedic yogya; a grd. formation fr. yoga in meaning of yoga 1] "what may be yoked," i. e. 1. a coach, carriage, waggon (usually large & covered, drawn by bullocks) J vi.31 sq. (paṭicchanna), 368 (mahā°); DhA ii.151 (mahā° & paṭicchanna). -- 2. a draughtbullock, ox Vv 848; Pv ii.936 (=ratha -- yuga -- vāhana PvA 127); J vi.221. yoggāni muñcati to unharness the oxen PvA 43, 100.

Yogga

Yogga2 (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J iv.269 (yoggaṇ karoti, may be in meaning "training, practice" here: see yoggā); VvA 8 (gahāṇa°). -- 2. (adj.) fit for (=yutta), adapted to, suitable; either -- ° or with inf.: VvA 291; PvA 25 (here spelt yogya), 135 (bhojana°), 152 (kamma -- vipāk' ānubhavana°), 154 (gamana° passable, v. l. yogya), 228 (anubhavana°).

Yoggā

Yoggā (f.) [Vedic and Epic Sk. yogyā; same as yogga2, fr. yoga] training, practice J ii.165 (yoggaṇ karoti to practise); iv.269 (id.); DhA i.52 (lakkha -- yoggaṇ karoti to practise shooting). -- adj. (-- °) katayogga well-practised, trained S i.62, 98 (neg.). Only at these passages, missing at the other dālha -- dhamma -- passages, e. g. at S ii.266; M i.82; A ii.48. -- ācariya a groom, trainer S iv.176=M i.124; M iii.97, 222; Th 1, 1140; J i.505.

Yojana

Yojana (nt.) [Vedic yojana] 1. the yoke of a carriage J vi.38, 42 (=ratha -- yuga). -- 2. a measure of length: as much as can be travelled with one yoke (of oxen), a distance of about 7 miles, which is given by Bdhgh. as equal to 4 gāvutas (DhA ii.13). It occurs in descending scale of yojana -- tigāvuta -- usabha at DhA i.108. <-> Dh 60; J v.37 (yojana -- yojana -- vitthata each a mile square); SnA 194. More favoured combns

of yojana with numbers are the foll.: 1/2 (aḍḍha°): DA i.35; DhA 142. -- 3: DhA ii.41. -- 4: PvA 113. -- 5: VvA 33. -- 15: DhA i.17; J i.315; PvA 154. -- 18: J i.81, 348. -- 20: DhA iv.112 (20 X 110, of a wilderness). -- 25: VvA 236. -- 45: J i.147, 348; DhA i.367. -- 50: Vism 417. -- 100: D i.117; It 91; Pv i.1014. -- 500: J i.204. -- 1,000: J i.203. -- Cp. yojanika.

Yojanā

Yojanā (f.) [*Sk. yojanā, fr. yojeti] (grammatical) construction; exegesis, interpretation; meaning KhA 156, 218, 243; SnA 20, 90, 122 sq., 131 sq., 148, 166, 177, 248, 255, 313; PvA 45, 50, 69, 73, 139 (attha°), and passim in Commentaries.

Yojanika

Yojanika (adj.) [fr. yojana] a yojana in extent J i.92 (vihāra); Dpvs 17, 108 (ārāma); DhA i.274 (maṇipallanka).

Yojita

Yojita [pp. of yojeti] yoked, tied, bound Ps i.129 (catu- yoga° fettered by the four bonds); SnA 137 (yottehi y.).

Yojitaka

Yojitaka (adj.) [fr. yojita] connected with, mixed; neg. a° not mixed (with poison), unadulterated J i.269.

Yojeti

Yojeti [Caus. of yuñjati] 1. to yoke, harness, tie, bind Pv ii.936 (vāhana, the draught -- bullock); Mhvs 35, 40 (yojayi aor.; v. l. for yojāpayi); PvA 74 (sindhava). <-> 2. to furnish (with), combine, unite, mix, apply J i.252 (surāṇ), 269 (id.); Mhvs 22, 4 (ambāṇ visena y. to poison a mango); 36, 71 (visaṇ phalesu poison the fruit). <-> 3. to prepare, provide, set in order, arrange, fix, fit up Mhvs 30, 39 (pāde upānāhi fitted the feet with slippers); dvāraṇ to put a door right, to fix it properly J i.201; iv. 245 (cp. yojāpeti). -- 4. to engage, incite, urge, commission, put up to, admonish Mhvs 17, 38 (manusse); 37, 9 (vihāraṇ nāsetuṇ y. incited to destroy the v.); PvA 69. -- 5. to construct, understand, interpret, take a meaning SnA 148 (yojetabba); PvA 98 (id.), 278 (id.). -- Caus. II. yojāpeti to cause some one to yoke etc.: D ii.95 (yānāni, to harness); J i.150 (dvāraṇ, to set right); Mhvs 35, 40 (rathe, to harness). -- Pass. yojīyati to become yoked or harnessed J i.57 (nangalasahassaṇ y.). -- pp. yojita.

Yojjha

Yojjha in a° M ii.24 read yujjha (of yudh).

Yotta

Yotta (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. zeukth_res yoke -- straps; Epic Sk. yoktr one who yokes] the tie of the yoke of a plough or cart S i.172= Sn 77; S iv.163, 282; J i.464; ii.247 (camma°); iv.82; v.45 (cammay. -- varatta), 47; Vism 269; DhA i.205; SnA 137. As dhura -- yotta at J i.192; vi.253.

Yottaka

Yottaka (nt.) [yatta+ka] a tie, band, halter, rope J vi.252; Miln 53; Vism 254, 255; DhA iii.208.

Yodha

Yodha [cp. Vedic yodha; fr. yudh] a warrior, soldier, fighter, champion Vin i.73 (yodhā yuddh' ābhinandino . . . pabbajjaṇ yāciṇsu); J i.180; Miln 293. -- ājīva one who lives by battle or war, a soldier S iv.308=A iii.94; A i.284; ii.170, 202; iii.89 sq. (five kinds); Sn 617, 652; Pug 65, 69. -- hatthin a war elephant DhA i.168.

Yodhi

Yodhi=yodhikā J v.420.

Yodhikā

Yodhikā (f.) [a var. reading of yūthikā (q. v.)] a special kind of jasmine Vv 354; J iv.440 (yoth°), 442; v.422; VvA 162 (as thalaja and a tree).

Yodhin

Yodhin [=yodha] a warrior; camma° a warrior in cuirass, a certain army grade D i.51; A iv.107.

Yodheti

Yodheti [Caus. of yujjhati] to attack, to fight against (acc.) Dh 40 (yodhetha= pahareyya DhA i.317); J v.183.

Yoni

Yoni (f.) [Vedic yoni] 1. the womb. -- 2. origin, way of birth, place of birth, realm of existence; nature, matrix. There are four yonis or ways of being born or generation, viz. aṇḍaja oviparous creation, jalābuja viviparous, saṇsedaja moisture -- sprung, opapātika spontaneous: M i.73; D iii.230; Miln 146; Vism 552, 557 sq.; cp. VbhA 203 sq. -- Freq. in foll. combns: tiracchāna° the

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class of animals, the brute creation A i.37, 60; v.269; It 92; Pv iv.111; Vism 103, 427; PvA 27, 166; nāga° birth among the Nāgas S iii.240 sq. (in ref. to which the 4 kinds of birth, as mentioned above, are also applied); Vism 102 (niraya -- nāga -- yoni); pasu°=tiracchāna° Pv ii.1312; pisāca° world of the Pisācas S i.209; peta° the realm of the Petas PvA 68 (cp. peta). -- kamma° K. as origin A iii.186. -- yoni upaparikkhitabba (=kiṇṇatikā etc.) S iii.42. -- ayoni unclean origin Th 1, 219. -- 3. thoroughness, knowledge, insight Nett 40. -- ayoni superficiality in thought S i.203 ("muddled ways" Mrs. Rh. D.). -- yoniso (abl.) "down to its origin or foundation," i. e. thoroughly, orderly, wisely, properly, judiciously S i.203 ("in ordered governance" K.S. i.259); D i.118 (wisely); It 30 (āraddha āsavānaṇ khayāya); Pug 25; Vism 30, 132, 599; PpA 31. Opp. ayoniso disorderly improperly Pug 21; DhA i.327; PvA 113, 278. -- Esp. frequent in phrase yoniso manasikāra "fixing one's attention with a purpose or thoroughly," proper attention, "having thorough method in one's thought" (K.S. i.259) Ps i.85 sq.; It 9; J i.116; Miln 32; Nett 8, 40, 50, 127; Vism 132; PvA 63. See also manasikāra. -- Opp. ayoniso manasikāra disorderly or distracted attention D iii.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniśo manasikāraḥ Divy 488; AvŚ i.122; ii.112 (Speyer: "the right & true insight, as the object of consideration really is"). See further on term Dial. iii.218 ("systematized attention"); K.S. i.131; ii.6 ("radical grasp"). -- ja born from the womb Sn 620; Dh 396. -- pamukha principal sort of birth D i.54; M i.517.

Yobbana

Yobbana (nf.) [cp. late Vedic & Epic Sk. yauvana, fr. yuvan] youth D i.115; A i.68; iii.5, 66, 103; Dh 155, 156; Sn 98, 110, 218; Pv i.76; DhA iii.409; PvA 3. -- mada pride of youth D iii.220; A i.146; iii.72; VbhA 466.

R. R

-- R -- the letter (or sound) r, used as euphonic consonant to avoid hiatus. The sandhi -- r -- originates from the final r of nouns in °ir & °ur of the Vedic period. In Pali it is felt as euphonic consonant only, like other sandhi consonants (y for instance) which in the older language were part of the noun itself. Thus r even where it is legitimate in a word may interchange with other sandhi -- consonants in the same word, as we find punam -- eva and puna -- d -- eva besides the original puna -- r -- eva (=Vedic punar eva). At J i.403 we read "punar āgata," where the C. expls "puna āgata, ra -- kāro sandhivasena vutto." Similarly: Sn 81 (vutti -- r -- esā), 214 (thambho -- r. -- iva), 625= Dh 401 (āragge -- r -- iva), 679 (ati -- r -- iva), 687 (sarada -- r -- iva), 1134 (haṇsa -- r -- iva); Vv 6422 (Vajir' āvudho -- r -- iva); Pv ii.87 (puna -- r -- eva) ii.116 (id.); PvA 77 (su -- r -- abhigandha). In the latter cause the r has no historical origin, as little as in the phrase dhir atthu (for *dhig -- atthu) Sn 440; J i.59.

Raṇsi & Rasmi

Raṇsi & Rasmi [Vedic raśmi. The form raṇsi is the proper Pali form, originating fr. raśmi through metathesis like amhi for asmi, tamhā for tasmā etc. Cp. Geiger P.Gr. § 502. The form rasmi is a Sanskritism and later] a rein, a ray. -- 1. In meaning "rein" only as rasmi, viz. at M i.124; Dh 222; J i.57; iv.149. -- 2. In meaning "ray" both raṇsi and rasmi: (a) raṇsi (in poetry) Sn 1016 (vīta°? perhaps pīta°? See note in P.T.S. ed.); Vv 535 (pl. raṇsī=rasmiyo VvA 236); 6327 (sahassa° having a thousand rays;=suriya VvA 268); Sdhp 124. Also in cpd. raṇsi -- jāla a blaze of rays J i.89; PvA 154; VvA 12 (°sammujjāla), 14 (id.), 166 (id.). -- (b) rasmi (in prose, late) DhA i.27 (°ṇ vissajjesi); DhA 13 (nīla -- rasmiyo); VvA 125 (candima -- suriya°). Also in cpd. buddha -- rasmi the ray of enlightenment, the halo around a Buddha, consisting of 6 colours (chabbaṇṇa) J i.444, 501 (°rasmiyo vissajjento); SnA 132; VvA 207, 234, 323; Mhbv 6, 15, 38.

Raṇsika

Raṇsika (adj.) [raṇsi+ka] having rays, radiant, in saḥassa° having 1000 rays Vv 645 (=suriya -- maṇḍala viya VvA 277).

Raṇsimant

Raṇsimant (adj.) [fr. raṇsi] having rays, radiant; n. sg. raṇsimā the sun Vv 812 (=suriya VvA 314).

Rakkha

Rakkha (adj.) (-- °) [fr. base rakkh] guarding or to be guarded; -- (a) act.: dhamma° guardian of righteousness or truth Miln 344. -- (b) pass.: in cpd. dū°, v. l. du° hard to guard DhA i.295. °kathā, s. l. rukkha -- °, warding talk ThA 1, in Brethren, 185, cp. note 416.

Rakkhaka

Rakkhaka (adj. n.) [fr. rakkha] 1. guarding, protecting, watching, taking care PvA 7; f. °ikā (dāst) DhA iv.103 (a servant watching the house). -- 2. observing, keeping J i.205 (sīla°). -- 3. a cultivator J ii.110. -- 4. a sentry J i.332.

Rakkhati

Rakkhati [Vedic raksati, rakṣ to Idg. *ark (cp. Lat. arceo etc.) in enlarged form *aleq=Gr. a)le/cw to protect (Alexander!); a)lkh/ strength; Ags. ealgian to protect, Goth. alhs=Ags. ealh temple. Cp. also base *areq in P. aggala. The Dhtp 18 expls rakkh by "pālana"] 1. to protect, shelter, save, preserve Sn 220; J iv.255 (maṇ rakkheyyātha); vi.589 (=pāleti); Pv ii.943 (dhanāṇ); Miln 166 (rukkhaṇ), 280 (attānaṇ rakkheyya save himself); PvA 7. -- grd. rakkhiya to be protected Mhvs 33, 45. Neg. arakkhiya & arakkheyya (in meaning 3) see separately. -- Pass. ppr. rakkhiyamāna J i.140. -- 2. to observe, guard, take care of, control (with ref. to cittaṇ the heart, and sīlaṇ good character or morals) It 67 (sīlaṇ); DhA i.295 (cittaṇ rakkha, equivalent with cittaṇ dama), 397 (ācāraṇ); J iv.255 (vācaṇ); VvA 59 (sīlāni rakkhi); PvA 66 (sīlaṇ rakkhatha, uposathaṇ karoṭha). -- 3. to keep (a) secret, to put away, to guard against (i. e. to keep away from) Sn 702 (mano -- padosaṇ rakkheyya); Miln 170 (vacīduccariṇaṇ rakkheyya). -- pp. rakkhita. See also parīpāleti & parirakkhati .

Rakkhana

Rakkhana (nt.) [fr. rakkh] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (rahassa° -- atthāya so that he should keep the secret); PvA 7. -- 2. observance, keeping VvA 71 (uposatha -- sīla°); PvA 102 (sīla°), 210 (uposatha°).

Rakkhanaka

Rakkhanaka (adj.) [fr. rakkhana] observing, keeping; one who observes J i.228 (pañca -- sīla°; so read for rakkhānaka).

Rakkhasa

Rakkhasa [cp. Vedic rakṣa, either fr. rakṣ to injure, or more likely fr. rakṣ to protect or ward off (see details at Macdonell, Vedic Mythology pp. 162 -- 164)] a kind of harmful (nocturnal) demon, usually making the water its haunt and devouring men Th 1, 931; Sn 310 (Asura°); J i.127 (daka°=udaka°), 170 (id.); vi.469 (id.); DhA i.367 (°pariggahita -- pokkharāṇī); iii.74 (udaka°); Sdhp 189, 313, 366. -- f. rakkhasī J iii.147 (r. pajā); Mhvs 12, 45 (rudda°, coming out of the ocean).

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Rakkhā

Rakkhā (f.) [verb -- noun fr. rakkh] shelter, protection, care A ii.73 (+parittā); Mhvs 25, 3; J i.140 (bahūhi rakkhāhi rakkhiyamāna); PvA 198 (°ṇ saṇṇidahati). Often in combn rakkhā+āvaraṇa (+gutti) shelter & defence, e. g. at Vin ii.194; D i.61 (dhammikaṇ r. -- v.<-> guttiṇ saṇṇidaheyyāma); M ii.101; J iv.292. -- Cp. gorakkhā. -- Note. rakkhā at J iii.144 is an old misreading for rukkhā.

Rakkhita

Rakkhita [pp. of rakkhati] guarded, protected, saved S iv.112 (rakkhitena kāyena, rakkhitāya vācāya etc.); A i.7 (cittaṇ r.); Sn 288 (dhamma°), 315 (gottā°); VvA 72 (mātu°, pitu° etc.); PvA 61, 130. -- Note. rakkhitaṇ karoti at Mhvs 28, 43 Childers trsls "take under protection," but Geiger reads rakkhike and trsls "appoint as watchers." -- atta one who guards his character S i.154; J i.412; SnA 324. -- indriya guarding one's senses Sn 697. -- mānasāna guarding one's mind Sn 63 (= gopitamānasāno -- rakkhita -- citto Nd2 535).

Ranga

Ranga1 [fr. raj1, rajati, to be coloured or to have colour] colour, paint Miln 11 (°palibodha). -- kāra dyer Miln 331. -- jāta colour M i.385; VbhA 331. -- ratta dyed crimson Vin i.185=306.

Ranga

Ranga2 [fr. raj2, irajyati, to straighten, order, direct etc.: see uju. The Dhṭp (27) only gives one raj in meaning "gamana"] a stage, theatre, dancing place, playhouse Vv 331; J ii.252. -- rangaṇ karoti to play theatre DhA iv.62. -- rangamajjha the stage, the theatre, usually in loc. °majjhe, on the stage, S iv.306; J iv.495; DhA iii.79; same with °maṇḍale J ii.253.

Racati

Racati [rac, later Sk.] to arrange, prepare, compose. The root is defined at Dhṭp 546 by "paṭiyattane" (with v. l. car), and given at No. 542 as v. l. of pac in meaning "vitthāre." -- pp. racita.

Racanā

Racanā (f.) [fr. rac] 1. arrangement (of flowers in a gar- land) VvA 354. -- 2. composition (of a book) Sdhp 619.

Racita

Racita [pp. of racati] 1. arranged J v.157 (su° in C. for samocita; v. l. sucarita). -- 2. strung (of flowers) Mhvs 34, 54. -- Cp. vi°.

Racchā

Racchā (f.) [Sk. rathyā. This the contracted form. The diaeretic forms are rathiyā & rathikā (q.v.)] a carriage road Vin ii.194; iii.151; iv.271 (= rathiyā); v.205 (raccha -- gata); J i.425; v.335; vi.276 (in its relation to vīthi); Dāvs v.48; PvA 24 (koṇa°).

Rajaka

Rajaka [fr. rajati] a dyer (& "washerman" in the same function), more correctly "bleacher." See remarks of Kern's at Toev. ii.45 on distinction of washerman & dyer. -- D i.51 (in list of occupations); Vin iii.45; S ii.101=iii.152 (in simile; combd with cittakāra, here perhaps "painter"?); S iii.131; J v.186; VbhA 331 (in simile).

Rajakkha

Rajakkha (-- °) (adj.) [rajo+ending ka, in combn *rajas -- ka =rajakkha, like *purās -- kata=purakkhata. The °ka belongs to the whole cpd.] only in combn with appa° and mahā° i. e. having little (or no) and much defilement (or blemish of character) M i.169; S i.137 (here further combd with °jātika; cp. BSk. alpa -- rajaskajātīya MVastu iii.322); Vin i.5 (id.); Ps i.121; ii.33, 195; Nd1 358; Nd2 235 No. 3 p2; Vbh 341; Miln 263; Vism 205; VbhA 458.

Rajakkhatā

Rajakkhatā (f.) [abstr. fr. rajakkha] is Kern's (proble- matic) proposed reading (Toev. s. v.) for rājakhāda at Sn 831 (rājakhādāya phutṭho), which is however unjustified, as the original reading is well -- attested and expld in the Niddesa as such. The term as proposed would not occur by itself either (like rajakkha, only -- °).

Rajata

Rajata (nt.) [Vedic rajata; see etym. under rajati] silver D i.5 (expld at DA i.78 as a general name for all coins except gold: kahāpaṇas etc.); S i.92; Sn 962 (in simile; expld at Nd1 478 as jātarūpa), J v.50; 416 (hema° gold & silver); Vv 351 (°hema -- jāla); DhA ii.42 (°paṭṭa silver tablet or salver); iv.105 (°gabbha silver money box or cabinet for silver, alongside of kahāpaṇa -- gabbha and suvaṇṇa°); VbhA 64 (expld as "kahāpaṇa"); PvA 95 (for rūpiya).

Rajati

Rajati [raj & rañj to shine, to be coloured or light (-- red); to Idg. *areg to be bright, as in Lat. argus, Gr. a)rgḥ/s & a)rgo/s light; Sk. arjuna (see ajjuna); to which also rajati silver=Lat. argentum, Gr. a)/rguros; Gallic Argento -- ratum (N. of Strassburg); Oir argat.] usually intrs. rajjati (q.v.). As rajitabba (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with dhovati clean, & vijaṭeti to disentangle, smoothe) Vin iii.235 (ppr. fr. pl. dhovantiyo rajantiyo etc.); J i.8 (rajitabba, grd.; dhovitabba+). -- Somehow it is difficult to distinguish between the meanings "bleach" and "dye" (cp. rajaka), in some combns with dhovati it clearly means "dye," as at Vin i.50 (forms: rajati, rajitabba, rajiyetha 3 sg. Pot. Med.); Vism 65 (forms: rajitvā, rajitabba, rajituṇ). -- Another grd. rajanīya in diff. meaning (see sep.). Caus. rajeti to paint, colour Th 1, 1155 (inf. rajetave: (see Geiger, P.Gr. § 204, 1. a). Caus. also rañjeti (see under rañjati). Med. Pass. rajjati (q. v.). -- Caus. II. rajāpeti to cause to be bleached Vin iii.206 (dhovāpeyya rajāpeyya ākoṭāpeyya), 235 (dhovapeti r. vijaṭāpeti); J ii.197 (ovaṭṭikaṇ sabbāpetvā rajāpetvā).

Rajana

Rajana (nt.) [fr. raj] colouring, dye D i.110 (suddhaṇ vatthaṇ . . . sammadeva rajanaṇ paṭigaṇheyya); Vin i.50=53 ii.227; Vin i.286 (6 dyes allowed to the bhikkhus: mūla°, khandha°, taca°, patta°, puppha°, phala°, or made of the root, the trunk, bark, leaf, flower, fruit of trees) Th 1, 965; S ii.101 (here either as f. or adj.); J i.220 (washing?). -- kamma (the job of) dyeing J i.118; Vism 65. -- pacana boiling the dye Vism 389 (cp. rajana -- pakka Vin. Texts ii.49). -- bhājana dye -- vessel Vin i.286. -- sālā colouringworkshop, dyeing -- hall Vism 65.

Rajani

Rajani (f.) [fr. raj, cp. rajanīya 2] the night Dāvs i.39; Abhp 69; PvA 205.

Rajanīya

Rajanīya (adj.) [grd. of rajati] of the nature of rajas, i. e. leading to lust, apt to rouse excitement, enticing, lustful. -- 1. As Ep. of rūpa (vedanā saññā etc.) S iii.79; also at D i.152 sq. (dibbāni rupāni passāmi piya -- rūpāni kām' ūpasanhitāni rajanīyāni; & the same with saddāni). In another formula (relating to the 5 kāmaguṇā): rūpā (saddā etc.) iṭṭhā kantā manāpā piyarūpā kām' ūpasanhitā rajanīyā D i.245; M i.85. The expln of this passage at DA i.311 is: r.=rāgajanaka. -- The expression rajanīyā dhammā "things (or thoughts) causing excitement" is contrasted with vimocaniyā dh. "that which leads to emancipation" at A ii.196. The same takes the places of lobhanīyā dhammā in combn with dosanīyā & mohanīyā dh. at S iv.307; A ii.120; iii.169. Another pair is mentioned at Nett 18, viz. r. dhammā and pariyuṭṭhāniyā dh. <-> 2. In diff. connections it means simply "delightful, lovely" and is e. g. an Ep. of the night. So at Pv iii.71, where the passage runs "yuvā rajanīye kāmaguṇehi sobhasi": youthful thou shinest with the qualities of enjoyment in the enjoyable (night), which at PvA 205 is expld in a twofold manner viz. first as "ramanīyehi rāguppati -- hetu -- bhūtehi" (viz. kāmaguṇehi), referring to a v. l. rajanīyehi, and then as "rajanī ti vā rattīsu, ye ti nipātamattaṇ" and "virocasi rattiyaṇ." Thus rajanī is here taken directly as "night" (cp. Abhp 69). -- At Pv iv.62 the passage runs "pamattā rajaniyesu kām' assād' ābhinandhino" i. e. not heeding the enjoyment of the taste of craving at nights; here as m. & not f. -- The meaning "lovely" is appld to sounds at Th 1, 1233 (sarena rajanīyena); VvA 37 (r. nigghosa).

Rajo

Rajo (rajas) & Raja (nt.) [raj, see rajati & rañjati. Vedic rajah meaning: (a) space, as region of mist & cloud, similar to antariksa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, Altind. Leben 55]. A Forms. Both rajo & rajaṇ occur as noun & acc. sg., e. g. rajo at D ii.19; Sn 207, 334; Dhs 617; rajaṇ at Sn 275; It 83; once (in verse) rajo occurs as m, viz. Sn 662. The other cases are formed from the a -- stem only, e. g. rajassa Sn 406; pl. rajāni Sn 517, 974. In compn we find both forms, viz. (1) rajas either in visarga form rajah, as (a) rajo --, (b) raja -- and (c) rajā -- (stressed), or in s -- form (d) rajas --; (2) raja --, appearing apostrophied as (e) raj --. B Meanings. (1) (lit.) dust, dirt; usually wet, staining dust D ii.19 (tiṇa+); Sn 662=PvA 116 (sukhumo rajo paṭivāṇaṇ khitto); It 83; Dhs 617 (dhūmo+). adj. rāja°: in sa° & a° vāta Vin ii.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja -- missakaṇ rasan" at DhA i.375. <-> 2. (fig.) stain, dirt, defilement, impurity. Thus taken conventionally by the P. commentators as the 3 -- fold blemish of man's character: rāga, dosa, moha, e. g. Nd1 505; SnA 255; DhA iii.485; or as kilesa -- raja at SnA 479. -- Sn 207 (niketā jāyate rajo), 334, 665 (rajaṇ ākirasī, metaph.), 974 (pañca rajāni loke, viz. the excitement caused by the 5 bāhirāni āyatanāni Nd1 505. Also in stanza rāgo rajo na ca pana reṇu vuccati (with dosa & moha the same) Nd1 505=Nd2 590 (slightly diff.)=J i.117=Vism 388, cp. Divy 491 with interesting variation. -- adj. rāja° in two phrases apagata° VvA 236 & vigata° Nd1 505 ≈ free from defilement. -- On raja in similes see J.P.T.S. 1907, 126. Cp. vi°. -- C. Compounds. (a) rajo -- : °jalla dust and (wet) dirt, muddy dirt D ii.18; Vin iii.70; J iv.322; v.241; Miln 133, 195, 258, 410; SnA 248, 291. -- jallika living in dirty mud, designation of a class of ascetics M i.281; J i.390. -- dhātu "dust -- element" (doubtful trsln) D i.54, which DA i.163 explns as "raja -- okiṇṇa -- tṭhānāni," i. e. dusty places. Dial. trsl. "places where dust accumulates," Franke, Dīgha p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sāṅkhya doctrine of rajas?). -- mala dust & dirt J i.24. -- vajalla [this expression is difficult to explain. It may simply be a condensed phrase rajo 'va jalla, or a redupl. cpd. rajo+avajalla, which was spelt raj -- ovajalla for ava° because of rajo, or represents a contamination of raj -- avajalla and raj -- ojalla, or it is a metric diaeresis of rajo -- jalla] dust and dirt Dh 141 (=kaddama -- limpan' ākārena sarīre sannicita -- rajo DhA iii.77). -- haraṇa dirt -- taking, cleaning; wet rag, floor -- cloth, duster Vin ii.291; A iv.376; J i.117; DhA i.245. -- (b) raja -- : -- reṇu dirt and dust J iv.362; -- vaddhana indulgence in or increase of defilement Th 2, 343 ("fleshly lusts" trsl.); ThA 240 (=rāga -- raj' ādi -- saṇvaddhana). -- (c) rajā -- : °patha dusty place, dustiness, dust -- hole D i.62, 250; S ii.219; DA i.180 (here taken metaphorically: rāga -- raj' ādīnaṇ utṭhāna -- tṭhānaṇ). -- (d) rajas -- : °sira with dusty head Sn 980; J iv.184, 362, 371. See pankadanta. -- (e) raj -- : -- °agga a heap of dust, dirt J v.187 (=rajakkhandha C.); fig.=kilesa Pug 65, 68 (here perhaps nt. of a distorted rajakkha? So Kern, Toev. s. v.). -- °upavāhana taking away the dust (or dirt) Sn 391, 392.

Rajja

Rajja (nt.) [Sk. rājya, fr. rāj] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A iii.300 (°ṇ kāreti); Sn 114, 553 (°ṇ kāreti to reign); J i.57; 64 (ekarattena tīṇi rajjāni atikkamma; 3 kingdoms); iii.170 (°ṇ amaccānaṇ niyyādetvā), 199 (dukkhaseyyaṇ api rajjaṇ pi kāraye); iv.96, 105, 393 (nava rajja new kingship, newly (or lately) crowned king); vi.4 (rajjato me sussitvā maraṇam eva seyyo: death by withering is better than kingship); VvA 314 (=J i.64 as above); PvA 73 sq.; Mhvs 10, 52 (rājā rajjaṇ akārayi). -- cakkavatti° rule of a universal king DhA iii.191; deva° reign amongst gods KhA 227; padesa° local sovereignty It 15; Kh viii.12 (cp. KhA 227). -- siri -- dāyikā (devatā) (goddess) giving success to the empire DhA ii.17. -- sīma border of the empire Vism 121.

Rajjati

Rajjati [cp. Sk. rajyati, raj or rañj, Med. of rajati] to be excited, attached to (loc.), to find pleasure in S iv.74 (na so rajjati rūpesu; =viratta -- citta); Sn 160, 813 (contrasted with virajjati); Ps i.58, 77 sq., 130, 178; Nd1 138; Miln 386 (rajjasi rājanīyesu etc.: in combn with dosa & moha or derivations, representing rāga or lobha, cp. lobhanīya); VbhA 11. -- ppr. rajjamāna PvA 3; Pot. rajjeyya Miln 280 (kampeyya+); grd. rajjitabba Miln 386 (rājanīyesu r.; with dussanīyesu and muyhanīyesu; followed by kampitabba); fut. rajjissati DhsA 194; aor. arañji Vin i.36=J i.83 (na yitthe na hute arañjiṇ). -- pp. ratta.

Rajjana

Rajjana (nt.) [fr. rajjati] defilement DA i.195. Cp. muyhana.

Rajju

Rajju (f.) [Vedic rajju, cp. Lat. restis rope, Lith. rēžgis wicker, basket] a cord, line, rope S ii.128; Vin ii.120, 148 (āviñchana°); Nd2 304; J i.464, 483 (fisherman's line); v.173; Mhvs 10, 61; DhA iv.54; VbhA 163; KhA 57; VvA 207; Sdhp 148, 153. -- kāra rope -- maker Miln 331. -- gāhaka "rope -- holder," (king's) land -- surveyor J ii.367=DhA iv.88 (see Fick, Sociale Gliederung 97).

Rajjuka

Rajjuka [rajju+ka] 1. a rope, line J i.164 (bandhana°); ThA 257. -- 2.= rajjugāhaka, king's land surveyor J ii.367.

Rañjati

Rañjati [rañj=raj: see rajati & rajjati -- Dhtp 66 & 398 defines rañja=rāge] 1. to colour, dye J i.220. <-> 2. (=rajjati) to find delight in, to be excited Sn 424 (ettha me r. mano; v. l. BB rajjati). -- Caus. rañjeti to delight or make glad D iii.93 (in etym. of rājā (q. v.). -- pp rañjita. -- Caus. II. rañjāpeti to cause to be coloured or dyed DhA iv.106 (v. l. raj°).

Rañjana

Rañjana (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhsA 363 (rañjan' atthena rāgo; v. l. rajano°; perhaps better to be read rajjana°).

Rañjita

Rañjita [pp. of rañjeti] coloured, soiled, in raja° affected with stain, defiled J i.117. -- See also anu° & pari°.

Raṭati

Raṭati [rat; Dhtp 86: "paribhāsane"] to yell, cry; shout (at), scold, revile: not found in the texts.

Raṭṭha

Raṭṭha (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expld at Nd2 536 as "raṭṭhañ ca janapadañ ca koṭṭhāgārañ ca . . . nagarañ ca"), 287, 444, 619; J iv 389 (°ṇ araṭṭhaṇ karoti); PvA 19 (°ṇ kāreti to reign, govern). Pabbata° mountain -- kingdom SnA 26; Magadha° the kingdom of Magadha PvA 67. -- piṇḍa the country's alms -- food (°ṇ bhuñjati) Dh 308 (saddhāya dinnā); A i.10; S ii.221; M iii.127; Th 2, 110; It 43, 90. -- vāsin inhabitant of the realm, subject DhA iii.481

Raṭṭhaka

Raṭṭhaka (adj.) [Sk. rāṣṭraka] belonging to the kingdom, royal, sovereign J iv.91 (senāvāhana). -- Cp. raṭṭhika.

Raṭṭhavant

Raṭṭhavant (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv ii.611 (°nto khattiyā).

Raṭṭhika

Raṭṭhika [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J ii.241 (brāhmaṇa gahapati -- r. -- do ārik' ādayo). -- 2. an official of the kingdom [op Sk. rāṣṭriya a pretender; also king's brother in -- law] A iii.76=300 (r. pettanika senāya senāpatika).

Raṇa

Raṇa [Vedic raṇa, both "enjoyment," and "battle." The Dhṭp (115) only knows of ran as a sound -- base saddatthā (=Sk. ran2 to tinkle)] 1. fight, battle; only in Th 2, 360 (raṇaṇ karitvā kāmānaṇ): see discussed

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below; also late at Mhvs 35, 69 (Subharājaṇ raṇe hantvā). -- 2. intoxication, desire, sin, fault. This meaning is the Buddhist development of Vedic raṇa= enjoyment. Various influences have played a part in determining the meaning & its expln in the scholastic terms of the dogmatists and exegetics. It is often expld as pāpa or rāga. The Ṭikā on DhsA 50 (see Expos. 67) gives the foll. explns (late & speculative): (a)=reṇu, dust or mist of lust etc.; (b) fight, war (against the Paths); (c) pain, anguish & distress. -- The trsln (Expos. 67) takes raṇa as "cause of grief," or "harm," hence araṇa "harmless" and saraṇa "harmful" (the latter trsl'd as "concomitant with war" by Dhs. trsl. of Dhs 1294; and asaraṇa as opp. "not concomitant"; doubtful). At S i.148 (rūpe raṇaṇ disvā) it is almost syn. with raja. Bdgh. expls this passage (see K.S. 320) as "rūpamhi jāti -- jarā -- bhanga -- sankhātaṇ dosaṇ," trsln (K.S. 186): "discerning canker in visible objects material." The term is not sufficiently cleared yet. At Th 2, 358 we read "(kāmā) appassādā raṇakaraṇ sukkapakkha -- visosanā," and v. 360 reads "raṇaṇ karitvā kāmānaṇ." ThA 244 expls v 358 by "rāg' ādi sambandhanato"; v. 360 by "kāmānaṇ raṇaṇ te ca mayā kātabbaṇ ariyamaggaṇ sampahāraṇ katvā." The first is evidently "grief," the second "fight," but the trsln (Sisters 145) gives "stirring strife" for v. 358, and "fight with worldly lusts" for v. 360; whereas Kern, Toev. s. v. raṇakara gives "causing sinful desire" as trsl. The word araṇa (see araṇa2) was regarded as neg. of raṇa in both meanings (1 & 2); thus either "freedom fr. passion" or "not fighting." The trsln of DhsA 50 (Expos. 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes) -- At M iii.235 araṇa is a quāsi summing up of "adukkha an -- upaghāta anupāyāsa etc.," and saraṇa of their positives. Here a meaning like "harmfulness" & "harmlessness" seems to be fitting. Other passages of araṇa see under araṇa. -- jaha (raṇañjaha) giving up desires or sin, leaving causes of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read raṇañjaya "victorious in battle" (Notes 83). It is also BSk., e. g. Lal. Vist. 50; AvŚ ii.131 (see Speyer's note 3 on this page. He justifies trsln "pacifier, peace -- maker"). At foll. passages: S i.52 (trsln "quitting corruption"); It 108 (Seidenstücker trsls: "dem Kampfgewühl entronnen"); Miln 21; Nett 54; Sdhp 493, 569.

Rata

Rata [pp. of ramati] delighting in (loc. or -- °), intent on, devoted to S iv.117 (dhamme jhāne), 389 sq. (bhava° etc.); Sn 54 (sangaṇika°) 212, 250, 327, 330 (dhamme), 461 (yaññe), 737 (upasame); Mhvs. 1, 44 (mahākāruṇiko Satthā sabba -- loka -- hite rato); 32, 84 (rato puññe); PvA 3, 12, 19 (°mānasa).

Ratana

Ratana1 (nt.) [cp. Vedic ratna, gift; the BSk. form is ratna (Divy 26) as well as ratana (AvŚ ii.199)] 1. (lit.) a gem, jewel VvA 321 (not=ratana2, as Hardy in Index); PvA 53 (nānāvidhāni). -- The 7 ratanas are enumd under veḷuriya (Miln 267). They are (the precious minerals) suvaṇṇa, rajata, muttā, maṇi, veḷuriya, vajira, pavāḷa. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J ii.112. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanāni vasseyya vuṭṭhimā "all seven kinds of

gems"); and at DhA i.274, where it is said of a ratana -- maṇḍapa that in it there were raised flags "sattaratana -- mayā." On ratana in similes see J.P.T.S. 1909, 127. -- 2. (fig.) treasure, gem of (-- °) Sn 836 (etādisaṇ r.= dibb' itthi -- ratana SnA 544); Miln 262 (dussa° a very fine garment). -- Usually as a set of 7 valuables, belonging to the throne (the empire) of a (world --) king. Thus at D ii.16 sq.; of Mahā -- Sudassana D ii.172 sq. They are enumd singly as follows: the wheel (cakka) D ii.172 sq., the elephant (hatthi, called Uposatha) D ii.174, 187, 197; the horse (assa, Valāhaka) ibid.; the gem (maṇi) D ii.175, 187; the woman (itthi) ibid.; the treasurer (gahapati) D ii.176, 188; the adviser (pariṇāyaka) ibid. The same 7 are enumd at D i.89; Sn p. 106; DA i.250; also at J iv.232, where their origins (homes) are given as: cakka° out of Cakkadaha; hatthi from the Uposatha -- race; assa° from the clan of Valāhassarāja, maṇi° from Vepulla, and the last 3 without specification. See also remarks on gahapati. Kern, Toev. s. v. ratana suspects the latter to be originally "major domus" (cp. his attributes as "wealthy" at MVastu i.108). As to the exact meaning of pariṇāyaka he is doubtful, which mythical tradition has obscured. -- The 7 (moral) ratanas at S ii.217 & iii.83 are probably the same as are given in detail at Miln 336, viz. the 5: sīla°, samādhi°, paññā°, vimutti°, vimutti -- nānadassana (also given under the collective name sīla -- kkhandha or dhamma -- kkhandha), to which are added the 2: paṭisambhidā° & bojjhanga°. These 7 are probably meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar. -- bharitaṇ katvā). -- Very frequent is a Triad of Gems (ratana -- ttaya), consisting of Dhamma, Sangha, Buddha, or the Doctrine, the Church and the Buddha [cp. BSk. ratna -- traya Divy 481], e. g. Mhvs 5, 81; VbhA 284; VvA 123; PvA 1, 49, 141. -- ākara a pearl -- mine, a mine of precious metals Th 1, 1049; J ii.414; vi.459; Dpvs i.18. -- kūṭa a jewelled top DhA i.159. -- paliveṭhana a wrapper for a gem or jewel Pug 34. -- vara the best of gems Sn 683 (=vararatana -- bhūta SnA 486). -- sutta the Suttanta of the (3) Treasures (viz. Dhamma, Sangha, Buddha), representing Sutta Nipāta ii.1 (P.T.S. ed. pp. 39 -- 42), mentioned as a parittā at Vism 414 (with 4 others) and at Miln 150 (with 5 others), cp. KhA 63; SnA 201.

Ratana

Ratana2 [most likely=Sk. aratni: see ratani] a linear measure (which Abhp p. 23 gives as equal to 12 angula, or 7 ratanas=1 yaṭṭhi: see Kirfel, Kosmographie, p. 335. The same is given by Bdgh. at VbhA 343: dve vidatthiyo ratanaṇ; satta r. yaṭṭhi) J v.36 (vīsaṇr -- sataṇ); vi.401 (°mattaṇ); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana1, as indicated clearly by context & C.); Miln 282 (satta -- paṭiṭṭhito aṭṭha -- ratan' ubbedho nava -- ratan' āyāma -- pariṇāho pāsādiko dassanīyo Uposatha nāgarājā: alluding to ratana1 2!).

Ratanaka

Ratanaka (-- °) (adj.) [ratana+ka, the ending belonging to the whole cpd.] characteristic of a gem, or a king's treasure; in phrase aniggata -- ratanake "When the treasure has not gone out" Vin iv.160, where the chief queen is meant with "treasure."

Ratani

Ratani [Sk. aratni "elbow" with apocope and diaeresis; given at Halāyudha 2, 381 as "a cubit, or measure from the elbow to the tip of the little finger." The form ratni also occurs in Sk. The etym. is fr. Idg. *ole (to bend), cp. Av. arəpna elbow; Sk. arāla bent; of which enlarged bases *olen in Lat. ulna, and *oleq in Lat. lacertus, Sk. lakutaḥ=P. laguḷa. See cognates in Walde, Lat. Wtb. s. v. lacertus] a cubit Miln 85 (aṭṭha rataniyo).

Ratanika

Ratanika (adj.) [fr. ratana] a ratana in length J i.7 (aḍḍha°); Miln 312 (aṭṭha°).

Rati

Rati (f.) [Classic Sk. rati, fr. ram] love, attachment, pleasure, liking for (loc.), fondness of S i.133 (°ṇ paccanubhavati), 207; iii.256; Sn 41 (= anukkhaṇṭhit' adhivacanaṇ Nd2 537), 59 (id.), 270, 642, 956 (=nekkhamma -- rati paviveka°, upasama° Nd1 457); J iii.277 (kilesa°); DhA iv.225; PvA 77. -- arati dislike, aversion

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S i.7, 54, 128, 180, 197; v.64; Sn 270 (+rati), 642 (id.); Dh 418 (rati+); Th 2, 339; DhA 193; PvA 64; Sdhp 476. -- ratiṇ karoti to delight in, to make love Vism 195 (purisā itthīsu).

Ratin

Ratin (adj.) (-- °) [fr. rati] fond of, devoted to, keen on, fostering; f. ratinī J iv.320 (ahiṇsā°).

Ratta

Ratta1 [pp. of rañjati, cp. Sk. rakta] 1. dyed, coloured M i.36 (dūratta -- vaṇṇa difficult to dye or badly dyed; MA 167 reads duratta and expls as durañjita -- vaṇṇa; opp. suratta ibid.); Sn 287 (nānā -- rattehi vatthehi); Vism 415 (°vattha -- nivattha, as sign of mourning); DhA iv.226 (°vattha). -- 2. red. This is used of a high red colour, more like crimson. Sometimes it comes near a meaning like "shiny, shining, glittering" (as in ratta -- suvaṇṇa the glittering gold), cp. etym. & meaning of rajati and rajana. It may also be taken as "bleached" in ratta -- kambala. In ratta -- phalika (crystal) it approaches the meaning of "white," as also in expln of puṇḍarīka at J v.216 with ratta -- paduma "white lotus." -- It is most commonly found in foll. combns at foll. passages: Miln 191 (°lohita -- candana); Vism 172 (°kambala), 174 (°koraṇḍaka), 191 (°paṭākā); J i.394 (pavāla -- ratta -- kambala); iii.30 (°puppha -- dāma); v.37 (°sālivana), 216 (°paduma); 372 (°suvaṇṇa); DhA i.393 (id.), 248 (°kambala); iv.189 (°candanarukkha red -- sandal tree); SnA 125 (where paduma is given as "ratta -- set' ādivasena"); VvA 4 (°dupatta), 65 (°suvaṇṇa), 177 (°phalika); PvA 4 (°viralā -- mālā; garland of red flowers for the convict to be executed, cp. Fick, Sociale Gliederung 104), 157 (°paduma), 191 (°sālī); Mhvs 30, 36 (°kambala); 36, 82 (rattāni akkhīni bloodshot eyes). With the latter cp. cpd. rattakkha "with red eyes" (fr. crying) at PvA 39 (v. l. BB.), and Np. rattakkhin "Red -- eye" (Ep. of a Yakkha). <-> 3. (fig.) excited, infatuated, impassioned S iv.339; Sn 795 (virāga°); It 92 (maccā rattā); Miln 220. Also in combn ratta duṭṭha mūḷha: see Nd2 s. v. chanda; cp. bhava -- rāga -- ratta.

Ratta

Ratta2 (nt.) & (poet.) rattā (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho -- rātraṇ. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri: see under rattī] (rarely) night; (usually) time in general. Occurs only -- °, with expressions giving a definite time. Independently (besides cpds. mentioned below) only at one (doubtful) passage, viz. Sn 1071, where BB MSS. read rattam -- ahā for rattaṇ aho, which corresponds to the Vedic phrase aho -- rātraṇ (=P. ahorattaṇ). The P.T.S. ed. reads nattāṇ; SnA 593 reads nattāṇ, but expls as rattin -- divaṇ, whereas Nd2 538 reads rattāṇ & expls: "rattaṇ vuccati ratti, ahā (sic lege!) ti divaso, rattin ca divaṇ ca." -- Otherwise only in foll. adv. expressions (meaning either "time" or "night"): instr. eka -- rattena in one night J i.64; satta° after one week (lit. a seven -- night) Sn 570. -- acc. sg. cira -- rattāṇ a long time Sn 665; dīgha° id. [cp. BSk. dīrgha -- rātraṇ freq.] Sn 22; M i.445; aḍḍha° at "halfnight," i. e. midnight A iii.407; pubba -- ratt' āpararattaṇ one night after the other (lit. the last one and the next) DhA iv.129. -- acc. pl. cira rattāni a long time J v.268. -- loc. in var. forms, viz. vassa -- ratte in the rainy season J v.38 (Kern, Toev. s. v. gives wrongly iii.37, 143; aḍḍha -- ratte at midnight PvA 152; aḍḍha<-> rattāyaṇ at midnight Vv 8116 (=aḍḍharattiyaṇ VvA 315); divā ca ratto ca day & night Vv 315 (=rattiyaṇ VvA 130); cira -- rattāya a long time J v.267; Pv i.94. -- andhakāra the dark of night, nightly darkness Vin iv.268 (oggate suriye); M i.448. - - ūparata abstaining from food at night D i.5 (cp. DA i.77). -- ññu of long standing, recognised D i.48 (in phrase: r. cira -- pabbajito addhagato etc.; expld at DA i.143 as "pabbajito paṭṭhāya atikkantā bahū rattīyo jānātī ti r."); A ii.27 (here the pl. rattaññā, as if fr. sg. ratta -- ñña); Sn p. 92 (therā r. cira -- pabbajitā; the expln at SnA 423 is rather fanciful with the choice of either=ratana -- ññu, i. e. knowing the gem of

Nibbāna, or=bahu -- ratti -- vidū, i. e. knowing many nights); ThA 141. A f. abstr. °ññutā "recognition" is found at M i.445 (spelt rataññūtā, but v. l. °utā). -- samaye (loc., adv.) at the time of (night) J i.63 (aḍḍha -- ratta° at midnight), 264 (id.); iv.74 (vassa° in the rainy season); PvA 216 (aḍḍha°).

Ratti

Ratti (f.) [Vedic rātrī & later Sk. rātri. -- Idg *lād̥h as in Gr. lh/qw=Lat. lateo to hide; Sk rāhu dark demon; also Gr. *lhtw/ (=Lat. Latona) Goddess of night; Mhg. luoder insidiousness; cp. further Gr. lanqa/nw to be hidden, lh/qh oblivion (E. lethargy). -- The by -- form of ratti is ratta2] night D i.47 (dosinā). gen. sg. ratyā (for *rattiyā) Th 1, 517; Sn 710 (vivasane=ratti -- samatikkame SnA 496); J vi.491. abl. sg. rattiyā in phrases abhikkantāya r. at the waning of night D ii.220; Vin i.26; S i.16; M i.143; & pabhātāya r. when night grew light, i. e. dawn J i.81, 500. instr. pl. rattīsu Vin i.288 (hemantikāsu r.). A loc. ratyā (for *rātryām) and a nom. pl. ratyo (for *rātryaḥ) is given by Geiger, P.Gr. § 583. -- Very often combd with and opp. to diva in foll. combns: rattin -- diva [cp. BSk. rātrindiva=Gr. nuxqh/meron, AvŚ i.274, 278; ii.176; Divy 124] a day & a night (something like our "24 hours"), in phrase dasa rattindivā a decade of n. & d. (i. e. a 10 -- day week) A v.85 sq.; adverbially satta -- rattin -- divaṇ a week DhA i.108. As adv. in acc. sg.: rattin -- divaṇ night and day A iii.57; Sn 507, 1142; It 93; J i.30; or rattin ca divaṇ ca Nd2 538, or rattinṇ opposed to adv. divā by night -- by day M i.143; PvA 43. -- Other cases as adv.: acc. eka rattinṇ one night J i.62; Pv ii.97; PvA 42; taṇ rattinṇ that night Mhvs 4, 38; imaṇ r. this night M i.143; yaṇ car. . . . yaṇ car. . . . etasmiṇ antare in between yon night and yon night It 121; rattinṇ at night Miln 42; rattinṇ rattinṇ night after night Mhvs 30, 16. -- gen. rattiyā ca divasassa ca by n. & by day S ii.95. -- loc. rattiyaṇ by night VvA 130, 315 (aḍḍha° at midnight); PvA 22; and ratto in phrase divā ca ratto ca Sn 223; Th 2, 312; Dh 296; Vv 315; 8432; S i.33. -- khaya the wane of night J i.19. -- cāra (sabba°) allnight wandering S i.201 (trsl. "festival"). -- cheda interruption of the probationary period (t. t.) Vin ii.34 (three such: saḥavāsa, vippavāsa, anārocanā). -- dhūmāyanā smouldering at night Vism 107 (v. l. dhūp°), combd with divā -- pajjalanā, cp. M i.143: ayaṇ vammiko rattinṇ dhūmāyati divā pajjalati. -- pariyanta limitation of the probationary period (t. t.) Vin ii.59. -- bhāga night -- time J iii.43 ("bhāge"); Miln 18 ("bhāgena"). -- bhojana eating at night M i.473; DA i.77. -- samaya night -- time, only in loc. aḍḍha -- ratti -- samaye at midnight VvA 255; PvA 155.

Ratha

Ratha1 [Vedic ratha, Av. rapa, Lat. rota wheel, rotundus ("rotund" & round), Oir. roth=Ohg rad wheel, Lith. rātas id.] a two -- wheeled carriage, chariot (for riding, driving or fighting S i.33 (ethically); A iv.191 (horse & cart; diff. parts of a ratha); M i.396; Sn 300, 654; Vism 593 (in its compn of akkha, cakka, pañjara, ṭṣā etc.); J iii.239 (passaddha° carriage slowing up); Th 2, 229 (caturassaṇ rathaṇ, i. e. a Vimāna); Mhvs 35, 42 (goṇā rathe yuttā); VvA 78 (500), 104, 267 (=Vimāna), PvA 74. -- assatari° a chariot drawn by a she -- mule Vv 208=438; Pv i.111; J vi.355. -- Phussa -- ratha state carriage J iii.238; vi.30 sq. See under ph. -- On ratha in similes see J.P.T.S. 1907, 127. -- atthara (rathatthara) a rug for a chariot D i.7; Vin i.192; ii.163. -- anika array of chariots Vin iv.108. -- ṭṣā carriage pole A iv.191. -- ūpatthara chariot or carriage cover D i.103; DA i.273. -- esabha (ratha+ ṭṣabha, Sk. rathārṣabha) lord of charioteers. Ratha here in meaning of "charioteer"; Childers sees rathin in this cpd.; Trenckner, Notes 59, suggests distortion from rathe śubha. Dhpāla at PvA 163 clearly

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understands it as ratha -- =charioteer explaining "rathesu usabha -- sadiso mahā -- ratho ti attho"; as does Bdgh. at SnA 321 (on Sn 303): "mahā -- rathesu khattiyesu akampiṇ' atthena usabha -- sadiso." -- Sn 303 -- 308, 552; Pv ii.131; Mhvs 5, 246; 15, 11; 29, 12. -- kāra carriagebuilder, chariot -- maker, considered as a class of very low social standing, rebirth in which is a punishment (cp. Fick, Sociale Gliederung 56, 207, 209 sq.) S i.93; Vin iv.9 (as term of abuse, enumd with other low grades: caṇḍāla veṇa nesāda r. pukkusa), 12 ("jāti"); M ii.152, 183 f.; as kārin at Pv iii.113 (expld as cammakārin PvA 175). As Npl. name of one of the 7 Great Lakes in the Himālaya (Rathakāradaha), e. g. at Vism 416; SnA 407. -- cakka wheel of a chariot or carriage Vism 238 (in simile, concerning its circumference); PvA 65. -- pañjara the body (lit. "cage" or "frame") of a carriage Vv 831 (=rath' ūpatthā VvA 326); J ii.172; iv.60; DhA i.28. -- yuga a chariot yoke J

vi.42. -- reṇu "chariot -- dust," a very minute quantity (as a measure), a mite. Childers compares Sk. trasareṇu a mote of dust, atom. It is said to consist of 36 tajjāri's, and 36 ratha -- reṇu's are equal to one likkhā: VbhA 343. -- vinīta "led by a chariot," a chariot -- drive (Neumann, "Eilpost"), name of the 24th Suttanta of Majjhima (M i.145 sq.), quoted at Vism 93, 671 and SnA 446. -- sālā chariot shed DhA iii.121.

Ratha

Ratha2 [fr. ram, cp. Sk. ratha] pleasure, joy, delight: see mano°.

Rathaka

Rathaka1 (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D i.6 (cp. DA i.86: khuddakarathaṇ); Vin ii.10; iii.180; M i.226; Miln 229.

Rathaka

Rathaka2 (adj.) [ratha+ka] having a chariot, neg. a° without a chariot J vi.515.

Rathika

Rathika [fr. ratha] fighter fr. a chariot, charioteer M i.397 (saññāto kusalo rathassa anga -- paccangāṇaṇ); D i.51 (in list of var. occupations, cp. DA i.156); J vi.15 (+patti -- kārika), 463 (id.).

Rathikā & Rathiyā

Rathikā & Rathiyā (f.) [Vedic rathya belonging to the chariot, later Sk. rathyā road. See also racchā] a carriage -- road. -- (a) rathikā: Vin ii.268; Vism 60; PvA 4, 67. -- (b) rathiyā: D i.83; Vin i.237, 344; M ii.108; iii.163; S i.201; ii.128; iv.344. In compn rathiyā°, e. g. rathiyā -- coḷa "street -- rag" Vism 62 (expld as rathikāya chaḍḍita -- coḷaka).

Rada

Rada at ThA 257 in cpd. "sannivesa -- viṣiṭṭha -- rada -- viśesa- yutta" is not quite clear ("splitting"?).

Radati

Radati [rad: see etym. at Walde, Lat. Wtb. s. v. rado ("rase"). Given in meaning "vilekhana" at Dhṭp 159 & Dhṭm 220. Besides this it is given at Dhṭm 224 in meaning "bhakkhana"] to scratch Dhṭp 159; cp. rada & radana tooth Abhp 261.

Randha

Randha1 [for Sk. raddha, pp. of randhati 2] cooked J v.505; vi.24; Miln 107.

Randha

Randha2 [Sk. randhra, fr. randhati 1; the P. form viā *randdha: see Geiger, P.Gr. § 581] opening, cleft, open spot; flaw, defect, weak spot A iv.25; Sn 255, 826 randhamesin looking for somebody's weak spot; cp. Nd1 165 ("virandham° aparandham° khalitam° gaḷitam° vivaram -- eṣi ti"); J ii.53; iii.192; SnA 393 (+vivara); DhA iii.376, 377 (°gavesita).

Randhaka

Randhaka (-- °) (adj.) [fr. randhati 2] one who cooks, cooking, a cook J iv.431 (bhatta°).

Randhati

Randhati [radh or randh, differentiated in Pāli to 2 meanings & 2 verbs according to Dhtm: "hiṇsāyaṇ" (148), and "pāke" (827). In the former sense given as raṇḍ, in the latter randh. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. rendan to rend: see Walde, Lat. Wtb. s, v. lumbus] to be or make subject to, (intrs.) to be in one's power; (trs.) to harass, oppress, vex, hurt (mostly Caus. randheti=Sk. randhayati). Only in Imper. randhehi J i.332, and in Prohib. mā randhayi J v.121, and pl. mā randhayuṇ Dh 248 (=mā randhantu mā mathantu DhA iii.357). See also randha2. -- 2. to cook (cp. Sk. randhi & randhana) Miln 107 (bhojanaṇ randheyya). -- pp. randha1.

Rapati

Rapati [rap] to chatter, whisper Dhtp 187 ("vacane"); Dhtm 266 ("akkose"). See also lapati.

Rabhasa

Rabhasa [rabh=labh, which see for etym. Cp. also Lat rabies. -- Dhtp 205 expls rabh (correctly) by ārambha & Dhtm 301 by rābhassa] wild, terrible, violent D i.91, expld by "bahu -- bhāṇin" at DA i.256. There are several vv. ll. at this passage.

Rama

Rama (-- °) (adj.) [fr. ram] delighting, enjoyable; only in cpd. dū° (=duḥ) difficult to enjoy, not fit for pleasures; as nt. absence of enjoyment Dh 87=S v.24; and mano° gladdening the mind (q. v.).

Ramaṇa

Ramaṇa (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA ii.202 (°ṭṭhāna).

Ramaṇaka

Ramaṇaka (adj.)=ramaṇa J iii.207.

Ramaṇīya

Ramaṇīya (& °nīya) (adj.) [grd. of ramati] delightful, pleasing, charming, pleasant, beautiful D i.47 (°ṇīyā dosinā ratti, cp. DA i.141); Sn 1013; Mhvs 15, 69 (ṇ); PvA 42, 51 (expln for rucira). As ramaṇeyya at S i.233. Cp. rāmaṇeyya(ka).

Ramati

Ramati [ram; defd by Dhtp 224 & Dhtm 318 by "kīlā- yaṇ"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S i.179; Vin 197 (ariyo na r. pāpe); Sn 985 (jhāne); Dh 79 (ariya -- ppavedite dhamme sadā r. paṇḍito); subj. 1st pl. ramāmase Th 2, 370 (cp. Geiger, P.Gr. 126); med. 1st sg. rame J v.363; imper. rama Pv ii.1220 (r. deva mayā saha; better with v. l. as ramma); -- fut. ramissati PvA 153. -- ger. ramma Pv ii.1220 (v. l. for rama). grd. ramma & ramaṇīya (q. v.). -- pp. rata. -- Caus. I. rameti to give pleasure to, to please, to fondle Th 1, 13; J v.204; vi.3 (pp. ramayamāna); Miln 313. -- pp. ramita (q. v.). <-> Caus. II. ramāpeti to enjoy oneself J vi.114.

Ramita

Ramita [pp. of rameti] having enjoyed, enjoying, taking delight in, amusing oneself with (loc. or saha) Sn 709 (vanante r. siyā); Dh 305 (id.=abhirata DhA iii.472); Pv ii.1221 ('mhi tayā saha).

Rambati

Rambati (& lambati) [lamb] to hang down. Both forms are given with meaning "avasāṣane" at Dhṭp 198 and Dhṭm 283.

Rambhā

Rambhā (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

Ramma

Ramma (adj.) [grd. of ramati] enjoyable, charming, beau- tiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

Rammaka

Rammaka (adj.) [Sk ramyaka] N. of the month Chaitra J v.63.

Raya

Raya [fr. ri, riṇāti to let loose or flow, which is taken as ray at Dhṭp 234, defd as "gamana," and at Dhṭm 336 as "gati." The root ri itself is given at Dhṭm 351 in meaning "santati," i. e. continuation. -- On etym. cp. Vedic retah; Lat. rivus river=Gall, Rēnos "Rhine." See Walde, Lat. Wtb. s. v. rivus] speed, lit. current Abhp 40. See rava1.

Rava

Rava1 [for raya, with v. for y as freq. in Pāli, Dhṭm 352: ru "gate"] speed, exceeding swiftness, galloping, in combn with dava running at Vin ii.101; iv.4; M i.446

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(better reading here dav' atthe rav' atthe for dhāve ravatthe, cp. vv. ll. on p. 567 & Neumann, Mittl. Sammlg. ii.672 n. 49). Note. At the Vin passages it refers to speaking & making blunders by over -- hurrying oneself in speaking. -- The Dhṭm (No. 871) gives rava as a synonym of rasa (with assāda & sneha). It is not clear what the connection is between those two meanings.

Rava

Rava2 [fr. ru, cp. Vedic rava] loud sound, roar, shout, cry; any noise uttered by animals J ii.110; iii.277; DhA i.232 (sabba -- rava -- ññu knowing all sounds of animals); Miln 357 (kāruṇṇā°). See also rāva & ruta.

Ravaka

Ravaka=rava, in go° a cow's bellowing M i.225.

Ravaṇa

Ravaṇa (adj. -- nt.) [fr. ravati] roaring, howling, singing, only in cpd. °ghaṭa a certain kind of pitcher, where meaning of ravaṇa is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading peḷā -- ghaṭa, but see App. p. 870 ravaṇa°)= VbhA 68 (where v. l. yavana°, with?).

Ravati

Ravati [ru: Idg. *re & *reu, cp. Lat. ravus "raw, hoarse," raucus, rūmor "rumour"; Gr. w)ruo/mai to shout, w)rudo/n roaring, etc.; Dhṭp 240: ru "sadde"] to shout, cry, make a (loud) noise Miln 254. -- aor. ravi J i.162 (baddha -- rāvaṇ ravi); ii.110; iii.102; PvA 100; arāvi Mhvs 10, 69 (mahā -- rāvaṇ); and aravi Mhvs 32, 79. <-> pp. ravita & ruta. -- Cp. abhi°, vi°.

Ravi

Ravi [cp. Sk. ravi] the sun J ii.375 (taruṇa° -- vaṇṇa- ratha). -- inda "king of the sun," N. of the lotus Dāvs iii.37. -- haṇsa "sun -- swan," N. of a bird J vi.539.

Ravita

Ravita [pp. of ravati] shouted, cried, uttered Miln 178 (sakuṇa -- ruta°).

Rasa

Rasa1 [Vedic rasa; with Lat. ros "dew," Lith. rasā id., and Av Ranhā N. of a river, to Idg. *eres to flow, as in Sk. arṣati, Gr. a)yorros (to r(e/w); also Sk. ṛṣabha: see usabha1. -- Dhṭp 325 defines as "assādane" 629 as "assāda -- snehanesu"; Dhṭm 451 as "assāde." -- The decl. is usually as regular a -- stem, but a secondary instr. fr. an s -- stem is to be found in rasasā by taste A ii.63; J iii.328] that which is connected with the sense of taste. The defn given at Vism 447 is as follows: "jivhā -- paṭihanana -- lakkhaṇo raso, jivhā -- viññāṇassa visaya -- bhāvo raso, tass' eva gocara -- paccupaṭṭhāno, mūla -- raso khandha -- raso ti ādinā nayena anekavidho," i. e. rasa is physiologically & psychologically peculiar to the tongue (sense -- object & sense -- perception), and also consists as a manifold object in extractions from roots, trunk etc. (see next). -- The conventional encyclopaedic defn of rasa at Nd1 240; Nd2 540, Dhs 629 gives taste according to: (a) the 6 -- fold objective source as mūla -- rasa, khandha°, taca°, patta°, puppha°, phala°, or taste (i. e. juice, liquid) of root, trunk, bark, leaf, flower & fruit; and -- (b) the 12 -- fold subjective (physiological) sense -- perception as ambila, madhura, tittaka, kaṭuka, loṇika, khārika, lambila (Miln 56: ambila), kasāva; sādu, asādu, sīta, uṇha, or sour, sweet, bitter, pungent, salt, alkaline, sour, astringent; pleasant, unpleasant, cold & hot. Miln 56 has the foll.: ambila, lavaṇa, tittaka, kaṭuka, kasāya, madhura. -- 1. juice [as applied in the Veda to the Soma juice], e.g. in the foll. combs: ucchu° of sugar cane, extract of sugar, cane syrup Vin i.246; VvA 180; patta° & puppha° of leaf & flower Vin i.246; madhura° of honey PvA 119. -- 2. taste as (objective) quality, the sense -- object of taste (cp. above defns). In the list of the āyatanas, or senses with their complementary sense -- objects (sentient and sensed) rasa occupies the 4th place, following upon gandha. It is stated that one tastes (or "senses") taste with the tongue (no reference to palate): jivhāya rasaṇ sāyitvā (or viññeyya). See also āyatana 3 and rūpa. -- M iii.55 (jivhā -- viññeyya r.), 267; D iii.244, 250; Sn 387; Dhs 609; PvA 50 (vaṇṇagandha -- rasa -- sampanna bhojana: see below 5). -- 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 ādhipateyyas or thāṇas), similar to rasa as special distinction of the Mahāpurisa (see cpd. ras -- agga) S iv.275 =Pv ii.958; A iv.242. -- 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (rasesu gedha, see materialistic exegesis at Nd2 540), 854 (rase na anugijjhati; perhaps better rasesu, as SnA); A iii.237 (puriso agga° -- parititto: perhaps to No. 2). -- 5. flavour and its substance (or substratum), e. g. soup VvA 243 (kakkaka° crabsoup), cp. S v.149, where 8 soup flavours are given (ambila, tittaka, kaṭuka, madhura, khārika, akhārika, loṇika, aloṇika); Pv ii.115 (aneka -- rasa -- vyañjana "with exceptionally flavoured sauce"); J v.459, 465. gorasa "flavour of cow, i. e. produce of cow: see under go. Also metaphorically: "flavour, relish, pleasure": Sn 257 (pariveka°, dhamma -- pīti°, cp. SnA 299 "assād' atṭhena" i. e. tastiness); PvA 287 (vimutti° relish of salvation). So also as attha°, dhamma°, vimutti° Ps ii.89. -- 6. (in grammar & style) essential property, elegance, brightness; in dramatic art "sentiment" (flavour)

(see Childers s. v. natya -- rasa) Miln 340 (with opamma and lakṣhaṇa: perhaps to No. 7); PvA 122 (°rasa as ending in Np. Angīrasa, expld as jutiya adhivacanaṇ, " i. e. brightness, excellency). -- 7. at t. t. in philosophy "essential property" (Expos. 84), combd with lakṣhaṇa etc. (cp. CpD. 13, 213), either kicca° function or sampatti° property DhsA 63, 249; Vism 8, 448; Miln 148. -- 8. fine substance, semi -- solid semiliquid substance, extract, delicacy, fineness, dust. Thus in paṭhavī° "essence of earth," humus S i.134 (trsln "taste of earth," rather abstract); or rasapaṭhavī earth as dust or in great fineness, "primitive earth" (before taking solid shape) D iii.86 sq. (trsl. "savoury earth," not quite clear), opp. to bhūmipappaṭaka; Vism 418; pabbata -- rasa mountain extract, rock -- substance J iii.55; suvaṇṇa° gold dust J i.93. <-> 9. (adj. -- °) tasting Vv 1611 (Amatarasā f.=nibbānaraśāvinī VvA 85). -- agga finest quality (of taste), only in further compn with °aggita (ras -- agga -- s -- aggita) most delicate sense trsln Dial.) D iii.167, and °aggin (ras -- agga -- s -- aggin, cp. MVastu ii.306: rasa -- ras' āgrin) of the best quality (of taste, cp. above 2), said of the Mahāpurisa D ii.18= iii.144 (cp. trsln Dial. ii.15 "his taste is supremely acute"). The phrase & its wording are still a little doubtful. Childers gives etym. of rasaggas -- aggin as rasa -- ggas -- aggin, ggas representing gras to swallow (not otherwise found in Pāli!), and expls the BSk. ras'āgrin as a distortion of the P. form. -- añjana a sort of ointment (among 5 kinds), "vitriol" (Rh. D.) Vin i.203. -- āda enjoying the objects of taste M iii.168. -- āyatana the sphere of taste D iii.243, 290; Dhs 629, 653, 1195 (insert after gandha°, see Dhs. trsl. 319). -- ārammaṇa object of taste Dhs 12, 147, 157. -- āsā craving for tastes Dhs 1059. -- garuka bent on enjoyment SnA 107. -- taṇhā thirst for taste, lust of sensual enjoyment D iii.244, 280; J v.293; Dhs 1059; DhA iv.196. -- saññā perception of tastes D iii.244 (where also °sañcetanā). -- haraṇī (f.) [ph. °haraṇiyo, in compn haraṇī°] taste -- conductor, taste -- receiver; the salivary canals of the mouth or the nerves of sensation; these are in later literature given as numbering 7000, e. g. at J v.293 (khobhetvā phari); DhA i.134 (anuphari); KhA 51 (only as 7!); SnA 107 (paṭhama -- kabaḷe mukhe pakkhitta -- matte satta rasa -- haraṇī -- saḥassāni amaten' eva phutāni ahesuṇ). Older passages are: Vin ii.137; D iii.167 (referring to the Mahāpurisa: "sampajjasā r -- haraṇī susaṇṭhitā," trsln: erect taste -- bearers planted well [in throat]).

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Rasa

Rasa2 (-- °) is a dial. form of °dasa ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (paṇṇa -- rasa, pannarasa), 17 (sattarasa) & 18 (aṭṭhārasa, late). The Prk. has gone further: see Pischel, Prk. Gr. § 245.

Rasaka

Rasaka [fr. rasa, cp. Classic Sk. rasaka] a cook J v.460, 461, 507.

Rasati

Rasati [ras] to shout, howl J ii.407 (vv. ll. rayati, vasati; C. expls as "nadati")=iv.346 (v. l. sarati).

Rasatta

Rasatta (nt.) [fr. rasa] taste, sweetness SnA 299.

Rasavatī

Rasavatī (f.) [rasa+vant] "possessing flavours" i. e. a kitchen Vin i.140.

Rasāvin

Rasāvin (adj. [fr. rasa] tasting VvA 85 (nibbāna°).

Rasīyati

Rasīyati [Pass. -- Demon. -- formation fr. rasa] to find taste or satisfaction in (gen.), to delight in, to be pleased A iv.387 (bhāsitassa), 388 (C.: tussati, see p. 470).

Rasmi

Rasmi see raṇsi.

Rassa

Rassa (adj.) [cp. Sk. hrasva: Geiger, P.Gr. § 492. The Prk. forms are rahassa & hassa: Pischel § 354] short (opp. dīgha) D i.193 (dīghā vā r. vā majjhimā ti vā), 223 (in contrast with d.); Sn 633; Dh 409; J i.356; Dhs 617; Vism 272 (def.); DhA iv.184. -- Cp. ati°. -- ādesa reduction of the determination (here of vowel in ending) J iii.489. -- sarīra (adj.) dwarfish, stunted J i.356.

Rassatta

Rassatta (nt.) [fr. rassa] shortness, reduction (of vowel) DhsA 149.

Rahati

Rahati [rah, defd at DhTp 339 & 632 by "cāga," giving up, also at DhTm 490 by "cāgasmiṇ," 876 by cāga and gata] to leave, desert: see pp. rahita & der. rahas, rahassa.

Rahada

Rahada [Vedic hrada, with diaeresis & metathesis *harada >rahada; the other metathetic form of the same hrada is *draha>daha] a (deep) pond, a lake D i.50 (°ṇ iva vip̐pasannaṇ udānaṇ); S i.169=183 (dhammo rahado sīla -- tittho); Sn 721 =Miln 414 (rahado pūro va paṇḍito); It 92 (rahado va nivāto), 114 (r. sa -- ummi sāvaṭṭo sagaho); DhA ii.152. -- As udaka° at D i.74, 84; A iii.25 (ubbhid -- odako); Pug 47. -- On r. in similes see J.P.T.S. 1907, 127.

Rahas & Raho

Rahas & Raho (nt.) [Vedic rahas. The Pāli word is restricted to the forms raho and rahā° (=°rahaṇ); a loc. rahasi is mentioned by Childers, but not found in the Canon. -- To rahati] lonely place, solitude, loneliness; secrecy, privacy. -- 1. raho: occurring only as adv. "secretly, lonely, in secret," either absolutely, e. g. S i.46; Sn 388; Pv ii.716 (opp. āvi openly); iv.140 (raho nisinna); Vism 201 (na raho karoti pāpāni: arahāṇ tena vuccati); or in cpds. e. g. °gata being in private, being alone D i.134 (+paṭisallīna); Sn p. 60. See also under paṭisallīna; °gama "secret convention, secret intercourse," fig. a secret adviser J vi.369 (after Kern, not found!); °vāda secret talk M iii.230. See also anu°. -- 2. rahā°, only in cpd. rahā -- bhāva secrecy, in defn of arahant at DA i.146=Vism 201 (rahābhāvena ten' esa arahāṇ ti). See also der. rāha -- seyyaka. Note. Hardy's reading yathā rahaṇ at Pv ii.923 & PvA 78 is not correct, it should be yath' ārahaṇ (cp. similarly pūj -- āraha). In the same sense we would preferably read agg' āsan' ādi -- arahānaṇ "of those who merit the first seat etc." at J i.217, although all MSS. have aggāsanādi -- rahānaṇ, thus postulating a form raha=araha.

Rahassa

Rahassa (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassaṇ); instr. rahassena (as adv.) secretly Mhvs 36, 80; acc. rahassaṇ id. Pv iv. 165. -- kathā secret speech, whispered words J i.411; ii.6.

Rahassaka

Rahassaka (adj.) [fr. rahassa] secret Miln 91 (guyhaṇ na kātabbaṇ na rahassakaṇ).

Rahāyati

Rahāyati [Denom. fr. rahas; not corresponding to Sk. rahayati, C. of rahati to cause to leave] to be lonely, to wish to be alone M ii.119.

Rahita

Rahita [pp. of rah] 1. lonely, forsaken Th 2, 373 (gantum icchasi rahitaṇ bhiṇsanakaṇ mahāvanaṇ). -- 2. deprived of, without (-- °) J iii.369 (buddhiyā rahitā sattā); DA i.36 (avaṇṇa°); PvA 63 (bhoga°), 67 (ācāra°), 77 (gandha°). Note. samantarahita is to be divided as sam -- antarahita.

Rāga

Rāga [cp. Sk. rāga, fr. raj: see rajati] 1. colour, hue; colouring, dye Vin ii.107 (anga° "rougeing" the body: bhikkhū angarāgaṇ karonti); ThA 78; SnA 315 (nānāvidha°). -- 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in combn with dosa, & moha, as the three fundamental blemishes of character: passion or lust (uncontrolled excitement), ill -- will (anger) and infatuation (bewilderment): see dosa2 & moha; cp. sarāga. -- These three again appear in manifold combns with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (taṇhā etc.), or all that which is an obstacle to nibbāna. Therefore the giving up of rāga is one of the steps towards attaining the desired goal of emancipation (vimutti). -- Some of the combns are e. g. the 3 (r. d. m.)+kilesa; +kodha; very often fourfold r. d. m. with māna, these again with diṭṭhi: see in full Nd2 s. v. rāga (p. 237), cp. below ussada. -- Of the many passages illustrating the contrast rāga> nibbāna the foll. may be mentioned: chandarāga vinodanaṇ nibbānapadaṇ accutaṇ Sn 1086; yo rāgakkhaya (etc.): idaṇ vuccati amataṇ S v.8; yo rāgakkhaya (etc.): idaṇ vuccati nibbānaṇ S iv.251; ye 'dha pajahanti kāmarāgaṇ bhavararāganu -- sayaṇ ca pahāya . . . parinibbāna -- gatā Vv 5324; kusalo jahati pāpakaṇ . . . rāga dosa -- mohakkhayā parinibbuto Ud 85. -- Personified, Rāga (v. l. Ragā), Taṇhā & Arati are called the "daughters of Māra" (Māradhītā): Sn 835; DhA iii.199; Nd1 181. -- For further detail of meaning & application see e. g. -- (1) with dosa & moha: D i.79, 156; iii.107, 108, 132; S i.184; iv.139, 195, 250, 305; v.84, 357 sq.; M ii.138 (rasa° the excitement of taste); A i.52, 156 sq., 230 sq.; ii.256; iii.169, 451 sq.; iv.144; It 56, 57; Vism 421; VbhA 268, 269 (sa° & vīta°). -- (2) in other connection: D iii.70, 74, 146, 175, 217, 234 (arūpa°), 249 (cittaṇ pariyādāya tiṭṭhati); S ii.231=271 (cittaṇ anuddhaṇseti); iii.10; iv.72, 329; v.74 (na rāgaṇ jāneti etc.); A ii.149 (tibba -- rāga -- jātiko rāgajaṇ dukkhaṇ paṭisaṇvedeti); iii.233, 371 (kāmesu vīta°); iv.423 (dhamma°); Sn 2, 74, 139, 270=S i.207 (+dosa); Sn 361, 493, 764, 974, 1046; Dh 349 (tibba°= bahala -- rāga DhA iv.68); Ps i.80 sq.; ii.37 (rūpa°), 95 (id.); Vbh 145 sq. (=taṇhā), 368 (=kiñcana), 390; Tikp 155, 167; DA i.116. -- Opp. virāga. -- aggi the fire of passion D iii.217; S iv.19; It 92 (r. dahati macce ratte kāmesu mucchite; +dosaggi & mohaggi); J i.61 (°imhi nibbuta nibbutaṇ nāma hoti). -- ānusaya latent bias of passion (for=dat.) S iv.205 (the 3 anusayas: rāga°, paṭigha°, avijjā°); It 80 (yo subhāya dhātuyā rāgo so padūyati). -- ussada conceit of lust, one of the 7 ussadas (r. d. m., māna, diṭṭhi, kilesa, kamma) Nd1 72. -- kkhaya the decay (waning) of p. S iii.51, 160; iv.142, 250, 261; v.8, 16, 25; VbhA 51 sq. -- carita one whose habit is passion, of passionate behaviour Miln 92; Vism 105 sq. (in det.), 114 (+dosa°, moha°), 193; KhA 54 (colour of the blood of his heart, cp. Vism 409) -- tṭhāniya founded on passion A i.264; AA 32. -- patha way of lust, lustfulness, passion, sensuality S iv.70; Sn 370, 476 (with expln "rāgo pi hi duggatīnaṇ pathattā rāgapatho ti vuccati" SnA 410). -- rati passionate or lustful delight DhA iii.112; -- ratta

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affected with passion S i.136; Sn 795 (as °rāgin, cp. Nd1 100=kāma -- guṇesu ratta).

Rāgin

Rāgin (-- °) [fr. rāga] one who shows passion for, possessed of lust, affected with passion Sn 795 (cp. Nd1 100); S i.136; Vism 193, 194 (with var. characterisations).

Rājaka

Rājaka (adj.) (-- °) [rāja+ka, the ending belonging to the whole cpd.] characteristic of the king, king -- ; in cpds. arājaka without a king J vi.39 (raṭṭhe); sarājaka including the king Tikp 26; f. sarājikā Vin i.209 (parisā). Also in phrase anikkhanta -- rājake (loc. abs.) when the king has not gone out Vin iv.160.

Rājañña

Rājañña [fr. rājā, cp. Vedic rājanya] "royalty"; a high courtier, a khattiya (= rājabhogga, cp. Fick, Sociale Gliederung 100) D i.103 (Pasenadi rājā . . . uggehi vā rājaniyehi vā kañcid eva mantanaṇ manteyya); DA i.273 (=anabhisittā kumārā, i. e. uncrowned princes); Miln 234; VvA 297 (Pāyāsi r.).

Rājatā

Rājatā (f.) [abstr. fr. rājā] state of being a king, kingship, sovereignty J i.119 (anuttara -- dhamma° being a most righteous king).

Rājati

Rājati [rāj, cp. rajati & rañjati] to shine VvA 134 (=vij- jotati). Cp. vi°.

Rājā (Rājan)

Rājā (Rājan) [cp. Vedic rājā, n -- stem. To root *reg, as in Lat. rego (to lead, di -- rect, cp. in meaning Gr. h(gemw/n): see etym. under uju. Cp. Oir. rī king, Gallic Catu -- rīx battle king, Goth reiks=Ohg. rīhhi=rich or Ger. reich. Besides we have *reig in Ags. rāēcean= reach; Ger. reichen. -- The Dhṭp only knows of one root rāj in meaning "ditti" i. e. splendour] king, a ruling potentate. The defn at Vin iii.222 is "yo koci rajjaṇ kareti." The fanciful etym. at D iii.93= Vism 419 is "dhammena pare rañjetī ti rājā" i. e. he gladdens others with his righteousness. -- At the latter passage the origin of kingly government is given as the third stage in the constitution of a people, the 2 preceding being mahā -- sammata (general consent) and khattiya (the land -- aristocrats). -- Cases. We find 3 systems of cases for the original Sk. forms, viz. the contracted, the diaeretic and (in the pl.) a new formation with -- ū -- . Thus gen. & dat. sg. rañño [Sk. rājñah] Vin iii.107; iv.157; J ii.378; iii.5; Vv 744; and rājino Sn 299, 415; Th 2, 463; J iv.495; Mhvs 2, 14; instr. sg. raññā Vin iii.43; J v.444; DhA i.164; PvA 22; VbhA 106; and rājinā [Sk. rajña] Mhvs 6, 2; acc. sg. rājānaṇ Vin iv.157; loc. raññe PvA 76; voc. rāja Sn 422, 423. pl. nom. rājāno A i.68; gen. dat. raññaṇ [Sk. rājñāṇ] D ii.87; Mhvs 18, 32; and rājūnaṇ Vin i.228; Ud 11; J ii.104; iii.487; SnA 484; PvA 101, 133; instr. raññāhi A i.279 rājūhi Ud 41; M ii.120; J i.179; iii.45; Mhvs 5, 80; 8, 21; and rājubhi D ii.258. Cp. Geiger, P.Gr. § 921. -- 1. rājā is a term of sovereignty. The term rājā as used in Buddhist India does not admit of a uniform interpretation and translation. It is primarily an appellative (or title) of a khattiya, and often the two are used promiscuously. Besides, it has a far wider sphere of meaning than we convey by any trsln like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successory (crowned) monarch, but also in the meaning of a distinguished nobleman, or a local chieftain, or a prince with var. attributes characterizing his position according to special functions. From this we get the foll. scheme: (a) [based on mythological views: the king as representing the deity, cp. deva= king. Note that rājā never takes the place of deva in the meaning king, but that mahārāja is used in voc. equivalent to deva] a world -- king, over -- lord, a so -- called cakkavatti rājā. This is an office (as "Universal King") peculiar to the Mahāpurisa or the (mythol.) "Great Man," who may become either the Saviour of men in the religious sense, a Sammā -- sambuddha, or a just Ruler of the earth in the worldly sense, a King of

Righteousness. These are the 2 gatis of such a being, as described at var. places of the Canon (e. g. Sn p. 106; Sn 1002, 1003; D iii.142; A i.76). His power is absolute, and is described in the standard phrase "c. dhammiko dhamma -- rājā cāturato vijitāvī janapadattāhāvāriya -- ppatto satta -- ratana -- samannāgato," e. g. D iii.59. Dhammapāla gives the dignity of a C. as the first "human sovereign powers" (PvA 117). <-> The four iddhi's of a C. are given (quite crudely) at M iii.176: he is beautiful, lives longer than others, is of a healthier constitution than others, he is beloved by the brahmins and householders. Other qualities: how his remains should be treated=D ii.141; deserves a thūpa D ii.142 sq.; his four qualities D ii.145 (the 4 assemblies of khattiyas, brāhmaṇas, gahapatis & samaṇas are pleased with him). See under cakkavatti & ratana. -- In a similar sense the term dhamma -- rājā is used as Ep. of the Buddha Sn 554 (rāj' āham asmi dh -- r. anuttaro); J i.262; and a reflection of the higher sphere is seen in the title of politeness (only used in voc.) mahārāja, e. g. Sn 416 (addressed to Bimbisāra) PvA 22 (id.); J vi.515. -- (b) [in a larger constitutional state] the crowned (muddhāvasitta) monarch (i. e. khattiya) as the head of the principality or kingdom. The defn of this (general) rājā at Nd2 542 is significant of the idea of a king prevalent in early Buddhist times. It is: "khattiyo muddh' ābhisitto vijita -- sangāmo nihata -- paccāmitto laddh' adhippāyo paripuṇṇa -- koṭṭhāgāro," i. e. "a crowned noble, victorious in battle, slaying his foes, fulfilling his desires, having his storehouses full." This king is "the top of men" (mukhaṇ manussānaṇ) Vin i.246=Sn 568. Cp. D i.7; Sn 46 (raṭṭhaṇ vijitam pahāya); J v.448 and passim. See also below 3. 4 & 6. -- In similes: see J.P.T.S. 1907, 128; & cp. Vism 152 (r. va saddh' antagato), 336 (wishing to become an artisan). Here belongs the title of the king of the devas (Sakka) "deva -- rājā," e. g. DhA iii.269, 441; PvA 62. -- (c) [in an oligarchic sense] member of a kula of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājāno of the rājakulānaṇ in J. v.413 sq., or at least the heads of those kulas. Cp. B. Ind. p. 19. -- (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a group: rājāno, thus indicating their lesser importance, e. g. A v.22 (kuḍḍa -- rājāno rañño cakkavattissa anuyuttā bhavanti: so read for anuyantā); Sn 553 (bhoja° similar to rāja -- bhoggā or bhogiyā as given at SnA 453); A ii.74 sq. (dhammikā & a°); J iv.495. Similarly at Vin i.228 we find the division into the 3 ranks: mahesakkhā rājāno, majjhimā r., nīcā r. Here also belongs the designation of the 4 lokapālā (or Guardians of the World) at cattāro mahā -- rājāno, the mahā° being added for sake of politeness (cp. Note A on mahā), e. g. A iv.242. See also paṭirājā & cp. below 4 c. -- (e) A wider range of meaning is attached to several sub -- divisions (with rājā or without): officials and men who occasionally take the place of the king (royal functionaries), but are by public opinion considered almost equal to the king. Here belongs the defn of what is termed "rājāno" (pl. like d) at Vin iii.47, viz. rājā, padesa -- rājā, maṇḍalikā, antarabhogikā, akkhadassā, mahāmattā, ye vā pana chejjabhejjaṇ anusāsanti (i. e. those who have juridical power). See also below 4 b, and °putta, °bhogga [& other cpds.]. -- 2. It would fill a separate book, if we were to give a full monograph of kingship in and after the Buddha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula -- santakaṇ rajjaṇ J i.395; ii.116; iv.124; but we sometimes read of a king being elected with great pomp: J i.470; PvA 74. He had the political and military power in his hand, also the jurisdiction, although in this he is often represented by the mahāmatta, the active head of the state. His 10 duties are

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mentioned at several places (see below under °dhammā). Others are mentioned e. g. at D i.135, where it is said he gives food and seed -- corn to the farmer, capital to the trader, wages to the people in government service. His qualifications are 8 fold (see D i.137): well -- born ("gentleman," khattiya), handsome, wealthy, powerful (with his army), a believer, learned, clever, intelligent. <-> His wealth is proverbial and is characterized in a stock phrase, which is also used of other ranks, like seṭṭhi's & brāhmaṇa's, viz. "aḍḍha mahaddhana mahābhoga pahūta -- jātarūpa -- rajata pahūta -- vitt' ūpakaraṇa pahūtadhana -- dhañña paripuṇṇa -- kosa -- koṭṭhāgāra," e. g. D i.134. For a late description of a king's quality and distinction see Miln 226, 227. -- His disciplinary authority is emphasized; he spares no tortures in punishing adversaries or malefactors, esp. the cora (see below 4 c). A summary example of these punishments inflicted on criminals is the long passage illustrating dukkha (bodily pain) at Nd2 304iii; cp. M iii.163 (here also on a cora). -- 3. The king (rājā or khattiya) in the popular opinion, as reflected in language, heads several lists, which have often been taken as enumerating "castes," but which are simply inclusive statements of var. prominent ranks as playing a rôle in the social life of the state, and which were formulated according to diff. occasions. Thus some show a more political, some a more religious aspect. E. g. khattiya amacca brāhmaṇa gahapati D i.136; rājā brāhmaṇa gahapatika A i.68, where another formula has khattiya br. g. A i.66; J

i.217; and the foll. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmins: rājā rājaputtā brāhmaṇā gahapatikā negama -- jānapadā A ii.74 sq.; rājāno rāja -- mahāmattā khattiyā br., gah., tiṭṭhiyā D iii.44 (trsln Dialogues too weak "rājas & their officials"); rājā rājabhogga br., gah. Vin iii.221. -- 4. Var. aspects illustrating the position of the king in relation to other prominent groups of the court or populace: (a) rājā & khattiya. All kings were khattiyas. The kh. is a noble (kat)e)cohx/n (cp. Gr. h(gemw/n) as seen fr. defn jāti -- khattiya at SnA 453 and var. contexts. Already in the Rīg Veda the kṣatriya is a person belonging to a royal family (RV x.109, 3), and rājanya is an Ep. of kṣatriya (see Zimmer, Altindisches Leben 213). -- rājā khattiyo muddhāvassito "a crowned king" D i.69; iii.61 sq.; Vin iv.160; A i.106 sq.; ii.207 (contrasted with brāhmaṇa mahāsāla); iii.299 (if lazy, he is not liked by the people); M iii.172 sq. (how he becomes a cakkavatti through the appearance of the cakka -- ratana). -- Without muddhāvassita: rājāno khattiyā Dh 294=Nett 165. Cp. khattiyā bhoja -- rājāno the khattiyas, the (noble or lesser?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J vi.515. rājāno corresponds directly to khattiyā on p. 517 (saṭṭhisahassa°); cp. expression khattiya -- kula J i.217 as equivalent to rāja -- kula. (b) rājā & mahāmatta. The latter occupies the position of "Premier," but is a rank equal to the king, hence often called rājā himself: Vin iii.47 where styled "akkhadassa mahāmatta." Otherwise he is always termed rāja -- mahāmatta "royal minister," or "H.R.H. the Premier," e. g. Vin i.172; A i.279; Vin i.228 (also as Magadha -- mahāmatta), and called himself a khattiya D iii.44. -- (c) rājā & cora. A prominent figure in the affairs of State is the "robber -- chief" (mahā -- cora). The contrast -- pair rājāno (so always pl.) & cora is very frequent, and in this connection we have to think of rājāno as either smaller kings, knights or royals (royalists), i. e. officers of the kings or "the king's Guards." Thus at J iii.34 the C. expln as rāja -- purisā. It is here used as a term of warning or frightening "get up, robber, so that the kings (alias ' policeman ') won't catch you": utṭhehi cora mā taṇ gahesuṇ rājāno. Other passages are e. g.: D i.7 (rāja -- kathā & corakathā)=Vin i.188; M iii.163 (rājāno coraṇ āgucāriṇ gahetvā); A i.68, 154; It 89 (rāj' ābhiniṭa+cor°); & in sequence rājāno corā dhuttā (as being dangerous to the bhikkhus) at Vin i.150, 161. -- 5. On the question of kingship in Ancient India see Zimmer, Altind. Leben pp. 162 -- 175, 212 sq.; Macdonell & Keith, Vedic Index ii.210 sq.; Fick, Soc. Gl. 63 -- 90; Foy, Die Königl. Gewalt nach den altind. Rechtsbüchern (Leipzig 1895); Rh. Davids, Buddhist India pp. 1 -- 16; Hopkins, E. W., The social and military position of the ruling caste in A. I. in J.A.O.S. 13, 179 sq.; Banerjea, Public Administration in A. I. 1916, pp. 63 -- 93. -- 6. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict'y of Names]: Ajātasattu; Udena (DhA i.185); Okkāka; Dīghī (of Kosala; Vin i.342); Parantapa (of Kosambī; DhA i.164); Pasenadi (of Kosala; D i.87, 103; Vin iv.112, 157); Bimbisāra (of Magadha; Vin iv.116 sq.; Sn 419); Bhaddiya; etc. -- 7. (fig.) king as sign of distinction ("princeps"), as the lion is called rājā migānaṇ Sn 72; Vism 650; the Himavanta is pabbata -- rājā A i.152; iii.44; and Gotama's horse Kaṇṭhaka is called assa -- rājā J i.62=VvA 314. -- Note. The compn form of rājā is rāja°. -- āgāra a king's (garden -- or pleasure --) house D i.7 (°ka); DA i.42. -- anga royal mark, characteristic or qualification; king's property Vin i.219 (rājangaṇ hatthī: the elephants belong to the king), cp. A i.244: assājāniyo rañño angan t' eva sankhaṇ gacchati is called king's property. -- angana royal court PvA 74. -- āṇatti king's permission Tikp 26 (in simile). -- āṇā (1) the king's command J iii.180; cp. PvA 217 "rañño āṇā"; (2) the king's fine or punishment, i. e. a punishment inflicted by the king (cp. Fick, Soc. Gl. 74), synonymous with rāja -- daṇḍa: J i.369, 433 (rājānaṇ karoti to inflict); ii.197; iii.18, 232, 351; iv.42; vi.18; PvA 242. -- ānubhāva king's power, majesty, authority, pomp J iv.247; PvA 279. -- antepura the royal harem A v.81, 82 (the 10 risks which a bhikkhu is running when visiting it for alms). -- ābhiniṭa brought by a king It 89 (+corābhiniṭa). -- ābhiraṇā "king of kings" Sn 553; DhA 20. -- āmacca royal minister J v.444 (°majjhe). -- āyatana N. of a tree: "Kingstead tree," the royal tree (as residence of a king of fairies), Buchanania latifolia Vin i.3 sq. (where MVastu iii.303 reads kṣīrikā, i. e. milk -- giving tree); J i.80; iv.361 sq.; DhA 35; VbhA 433 (°cetiya). -- iddhi royal power PvA 279. -- isi a royal seer, a king who gives up his throne & becomes an ascetic (cp. Sk. rājārṣi, freq. in Mhbhārata & Rāmāyana) Th 1, 1127 (read rāja -- d -- isi); It 21 (rājīsayo, with var vv. ll. not quite the same meaning); J vi.116, 124, 127, 518; DhA iv.29. Kern, Toev. s. v. proposes reading rājīsi. -- upatṭhāna attendance on the king, royal audience Vin i.269; J i.269, 349; iii.119, 299; iv.63. -- ūpabhoga fit for use by the king Miln 252. -- uyyāna royal garden or pleasure ground J iii.143; Mhvs 15, 2. -- orodhā a lady from the king's harem, a royal concubine Vin iv.261. -- kakudha -- bhaṇḍa an ensign of royalty (5: khagga, chatta, uṇhīsa, pādukā, vālavijānī) DhA i.356. See under kakudha. -- kathā talk about kings (as tiracchānakathā in disgrace), combd with corakathā (see above 4 c) D i.7; iii.36, 54; Vin i.188. -- kammika a royal official, one employed by the king J i.439; iv.169. -- kuṭumba the king's property J i.439. -- kuṇḍa a "crook of a king" DhA iii.56. -- kumāra a (royal) prince (cp. khattiya -- kumāra) Vin i.269; J iii.122; VbhA 196 (in comparison). -- kumbhakāra a "royal potter," i. e. a potter being

"purveyor to the king" J v.290. -- kula the king's court or palace A i.128; ii.205; Vin iv.265; J ii.301; DhA ii.44, 46; iii.124. -- khādāya puṭṭha at Sn 831 is according to Kern, Toev. to be read as rajakkhatāya ph. (fr. rajakkha). The old Niddesa, however, reads °khādāya & explns the word (Nd1 171) by rājabhojanīyena, i. e. the king's food, which is alright without being changed. -- guṇa "virtue of a king" M i.446 (trick of a circus horse;

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+rāja -- vaṇsa). -- daṇḍa punishment ordered by the king PvA 216, 217. -- dāya a royal gift D i.127; DA i.246. -- dūta king's messenger Sn 411, 412; in meaning of "message," i. e. calling somebody to court, summons at J ii.101, 305. -- dhamma "king's rule," i. e. rule of governing, norm of kingship; usually given as a set of 10, which are enumd at J iii.274 as "dāna, sīla, pariccāga, ajjava, maddava, tapo, akkodha, avihiṇṣā, khanti, avirodhana," i. e. alms -- giving, morality, liberality, straightness, gentleness, self -- restriction, non -- anger, non -- hurtfulness, forbearance non -- opposition. These are referred to as dasa rājadhammā at J i.260, 399; ii.400; iii.320; v.119, 378; usually in phrase "dasa rāja -- dhamme akopetvā dhammena rajjan kāresi": he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J v.112, viz. "vitathaṇ kodhaṇ hāsaṇ nivāraye" (expld as giving up musāvāda, kodha & adhamma -- hāsa). -- dhānī a royal city (usually combd with gāma & nigama) A i.159; ii.33; iii.108; Vin iii.89; J v.453; Pv 1318. -- dhītā king's daughter, princess J i.207; PvA 74. -- nivesana the king's abode, i. e. palace DhA iv.92. -- parisā royal assembly Vin ii.296. -- pīla (?) DhA i.323. -- putta lit. "king's son," prince, one belonging to the royal clan (cp. similarly kulaputta), one of royal descent, Rājput Sn 455; Miln 331; VbhA 312, 319 (in simile); PvA 20. f. °puttī princess J iv.108; v.94. -- purisa "king's man," only in pl. °purisā the men of the king, those in the king's service (as soldiers, body -- guard, policeman etc.) J iii.34; VbhA 80 (°ānubandha -- corā), 109. -- porisa (m. & nt.) servant of the king, collectively: king's service, those who devote themselves to Govt. service D i.135; M i.85=Nd2 199; A iv.281, 286. See also porisa. -- bali royal tax J i.354. -- bhaṭa king's hireling or soldier Vin i.74, 88; SnA 38 (in simile) -- bhaya fear of the king('s punishment) Vism 121. -- bhāga the king's share J ii.378. -- bhogga 1. royal, in the service of the king, in foll. phrases: rāja -- bhoggaṇ raññaṇ dinnāṇ rāja -- dāyaṇ brahma -- deyyaṇ D i.87, of a flourishing place. Dial. i.108 trsls "with power over it as if he were king," and expls with: "where the king has proprietary rights." The C. rather unmeaningly expls as "rāja -- laddha" (DA i.245). The BSk. has a curious version of this phrase: "rājñā -- agni- dattena brahmadeyyaṇ dattaṇ" (given by the king in the place of agni?) Divy 620. -- Further at Vin iii.221 in sequence rājā r -- bhogga, brāhmaṇa, gahapatika, where the C. expls (on p. 222) as "yo koci rañño bhatta -- vetan' āhāro." (We should be inclined to take this as No. 2.) -- Thirdly, in stock phrase "rājārāha rājabhogga rañño angan t' eva sankhaṇ gacchati," i. e. worthy of a king, imperial, he justifies the royal qualification, said of a thoroughbred horse at A i.244= ii.113; of a soldier (yodh' ājīva) at A i.284; of an elephant at J ii.370 (where it is expld as "rāja paribhoga"). Also as "royal possessions" in general at DhA i.312. 13. -- Fick, Soc. Gl. 99 does not help much, he takes it as "king's official." -- 2. royal, of royal power, one entitled to the throne. Either as bhogga, bhogiya (SnA 453) or (khattiyā) bhoja -- rājāno (Sn 553). Thus at Vin iii.221, where it takes the place of the usual khattiya "royal noble" & Sn 553, where it is combd (as bhoja rājano) with khattiyā. See also bhoja & cp. (antara) bhogika and rājāñña. -- mahāmatta king's prime minister (see above 4 b, to which add:) D iii.44; A i.154, 252, 279; iii.128; VbhA 312 (simile of 2), 340. -- mālakāra royal gardener J v.292. -- muddā the royal seal DhA i.21. -- muddikā id. SnA 577. -- ratha the king's chariot DhA iii.122. -- rukkhā "royal tree," Cathartocarpus fistula VvA 43. -- vara the best king, famous king Vv 321 (= Sakka VvA 134). -- vallabha the king's favourite, or overseer Mhvs 37, 10; VbhA 501 (in simile). -- vibhūti royal splendour or dignity PvA 216, 279. -- haṇsa "royal swan," a sort of swan or flamingo Vism 650 (suvanṇa°, in simile).

Rāji

Rāji1 [cp. Sk. rāji] a streak, line, row Sn p. 107 (nīla -- vana° =dark line of trees, expld as nīla -- vana rukkhā -- panti SnA 451); Vv 644 (nabhyo sata -- rāji -- cittita "coloured with 100 streaks"; VvA=lekhā); 646 (veḷuriya°); pabbata° a mountain range J ii.417; dīgha° (adj.) of long lineage PvA 68; dvangula° a band 2 inches broad Dāvs v.49; roma° a row of hair (on the body) J v.430.

Rāji

Rāji2 [fr. rāga?] dissension, quarrel, in phrase sangha° (+sanghabheda) Vin ii.203 (quoted at VbhA 428); iv.217.

Rājikā

Rājikā (f.) [cp. Sk. rājikā] a certain (gold) weight (a seed- corn of Sinapis ramosa) Th 1, 97=862 (kaṇsa sata° 100 mustard seeds in weight, i. e. very costly); J vi.510 (kaṇse sovaṇṇe satarājike).

Rājita

Rājita: see vi°.

Rājīn

Rājīn (adj.) [fr. rāji] having streaks or stripes, in uddhagga° having prominent stripes (of a lion) J iv.345.

Rājīmant

Rājīmant (adj.) [fr. rāji1] having streaks or stripes; f. rājīmatī shining, radiant Vv 321 (v. l. rājāputti), expld at VvA 134 as follows: "rājati vijjotatī ti rājī: rājī ti matā paññātā rājīmatī" (thus connecting °mant with man).

Rājula

Rājula [cp. Sk. rājila] a certain reptile Abhp 651.

Rāti

Rāti [Sk. rā to give, bestow; given at Dhṭp 369 & Dhṭm 597 in meaning "ādāne," with doublet lā] to take up: no refs.

Rādheti

Rādheti1 [Caus. of rādh to succeed, rādhyate. The root is given at Dhṭp 420 & Dhṭm 656 in meaning "saṅsiddhiyaṇ," i. e. of success. See etym. at Walde, Lat. Wtb. s. v. reor.] to please: see cpds. abhi° apa°, ā°, vi°.

Rādheti

Rādheti2 [rādh? Given at Dhṭp 424 & Dhṭm 656 in meaning "hiṇsāyaṇ," i. e. of hurting] no refs.

Rāma

Rāma [fr. ram; cp. Vedic rāma] pleasure, sport, amuse- ment; °kara having pleasure, sporting, making love J v.448.

Rāmaṇeyyaka

Rāmaṇeyyaka (adj. nt.) [orig. grd. of rāmeti, ram, cp. Sk. rāmaṇīya. On e for ī see Geiger, P.Gr. § 10] pleasant, agreeable, lovely A i.35, 37; Dh 98 (= ramaṇīya DhA iii.195); nt. delightfulness, lovely scenery M i.365 (four seen in a dream: ārama°, vana°, bhūmi° pokkharāṇī°).

Rāva

Rāva [fr. ravati, cp. rava] crying, howling; shout, noise J i.162 (baddha° the cry of one who is caught); iv.415 (id.); vi.475 (of the cries of animals, known to an expert); Miln 254 (bherava -- rāvaṇ abhiravati); Mhvs 10, 69 (mahā -- rāvaṇ arāvi).

Rāsi

Rāsi [Vedic rāsi] 1. heap, quantity, mass It 17; usually -- °, e. g. angāra° heap of cinders J i.107; kaṇikārapuppha° of k. flowers VvA 65; kahāpaṇa° of money PvA 162, tila° of seeds VvA 54; dhañña° of corn A iv.163, 170; etc. -- rāsiṇ karoti to make a heap, to pile up Mhvs 29, 28; VvA 157. -- 2. (store of) wealth, riches; in °agga -- dāna gift of the best treasures (of one's property), one of the 5 "donations of the best," viz. khett°, rās°, kotṭh°, kumbhi°, bhojan°: SnA 270. See also °vaḍḍhaka -- 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabha, methuna, kakkata, sīha, kaññā, tulā, vicchikā, dhanu, makara, kumbha, mīna; or the ram, bull, twins, crab, lion, virgin, balance, scorpion bow, capricorn, waterpot, fish) PvA 198. -- 4. (fig.) at t. t. in logic: group, aggregate, category, congery; freq. in Abhidhamma -- literature, where 3 "accumulations" are spoken of, viz. micchatta -- niyato rāsi, sammatta -- niyato r., anivato r. or "wrong doing entailing immutable evil results, that of

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well -- doing entailing immutable good results, and that of everything not so determined" (Dialogues iii.210); D iii.217; Kvu 611; Nett 96; cp. Kvu trsl. 356 Dhs trsl. 26, 253. In the 5 factors of individuality (body and mind) khandhā are explained as meaning rāsi, e. g. Asl. 141; B. Psy. 42. In other connections: S v.146 (kusala°, akusala°), 186; A iii.65 (akusala°); Tikp 45. -- Note. In BSk. we find only 2 of the 3 categories mentioned at MVastu i.175, viz. mithyātvaniyato & aniyato rāsih. -- vaḍḍhaka one who increases wealth, i. e. a treasurer D i.61 (trsln: "increases the king's wealth"; DA i.170 simply defines "dhañña -- rāsiṇ ca dhana -- rāsiṇ ca vaḍḍhetī ti r. v."); J i.2; Mhbv 78.

Rāsika

Rāsika (nt.) [fr. rāsi] revenue, fisc D i.135.

Rāhaseyyaka

Rāhaseyyaka (adj.) [rahas+seyya+ka or rāha (for rahā°)+seyyaka] "having one's bed in loneliness," living in seclusion or secrecy, in manussa° "fit to lie undisturbed by men" Vin i.39 (+paṭisallāna -- sārappa); M ii.118.

Rāhu

Rāhu [Vedic rāhu] N. of an Asura: see under Proper Names. -- rāhumukha "mouth of Rāhu," designation of a certain punishment for criminals (M i.87; iii.164; Nd1 154 (in list of tortures)=Nd2 604=Miln 197.

Riṇāti

Riṇāti see under raya.

Riñcati

Riñcati [ric, in Vedic & Sk. rinakti; cp. Av. irinaxti to leave; Gr. lei/pw id., loipo/s left; Lat. linquo id.; Goth. leihwan=Ohg. lihan to lend; Ags lāēn= loan, cp. E. leave etc. -- The defn of the root at Dhpt is given

in two forms, viz. ric as "virecane" (No. 396; cp. Dhtm 517 "kharāṇe," i. e. flowing; 610 "recane"), and riñc as "riñcane" (No. 44)] to leave, abandon, leave behind, give up, neglect Vin i.190 (also fut. riñcissati); M i.155 (riñcissati), 403; S iv.206; A iii.86 sq., 108 sq., 343 sq., 366 sq., 437; Th 1, 1052; Sn 156; Miln 419; J v.403. -- ppr. med. with neg.: ariñcamāna Sn 69; ger. riñcitvā (for Sk. riktā) Th 2, 93. -- pp. ritta. -- Pass. riccati [Sk. ricyate] to be left: see atī°.

Riñcana

Riñcana (nt.) [fr. riñc] leaving behind, giving up Dhdp 44.

Ritta

Ritta [pp. of riñcati; cp. atireka] devoid, empty, free, rid (of) M i.207 (+tuccha), 414; Vin i.157=ii.216; Sn 823 (emancipated: ritto muni=vivitta etc. Nd1 158), 844 (opp. to aritta); Th 2, 265 (see rindi); J i.29 (v. 222); iii.492; Miln 383. -- assāda finding one's taste in empty things A i.280 (+bāhir -- assāda. Kern, Toev. s. v. reads rittāsa and trsls "impure (of food)," not according to the sense at all). -- āsana an empty seat Sn 963 (expld at Nd1 481 as "opportunity for sitting down which is free from unbefitting sights"). -- pesuṇa free fr. slander Sn 941 (expld at Nd1 422: "yassa pesuṇṇaṇ pahīṇaṇ" etc.). -- muṭṭhi an empty fist ("sadisa: comparing someone as regards ignorance) SnA 306=DhA iv.38. -- hattha (adj.) empty -- handed J v.46; Sdhp 309.

Rittaka

Rittaka (adj.) [ritta+ka] empty, void, without reality Th 1, 41; 2, 394 (= tucchaka anto -- sāra -- rahita ThA 258); Pv iii.65 (of a river=tuccha PvA 202); PvA 139 (=suñña, virahita). Usually in combn with tucchaka as a standing phrase denoting absolute emptiness & worthlessness, e. g. at D i.240; M i.329; S iii.141.

Rindī

Rindī at Th 2, 265 is doubtful. The T. reading is "te rindī va lambante 'nodaka," said of breasts hanging down in old age. The C. compares them with leather water bottles without water (udaka -- bhaṭṭā viya). We have to read either with Morris, J.P.T.S. 1884, 94 "rittī va" (=rittā iva), "as it were, empty," or (preferably) with ThA 212 "therī ti va" ("like an old woman"). The trsln (Sisters, p. 124) takes the C. expln of udaka -- bhaṭṭā as equivalent to T. reading rindī, in saying "shrunk as skins without water"; but rindī is altogether doubtful & it is better to read therī which is according to the context. We find the same meaning of therī ("old woman") at Pv ii.116.

Rissati

Rissati [Vedic riṣ, riṣyati] to be hurt, to suffer harm M i.85 (dāṇsa -- makasa -- vāt' ātapa -- siriṇsapa -- samphassehī rissamāno; where Nd2 199 in same passage reads samphasamāna).

Ruka

Ruka in cpd. aḍḍha° at Vin ii.134, referring to the shape of a beard, is doubtful. The v. l. is "duka." Could it correspond to Vedic rukma (a certain ornament worn on the chest)?

Rukkha

Rukkha [Vedic vṛkṣa. See Geiger, P.Gr. § 13, with note. Pischel, Prk. Gr. § 320 puts rukkha to Sk. ruṣa (shining which as Pischel, following Roth. says has also the meaning "tree" in Ṛgveda). The Prk. form is rukkha. Cp. Wackernagel, Altind. Gr. 1, § 184 b. We find a byform rakkha at J iii.144. Cp. Brethren, pp. 185, 416, where the Bn MS. has rukkha kathā the meaning being rakkha°] a tree. In the rukkha -- mūlik'

anga (see below) Bdhgh at Vism 74 gives a list of trees which are not to be selected for the practice of "living at the root of a tree." These are *sīmantarika* -- *rukkha*, *cetiya*°, *niyyāsa*°, *phala*°, *vagguli*°, *susira*°, *vihāra* -- *majjhe* *ṭhita*°, or a tree standing right on the border, a sacred tree, a resinous tree, a fruit t., a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. The only one which is to be chosen is a tree "*vihāra* -- *paccante* *ṭhita*," or one standing on the outskirts of the *Vihāra*. He then gives further advice as to the condition of the tree. -- Various kinds of trees are given in the defn of *r.* at Vism 183, viz. *assattha*, *nigrodha*, *kacchaka*, *kapitthaka*; *ucca*, *nīca*, *khuddaka*, *mahanto*; *kāla*, *seta*. -- A very complete list of trees mentioned in the *Saṅgyutta Nikāya* is to be found in the Index to that *Nikāya* (vol. vi. p. 84, 85). On *rukkha* in similes see J.P.T.S. 1907, pp. 128 -- 130. -- See also the foll. refs.: A i.137; ii.109, 207; iii.19, 200, 360; iv.99, 336; v.4 sq., 314 sq.; Sn 603, 712; J i.35 (*nāga*°); Vism 688 (in simile: *mahārukkhe yāva kapp' āvasānā bījaparamparāya rukkha* -- *paveṇi* *santāyamāne* *ṭhite*); VbhA 165=Vism 555 (*rukkha phalita*); VbhA 196 (in compn: *jātassa avassaṇ jarā* -- *marañañ*, *uppannassa rukkha* *patanaṇ viya*), 334 sq. (as *garu* -- *bhaṇḍa*); SnA 5 ("*pathavi* -- *ras' ādim* *iva rukkhe*": with same simile as at Vism 688, with reading *kappāvasānaṇ* and *santānente*); DhA iii.207 (*amba*°); VvA 43 (*rāja*°), 198 (*amba*°); DhA iv.120 (*dīpa*°); PvA 43. -- antara the inside of a tree PvA 63. -- *koṭṭaka* (-- *sakuṇa*) the wood -- pecker J iii.327 (=java *sakuṇa*). -- *gahana* tree -- thicket or entanglement A i.154 (so for °*gahana*). -- *devatā* a tree spirit, dryad, a *yakkha* inhabiting a tree (*rukkhe adhiwatthā d.* Vin iv.34; J ii.385; *kakudhe adhiwatthā d.* Vin i.28) J i.168, 322; ii.405, 438 sq. (*eraṇḍa*°), 445; iii.23; iv.308 (*vanajetṭhaka* -- *rukkhe nibbatta* -- *devatā*); DhA ii.16; PvA 5 (in a *Nigrodha* tree), 43 (in the *Vindhya* forest). <-> They live in a *Nigrodha* tree at the entrance of the village (J i.169), where they receive offerings at the foot of the tree (cp. iv.474), and occasionally one threatens them with discontinuance of the offerings if they do not fulfil one's request. The trees are their *vimānas* (J i.328, 442; iv.154), occasionally they live in hollow trees (J i.405; iii.343) or in tree tops (J i.423). They have to rely on the food given to them (ibid.); for which they help the people (J iii.24; v.511). They assume various forms when they appear to the people (J i.423; ii.357, 439; iii.23); they also have children (Vin iv.34; J i.442). -- *paveṇi* lineage of the tree Vism 688. -- *pāṇikā* a wooden spoon Vism 124 (opp. to *pāsāṇa*°). -- *mūla* the foot of a tree (taken as a dwelling

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by the ascetics for meditation: D i.71, where several such lonely places are recommended, as *arañña*, *r* -- *m.*, *pabbata*, *kandara*, etc. -- DA i.209 specifies as "*yaṇ kiñci sanda* -- *cchāyaṇ vivittaṇ rukkha* -- *mūlaṇ*"); A ii.38; iv.139, 392; S i.199 (°*gahana*); It 102; Sn 708, 958; Nd1 466; Pug 68; PvA 100 (v. 1. *sukkha* -- *nadi*), 137 (*Gaṇḍamba*°, with ref. to the Buddha). -- °*gata* one who undertakes living at the foot of a tree (as an ascetic) A iii.353; v.109 sq., 207, 323 sq.; Pug 68. -- °*senāsana* having one's bed & seat at the foot of a tree for meditative practices as a recluse Vin i.58 (as one of the 4 *nissayas*: *piṇḍiy' ālopa* -- *bhojana*, *paṇsukūla* -- *cīvara*, *r.* -- *m. s.*, *pūti* -- *mutta bhesajja*), 96 (id.); A iv.231. -- *mūlika* (a) one who lives at the foot of a tree, an open air recluse M i.282; iii.41; A iii.219; J iv.8 (*ārañña* *ka*, *paṇṇasālaṇ akatvā r.*, *abbhokāsika*); (b) belonging to the practice of a recluse living under a tree "tree rootman's practice" (Vism trsln 84); as °*anga* one of the (13) *dhutanga* -- practices; i. e. practices for a scrupulous way of living Vism 59, 74, 75 (mentioned between the *ārannik' anga* & the *abbhokāsik'- anga*). -- *mūlikatta* the practice of living (alone) under a tree M iii.41 (mentioned with *paṇsukūlikatta* & *piṇḍapātikatta*); A iii.109 (id.). -- *sunakha* "tree dog," a cert. animal J vi.538 (C. in expln of *naḷa* -- *sannibha* "reed -- coloured"). -- *susira* a hollow tree PvA 62.

Ruca

Ruca (-- *rukkha*) & *Rucā* (f.) [fr. *ruc*] N. of a plant, or tree, alias "*mukkhaka*" (read *mokkhaka*) "principal" J i.441, 443 (gloss *mangala* -- *rukkha*).

Rucaka

Rucaka (nt.) [cp. Sk. *rucaka* a golden ornament] (gold) sand Vv 351; VvA 160 (= *suvaṇṇa* -- *vālikā*).

Ruci

Ruci (f.) [fr. ruc, cp. Vedic ruc (f.) light, Classic Sk. ruci in meaning "pleasure"] 1. splendour, light, brightness Sn 548 (su° very splendid; SnA 453= sundara -- sarīrappabha). -- 2. inclination, liking, pleasure PvA 59 (°ṇ uppādeti to find pleasure, to be satisfied). -- aruci aversion, dislike Th 2, 472. -- ruci object of pleasure J v.371. -- ruciya (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases attano ruciya (attano citta -- ruciya: so read for °ruciyaṇ!); as one pleases, by one's own free will, ad lib. J i.106; iv.281; PvA 59; parassa r. pavattati to live by the pleasure (gratiā) of somebody else, i. e. to be dependent on others DA i.212. -- yathā ruciṇ according to liking or satisfaction, fully, amply Mhvs 4, 43; 5, 230; PvA 88, 126, 242. <-> 3. In dogmatic language used in the sense of "will" or "influence" in combn diṭṭhi, khanti, ruci one's views, indulgence & pleasure (= will), i. e. one's intellectual, emotional & volitional sphere, e. g. Vin i.70; Sn 781 (without khanti, but see defn at Nd1 65); also with saddhā, anussavo, ākāraparivitakke, diṭṭhinijjhānakhanti M ii.170, 218; 234; contrasted with dhamma D iii.40; Vbh 245 (in defn of "idha": cp. same at Ps i.176 and Nd2 145), 325, 328. aññatra ruciya under the influence of someone else's will S ii.115; iv.138. See also bhāva 2a.

Rucika

Rucika (-- °) (adj.) [fr. ruci 3] belonging to the pleasure (of); only in phrase añña° being dependent on someone else's will or under another's influence, together with aññadiṭṭhika and añña -- khantika characterizing the various sides of personality (see ruci 3) with ref. to one's intellect, feeling & will D i.187=M i.487. Rhys Davids (Dial. i.254) trsls: "holding different views, other things approving themselves to you, setting diff. aims before yourself"; thus differing in interpretation of añña, taking it subjectively. Neumann (Majjhima Ūbs. ii.250) quite wrongly: "ohne Deutung, ohne Geduld, ohne Hingabe" (without explanation, patience, devotion).

Rucira

Rucira (adj.) [fr. ruc, cp. Sk. rucira] brilliant, beautiful, pleasant, agreeable Pv i.109 (=ramaṇīya dassanīya PvA 51); J i.207; v.299; Vv 402 (so read for rurira); Mhvs 11, 11; 18, 68; Dāvs iv.29; Miln 2, 398; DhA i.383 (=sobhana); VvA 12; PvA 156 (=vaggu).

Ruccati

Ruccati [*rucyati Med. of ruc: see rocati. Same in Prk. -- Originally Caus. formation like Epic Sk. rocyate for rocyate] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etaṇ ce r. bhoto buddha -- sāsanāṇ); with khamati to be pleased and to approve of, M ii.132; often used by Bdhgh in C. style: yathā r. tathā paṭhitabbaṇ KhA 78; "yaṇ r. taṇ gahetabbaṇ SnA 23, 43, 136, 378" "to take, whichever one pleases" (in giving the choice of 2 readings or interpretations). -- ger. ruccitvā VvA 282 (r. pūresi "to find thorough delight in," expln for abhirocesi). <-> pret. 1st pl. ruccādimhase Pv i.118 (=ruccāma ruciṇ uppādema, taṇ attano ruciya pivissāmā ti attho PvA 59). -- Prohibitive mā rucci (pl. mā rucittha) as an entreaty not to pursue an aim (=please do not do that, please don't) Vin ii.198 (alaṇ Devadatta mā te rucci sangha -- bhedo); DhA i.13 (mā vo āvuso evaṇ ruccittha).

Ruccana

Ruccana (& ā° f.) (nt.) [fr. ruccati] choice, pleasure DhA i.387 (tava °tṭhāne according to your own liking); DA i.106 (°ā).

Ruccanaka

Ruccanaka (adj.) [fr. ruccana, cp. Sk. rucya] pleasing, satisfying; nt. satisfaction J i.211 (°maccha the fish you like); ii.182 (tava °ṇ karosi you do whatever you like). a° unpleasant, distasteful DhA i.251 (attano aruccanakaṇ kiñci kammaṇ adisvā).

Rujaka

Rujaka [fr. ruj?] a lute -- player J vi.51, 52, given by Kern, Toev. s. v. as conjecture (vīṇaṇ) va rujaka for virujaka. The conjecture is based on C. reading "rujaka=vīṇāvādaka."

Rujati

Rujati [ruj, representing an Idg. *leug, as in Gr. leugale/os, lugro/s sad, awful; Lat. lugeo to mourn; Lith. lúžti to break; German lücke, loch etc. -- A specific Pāli l -- form is lujjati. A der. fr. ruj is roga illness. -- The Dhṭp (469) defines ruj by "bhanga" i. e. breaking] to break, crush; lit. to (cause) pain, to afflict, hurt (trs. & intrs.) J i.7 (pādā rujanti), 396 (pādā me rujanti my feet ache); iv.208 (khandhena rujantena with hurting back); vi.3 (ūrū rujanti); Mhvs 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA i.10, 21 (akkhīni me rujiṇsu); ii.3. -- fut. rucchiti [cp. Sk. roṣyate] J vi.80 (v. l. B.B. rujjati; C. takes wrongly as "rodissati," of rodati). -- pp. lugga. -- Cp. lujjati & combns.

Rujana

Rujana (nt.) [fr. ruj, cp. rujā] hurting, feeling pain J ii.437 (roga=rujana -- sabhāvattaṇ); J iv.147 (yāva piṭṭhiyā rujana -- ppamāṇaṇ until his back ached).

Rujanaka

Rujanaka (adj.) [fr. rujana] aching, hurting DhA iv.69 (anguli).

Rujā

Rujā (f.) [fr. ruj, see rujati; cp. Sk. rujā] disease, pain Miln 172 (rujaṇ na karoti); Vism 69; DhA iv.163 (acca° a bad pain).

Rujjhati

Rujjhati [Pass. of rundhati] to be broken up, to be destroyed J iii.181 (pāṇā rujjhanti; C. expls by nirujjhati). Cp. upa°, vi°.

Ruṭṭha

Ruṭṭha [pp. of ruṣ; Sk. ruṣṭa] vexed, cross, enraged J iv.358 (opp. to tuṭṭha v. l. atuṭṭha) v.211 (gloss kuddha); Dāvs iii.37.

Ruṭṭhati

Ruṭṭhati see luṭṭhati & cp. rudda.

Ruṇ

Ruṇ a sound -- particle, denoting a heavy fall, something like "thud" J i.418.

Ruṇṇa & Roṇṇa

Ruṇṇa & Roṇṇa [pp. of rudati for Sk. rudita, after analogy of other roots in -- d, as tud>tunna, pad>panna, nud>nunna. The BSk. forms are both ruṇḍa (MVastu

ii.218, 224) and ruṇṇa (MVastu iii.116); Prk. ruṇṇa (Pischel § 566). See rudati & cp. āruṇṇa] 1. (pp.) crying, in combn ruṇṇa -- mukha with tearful face J vi.525 (C. rudam°); Miln 148. -- 2. (nt.) weeping, crying, lamentation Th 1, 554; A i.261; Sn 584 (+soka); Pv i.43; Milo 357. As roṇṇa at A iv.197, 223; Th 1, 555; J iii.166.

Ruta

Ruta (nt.) [pp. of ravati: see rava & ravati] noise, sound- (ing); cry, singing Th 1, 1103; J i.207 (T. reading ruda is expld in C. as ruta with °da for °ta: ta -- kārassa dakāro kato); iii.276 (sabba -- ruta -- jānana -- manta: spell of knowing all animal -- sounds; T. reads rūta; cp. sabbarāva -- jānana J iii.415); vi.475 (rudaññu=ruta -- jña C.; same meaning); Miln 178 (sakuṇa -- ruta -- ravita); VvA (karavīka°).

Rutta

Rutta in du° & su° at DhA 396 is to be read as dur -- and su(r) -- utta (see utta).

Ruda

Ruda stands for ruta (cry) at 2 Jātaka passages, viz. J i.207; vi.475 (ruda -- ññu knowing the cries of all animals, expld as "ruta -- jña, sabba -- rāvaṇ jānāti" C.).

Rudati & Rodati

Rudati & Rodati [rud, the usual Sk. pres. being rodati, but forms fr. base rud° are Vedic and are later found also in Prk. (cp. Pischel Prk. Gr. § 495): ruyai besides royai & rodasi. -- The Idg. root is *reud, being an enlargement of *reu, as in ravati (q. v.). Cp. cognates Lat. rudo to cry, shout, bray; Lith. raudà wailing; Ohg. riozan= Ags. reotan. -- The Dhtp expls rud by "rodane" (144), the Dhtm by "assu -- vimocane" (206)] to cry, lament, weep, wail. -- Forms I. rud° (the older form): pres. rudati (not yet found); ppr. rudanto D i.115; Sn 675, 691; rudamāna M i.341; A ii.95; Pug 62; Miln 275; Sdhp 281; and rudaṇ Pv i.84; also in cpd. rudam -- mukha with weeping face J vi.518 (assu -- netta+); Pv i.112; ger. ruditvāna Mhvs 35, 24; fut. rucchati J v.366 and rucchiti J vi.550 (=rodissati C.; see also rujati). <-> II. rod° (the younger form & the one peculiar to prose): pres. rodati J i.55; iii.169 (socati+); Pv i.87 (socati+); i.124; PvA 17, 18; Pot. rode Pv i.85 (=rodeyyaṇ PvA 64); ppr. rodanto J i.65; f. rodantī PvA 16; med. rodamāna PvA 6; DA i.284. -- aor. rodi J i.167; DhA ii.17 (+hasi); fut. rodissati J vi.550; ger. roditvā Mhvs 9, 7; inf. rodituṇ J i.55. -- Caus. ii. rodāpeti to make someone cry DhA ii.86. -- pp. ruṇṇa, rudita & rodita.

Rudita

Rudita (nt.) [pp. of rudati, equivalent to ruṇṇa] crying, weeping PvA 18 (+assu -- mocana, in expln of ruṇṇa), 63 (=paridevita).

Rudda

Rudda (adj.) [cp. Sk. raudra & Vedic rudra (a fierce demon or storm -- deity; "the red one," with Pischel from rud to be ruddy. See Macdonell, Vedic Mythology 74 -- 77). The usual Pāli form is ludda. At Dhtp 473 & Dhtm 135 a root ruṭh (or luṭh) is given in meaning "upaghāte" i. e. killing, which may represent this rud: see luṭhati] fierce, awful, terrible J iv.416 (so luddako rudda -- rūpo; v. l. ludda°); v.425, 431 (su -- ruddho, spelling for su -- ruddo, very fierce, expld as su -- luddo supharuso); Mhvs 12, 45 (rudda -- rakkhasī, prob. with ref. to the demon Rudra; trsln "fearsome female demon"; vv. ll. ruda°, ruddha°, dudda°).

Ruddha

Ruddha [pp. of rundhati] 1. obstructed, disturbed Dāvs 4, 46. -- 2. at J v.425 & 431 in cpd. su -- ruddha it stands for rudda (q. v.). -- Cp. upa°, ni°, paṭi° paṭivi°, vi°.

Rudhira

Rudhira (nt.) [late Vedic rudhira. Etym. connected with Lat. ruber red; Gr. e) ruqro/s red; Oicel. rodra blood, Goth. raups=Ger. rot=E. red] blood DhA i.140; PvA 34 (for lohita; v. l. ruhira). See the more freq. words rohita & lohita; a form ruhira (q. v.) occurs e. g. at Pv i.91.

Rundhati

Rundhati [rundh or rudh, both roots in Vedic Sk. -- Dhpt (375, 425) expls by "āvaraṇe"; id. Dhtm (608, 662).] 1. to restrain, hinder, prevent, obstruct, keep out Cp. iii.107; Miln 313 (+upa°). -- 2. to conceal, hide, cover up Th 2, 238 (ppr. rundhanto); PvA 88 (ppr. rundhamāna). -- 3. in phrase nagaraṇ r. to surround or besiege a town J i.409 (aor. rundhi); iii.159 (°itvā); iv.230 (°iṇsu). -- Pass rujjhati; pp. ruddha & rūḷha. <-> See also upa°, paṭi° paṭivā, vi°, Note. The roots rudh & rundh are also found in Prk. (see Pischel § 507); besides we have a by -- form rubh in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. rumbhati.

Ruppa

Ruppa in ruppa -- rūpakaṇ (nt.) Th 2, 394 is not clear. It refers to something which is not rūpa, yet pretends to be rūpa, i. e. a sham performance or show. Thus ruppa may correspond to *rūpya & with rūpaka mean "having the form (i. e. the appearance) of form, i. e. substantiality." The Cy. (ThA 259) interprets as "rūpiya -- rūpasadisāṇ sārāṇ sārāṇ upatṭhahantaṇ asāraṇ ti attho"; and Mrs. Rh. D. (Sisters, p. 154) trsls: "deluded by puppet shows (seen in the midst of the crowd)."

Ruppati

Ruppati [rup=lup, one of the rare cases of P. r. representing a Sk. l., whereas the opposite is frequent. The same sound change Idg., as Lat. rumpo to break corresponds to Sk. lumpati. Besides we find the Sk. form ropayati to break off. -- The root has nothing to do with rūpa, although the P. Commentators combine these two. -- Cp. also Sk. ropa hole; Ags. rēofan to break, rēaf (theft)= Ger. raub, rauben, and many other cognates (see Walde s. v. rumpo). -- The root rup is defd at Dhtm by nās, i. e. to destroy; another rup is given at Dhtm 837 in meaning "ropana"] to be vexed, oppressed, hurt, molested (always with ref. to an illness or pain) Sn 767 (salla -- viddho va r.) 1121; Nd1 5 (=kuppati, ghaṭṭiyati, pīḷiyati); Nd2 543 (=kuppati pīḷiyati ghaṭṭayati). -- ppr. gen. ruppato S i.198 (salla -- viddhassa r.; expld at K.S. 320 by "ghaṭṭan -- atthena")= Sn 331 (reads salla -- viddhāna ruppataṇ, i. e. pl. instead of sg.); Th 1, 967 (salla -- viddhassa ruppato (C. sarīravikāraṇ āpajjato, Brethren, 338); J ii.437 (C. ghaṭṭiyamāna pīḷiyamāna)=Vism 49 (dukkhitassa r.); J iii.169 (salla -- viddhassa r.=ghaṭṭiyamāna C.). -- ruppati to Pāli exegesis with its fondness of allegorical ("orthodox") interpretation, is the etym. base of rūpa, thus at S iii.86: "ruppatī ti tasmā rūpan ti vuccati kena r.? sītena, uṇhena etc. (all kinds of material dukkha: dukkha ii.3b) ruppati." -- Or at Sn 1121 (ruppanti rūpena), & at other passages given under rūpa (A). See also ruppana.

Ruppana

Ruppana (nt.) [fr. rup] molestation, vexation, trouble J iii.368 (=ghaṭṭana dūsana kuppana C.). Frequent in allegorical exegesis of rūpa, e. g. at DhA 52 (naman' atṭhena nāmaṇ rupan' atṭhena rūpaṇ), 303 (rūp' ādīhi ruppana -- bhāva -- dīpana); VbhA 4 (ruppan' atṭhena rūpaṇ in expln of passage S iii.86 (mentioned under ruppati); KhA 78, 79 (ruppan' atṭhena . . . rūpaṇ rūpaṇ ti vuccati).

Rumbhati

Rumbhati [so read for rumhati (Trenckner, Notes 599; the root is another form of rudh (as in Prk.): see rundhati. The Dhtm (547) defines by "uppīḷana"] to obstruct, surround, besiege (=rundhati 3) J vi.391 (where spelling rumhati; in phrase nagaraṇ r.). See also ni°, sanni°. -- pp. rūḷha.

Rumma

Rumma (adj.) [put down (rightly) by Geiger, P.Gr. § 53 as different fr. Sk. rukma (shining); Morris, J.P.T.S. 1893, 12 tried the etym. rumma=Sk. rumra "tawny," or rukma (rukmin) shiny. It is still an unsolved problem. It may not be far off to trace a relation (by miswriting, dissimilation or false analogy) to rupa in sense of ruppati, or to ruj, or even rudda. The C. expln of all the rumma -- & rummin passages is anañjita, i. e.

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unkempt] miserable, dirty, poorly, in cpds. °rūpin J iv.387 (=lūkhavesa C.), with v. l. duma°; and °vāsin poorly dressed J iv.380.

Rummin=rumba

Rummin=rumba (dirty -- soiled) J iv.322 (v. l. dummi); vi.194 (do.).

Rumhaniya

Rumhaniya at M i.480 is doubtful in spelling. The meaning is clearly "furthering growth, making or being prosperous, bringing luck" (combd with ojavant), as also indicated by v. l. rūḷh°. Thus it cannot belong to rumbh, but must represent either rup, as given under ruppati in meaning "ropana" (Dhtm 837), or ruh (see rūhati). Kern, Toev. s. v. trsls "tot groei geschikt" (i. e. able to grow), Neumann, "erquickend" (i. e. refreshing).

Ruyhati

Ruyhati is Med. of rūhati (rohati), q. v.

Rurira

Rurira at Vv 402 is misprint for rucira.

Ruru

Ruru [Vedic ruru: RV vi.75, 15] a sort of deer, a stag; usually called ruru -- miga J iv.256, 261; v.406 (pl. rohītā rurū), 416. Cp. ruruva.

Rusita

Rusita [pp. of ruṣ to be vexed. The Dhṭp defines by "rose" (306, 450), "pārusiye" (626); Dhṭm has 2 roots viz. one with "ālepe" (442), the other with "hiṇsāyaṇ" (443)] annoyed, irritated, offended Sn 932, 971 (expld by Nd1 498 as "khuṇsita, vambhita, ghaṭṭita" etc.). See rosa, roseti etc.

Ruṣṣati

Ruṣṣati at SnA 121 for dussati.

Ruha

Ruha1 (adj.) (-- °) [fr. ruh: see rūhati] growing, a tree, in cpds.: jagati°, dharani°, mahi°, etc.

Ruha

Ruha2 [poetical for ruhira (rohita)=lohita] blood, in cpd. ruhaṅghasa blood -- eater, a name for panther J iii.481 (=ruhira -- bhakkha lohita -- pāyin C.).

Ruhira

Ruhira (nt.) [fr. rudhira] blood M iii.122; Th 1, 568; Vin ii.193; Miln 125, 220; Sdhp 38. -- akkhita (ruhir' akkhita) "besmeared with blood" J iv.331, is to be read as ruhir' ukkhita of ukṣ).

Rūta

Rūta at J iii.276 read ruta (q. v.).

Rūpa

Rūpa (nt.) [cp. Vedic rūpa, connected etymologically with varpa (Grassmann). -- The nom. pl. is rūpā & rūpāni] form, figure, appearance, principle of form, etc. -- A. Definitions. According to P. expositors rūpa takes its designation fr. ruppati, e. g. "ruppanato rūpaṇ" Vism 588; "ruppan' aṭṭhena r." VbhA 3; "rūpa -- rūpaṇ= ruppana sabhāvena yuttaṇ" Cpd. 1567 (where ruppati is, not quite correctly, given as "change"), "ruppatī ti: tasmā rūpan ti vuccatī" S iii.86; other defns are "rūpayatī ti rūpaṇ" (with cakkhu & the other 10 āyatanas) VbhA 45; and more scientifically: "paresu rūp' ādisu cakkhu -- paṭihanana lakkhaṇaṇ rūpaṇ" Vism 446. -- Of modern interpretations & discussions see e. g. Dhs. trsl. introd. ch. vi. (pp. 41 -- 63, or 248 -- 71); Dial. ii.244; Expos. 67n; Cpd. 270 sq. (where objections are raised to trsln "form," and as better (philosophical) terms "matter," "material quality" are recommended). See also loka for similar etym. -- B. (lit.) appearance, form, figure Dhs 597 sq. (=form either contrasted with what is unseen, or taken for both seen and unseen), 751; Mhvs 27, 30 (sīha -- vyagghādirūpāni representations of lions, tigers etc.); 30, 68 (ravicaṇḍa -- tāra -- rūpāni id.); 36, 31 (loha° bronze statue); ThA 257. -- Esp. beautiful form, beauty S iv.275= Pv ii.958 (as one of the 10 attributes, with sadda etc., of distinction: see also below D ii.a); Miln 285; Mhvs 20, 4 (rūpa -- māninī proud of her beauty); PvA 89. -- surūpa very beautiful ThA 72; durūpa of evil form, ugly A ii.203 sq. (dubbaṇṇa+). -- In phrase rūpaṇ sikkhati Vin i.77=iv.129 the meaning is doubtful; it may be "to study drawing, or arts & craft," or (with Mrs. Rh. D.) "weights & measures," or (w. Hardy) "money changing." It is said that through this occupation the eyes become bad; it is opposed to gaṇaṇā. -- C. (-- °) of such & such a form, like, kind, of a certain condition or appearance. In this appln very frequent & similar to E. -- hood, or Ger. -- heit, i. e. an abstract formation. Often untranslatable because of the latter character. It is similar to kāya (cp. expln of ātura<-> rūpa Vv 8314 by abhitunna -- kāya Vva 328), but not so much with ref. to life & feeling as to appearance and looks. E. g. aneka° Sn 1079 (=anekavidha Nd2 54); adissamāna° invisible PvA 6 (lit. with invisible form); ummatta° as if mad, under the appearance of madness, like a madman Pv i.81; ii.63; eva° in such a condition Pv ii.15; tapassī° appearing to be an ascetic Pv i.32; tāra° the (shapes of the) stars Dhs 617; deva° as a deva PvA 92. Pleonastically e. g. in: anupatta° attaining Pv iv.166; taramāna° quickly Pv ii.62; yutta° fit PvA 157; sucitta° variegated Pv i.109. -- Cases ad verbially: citta -- rūpaṇ according to intention Vin iii.161; iv.177; cetabba -- rūpaṇ fit to be thought upon J iv.157. (=°yuttakaṇ C.). -- atta -- rūpena on my own account S iv.97; godha -- rūpena as an iguana Mhvs 28, 9. -- D. (as philos. t. t.) principle of (material) form, materiality, visibility. -- There are var. groups of psychological and metaphysical systematizations, in which rūpa functions as the material, gross factor, by the side of other, more subtle factors. In all these representations of rūpa we find that an element of moral psychology overshadows the purely philosophical & speculative aspect. A detailed (Abhidhammic) discussion of rūpa in var. aspects is to be found at Dhs § 585 -- 980. <-> 1. rūpa as āyatana or sense object. It is the object of the activity or sphere of the organ of sight (cakkhu). As such it heads the list of the 6 bāhirāni āyatanāni (see e. g. Nd2 p. 238 A -- E & āyatana3) with "cakkhunā rūpaṇ

disvā" (the others: sota>sadda, ghāna>gandha, jivhā>rasa, kāya>phoṭṭhabba, mano> dhamma), cp. cakkhu - viññeyyā rūpā iṭṭhā kantā etc. D i.245; M i.266; cakkhunā rūpaṇ passati iṭṭha -- rūpaṇ kanta -- rūpaṇ etc. S iv.126; -- see further: Vin i.34 (sabbaṇ ādittaṇ: cakkhuṇ ādittaṇ, rūpa ādittā etc. with sequence of other āyatana); D ii.308 sq., 336 sq.; M iii.18 (yaṇ kho rūpaṇ paṭicca uppajjati sukhaṇ somanassaṇ, ayaṇ rūpe assādo; cp. Ps ii.109 sq.), 291 (ye te cakkhu -- viññeyyesu rūpesu avīta -- rāgā etc.); Ps i.79; ii.38 (rūpī rūpāni passatī ti vimokkha); Dhs 617, 653, 878; Tikp 28. <-> 2. (metaphysically) as the representative of sensory or material existence: (a) universally as forming the corporeal stratum in the world of appearance or form (rūpa-bhava) as compared with the incorporeal (arūpa -- bhava), being itself above, and yet including the kāma -- bhava. (The kāmabhava is a subdivision of rūpabhava, which has got raised into a third main division.) This triad is also found in combns with loka or dhātu (see dhātu 2 a & d), or avacara. See e. g. D i.17; iii.215 (°dhātu), 216 (°bhava); Kvu 370 sq. (°dhātu); Dhs 499 (°āvacara), 585 (°dhātu); Vbh 17 (°āvacara), 25 (as garu -- pariṇāma & dandha -- nirodha compd with arūpa). A similar sequence rūpa arūpa & nirodha (i. e. nibbāna) in old verses at Sn 755; It 45, 62 (rūpehi arūpā santatarā, arūpehi nirodho santataro). On indriya -- rūpa "faculty as form" see indriya B. -- (b) individually in the sphere of saṃsāra as one (i. e. the material quality) of the substrata of sensory individual existence or the khandhas. They are the 5: rūpa -- kkhanda, vedanā°, saññā°, sankhārā°, viññāṇa°; otherwise called rūp' ūpādāna -- kkhanda etc. (e. g. D iii.223, 278; Vism 443). See khandha ii. B. -- In this property rūpa consists of 28 subdivisions, viz. the 4 (great) dhātus (mahābhūtāni or else bhūta -- rūpa primary matter) and 24 upādārūpāni (i. e. derivative forms or accidentals). These are given in extenso in the rūpakkhanda section of the Vism (pp. 443 -- 450), also at Dhs 585; the 24 consist of: cakkhu, sota, ghāna, jivhā, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jīvitindriya, hadaya<->

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vatthu, kāya -- viññatti, vacī -- viññatti, ākāsa -- dhātu, (rūpassa) lahutā mudutā kammaññatā, upacaya santati jaratā aniccatā, kabalīnkār' -- āhāra; cp. defn at Nett 73: cātu -- mahābhūtikaṇ rūpaṇ catunnaṇ ca mahābhūtanaṇ upādāya rūpassa paññatti. The rūpakkhanda shares with the others the qualities of soullessness, evanescence and ill (anattā, anicca, dukkha); e. g. rūpaṇ ca h' idaṇ attā abhavissa, na y' idaṇ rūpaṇ ābadhāya saṇvatteyya Vin i.13, cp. similarly M iii.282 sq.; S iii.66; quoted and expld in detail at Vism 610; rūpaṇ aniccaṇ Vin i.14; M i.228; iii.18 (also expld at Vism 610); S iii.48, 66, 88; rūpe anicc' ānupassanā Ps ii.186 sq. -- See also D ii.301; iii.233; Ps i.23, 53, 104; ii.96, 102, 109 (rūpassa ādinavo); Vbh 1. sq., 12 sq. (in detail); Kvu 11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq.=S iii.142 (with var. similes); DhA iv.100. -- (c) in the making up of the individuality as such (nāma -- rūpa), where in contrast with nāma (as abstract, logical, invisible or mind -- factor) rūpa represents the visible (material) factor, resembling kāya (cp. phrase nāma -- kāya in same sense). The foll. are current defns of nāma -- rūpa: nāma -- (kāya)=vedanā, saññā, cetanā, phassa, manasikāra (otherwise citta -- sankhārā), rūpa(-- kāya)=cattāro mahā -- bhūtā catunnaṇ m -- bhūtanaṇ upādāya rūpaṇ (otherwise kāya -- sankhārā) S ii.4; iii.59 sq.; Ps i.183; with explns at Vism 558 & VbhA 169. Defined at Nett 15: "ye phassa -- pañcamakā dhammā: idaṇ nāmaṇ, yāni pañc' indriyāni rūpāni: idaṇ rūpaṇ, tad ubhayaṇ nāmarūpaṇ viññāṇa -- sampayuttaṇ." Discussed in detail also at Vism 562 (=VbhA 173, 174), 587 -- 597; cp. DhsA 392 (Expos. 500, where "mind -- matter" is given as corresp. couple in trsln, do. Cpd. 271 sq. "mind and body"). See also under paṭicca -- samuppāda. -- 3. various references: D iii.102, 212, 225, 244, 273; M i.84 (Gotamo kāmānaṇ pariññaṇ paññāpeti, rūpānaṇ, vedanānaṇ); S ii.198; iii.11 (evaṇ -- rūpo siyaṇ, evaṇ vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd1 425; Tikp 36, 38, 54, 262; Vism 625 (uppajjanaka°). -- ārammaṇa a visible thing as object Dhs 146, 365; DhsA 310 (cp. Expos. 407). -- āvacara world of form, sphere of matter (cp. Expos. 67, 216n, 264) PvA 163. -- ūpaga (satta) (a being) living in (bodily) form It 62; Sn 754. -- ūpajīvinī f. a woman living on her beauty, i. e. a harlot PvA 46, 201. -- ññu knowing (var.) bodily forms M i.220=A v.347. -- taṇhā craving after form D ii.309; iii.216, 244, 280; VbhA 179 (in det.). -- dakkha one clever in forms, viz. an artist (accountant?) Miln 344 (in the Dhamma -- nagara). -- dhātu the element of form, material element Vism 486; Nett 32, 97. See above D 2. -- nimitta sign of form Ps i.92. -- patta beautiful J i.61. -- pamāṇika measuring by form (outward appearance), one of the 4 kinds of measurements which the world takes of the Tathāgata (see A ii.71 & Pug 53), viz. rūpa°, ghosa°, lūkha°, dhamma° DhA iii.113; the same four similarly at SnA 242. -- pātubhāva appearance of form (also as °antara° intermediate form) SnA 245. -- bhava material existence: see above D 2. -- rāga lust after rebirth in rūpa D iii.234 (+arūpa°); Nett 28 (pañc' indriyāni rūpīni rūpa -- rāgassa padatṭhānaṇ. -- rūpa material form

(mutable material quality?) Cpd. 156, doubtful trsln & expln -- saññā perception of material qualities, notion of form D i.34; ii.112 (expld in det. at Vism 328); iii.224, 244, 253; Nd2 545; DhsA 200 (cp. Expos. 269). -- saññin perceiving form D iii.260; Ps ii.38; Sn 1113. -- santati duration of material form Vism 431; VbhA 21. -- samussaya accumulation of form, complex form ThA 98. -- samāpatti attainment of beauty J i.406. -- sampatti beauty J iii.187. -- siri personal splendour J i.60.

Rūpaka

Rūpaka (nt.) [fr. rupa] form, figure; likeness of, image (-- °); representation Vin ii.113 (rūpak' okiṇṇāni pattāni, of painted bowls); Th 2, 394 (see ruppa°); DhA i.370 (maṇi° jewelled image); ii.69 (assa° toy horse); Mhvs 25, 26 (rāja°); 27, 30 (devatā° shape of devas); VvA 213. -- dūrūpaka of squalid appearance J ii.167; cp. durūpa.

Rūpatā

Rūpatā (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase bhavya -- rūpatāya "by appearance of likelihood" A ii.191 (in hearsay formula, where it is missing in id. passage at Nd2 151).

Rūpatta

Rūpatta (nt.) [abstr. fr. rūpa] lit. "form -- hood," i. e. shaping (being) shape(d) S iii.87 (rūpaṇ rūpattāya sankhātāṇ).

Rūpavant

Rūpavant (adj.) [rūpa+vant] 1. having bodily form S iii.16 & passim (in formula of sakkāya -- diṭṭhi); Dhs 1003. -- 2. having the form of (-- °) Mhvs 14, 3 (gokaṇṇa°). -- 3. beautiful Mhvs 10, 30 (f. rūpavatī).

Rūpika

Rūpika (adj.) [fr. rūpa] having shape; neg. a° formless Sdhp 236 (rūp' ārūpika).

Rūpin

Rūpin (adj.) [fr. rūpa] 1. having material qualities, possessed of form or shape or body or matter, belonging to the realm of form. rūpī is nearly always combd & contrasted with arūpī formless, incorporeal (see rūpa D 2 a), cp. combn rūpī arūpī saññī asaññī nevasaññināsaññī Nd2 617 and similarly It 87=Miln 217. -- D i.34 (attā dibbo rūpī), 77 (kāyo r. manomayo), 186 (attā etc.), 195 (attapaṭilābho r. manomayo); iii.111, 139; M ii.229; S iii.46 (r. arūpī saññī etc.); iv.202, 402; A ii.34; Nd1 97, 137; Ps ii.38 (rūpī rūpāni passati); Dhs 635, 1091, 1444; Vbh 123, 342 (read rūpī); Nett 28 (pañc' indriyāni rūpīni), 69 (five rūpīni indriyāni & five arūpīni); DA i.119 (attā); DhsA 304 (rūpino dhammā); VbhA 511 sq. (attā). -- 2. (-- °) having the appearance of, resembling: see rumma°.

Rūpiya

Rūpiya1 (nt.) [cp. Sk. rūpya, lit. of splendid appearance, cp. name for gold jātarūpa] silver Vin iii.239 (here collectively for any transactions in "specie," as expld by C. p. 240: rūpiyaṇ nāma satthu -- vaṇṇo kahāpaṇo lohamāsako dārumāsako jatumāsako; i. e. copper, wood & lac); S i.104 (suddhaṇ r.); ii.233; Dhs 584. -- maya made of silver Vin ii.112; S iii.144 (sovaṇṇamaya+); Pv ii.64 (where in sequence sovaṇṇa°, maṇi°, loha° r.; expld as "rajatamaya" PvA 95); DhA i.29.

Rūpiya

Rūpiya² see ruppa.

Rūpeti

Rūpeti [Caus. Denom. fr. rūpa] 1. to put into shape, to make appear, to make grow (?) SnA 132, 143 (v. 1. ropeti). -- 2. to be formed, to appear, to come to notice, in defn of rūpa at VbhA 45: "rūpayatī ti rūpaṇ."

Rūḷa

Rūḷa [doubtful spelling; perhaps for rūḷha, evidently identical with rudda, as Trenckner suggests in Notes 6319] awful, terrible Miln 275 (synonymous with bhīma).

Rūḷha

Rūḷha¹ [pp. of rohati; of ruh; Sk. rūḍha] 1. grown Sn 20 (°tiṇa). -- 2. (see rūhati) healed up Miln 291 (°vaṇa one whose wound has healed): cp. rūhanā.

Rūḷha

Rūḷha² at Miln 217 & 218 is a by -- form of ruddha, pp. of rundhati (rumbhati) to obstruct; thus meaning "obstructed, difficult" (of a road, together with lugga palugga). Kern, Toev. s. v. trsls (as rūḷha¹) by "overgrown."

Rūḷhi

Rūḷhi (f.) [fr. rūḷha, pp. of rohati, cp. Sk. rūḍhi] lit. ascent, growth see vi°. -- fig. what has grown by custom, tradition, popular meaning of a word (°sadda). The fig. meaning is the one usually found in Pāli, esp. in Abhidhamma and Commentary literature; e. g. rūḷhiyaṇ by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, paṇṇatti); rūḷhito id. VbhA 2; rūḷhiyā id. SnA 430; PvA 163; also rūḷhi -- vasena VvA 42; or with sadda: rūḷhi -- sadda usual meaning Vism 333; DhsA 205; °saddena in popular

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language, in ordinary speech, customarily, commonly speaking Tikp 253; Vism 310; DA i.239, 294: SnA 135, 400.

Rūhati

Rūhati¹ [the specific P. form of the usual Sk. P. rohati (q. v.). The root ruh is given at Dhṭp 334 with meaning "janana" i. e. causing, which refers more to the compounds with prefixes] 1. to grow, spread It 67; J iv.408 (akkhīni rūhiṇsu; also ppr. med. ruyhamāna); v.368; vi.360. -- 2. to heal (of a wound), close up Vin i.206 (vaṇo na rūhati); -- 3. to have effect in (loc.), to be effective Vin ii.203=It 87 (vādo tamhi na rūhati). - pp. rūḷha². See also rūhita (pp. of Caus. rūheti=roheti).

Rūhati

Rūhati² [for rundh (rumbh, rudh) or Pass. rujjh°; see also rumbhati & ropeti²] to be broken or (fig.) to be suspended Vin ii.55 (dhammattā rūhati the liability is cancelled). -- pp. rūḷha¹.

Rūhanā

Rūhanā (f.) [cp. Sk. rohaṇa, fr. ruh: rūhati1] 1. growth J ii.322 (virūhanā C.). -- 2. healing (of a wound) Miln 112.

Rūhita

Rūhita (nt.) [fr. rūhati1] a boil, a diseased growth (lit. "healed") Vin iv.316 (expld as "yaṇ kiñci vaṇo"; v. l. rudhita).

Re

Re (indecl.) [shortened for are, q. v.] a part. of exclama- tion, mostly implying contempt, or deprecation, (DA i.276) "hīḷanavasena āmantanaṇ" i. e. address of disdain: heigh, go on, get away, hallo. -- D i.96, 107; J iii.184 (C.=āmantane nipāto); often combd with similar particles of exhortation, like cara pi re get away with you! M ii.108; Vin iv.139 (so read for cara pire which the C. takes as "para," amamaka); or ehi re come on then! J i.225; ha re look out! here they are! PvA 4; aho vata re wish I would! Pv ii.945 (re ti ālapanaṇ PvA 131); no ca vata re vattabbe but indeed, good sir . . . (Kvu 1).

Rekhā

Rekhā (f.) [fr. rikh, for which the Pāli form is likh, cp. Sk. rekhā, Lat. rīma, Ohg. rīga row] line, streak Abhp 539. See lekhā.

Recana

Recana (nt.) [fr. ric] letting loose, emission Dhtm 610. Cp. vi°.

Reṇu

Reṇu [cp. Vedic reṇu] 1. dust; pl. reṇu particles of dust. -- Vin i.32 (°hatā bhūmi); Vism 338=Nd1 505=J i.117 (rāgo rajo na ca pana reṇu vuccati); J iv.362 (okiṇṇā raja -- reṇūhi; C. expls by "paṇsūhi"); Miln 274 (pl.); SnA 132 (reṇuṇ vūpasāmeti allays). -- 2. pollen (in this meaning found only in the so -- called Jātaka - style) J i.233 (mahā -- tumba -- matta), 349 (pupphato reṇuṇ gaṇhāti); iii.320; v.39 (puppha°); vi.530 (padumakinjakkha°); DhA iv.203 (°vaṭṭhi).

Reruka

Reruka [etym.? Probably dialectical] "elephant's tooth," ivory J ii.230 (= hatthi -- danta C.).

Roga

Roga [Vedic roga: ruj (see rujati), cp. Sk. rujā breakage, illness] illness, disease. -- The defn of roga at J ii.437 is "roga rujana -- sabhāvattaṇ." There are many diff. enumerations of rogas and sets of standard combs, of which the foll. may be mentioned. At sn 311 (cp. D iii.75) it is said that in old times there were only 3 diseases, viz. icchā, anasanaṇ, jarā, which gradually, through slaughtering of animals, increased to 98. Bdghg at SnA 324 hints at these 98 with "cakkhu -- rog' adinā -- bhedenā." Beginning with this (cakkhuroga affection of the eye) we have a list of 34 rogas at Nd1 13 (under pākata -- parissayā or open dangers=Nd1 360= Nd2 420) & Nd2 3041 B, viz. cakkhu° & the other 4 senses, sīsa°, kaṇṇa°, mukha°, danta°; kāsa, sāsa, pināsa, dāha, jara; kucchiroga, mucchā, pakkhandikā, sūlā, visūcika; kuṭṭhaṇ, gaṇḍo, kilāso, soso, apamāro; daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita <-> pittaṇ, madhumeho, aṇṣā, piḷakā, bhagandalā. This list is followed by list of 10 ābādhas & under "dukkha" goes on with var. other "ills," which however do not make up the number 98. The same list is found at A v.110. The 10 ābādhas (Nd2 3041 C.) occur at A ii.87 & Miln 308 (as āgantuka -- rogā). The 4 "rogas" of the Sun (miln 273, cp. Vin ii.295) are: abbha, mahikā, megga, Rāhu. -- Another mention of roga together with plagues which

attack the corn in the field is given at J v.401, viz. visa -- vāta; mūsika -- salabha -- suka -- pāṇaka; setaṭṭhika -- roga etc., i. e. hurtful winds, mice, moths & parrots, mildew. -- The combn roga, gaṇḍa, salla is sometimes found, e. g. M ii.230; Vism 335. Of other single rogas we mention: kucchi° (stomach -- ache) J i.243; ahivātaka° Vin i.78; J ii.79; iv.200; DhA i.231; paṇḍu° jaundice Vin i.206; J ii.102; DhA i.25; tiṇapupphaka° hay -- fever Miln 216. -- See also ātanka & ābādha. On roga in similes see J.P.T.S. 1907, 130. <-> D i.11, 73; iii.182; S iii.32; iv.64; A ii.128, 142 sq.; iv.289; Nd1 486; Vism 236 (as cause of death), 512 (in simile); VbhA 88 (in sim. of dukkha etc.); ThA 288; VvA 6 (rogena phutṭha), 75 (sarīre r. uppaṇṇi); PvA 86 (kacchu°), 212 (rogena abhibhūta). -- Opp. aroga health: see sep. -- ātanka affliction by illness A ii.174 sq.; v.169, 318. -- niḍḍha the nest or seat of disease Dh 148 (cp. DhA iii.110); as °nīla at It 37. -- mūla the root of disease Sn 530. -- vyasana distress or misfortune of disease D iii.235 (one of the 5 vyasanāni: nāti°, bhoga°, roga°, sīla°, ditṭhi°); Miln 196 (id.).

Rogin

Rogin (adj.) [fr roga] having a disease, suffering from (-- °); one who has a disease Vism 194 (ussanna -- vyādhi dukkhassa); Sdhp 86. -- paṇḍu° one who has the jaundice J ii.285; iii.401.

Rocati

Rocati [Vedic rocate, ruc, Idg. *leuq, as in Lat. luceo to be bright (cp. lūx light, lūmen, lūna etc.); Sk. rocana splendid, ruci light, roka & rukṣa light; Av. raocantshining; Gr. amfi -- lu/kh twi -- light, leuko/s white; also with 1: Sk. loka world, locate to perceive, locana eye; Lith. laukti to await; Goth. liuhap light=Ohg. lioht, E. light; Oir löche lightning. -- The Dhtp (& Dhtm) gives 2 roots ruc, viz. the one with meaning "ditti" (Dhtp 37), the other as "rocana" (Dhtp 395), both signifying "light" or "splendour," but the second probably to be taken in sense of "pleasing"] 1. to please, i. e. it pleases (with dat. of person) Th 2, 415 (rocate); Mhvs 15, 9 (nivāso rocatu). Cp. BSk. rocyate AvŚ ii.158. -- 2. to find pleasure in (loc.) Miln 338 (bhava). -- Caus. roceti: 1. to be pleased, to give one's consent DhA i.387 (gloss K rucitha ruceyyātha). <-> 2. (with acc. of object) to find pleasing, to find delight in, to be attached to, to approve of, to choose S i.41 (vadhaṇ); J i.142 (Devadattassa laddhiṇ r.); v.178 (pabbajjaṇ roc' ahaṇ=rocemi C.), 226 (kammaṇ). <-> Freq. with dhammaṇ to approve of a doctrine or scheme, e. g. at Vin ii.199 (Devadattassa dhammaṇ); S i.133; Sn 94 (asataṇ dh.), 398 (dhammaṇ imaṇ rocaṇ); J iv.53 (dh. asataṇ na rocaṇāma). -- Cp. abhi°, ā°, vi°.

Roṇṇa

Roṇṇa see ruṇṇa.

Rodati

Rodati see rudati.

Rodana

Rodana (nt.) [fr. rud] crying, weeping DhA i.28; PvA 63, 64; Dhtp 144.

Rodha

Rodha1 [fr. rudh] obstruction, stopping, in cpd. para- pāṇa° stopping the life of somebody else; life -- slaughter, murder Sn 220; J ii.450. Cp. anu°, ni°, vi°.

Rodha

Rodha2 (nt.) [fr. rudh] bank, dam A iii.128 (where id. p. at A. i.154 reads gedha, cave; v. l. also gedha, cp. v. l. rodhi° for gedhi° at Nd2 585).

Rodhana

Rodhana (nt.) [fr. rudh] obstructing J v.346; Sdhp 57.

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Ropa

Ropa (-- °) [fr. rop=Caus. of ruh] plantation; in vana° & ārāma° S i.33.

Ropaka

Ropaka [ropa+ka] sapling J ii.346 (rukkha°).

Ropana

Ropana (nt.) & ropanā (f.) [fr. ropeti1] 1. planting PvA 151 (ārāma°); Mhvs 15, 41. -- 2. healing S iv.177 (vaṇa°). -- 3. furthering, making grow Ps ii.115 (buddhi°). <-> 4. (f.) accusation Vin iv.36.

Ropaya

Ropaya (adj.) (-- °) [for *ropya, fr. ropeti1] to be healed, only in cpd. du° hard to heal (of a wound) Vin i.216 (vaṇa).

Ropāpeti

Ropāpeti see ropeti1.

Ropita

Ropita [pp. of ropeti1] 1. planted Pv ii.78. -- 2. growing up Pv 970 (read "pi ropitaṇ" for viropitaṇ). -- 3. furnished with, powdered with (-- °) Vv 6415 (Ed. vosita; VvA 280 expls by ullitta, vicchurita). -- 4. accused, brought forward (of a charge) Vin iv.36.

Ropima

Ropima (nt.) [fr. ropeti1] 1. what has been planted Vin iv.267. -- 2. a kind of arrow M i.429 (contrasted with kaccha; Neumann trsls ropima by "aus Binsen"). <-> 3. (adj.) at Vv 4413 aropima ("not planted?") is an attribute of trees. It is not expld in VvA.

Ropeti

Ropeti1 [Caus. of rūhati1] 1. to plant or sow J i.150 (nivāpa- tiṇaṇ); Mhvs 15, 42 (amb' atthikaṇ); 19, 56; DhA ii.109. -- 2. to put up, fix J i.143 (sūlāni). -- 3. to further, increase, make grow Sn 208 (Pot. ropayeyya). -- 4. (fig.) to fix, direct towards, bring up against: see ropeti2 2. -- pp. ropita. Caus. II. ropāpeti to cause to be planted D ii.179; J vi.333; Mhvs 34, 40; DhA ii.109. -- Cp. abhi°, abhini°, ā°.

Ropeti

Ropeti2 [Caus. of rūhati2. See lumpati] 1.to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin ii.261 (bhikkhūhi bhikkhunīnaṃ kammaṃ ropetvā bhikkhunīnaṃ niyyādetuṃ, i. e. by the bhikkhus is an act of the nuns to be passed off and to be referred to the nuns). -- 2. to make confess or accuse of (acc.: āpattiṃ a guilt) Vin ii.2 (first codeti, then sāreti, then ropeti & lastly (saṅhaṃ) nāpeti), 85 (id.); iv.36, (aññavādaṃ ropeti to bring the charge of heresy against someone). No. 2 perhaps better to ropeti1. Cp. Vin. Texts ii.334. -- To ropeti2 belong the cpds. oropeti (cut off) & voropeti (deprive). They are better to be taken here than to ava+ruh.

Roma

Roma (nt.) [Vedic roman; the usual P. form is loma (q. v.)] the hair of the body J v.430 (where in roma -- rājiyā maṇḍita -- udarā as expln of loma -- sundarī); Sdhp 119 (°kūpa),

Romaka

Romaka (adj.) [fr. roma] feathered (?) J ii.383 (C. wrong!).

Romañca

Romañca (?) [fr. roma, cp. Vedic romaśa] hairy (?) Dāvs v.14 (°kancuka).

Romanthaka

Romanthaka (adj.) [fr. romanthati] chewing the cud, ruminating Vin ii.132.

Romanthati & Romantheti

Romanthati & Romantheti [to romantha; cp. Lat. rumen & ruminare=E. ruminare] to chew the cud, to ruminate Vin ii.132 (°ati); J iv.392 (°eti).

Romanthana

Romanthana (nt.) [fr. romanthati] ruminating Vin ii.321.

Rorava

Rorava [fr. ru, cp. Sk. raurava, N. of a purgatory] 1. a sort of hart (i. e. ruru) M i.429. -- 2. N. of a naraka (purgatory): see Dictionary of Names. E.g. J iii.299; Dāvs iii.12; Sdhp 195. Cp. BSk. raurava Divy 67.

Rosa

Rosa [cp. Sk. roṣa, of ruṣ] 1. anger, angry feeling M i.360. -- 2. quarrel J iv.316.

Rosaka

Rosaka (adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S i.85, 96; Sn 133; Vv 528 (=paresaṃ ros' uppādanena r. VvA 226); J ii.270.

Rosanā

Rosanā (f.) [abstr. fr. rosati] making angry, causing anger, being angry Vbh 86 (hiṇsanā+), expld at VbhA 75 by ghaṭṭanā. Cp. BSk. roṣaṇī AvŚ i.178.

Rosaneyya

Rosaneyya (adj.) [grd. formation fr. rosa] apt to be angry or cause anger; neg. a° not to be angered, not irritable Sn 216.

Rosita

Rosita [pp. of rus, to smear: Sk. rūṣita; given as root rus at Dhtm 442 with meaning "ālepa"] smeared (with), anointed J iv.440 (=vilitta C.).

Roseti

Roseti [Caus. of rosati, ruṣ; see rusita] to make angry, to annoy, to irritate S i.162; A ii.215 (so read for rosati); iii.38; Sn 125, 130, 216; J i.432; iv.491.

Rohaṇṇā

Rohaṇṇā (adj.) [fr. roha=rohita] red J v.259 (rohaṇṇā pungav'ūsabhā; C. expls by ratta -- vaṇṇā). Kern. Toev. s. v. proposes rohiṇṇo=*rohiṇyah, (cp. pokkharāṇī for °iṇī) red cows.

Rohati

Rohati: for the Sk. rohati of ruh to grow we find the regular P. correspondent rūhati: see rūhati1. The Caus. of this verb is ropeti (to make grow): see ropeti! -- Another root, restricted to the Pāli, is seen in rūhati2 (with pp. rūlha) and is equal to rundh (rudh, rumbh) to break. The Caus. of this root (ropeti2) is either an indirect formation from it or (more likely) a direct representative of rup=lup as in P. lumpati. To the latter belong the prep. cpds. oropeti & voropeti.

Rohicca

Rohicca [fr. rohita, perhaps directly fr. Vedic rohita ewe, lit. the red one] a kind of deer J vi.537 (°sarabhā migā).

Rohiṇī

Rohiṇī (f.) [cp. Vedic rohiṇī red cow or mare] 1. a red cow A i.162=iii.214. -- 2. N. of a nakkhatta or constellation ("red cow") SnA 456; Mhvs 19, 47. -- 3. N. of a river SnA 357.

Rohita

Rohita (adj.) [Vedic rohita; cp. the usual P. word lohita red & blood. See also rudhira & ruhira] red, as attribute of fishes at J v.405 (i. e. a special kind of fish), and of deer at J v.406 in same passage (i. e. a special kind of deer). Otherwise only in standing term rohita -- maccha the "red fish," viz. Cyprinus Rohita, which is freq. mentioned in the "Jātaka" literature, e. g. J ii.433; iii.333; DhA ii.132 (four), 140; KhA 118.

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L. La

La syllable of abbreviation, corresponding to our "etc.": see peyyāla.

Lakatt̥hika

Lak -- att̥hika at VvA 222 is doubtful; att̥hika means "kernel," lak° may be a misspelling for labujak° (?).

Lakanaka

Lakanaka (nt.?) [fr. lag, with k for g, as lakuṭa: laguḷa etc. Would correspond to Sk. *lagnaka, cp. Trenckner. Notes 62; Geiger, P.Gr. § 391] ship's anchor (nāvā°) Miln 377 (v. 1. lagganaka), 378.

Lakāra

Lakāra [for alankāra, lit. "fitting up," cp. Hindī & Marāṭhī langara, Tamil ilankaran "in meaning anchor."] a sail J ii.112; Miln 378; Dāvs iv.42; Vism 137 (v. 1. BB. lankāra).

Lakuṭa

Lakuṭa [see laguḷa for etym.] a club, cudgel Miln 255 (in sequence daṇḍa -- leḍḍu -- lakuṭa -- muggara), 301, 367, 368. See also laguḷa.

Lakuṇṭaka

Lakuṇṭaka [dialectical] a dwarf Mhvs 23, 50 (°sarīratta); VbhA 26 (°pāda -- purisa, cpd. with arūpa); PugA 227; C. on S i.237.

Lakuṇṭakatta

Lakuṇṭakatta (nt.) [fr. lakuṇṭaka] dwarfishness J vi.337.

Laketi

Laketi [for laggeti, see lakanaka] to hold fast (lit. to make adhere) Miln 377.

Lakkha

Lakkha (nt.) [fr. lakṣ (see lakkhaṇa), or (after Grassmann) lag "to fix," i. e. to mark. Cp. Vedic lakṣa price at gambling (Zimmer, Altind. Leben 287)] 1. a mark Miln 102. -- 2. a target Miln 418; DhA i.52 (°yoggā target practice, i. e. shooting). -- 3. a stake at gambling J vi.271. -- 4. a high numeral, a lac or 100,000 (but cp. PvA 255, where lakkha of Pv iv.338 is taken as a "period of time," equal to 100 koṭis); Dāvs v.66.

Lakkhañña

Lakkhañña (adj.) [fr. lakkhaṇa, cp. BSk. lakṣanya diviner Divy 474] connected with auspices, auspicious, in phrase "lakkhañña vata bho dosinā ratti" (how grand a sign, friends, is the moonlight night! trsln) D i.47=J i.509 (expld at DA i.141 as "divasa -- mās' -- ādīnaṇ lakkhaṇaṇ bhavituṇ yuttā"); J v.370 (°sammata considered auspicious).

Lakkhaṇa

Lakkhaṇa (nt.) [Vedic lakṣman nt. sign; adj. lakṣmaṇa; later Sk. lakṣmaṇa nt. In the defn of grammarians syn. with anka brand, e. g. Dhṭp 536 "anka lakkhaṇe lakkha dassane," or Dhṭm 748 "lakkha=dassanaanke"; cp. J i.451 lakkhaṇena anketi to brand. <-> The Sk. Np. Lakṣmaṇa appears also in Prk. as Lakkhaṇa: Pischel, Prk. Gr. § 312] 1. sign, characteristic, mark; esp. a sign as implying something extraordinary or pointing to the future, therefore a prognosticative mark (cp. talisman), a distinguishing mark or salient feature, property, quality (as Rh. D. in Dial. i.19 somewhat lengthily, after Bdgh, trsls lakkhaṇa by "signs of good & bad qualities in the foll. things and of the marks in them denoting the health or luck of their owners") D i.9 (a long list, as forbidden practice of fortune -- telling, like maṇi° from jewels, daṇḍa° from sticks, asi° from marks on swords etc.); Sn 360 (pl. lakkhaṇā, here as fortune -- telling together with supina telling fr. dreams, cp. SnA 362: daṇḍa°, vattha° etc. referring to D i.9), 927 (with Āthabbana, supina & nakkhatta, all kinds of secret sciences; expld at SnA 564 as "maṇi -- lakkhaṇādi") 1018 (gottaṇ brūhi sa° "with its distinguishing marks"); J vi.364 (sign of beauty); Miln 171 (yathāva° just characterization); Mhvs 35, 109 (itthi° auspicious signs in women); PvA 161, 219; SnA 386. A long enumn of all sorts of (perfect) marks (tatha -- lakkhaṇāni) is found at DA i.62 sq. Cp. tādi -- lakkhaṇa marks of such (a being), with ref. to good luck etc. J iii.98; SnA 200; VvA 95. -- 2. mark on the body, esp. when serving a def. purpose, e. g. as the branding (of slaves), or the marks of a fortunate being, pointing towards his future greatness: (a) brand J i.451, cp. cpd. °āhata. -- (b) the (32) marks of a mahā -- purisa or a great being, either destined to be a rājā cakkavatti, or a sammā -- sambuddha. These are given at Sn 1019 (pl. lakkhaṇā), 1021, 1022 as only 3 (viz. mukhaṇ jivhāya chādeti, uṇṇ' assa bhamuk' antare, kos' ohitaṇ vattha -- guyhaṇ with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D ii.16 sq.; iii.142 sq. (the Lakkhaṇa Suttanta); referred to at D i.88, 105; J i.56; Mhvs 5, 91; cp. paripuṇṇa -- kāya Sn 548 (with expln lakkhaṇehi puṇṇatāya at SnA 452). -- 3. (in spec. sense:) pudendum J v.197 (subha°, the male member), 366. -- 4. (adj.) (-- °) having the marks (of), characterized by, of such & such character A i.102 (kamma°; bāla° & paṇḍita°, together with bāla -- & paṇḍitanimitta); Miln 111 (sata -- puṇṇā°, of the Buddha); VvA 71 (para -- sampatti -- usuyyā -- lakkhaṇā issā); PvA 17, 120. -- 5. (as t. t. in philosophy) specific attribute, characteristic (mark). In contrast to nimitta more a substantial attribute or primary characteristic (cp. VbhA 261). Compared with other terms of definition we get the foll.: rasa essential property, paccupaṭṭhāna recurring phenomenon, padaṭṭhāna immediate occasion DhsA 63 (trsln Expos. i.84), cp. Cpd. 13 (where padaṭṭhāna is trsl'd as "proximate cause"). -- Ps i.54 sq. (khandhāṇa); ii.108 (saccāṇa), VbhA 85, 136 (with ref. to the Paṭiccasamuppāda, cp. Vism 528), 261 (fourfold, of kesā etc.); Vism 278 (with ref. to kammaṭṭhāna) 351 (4, of the dhātus: thaddha°, ābandhana°, paripācana°, vitthambhana°), 363 sq. (id.), 495 (ariya -- saccāṇa); VvA 38 (compd with ārammaṇa with ref. to jhāna). -- The 3 properties (tilakkhaṇa) of existing things or of the phenomenal world are anicca, dukkha, anatta, or impermanence, suffering, unreality: thus at J i.48 (dhamma -- desanā ti -- 1 -- °muttā), 275; iii.377 (through contemplating them arises vipassanā & pacceka -- bodhi -- nāṇa). -- abl. lakkhaṇato "by or qua characteristic," "in its essential qualification," often found in exegetical analysis in Commentary style combd with var. similar terms (atthato, kamato, nimittato etc.), e. g. Vism 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where Vism 351 has paripācana for uṇhatta); SnA 343. -- Cp. upa°, vi°, sa°.

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-- āhata affected with a mark (of punishment or disgrace), branded Vin i.76; VvA 66. -- kusala clever at interpreting bodily marks or at fortune -- telling from signs (cp. nemittaka) M i.220; J i.272. -- kusalatā cleverness at (telling people's fortune by) signs VvA 138. -- paṭiggāhaka one who reads the signs, a soothsayer, wise man J i.56. -- pāṭhaka an expert in (interpreting) signs, fortune -- teller J i.455; ii.194; v.211. -- manta the secret science of (bodily) marks Sn 690 (but expld at SnA 488 as "lakkhaṇāni ca vedā ca," thus taking it as Dvandva); DhA iii.194. -- sampatti excellency of marks J i.54. -- sampanna endowed with (auspicious) signs Sn 409; J i.455. the 3 lakkhaṇas at Sn 1022 refer to the brahmin Bāvari.

Lakkhika & °ya

Lakkhika & °ya (adj.) [fr. lakkhī] belonging to auspices, favoured by good luck Sdhp 105 (°ya); usually neg. alakkhika unlucky, unfortunate, ill -- fated; either with appa -- puṇṇa of no merit, e. g. S v.146=J ii.59; Vv 508 (= nissirika, kālakaṇṇi VvA 212); or pāpa wicked Vin ii.192 (of Devadatta).

Lakkhita

Lakkhita [pp. of lakkheti] see abhi°.

Lakkhī

Lakkhī (f.) [Sk. lakṣmī] 1. luck, good fortune, success, personal welfare J iii.443 (combd with sirī splendour; expld by parivāra -- sampatti & paññā respectively); iv.281 (expld as "sirī pi puññam pi paññā pi"). <-> 2. splendour, power Dāvs i.6 (rajja° royal splendour); iv.38 (id.). -- 3. prosperity Dāvs v.35 (°nidhāna Anurādhapura).

Lakkheti

Lakkheti [Denom. fr. lakkha] to mark, distinguish, characterize Nett 30. -- pp. lakkhita. -- Cp. upa°.

Lagati & Laggati

Lagati & Laggati [with variant langati; the spelling with gg is the usual one. Root lag, as in Vedic lakṣa etc.; Sk. lagati, pp. lagna (from the pp. lagga the double g has been generalized in P.: but see Geiger, P.Gr. § 136); perhaps to Lat. langueo, E. languid, from meaning "to lag," but doubtful: see Walde, Lat. Wtb. s. v. langueo. <-> The Dhṭp 23 gives lag in meaning "sanga," which is the customary syn. in the commentaries. Cp. langī to adhere to, stick (fast) to (loc.), to hang from Vin i.202; J iii.120; DhA i.131; iii.298 (ppr. alaggamāna); DA i.257 (for abhisajjati); aor. laggi PvA 153 (tīre); ger. laggitva J iii.19; DhA iv.25; PvA 280 (but better to be read laggetvā making fast; as v. l.). -- pp. lagga & laggita. -- Caus. laggeti to make stick to, to fasten, tie, hang up Vin i.209; ii.117, 152; J iii.107; v.164, 175; Mhvs 7, 9 (suttañ ca tesañ hatthesu laggetvā); DhA i.138. <-> Caus. II. laggāpeti to cause to fasten or stick, to make stick, to obstruct J iii.241; Mhvs 33, 11; 34, 48 (kalāpaṇ); DhA iv.183. -- Cp. ālaggeti.

Lagana & Laggana

Lagana & Laggana (nt.) [fr. lag] 1. adhering J i.46 (g.; v.281); with gg: J iii.202 (=sanga); Nd2 p. 188 (s. v. nissita, in sequence l., bandhana, palibodha); Miln 105; DhA iii.433. -- 2. slinging round, making fast VvA 212.

Laguḷa

Laguḷa [cp. Sk. laguḍa, Marāthī lākūḍa, Hindī lakuṭa stick. The word is really a dialect word (Prk.) and as such taken into Sk. where it ought to be *lakṛta= lakuṭa. Other etym. connections are Lat. lacertus (arm), Gr. le/krana, la/c; Old Prussian alkunis elbow; and distantly related E. leg. See Walde, Lat. Wtb. s. v. lacertus. Cp. P. bhuja1 & ratana] a club, cudgel Vin iii.77 (enumd with var. weapons of murder, like asi, satti, bheṇḍi, pāsāna etc.); Miln 152, 351 (kodaṇḍa -- laguḷa -- muggara), 355 (kilesa°); J vi.394; Vism 525 (°abhighāta).

Lagga

Lagga (adj.) [pp. of lag(g)ati] sticking; stuck, attached; obstructed, hindered Nd2 107; Miln 346 (laggaṇ disvā mahiṇ); DhA 127 (alagga -- bhāva); DhA i.361 (°mānasa). Neg. alagga unobstructed (lit. not sticking or being stuck to), in phrase ākāso alaggo asatto apatīṭṭhito apalibuddho Miln 388 and elsewhere. -- Cp. olagga.

Laggāpana

Laggāpana (nt.) [fr. laggāpeti: see lagati] making stick, causing obstruction J iii.241.

Laggita

Laggita [pp. of lag(g)ati] stuck, adhering; obstructed J iv.11. Often in exegetical style in sequence lagga, laggita, palibuddha, e. g. Nd2 p. 188 (s. v. nissita), cp. No. 107.

Laghima

Laghima (langhima) in phrase aṇima -- laghim' ādikaṇ is doubtful in reading & meaning at KhA 108=Vism 211 (spelt langh° here).

Lankāra

Lankāra see lakāra.

Langī

Langī (f.) [fr. lag] bolt, bar, barrier, obstruction, only metaphorically with ref. to avijjā M i.142, 144; Pug 21; Dhs 390; VbhA 141.

Langula

Langula (nt.) [cp. Sk. lāngula & lāngūla; also the ordinary P. forms nangula & nangutṭha, to lag] the tail of an animal Mhvs 6, 6 (lāḷento langulaṇ; v. l. nangulaṇ). See also nangula & (concerning l>n) landhati (=nandhati); nalāṭa (for laḷāṭa).

Langhaka

Langhaka [fr. langh] a jumper, tumbler, acrobat J ii.142; Miln 34, 191, 331. f. langhikā Vin iv.285 (with naṭakā & sokajjhāyikā).

Langhati

Langhati [langh, a by -- form of lagh, as in laghu (see lahu) light, quick; Idg. *legh & *lengh, with meanings of both "quick" & "light" (or "little") from the movement of jumping. Here belong Gr. elaxu/s little, e)lacro/s quick; Lat. levis (fr. *leghuis), Goth. leihto= E. light; Ohg. lungar quick, Ger. ge -- lingen to succeed. Further Lat. limen threshold. Perhaps also the words for "lungs," viz. Ger. lunge, E. lights etc. -- The Dhṭp 33 defines lagh (langh) by "gati -- sosanesu"] 1. to jump over (acc.) step over, to hop J iii.272; v.472 (langhamāno yāti); Miln 85. -- 2. to make light of, disregard, neglect, transgress PvA 15; VvA 138. -- Cp. abhilaṅghati, ullāṅghati. -- Caus. langheti (=langhati) to jump over (acc.), lit. to make jump J v.472 (vatiṇ); Th 2, 384 (Meruṇ langhetuṇ icchasi); Miln 85. -- ger. langhayitvā ThA 255, & (poet.) langhayitvāna J i.431 (=attānaṇ langhitvā C.); Mhvs 25, 44 (pākāraṇ). <-> Cp. olaṅgheti.

Langhana

Langhana (nt.) [fr. langh] jumping, hopping J i.430 (°naṭaka a tumbler, jumper, acrobat, cp. Fick, Soc. Gliederung 188, 190, 192); ii.363, 431. Cp. ullāṅghanā, olaṅghanā.

Langhamayā

Langhamayā (pl.) at J v.408 is problematic. We should expect something like langhiyo or langhimayā in meaning "deer," as it is combd with eneyyaka. The C. reads langhimayā ("like deer; jumping"?) & expls by nānā -- ratana -- mayā "made of var. jewels," rather strange.

Langhāpana

Langhāpana (nt.) [fr. Caus. of langh] making jump, raising, lifting Vism 143 ("launching").

Langhi (Langhī)

Langhi (Langhī) (f.) [fr. langh] 1. a kind of deer (?) J vi.537. -- 2. doubtful of meaning & origin in phrase langhī -- pitāmahā at J ii.363=iii.226: "whose grandfather was a deer, or a jumper" (?); used in disparagingly addressing a crane. The C. to J ii.363 expls rather strangely as follows: langhī vuccati ākāse langhanato meggho "(a) jumping deer is called the cloud because of its jumping in the air," balākā ca nāma meggha -- saddena gabbhaṇ gaṇhantī ti "the cranes conceive by the sound of the cloud," megghasaddo balākānaṇ pitā meggho pitāmaho ti "the sound of the cloud is the father of the cranes & the cloud the grandfather. "

Lajjati

Lajjati [lajj; Dhtp 72: lajjane] 1. to be ashamed or abashed, to be modest or bashful PvA 48 (for harāyati);

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ppr. lajjamāna DhA i.188; PvA 88; fut. lajjissati J iii.218; inf. lajjituṇ DhA i.72; ger. lajjitvā J i.208; grd. lajjitabba (nt.) what one has to be ashamed of, something disgraceful J vi.395; also (an odd form) lajjitāya (so read: see Geiger, P.Gr. § 203 against Trenckner, Notes, 6627) Dh 316. -- 2. to have regard of (gen.), to consider, to respect J iv.128. -- Caus. II. lajjāpeti to cause to be ashamed, to put to the blush J iii.137; v.296. -- pp. lajjita.

Lajjana

Lajjana (nt.) [fr. lajj] being ashamed Dhtp 72.

Lajjanaka

Lajjanaka (nt.) [fr. lajjana] causing shame, humiliating, disgraceful J vi.395.

Lajjava

Lajjava (nt.) [fr. lajj] shamefacedness D iii.213 (where Dhs 1340 has maddava); cp. A i.94.

Lajjā

Lajjā (f.) [fr. lajj] shame, bashfulness, modesty M i.414; DA i.70; DhA ii.90; instr. lajjāya out of shame PvA 47, 112, 283. Cp. nillajja.

Lajjāpanikā

Lajjāpanikā (f.) [fr. lajjāpeti, Caus. II. of lajjati] making ashamed, putting to shame, disgracing J v.284 (kulā° bringing disgrace on the clan).

Lajjita

Lajjita [pp. of lajjati] ashamed, bashful Sdhp 35. -- f. lajjitā as n. abstr. "bashfulness" DhA i.188.

Lajjitabbaka

Lajjitabbaka (nt.) [grd. of lajjati+ka] something to be ashamed of, a cause of shame, disgrace J vi.395.

Lajjin

Lajjin (adj.) [fr. lajj] feeling shame, modest, afraid, shy, conscientious (expld as "one who has hiri & ottappa" by C. on S i.73: see K.S. 320 & cp. Dhs. trstln p. 18) D i.4, 63; iii.15; S i.73; A ii.208; iv.249 sq.; Pug 57; Pv ii.915 (expld as one who is afraid of sin); Miln 373; DA i.70. -- pl. lajjino Vin i.44. -- dhamma (lajji°) modesty, feeling of shame Vin ii.53 sq.

Lacchati

Lacchati fut. of labhati (q. v.).

Lañca

Lañca [cp. Sk. lañca] a present, a bribe J i.201; ii.186; v.184; vi.408 (gahita, bribes received); DhA i.269 (°ṇ adāsi); iv.1; PvA 209. The word is a word peculiar to the "Jātaka" literature. -- khādaka "eater of bribes," one who feeds on bribes J ii.196; v.1. -- ggāha taking of bribes J v.109. -- daṇḍaka a staff given as a present (?) J vi.450 (v. l. volañjanaka°). -- dāna gift of bribes, bribery J iii.205. -- vittaka one who gets rich through bribes J i.339.

Lañcaka

Lañcaka: Hardy in ed. of Netti, p. 278 suggests writing lañjaka & trsl'd "making known," "exposition" (cp. Sk. lañj to declare), found only at Miln 137 & 217 in cpd. Saṅyutta -- nikāya -- vara -- lañcaka (trln Rh. D.: "most excellent"); at Miln 242 & 258 in Majjhimanikāya vara°; at Miln 362 in Ekuttara -- nikāya -- vara°; and at Nett 2 in cpd. nayalañjaka. Trenckner (Miln ed. p. 424) translates it as "excellent gift (to mankind)."

Lañcana

Lañcana in "kāraṇesi tilaṇcanaṇ" at Dpvs 20, 10 is not clear. We may have to correct reading into lañchanaṇ or lañchakaṇ. Oldenberg in his trsl'n (p. 211) leaves the word out and remarks: "Probably this passage refers to the three pupphayāna mentioned in the Mahāvaṇsa (33, 22, where Geiger reads "pupphādhānāni tīṇi," with trsl'n "3 stone terraces for offerings of flowers"), though I do not know how to explain or to correct the word used here (tilaṇcanaṇ)."

Lañcha

Lañcha [fr. lañch] a mark, an imprint J ii.425; VbhA 52.

Lañchaka

Lañchaka [fr. lañcha; doubtful] one who makes marks (expld by Cy. as "lakkhaṇa -- kāraṇa") J iv.364, 366 (ti°, so expld by Cy. v. l. ni°). See nillañchaka & cp. lañcana (ti°).

Lañchati

Lañchati [lañch Dhtp 54 "lakkhaṇe"] to stamp, to seal DhA i.35 (sāsanaṇ rāja -- muddāya lañchanto). -- Caus. lañcheti. -- 1. to seal J i.452 (spelt lañjetvā); ii.326; vi.385; SnA 577 (rāja -- muddikāya); DhA i.21. -- 2. to mark, paint, smear Vin ii.107=266 (mukhaṇ). <-> Caus. II. lañchāpeti to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"; trsl.). -- Cp. nillaccheti.

Lañchana

Lañchana (nt.) [fr. lañch] 1. stamp, mark, imprint VvA 89 (sasa°, of the moon); Dāvs ii.23 (pada°). -- 2. the seal (of a letter or edict) SnA 172. -- Cp. lañcana.

Lañchita

Lañchita [pp. of lañcheti] sealed J i.227 (pihita -- lañchitā vā loha -- cātiyo).

Lañjaka

Lañjaka [see lañcaka] in dīpa° stands as equivalent of dīpavaṇsa thus "story of the island" Dpvs 18, 2. Oldenberg (trsln p. 204) translates "the island of Lankā."

Lañjeti

Lañjeti see lañchati and valañjeti.

Laṭukikā

Laṭukikā (f.) [Dimin. fr. laṭvāka; dial.] the Indian quail, *Perdix chinensis* D i.91; M i.449 (l. sakuṇikā); J iii.44, 174 sq. (quoted at SnA 358 & DhA i.55); v.121; Miln 202; DA i.257. -- Cp. Cunningham, Bharhut Tope, p. 58.

Laṭṭhaka

Laṭṭhaka (adj.) [Kern, Toev. s. v. compares Sk. laṭaha, laḍaha, dialectical] beautiful, auspicious, lovely J iii.464, 493; iv.1, 477; DA i.284.

Laṭṭhi

Laṭṭhi (f.) [Sk. yaṣṭi, with l for y; also in Prk. see Pischel, Prk. Gr. § 255 & cp. Geiger, P. Gr. § 462. The doublet yaṭṭhi also in Pāli] 1. a staff, stick D i.105 (patoda° goad), 126 (id.); VvA 64 (id.); J iv.310 (laṭṭhī hata= laṭṭhiyā hata G.); v.280; Miln 27. -- 2. stick of sugar cane (ucchu°) PvA 257. -- 3. sprout of a plant, offshoot J iii.161 (in simile); usually -- °, as in anga° sprout ThA 226; dālika° of the d. creeper Th 2, 297; beḷuva° of the Vilva tree KhA 118; sala° of the Sal tree A ii.200. Found also in names of places, as Laṭṭhivana (J i.83 etc.). -- madhu(ka) "cane -- honey," i. e. liquorice J iv.537; DhA iv.171 (°ka).

Laṭṭhikā

Laṭṭhikā (f.)=laṭṭhi, only in Npl. as -- ° (cp. laṭṭhi 3), e. g. Amba° the grove of mango sprouts DA i.41.

Laṇḍa

Laṇḍa (nt.) [cp. Sk. laṇḍa (dial.). The Dhtm under No. 155 gives a root laḍ in meaning "jigucchana," i. e. disgust] excrement, dung of animals, dirt; mostly used with ref. to elephants (haṭṭhi°), e. g. at J ii.19; DhA i.163, 192; iv.156 (here also as assa° horse dung.) Cp. laṇḍikā.

Laṇḍikā

Laṇḍikā (f.) [fr. laṇḍa], only in aja° goat's dirt, pellet of goat's dung J i.419; PvA 283.

Latā

Latā (f.) [cp. Sk. latā, connected with Lat. lentus flexible; Ohg. lindi soft, E. lithe; also Ohg. lintea lime tree; Gr. e)la/th fir tree] 1. a slender tree, a creeping plant, creeper A i.202 (māluvā°); Vv 355 (=vallī VvA 162); 474 (kosātakī l.); J i.464 (rukḥha°, here perhaps better "branch"); DhA i.392 (°pasādhana: see under mahā°); Miln 253, 351; VvA 12 (kappa°); PvA 51, 121; Vism 183 (where the foll. kinds are given: lābu, kumbhaṇḍī, sāmā, kāḷavallī, pūtilatā). -- nāga° the iron wood tree: see under nāga; pūti° a sort of creeper (q. v.). On latā in similes see J.P.T.S. 1907, 130. -- 2. (fig.) an epithet of taṇhā (greed), as much as it strangles its victim Dhs 1059, 1136; Nett 24, 121. -- 3. (fig.) streak, flash, in vijjūl -- latā flash of lightning J i.103. -- kamma creeper -- work (combd with mālā -- kamma) Vin ii.117, 152.

Laddha

Laddha [pp. of labhati] (having) obtained, taken, received Sn 106, 239; J v.171; Mhvs 5, 133 (kiñci laddhaṇ); 10, 37 (kaññā laddhā); PvA 5. -- laddhatvaṇ at J iv.406. is to be corrected to uddhatvā. -- Cp. upa°, pa°.

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-- adhippāya one who obtains his wishes Nd2 542. -- assāsa getting one's breath again, coming to (out of a swoon) J iv.126. -- upasampada one who has obtained ordination PvA 54. -- jaya victorious Mhvs 25, 98. -- jīvika revived PvA 40. -- nāma so -- called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka l -- n. petaloka), 52 (niraya l -- n. naraka), 57 (kuñjara l -- n. hatthi), 107 (sūcika jighacchā), 119 (Purindada= Sakka), 143 (Himavanto=pabbata -- rājā), etc.

Laddhā

Laddhā is ger. and 3rd sg. aor.; laddhāna ger. of labhati (q. v.).

Laddhi

Laddhi (f.) [fr. labh] religious belief, view, theory, esp. heretical view; a later term for the earlier diṭṭhi (cp. Kvu trsl. introd. p. 47) J i.142 (Devadattassa), 425; iii.487; v.411; Dāvs ii.86 (dulladdhi wrong view); DA i.117; PvA 254; Sdhp 65. Cp. upa°.

Laddhika

Laddhika (-- °) [fr. laddhi] having a (wrong) view or belief, schismatic J i.373 (evaṇ°); Dpvs vii.35 (puthu°).

Landhati

Landhati see nandhati & pilandhana. Concerning l>n cp. langula.

Lapa

Lapa (adj. n.) [fr. lap: see lapati] talkative, talking, prattling; a talker, tattler, prattler, chatterer A ii.26; Th 1, 959=It 112; Vism 26 (doubled: lapa -- lapa)= Nd1 226 (as lapaka -- lapaka).

Lapaka

Lapaka [fr. lap] one who mutters, a droner out (of holy words for pay) D i.8 (cp. Dial. i.15); A iii.111; J iii.349; Miln 228; DA i.91.

Lapati

Lapati [lap, cp. Russ. lépet talk, Cymr. llêf voice. The Dhpt 188 & 599 defines lap with "vacana"] to talk, prattle, mutter Sn 776; It 122; Pv i.81; ii.63. -- Cp. ullapati, palapati, samullapati. -- Caus. lapeti (and lāpeti, metri causâ) to talk to, to accost, beg S i.31 (here meaning "declare"); Sn 929 (janaṇ na lāpayeyya=na lapayeyya lapanāṇ pajaheyya Nd1 389); DhA ii.157. <-> Infin. lapetave (only in Gāthā language cp. Geiger, P.Gr. § 204) Ud 21. -- pp. lapita. -- Caus. II. lapāpeti DhA ii.157.

Lapana

Lapana (nt.) & lapanā (f.) 1. talking, muttering; esp. prattling or uttering indistinct words for the sake of begging, patter D i.8; A ii.26; iii.430; Nd1 389; Nett 94; Miln 383. As f. lapanā at Vbh 352; Vism 23 & 27 (def.); VbhA 482. -- 2. the mouth, in cpd. lapanā -- ja "mouth born," i. e. tooth J vi.218 (= mukhaja C.). <-> Cp. ālapana ālapanatā, ullapana.

Lapāpana

Lapāpana (nt.) [fr. Caus. II. lapāpeti of lap] causing to speak, speaking ThA 78.

Lapita

Lapita [pp. of lapati] talked, uttered, muttered It 98.

Lapila

Lapila see lambila.

Labuja

Labuja [cp. Sk. labuja] the bread -- fruit tree, Artocarpus lacucha or incisa D i.53; J iv.363; v.6, 417; PvA 153 (sa°, read as salaḷa°, like Vv 355, expld at VvA 162).

Labbhamanatta

Labbhamanatta (nt.) [abstr. fr. ppr. med. of labhati] the fact of being taken PvA 56.

Labbhā

Labbhā (indecl.) [best to be taken, with Pischel, Prk. Gr. § 465, as an old Opt. 3rd sg., like sakkā which corresponds to Vedic śakyāt. Thus labbhā= *labhyāt, as in Māgadhī] allowable, possible (with inf.); usually neg. (thus= Prohibitive!) Sn 393 na l. phassetuṇ; SnA p. 376 expls by "sakkā"), 590; Pv ii.610; J i.64 (na l. tayā pabbajituṇ), 145 (id.), PvA 96 (=laddhuṇ sakkā).

Labha

Labha (-- °) (adj.) [a base -- formation fr. labh] receiving, to be received, to get; only in dul° hard to get Sn 75; S i.101; J i.307; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv ii.319.

Labhati

Labhati [later Vedic labh for older rabh, cp. rabhate, rabha, rabhasa. Related are Gr. lamba/nw to get, la/furon booty; Lat. rabies=E. rabies; Lith. lōbis wealth. -- The Dhṭp (204) simply defines as "lābhe." On the Prk. forms see Pischel, Prk. Gr. § 484. -- See also rabhasa] 1. (the very freq. & ordinary meaning) to get, to receive, obtain, acquire. -- 2. (fig.) to obtain permission, to receive an opportunity, etc., as "pabbajituṃ sace lacchāmi" if I am allowed to receive the pabbajjā Mhvs 18, 5; or "labhamāno niccam pi khāditu -- kāmo 'mhi" if I get the chance I should always like to eat J i.478; and passim (cp. Pass. labbhati below). The paradigm of labhati shows a great variety of forms owing to its frequent occurrence (cp. E. "get"). We have selected the most interesting ones. Pres. Ind. labhati rare (late, e. g. Vism 136); usually med labhate Th 1, 35; Sn 185, 439; 1st sg. labhe Pv i.64; 2nd sg. labhase J ii.220; 3rd pl. labhare S i.110. -- ppr. med. labhamāna S i.122 (otāraṇ a°, cp. iv.178; M i.334); also in Pass. sense "getting taken" PvA 71. -- Opt. 3rd sg. labhe Sn 458, & (med.) labhetha Sn 45, 46, 217; Pv ii.97; also (usual form) labheyya PvA 115. 2nd sg. med. labhetho (=Sk. °thāh) Sn 833. -- Imper. 2nd sg. labha It 77; 3rd labhatu PvA 112; med. 2nd sg. labhassu Th 2, 432; 3rd sg. labhataṇ D ii.150; 1st pl. (as Hortative) labhāmase Pv i.55 (= labhāma PvA 27); & labhāmhase Pv iii.224. -- Fut. 3rd sg. lacchasi (Sk. lapsyati) S i.114; Pv ii.46; iii.37; J ii.60 (Māro otāraṇ l.), 258; Miln 126; DhA i.29; SnA 405; ThA 69 (Ap.); 1st sg. lacchāmi M ii.71; 2nd sg. lacchasi Vv 835; Pv iv.160; 1st pl. lacchāma J i.54; iv.292; & lacchāmase (med.) Vv 329. Also (the Com. form) labhissati PvA 190; VvA 136. -- Cond. 1st pl. alabhissāma J iii.35; med. 3rd sg. alabhissatha D ii.63. -- Pret. (& aor.) (a) 3rd sg. alattha D i.176 (alattha pabbajjaṇ); M ii.49; S iv.302; J iv.310; VvA 66, 69; 1st sg. alatthaṇ D ii.268; Vv 8122; Th 1, 747; DhA iii.313; 2nd sg. alattha S i.114; 1st pl. alatthamha M ii.63; 3rd pl. alatthaṇ D ii.274, & alatthaṇsu S i.48. -- (b) (Prohib.) mā laddhā (3rd sg. med.) shall not receive (Sk. alabdha) J iii.138. <-> (c) labhi Sn 994; 1st sg. labhiṇ Th 1, 218; 2, 78; J ii.154; VvA 68; & alabhitthaṇ Th 1, 217; 3rd sg. alabhittha Pv i.77 (spelt bbh); 1st pl. labhimhā (for labhimha) D ii.147. -- Inf. laddhuṇ J ii.352; DhA iii.117; PvA 96. -- Ger. laddhā (poet.) Sn 306, 388, 766, 924; laddhāna (poet.) Sn 67 (= laddhā, labhitvā Nd2 546); It 65; and (ord.) labhitva J i.150; iii.332; PvA 95. <-> Grd. (a): labbhiya (only neg. alabbhiya what cannot be got) J iv.86; Pv ii.69; labbhaneyya (a°) (in Com. style as expln of labbhanīya) J iv.86 (°thāna); PvA 65 (°vatthu), 96 (id.); and labbhanīya (as a° -- tthānāni impossible things) A iii.54 sq. (five such items), 60 sq. (id.); J iv.59. -- (b): laddhabba J iii.332; PvA 112, 252. -- (c): laddheyya Pv iv.325. -- Caus. labbheti (for *lābheti, a diff. form fr. Sk. lambhayati, which is found in P. pa -- lambheti) to make someone get, to procure, in 1st sg. aor. alabbhesi Vin iv.5=J i.193; DhA iii.213 (v. l. labh°); and in pres. 3rd sg. labbheti J iii.353 (=adhiḡgameti C.). -- Pass. labbhati (fig.) to be permitted, to be possible or proper; (or simply:) it is to be Mhvs 30, 43; KhA 192 (vattuṇ), 207 (id.). -- pp. laddha. -- Cp. upa°, pati°, vi°.

Labhana

Labhana (nt.) [fr. labh] taking, receiving, gift, acquisition DhA iii.271 (°bhāva); PvA 73 (°tthāna), 121 (id.).

Lamba

Lamba (adj.) (-- °) [fr. lamb] hanging down, drooping, pendulous S iv.341, 342 (°cūlakā bhaṭa hirelings with large or drooping top -- knots); J ii.185 (°tthana with hanging breasts); iii.265 (°cūla -- vihangama); Dāvs ii.61. -- alamba not drooping, thick, short J v.302; vi.3 (°tthaniyo). -- Cp. ā°, vi° & ālambana.

Lambati

Lambati [lamb; cp. Lat. limbus "limb," which may be also in E. limp, lit. "hanging down." -- The Dhṭp defines the root as "ramba lamba avasaṇsane" (No. 199),

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as does Dhṭm 284] to hang down, to droop, fall Mhvs 32, 70 (laggāni lambiṇsu), 71 (ākāse lambamānāni). <-> Fut. lambahīti (poet.) J v.302 (=lambissati). -- Caus. lambeti to cause to hang up or to be suspended, to hang up Mhvs 34, 48. -- Caus. II. lambāpeti id. Mhvs 21, 15. -- pp. lambita. -- Cp. abhi°, pa°, vi°.

Lambita

Lambita [pp. of lambeti] hanging down, suspended Mhvs 27, 38; 30, 67.

Lambin

Lambin (adj.) [fr. lamb] hanging down, able to hang or bend down (with ref. to the membrum virile) Vin iii.35 ("tassa bhikkhussa angajātaṇ dīghaṇ hoti lambati, tasmā lambī ti vutto" Sam. Pās. i.278).

Lambila

Lambila (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd1 240; Nd2 540; Dhs 629; DhsA 320 (reads lapila, v. l. lampila; expld as "badara -- sālava -- kapiṭṭha -- sālav' ādi"); Miln 56 (reads ambila).

Lambheti

Lambheti [Caus. of labh, for which usually labbheti (q. v. under labhati). The Sk. form is lambhayati. -- The Dhṭm. (840) puts it down as a special root, although it occurs only in cpd. pa° in this special meaning: "labhi vañcane"] see palambheti (to deceive, dupe). It may be possible that reading lampetvā at A ii.77 (v. l. lambitvā) is to be corrected to lambhetvā (combd with hāpetvā). -- alambhavissa at S v.146 is to be read alam abhavissa, as at J ii.59.

Laya

Laya [cp. Sk. laya: see līyati] 1. a brief measure of time, usually combd with other expressions denoting a short moment, esp. frequent as khaṇa laya muhutta Vin i.12; iii.92; A iv.137; cp. Dpvs i.16 (khaṇe khaṇe laye Buddhō sabbalokaṇ avekkhati). -- Vism 136 (īsakam pi layaṇ yantaṇ paggaṇheth' eva mānaṇ). -- 2. time in music, equal time, rhythm Dāvs iv.50; VvA 183 (dvādasannaṇ laya -- bhedānaṇ vasena pabheda).

Laḷati

Laḷati [lal, onomat.; cp. Lat. lallo "lull"; Sk. lalallā; Gr. la/los talkative; lale/w talk; Ger. lallen. The Dhṭp distinguishes 2 roots: lal (=icchā) & laḷ (= vilāsa & upasevā)] to dally, sport, sing J ii.121 (ppr. laḷamānā); VvA 41 (laḷantī; with kīḷati), 57 (id.). -- Caus. laḷeti J i.362 (ppr. laḷentā); Vism 365; cp. upa° -- pp. laḷita: see pa°.

Lalāṭa

Lalāṭa see nalāṭa (cp. langula).

Lava

Lava [fr. lū] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 (°odaka).

Lavaka

Lavaka [fr. lū] a cutter, reaper SnA 148 (v. l. lāvaka). See lāvaka.

Lavaṇa

Lavaṇa (nt.) [cp. late Vedic lavaṇa, cp. Zimmer, Altind. Leben 54] salt, lotion Miln 112; Sdhp 158. See loṇa.

Lavana

Lavana (nt.) [fr. lunāti] cutting, reaping Miln 360.

Lavāpeti

Lavāpeti Caus. of lunāti (q. v.).

Lasagata

Lasagata (hattha) at A ii.165 is to be read (with v. l.) as lepagata, i. e. sticky (opp. suddha).

Lasati

Lasati [represents las to gleam, shine; sport, play; as well as laṣ to desire, long for. Cp. Lat. lascivus; Gr. lilai/omai; Goth. lustus=E., Ger. lust etc. -- The Dhṭp 324 defs. las as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhīlāsa, upaḷāseti, alasa, vilāsa. -- Caus. lāseti to sport, to amuse (oneself) Vin ii.10 (with vādeti, gāyati, naccati).

Lasikā

Lasikā (f.) [cp. Sk. *lasikā] the fluid which lubricates the joints, synovial fluid Vin i.202; D ii.293; M iii.90; S iv.111; Sn 196; J i.146; Miln 382. In detail at Vism 264, 362; VbhA 247.

Lasī

Lasī (f.) [etym.?] brains J i.493 (=matthalunga C.)= DhA i.145.

Lasuṇa & Lasuna

Lasuṇa & Lasuna (nt.) [cp. Sk. laṣuṇa] garlic Vin ii.140; iv.258; J i.474; Vv 436; VvA 186.

Lahati

Lahati to lick: see ullahaka, palahati, & lehati.

Lahu

Lahu (adj.) [Sk. laghu & raghu: see etym. under langhati] light, quick A i.10, 45. -- lahuṇ karoti to make light, to be frivolous J ii.451. -- nt. lahuṇ (adv.) quickly Pv iv.160; Dpvs i.53; Mhvs 4, 17. -- Usually as lahuka (q. v.). -- citta light -- minded S i.201; J iii.73. -- tṭhāna lightness of body, bodily vigour, good health M i.437, 473; D i.204; Ud 15; Miln 14. [Cp. BSk. laghūttānā Divy 156.] -- parivatta quickly or easily changing VbhA 408.

Lahukā

Lahukā (adj.) [lahu+ka] 1. light (opp. garuka); trifling Vin i.49; A ii.48 (āpatti); iv.137 (jīvitāṇ parittāṇ 1.); Miln 344 (āpatti). -- 2. light, buoyant Th 1, 104 (kāyo); Dhs 648; Miln 105; PvA 280. atilahukaṇ (adv.) too

soon Vin ii.215. -- 3 (as tt. in grammar) light (of letters or syllables), opp. garuka DA i.177 (with ref. to the 10 fold vyañjana of the dhamma).

Lahutā

Lahutā (f.) [fr. lahu] lightness, buoyancy Dhs 42, 322, 585; Vism 448.

Lahusa

Lahusa (adj.) [fr. lahu] easily offended, touchy D i.90; expld by DA i.256 as follows: "lahusā ti lahukā, appaken' eva tussanti vā russanti vā udaka -- piṭṭhe lābukaṭāhaṇ viya appakena pi uppilavanti." Cp. rabhasa.

Lahuso

Lahuso (adv.) [orig. abl. of lahu] quickly A iv.247 (sabba°); Vism 238.

Lākhā

Lākhā (f.) [cp. Sk. dākṣā] lac; lac -- dye; enumd with other colourings at M i.127=S ii.101=A iii.230. -- SnA 577; Vism 261 (as colour of blood). -- ācariya expert in lac -- dyeing SnA 577. -- guḷaka a ball of lac SnA 80. -- goḷaka id. SnA 577. -- tamba copper coloured with lac Th 2, 440 (=lākhā -- rasarattehi viya tambehi lomehi samannāgata ThA 270). -- rasa essence of lac, used for dyeing; lac -- colouring J v.215 (°ratta -- succhavi); vi.269 (id.); KhA 62, 63; ThA 270.

Lāja & Lājā

Lāja & Lājā (f.) [cp. Vedic lāja: Zimmer, Altind. Leben 269] 1. fried grain, parched corn: occurring only in combn madhu -- lāja fried grain with honey, sweet corn J iii.538; iv.214, 281. -- 2. the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds or colours) as a sign of welcome & greeting, usually in phrase lāja -- pañcamāni pupphāni ("a cluster of flowers with lāja as the fifth") DhA i.112; VvA 31; J i.55 (°pañcamakāni p.); cp. J ii.240 (vip̐pakiṇṇa -- lāja -- kusuma -- maṇḍita -- talā); vi.42 (vip̐pakiṇṇa -- lāja -- kusuma -- vāsa -- dhūp' andhakāra); DhA i.140 (vip̐pakiṇṇa -- valikaṇ pañcavaṇṇa -- kusuma -- lāja -- puṇṇaghaṭa -- paṭimaṇḍita).

Lājeti

Lājeti [fr. lāja] to fry or have fried J vi.341 (v. l. lañc°, lañj°), 385 (lañchetvā; v. l. lañci°, lañje°).

Lāpa

Lāpa1 [fr. lap] talk: see cpds. abhi°, pa°, sal°.

Lāpa

Lāpa2 [also fr. lap, lit. "talker," cp. similar semantics of E. quail>Ger. quaken, quicken; E. quack. The P. form rests on pop. etym., as in Sk. we find corresponding name as lāba] a sort of quail, Perdix chinensis S v.146=J ii.59. As lāpaka -- sakuṇa also at J ii.59. -- Another name for quail is vaṭṭaka.

Lāpana

Lāpana (nt.) [fr. lāpeti, Caus. of lap] muttering, utterance, speech It 98; A i.165 (lapita°). Perhaps also to be read at Th 2, 73. -- Cp. upa°.

Lāpin

Lāpin (-- °) (adj.) [fr. lap] talking (silly) S iii.143 (bāla°).

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Lāpu

Lāpu (f.) [short for alāpu or âlābu, cp. Geiger, P.Gr. § 396] a kind of cucumber J i.336, 341. See also lābuka. -- latā the cucumber creeper or plant Miln 374.

Lāpeti

Lāpeti: see lapati & cp. upalāpeti.

Lābu

Lābu (f.) & Lābuka=lāpu (alābu) gourd or pumpkin, often used as receptacle J i.158 (°ka), 411 (°kumbhaṇḍa vessel made of the gourd); v.37 (°ka), 155 (addha -- lābu -- samā thanā); DhA ii.59 (°ka); SnA 227 (lābumhi catumadhuraṇ pūretukāmo). -- kaṭāha a gourd as receptacle Vism 255, 359; VbhA 63.

Lābha

Lābha [fr. labh] receiving, getting, acquisition, gain, possession; pl. possessions D i.8; ii.58, 61; M i.508 (ārogya -- paramā lābhā); iii.39; A i.74; iv.157 sq., 160 (lābhena abhibhūto pariyādinnacitto Devadatto, cp. J i.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd2 548); It 67 (vitta°); J iii.516 (yasa°, dhana°); Vism 93, 136 (°ṇ labhati), 150 (°assa bhāgin getting riches); PvA 113, 280. -- A dat. sg. lābhā (for lābhāya) is used adverbially with foll. genitive in meaning of "for my (our) gain," "it is profitable," "good for me that" etc.; e. g. Miln 17 (lābhā no tāta, suladdhaṇ no tāta), 232 (lābhā vata tāsaṇ devatānaṇ); A iii.313 (lābhā vata me suladdhaṇ vata me), expld at Vism 223; DhA i.98 (lābhā vata me, elliptically); ii.95 (l. vata no ye mayaṇ . . . upaṭṭhahimha). -- agga highest gain J iii.125; Miln 21. -- āsā desire for gain A i.86. -- kamyā (abl. out of desire for gain Sn 854, 929 (=lābha -- hetu Nd1 389)). -- taṇhā craving for possession DhA iv.38. -- macchāriya selfishness in acquisitions A iii.273; D iii.234; Pug 19, 23; Dhs 1122. -- mada pride of gain VbhA 466. -- sakkāra gain and honour, usually combd with °siloka fame; the two first e. g. at Vin ii.196; It 73; J i.185, 186; v.75; the three combd e. g. at M i.192; S ii.227, 237; A ii.73; iii.343 sq., 377; Vbh 352 sq.; lābha -- siloka alone at Vism 67.

Lābhaka

Lābhaka (adj. nt.) [fr. lābha] one who receives; reception; a° not getting, non -- receiving Vin iii.77.

Lābhā

Lābhā see under lābha.

Lābhin

Lābhin (adj.) (-- °) [fr. labha] receiving, getting, having, possessed of M iii.39 (as n. "a receiver, recipient"); A i.24; ii.85; iv.400; Pug 51; Vbh 332 (nikāma°); J i.140. -- 2. one who has intuition either in reasoning (or logical argument) or psychically, and who may therefore take certain premises for granted (opp. alābhin a denier) DA i.106, 120.

Lāmaka

Lāmaka (adj.) [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectal origin. Has it anything to do with omaka?] insignificant, poor, inferior, bad, sinful. The usual syn. is pāpa. -- Vin ii.76; Vism 268 (=pāpaka); DhsA 45; KhA 243 (=khudda); PugA 229 (nīca lāmaka= oṇata); KhA 150 (°desanā, cp. ukkaṭṭha); DhA ii.77; iv.44 (°bhāva); VvA 116; PvA 15 (for pāpa); 103 (=pāpaka), 125 (°purisa=kāpurisa); Sdhp 28, 253, 426, 526 (opp. ukkaṭṭha). -- f. lāmikā J i.285; ii.346 (for itarā); DhA ii.61 (pāpikā l. diṭṭhi). -- Cp. Dhs. trsl.2 § 1025.

Lāmajjaka

Lāmajjaka (lāmañjaka) (nt.) [cp. Sk. lāmajjaka] the root of Andropogon muricatus Vv 436 (v. l. °añc°); VvA 186, (°añj°) 187.

Lāyaka

Lāyaka (-- °) [fr. lāyati] cutter, reaper A iii.365=S iii.155 (read babbaja°).

Lāyati

Lāyati. [for. *lāvati, lū, for which the ordinary form is lunāti (q. v.), y for v as freq. in Pāli: see Geiger, P.Gr. § 462. -- The Dhṭp. has a root lā in meaning "ādāna" (No. 370)] to cut (off), mow, reap; ger. lāyitvā A iii.365; J i.215; iii.226; Vin iii.64; Pv i.81 (=lāvitvā PvA 40). -- pp. lāyita.

Lāyana

Lāyana (nt.) [fr. lāyati] cutting J v.45 (tiṇa -- lāyana asi, sickle); DhA iii.285 (v. l. for dāyana).

Lāyita

Lāyita [pp. of lāyati, lāyeti] cut, reaped J iii.130 (tiṇaṇ na lāyita -- pubbaṇ); Vism 419 (°tṭhāna place where one has reaped).

Lāla

Lāla (adj.) [fr. lal, see laḷati] talking without sense, silly, foolish J vi.360, 417 (!). Cp. alālā.

Lālaka

Lālaka [lala+ka] a wag, silly person, fool J i.205; iv.210.

Lālapati & Lālappati

Lālapati & Lālappati [Intens. of lapati] to talk much, to talk silly, to lament, wail Sn 580; Pv iv.52 (=vilapati PvA 260); J iii.217; Miln 148, 275; Mhvs 32, 68. <-> pp. lālappita.

Lālappa

Lālappa [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps i.38; Nett 29; VbhA 104 (=punappunaṇ lapanan).

Lāla(p)pana

Lāla(p)pana (nt.) & °ā (f.)=lālappa, together with lāla(p)- pitatta (nt.) in exegesis of parideva at Nd2 416; Vbh 100, 138; VbhA 104; DA i.121.

Lālappita

Lālappita [pp. of lālappati] 1. talking much, wailing Miln 148 (paridevita -- 1. -- mukha). -- 2. (nt.) much talk, excited talk, talking J vi.498.

Lālā

Lālā (f.) [cp. laḷati] saliva J i.61, 248; vi.357; Vism 259; DhA i.307 (mukhato lālā galati).

Lāḷana

Lāḷana (nt.) [fr. laḷ] swaying, dalliance, sport DA i.197; Sdhp 387; as lāḷanā at ThA 243.

Lāḷeti

Lāḷeti see laḷati.

Lāvaka

Lāvaka [fr. lāvati] a cutter, reaper Miln 33 (yava°); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

Lāvati & Lāveti

Lāvati & Lāveti [the latter the usual form, as Caus. of lunāti. lāvati is the simple Pāli formation fr. lū. Another Caus. II. is lavāpati (q. v.). See also lāyati] to cut, to mow PvA 40 (lāvitvā), Mhvs 10, 30 (lāvayati).

Lāsa

Lāsa [of las] sporting, dancing: see abhi°, vi°.

Lāsikā

Lāsikā (f.) [fr. las] a dancer, Miln 331.

Lāseti

Lāseti see lasati.

Likkhā

Likkhā (f.) [*Sk. likṣā egg of a louse, as measure equal to 8 trasareṇu (BR.). -- Connected with Lat. ricinus a kind of vermin (see Walde, Lat. Wtb. s. v.)] a kind of measure VbhA 343 (36 rattareṇu equal to one likkhā, 7 likkhās equal to 1 ūkā); KhA 43 (°matta).

Likhati

Likhati [likh; Vedic likhati, also rikh in Ved. ārikhati (R.V. vi.53, 7), cp. with palatal riśati, liśati. Connected with Gr. e)rei/kw to tear; Lith. rēkti to cut bread, to plough; Ohg. rīga=Ags. rāw=E. row. -- Dhtp 467 simply expls by "lekhane"] 1. to scratch; to cut, carve; write, inscribe M i.127 (rūpāni); J ii.372 (suvanna -- patte); iv.257 (id.), 488, 489 (jāti -- hingulakena); DhA i.182; PvA 145 (nāmaṇ likhi wrote his name). -- paṇṇaṇ 1. to write a letter J ii.174; vi.369 (paṇṇe on a leaf). -- 2. to shave (off), plane Vin ii.112 (inf. likhituṇ). -- pp. likhita. -- Cp. vi.° -- Caus. I. lekheti (q. v.). Caus. II. likhāpeti to cause to be cut or carved [cp. BSk. likhāpayati Divy 547] Vin ii.110; SnA 577; to cause to be written Miln 42.

Likhana

Likhana (nt.) [cp. late Sk. likhana; fr. likh] scratching, cutting, writing J v.59 (a golden tablet for writing on). Cp. ullikhana.

Likhā

Likhā in likhā -- paṇṇa at PvA 20 is faulty for lekha° (lekha°) letter, cp. lekha -- pattra letter Mālatīm 172, 7.

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Likhita

Likhita [pp. of likhati] 1. carved, cut, worked (in ivory etc.), in cpd. sankha° brahmacariya the moral life, like a polished shell D i.63; S ii.219, expld at DA i.181 as "likhita -- sankha -- sadisa dhota -- sankha -- sappatibhāga." <-> 2. written, inscribed J iv.7 (likhitāni akkharāni); Miln 42 (lekha 1.). -- 3. made smooth, shaved J vi.482 (cāpa). -- 4. marked, proscribed, made an outlaw Vin i.75. <-> Cp. ullikhita.

Likhitaka

Likhitaka (adj.) [likhita+qualifying ending ka] one who has been proscribed, an outlaw Vin i.75 (cora).

Linga

Linga (nt.) [fr. ling; late Vedic & (pre -- eminently) Class. Sk. linga] 1. characteristic, sign, attribute, mark, feature M i.360; S v.278; Sn 601 sq. (= saṇṭhāna SnA 464); Vin iv.7 (two: hīna & ukkaṭṭha); J i.18; iv.114 (gihi°), 130; Miln 133 (sāsana°), 162 (dve samaṇassa lingāni), 405 (lingato ca nimittato ca etc.); Vism 184; DhA 64 (=saṇṭhāna Tīkā: Expos. 86). -- 2. mark of sex, sexual characteristic, pudendum (male as well as female, as neither m. nor f.) Vin iii.35 (purisa°); J v.197 (°saṇṭhāna); KhA 110 (itthi°); SnA 48 (°sampatti), 51 (id.), 300 (itthi°); DhA 321 sq. (itthi°). -- 3. (in grammar) mark of sex, (characteristic) ending, gender SnA 397. °vipallāsa change or substitution of gender PvA 7, 33, 58, 87, 157.

Lingāla

Lingāla [cp. Sk. lingālikā a kind of mouse] antelope (?) Pgdp 10.

Lingika

Lingika (adj.) [fr. linga] having or being a characteristic Vism 210 (of nāma); KhA 107 (id.).

Lingeti

Lingeti [Denom. fr. ling] 1. to embrace, in poet. ger. lingiya (as if fr. lingati) Th 2, 398 (=ālingetvā ThA 260). See ā°. -- 2. to characterize: see ul°.

Lipi

Lipi [fr. lip; late Sk. lipi] the alphabet; a letter of the alphabet; writing Miln 79.

Limpatī

Limpatī [lip, cp. repa stain, lepa ointment, stain; Gr. li/pos grease, fat, liparo/s fat, a)lei/fw to anoint; Lat. lippus; Lith. limpū to stick, Goth. bi -- leiban, Ohg. bilīban to stay behind, to stay, E. leave & live, Ger. leben. The Dhṭp (385) simply expls by "limpana"] to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself" Th 2, 388; PvA 215. Doubtful in Sn passages, where both limpatī & lippatī are found as readings, e. g. Sn 778 in Text lippatī, but Niddesa reading limpatī (Nd1 55); Sn 811 lipp°, Nd1 133 limp°; Sn 1040, 1042 lipp°, Nd2 549 limp°. -- Pass. lippatī to be soiled (by), to get stained (in character) Sn 250, 547, 625, 778, 913, 1040; cp. Sn 71 (alippamāna ppr.). -- pp. litta: see ava°, ul°, vi°. -- Cp. also ālimpetī, palimpetī, vilimpatī. -- Caus. I. lepetī to cause to be plastered J vi.432. -- Caus. II. limpāpetī to cause to be plastered or anointed Mhvs 34, 42 (cetiyaṇ °āpetvāna).

Limpana

Limpana (nt.) [fr. lip] soiling, smearing Dhṭp 385.

Lisati

Lisati [cp. dial. Sk. liśate=Vedic riśate] to break off, tear off, pull; only at Dhṭp 444 expld by "lesa."

Lihati

Lihati [lih, Sk. leḍhi or līḍhe, also lihati. Cp. Lat. lingo, Gr. lei/xw; Goth. bilaigōn, Ags. liccian=E. lick, Ger. lecken. -- The Dhṭp 335 expls lih by "assādane," i. e. taste] to lick; pres. lehati J ii.44; aor. lehayiṇsu PvA 198 (v. l. for palahiṇsu). Cp. parilehisaṇ Vv 8121; VvA 316; ger. lehitvā DA i.136 (sarīraṇ); VvA 314. <-> pp. liḷha (?). Cp. leyya.

Līna

Līna [pp. of līyati] clinging, sticking; slow, sluggish; shy, reserved, dull, A i.3; Vism 125. Definitions at Vbh 352, 373; Dhs 1156, 1236; S v.277, 279 (ati°). Often combd with uddhata as "sluggish or shy" and "unbalanced," e. g. at S v.112; Vism 136; VbhA 310. alīna active, open, sincere Sn 68 (°citta), 717 (id.); J i.22 (v. 148; °viriya sīha).

Līnatā

Līnatā (f.) [abstr. formation fr. līna instead of līy°]= līyanā Vism 469. alīnatā open -- mindedness, sincerity J i.366; SnA 122.

Līnatta

Līnatta (nt.) [abstr. fr. līna] sluggishness, shyness; only in phrase cetaso līnattaṇ immobility of mind S v.64, 103; A i.3=iv.32; v.145 sq.; Nett 86, 108; VbhA 272 (=cittassa līn' ākāra).

Līyati

Līyati [lī, Vedic līyati; *lei to stick to or cleave: see Walde, Lat. Wtb. s. v. lino, which he separates in meaning fr. *lei to smear, polish] to stick. The Dhṭp evidently favours the separation when interpreting lī by "silesana -- dravīkaraṇa," i. e. to make slip or run (Dhṭp 441; Dhṭm 681)] 1. to stick, adhere, cling to: see cpds. all°, o°, ni°, paṭisal°. -- 2. to melt, slip: see cpd. pavī° (to dissolve). -- pp. līna.

Līyana

Līyana (nt.) [fr. līyati] sticking to, adhering, resting Sdhp 190 (°ṭṭhāna resting -- place).

Līyanā

Līyanā (f.)=līyana; cleaving to, sluggishness, shyness Dhs 1156.

Līyitatta

Līyitatta (nt.) [abstr. formation after similar synonymical chains, like bhāvitatta]=līyanā Dhs 1156.

Līlā

Līlā (līlā) (f.) [cp. Epic Sk. līlā or *līdā] play, sport, dalliance; probably for līlā at J v.5 & 157, both times combd with vilāsa. -- aravinda a lotus serviceable for sport VvA 43 (līl°).

Līlāhā

Līlāhā (f.) [abstr. of līlā, Sk. līdha, pp. of lih, lit. being polished, cp. ullīdha polished] grace, ease, charm, adroitness; always used with ref. to the Buddha (Buddhalīlāhā), e. g. J i.155; DhA i.33; iii.79. So in phrase Buddhalīlāhāya dhammaṃ deseti "to expound the doctrine with the Buddha's mastery" J i.152, 155; iii.289; VvA 217 (spelling wrongly līlāya). Of the B's gait: J i.93, 149; DhA ii.41. The combn with vilāsa, as mentioned by Childers, applies to līlā (q. v.), which may stand for līlāhā at the passages mentioned, although not used of the Buddha.

Lugga

Lugga [pp. of rujati; corresponding to Sk. rugṇa] broken (up), rugged (of a path) Miln 217, 218. Cp. vi°.

Lujjati

Lujjati [Pass. of ruj, corresponding to Sk. rujyate. Dhṭp 400 gives luj as sep. root with meaning vināsa. See rujati] to be broken up, to break (up), to be destroyed; to go asunder, to fall apart A i.283=Pug 32 (here equal to "be wiped out," but it is unnecessary to assume, as Kern, Toev. s. v. lujjati does, a by -- form of luc, luñcati. The Pug C. 215 expls by "nassati"); Vin i.297; ii.123; S iv.52 (in etymologizing interpretation of loka: "lujjati kho loka ti vuccati"; quoted at Nd2 550 on Sn 1119); Th 1, 929. -- Cp. olujjati, palujjati. -- pp. lugga.

Lujjana

Lujjana (nt.) [fr. lujjati; a word peculiar to Pali dog-matics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of loka=lujjana -- palujjan' atṭhena vaṭṭaṇ), 308 (id.); Vism 427 (id.).

Luñcati

Luñcati [Vedic luñcati, luc or luñc, to Lat. runco to pull up weeds; Gr. r(uka/ nh plane. The Dhṭp 43 expls by apanayana] to pull out, pluck (a bird), tear, peel J i.244, 476; ii.97, 363; iii.314; iv.191; v.463; Mhvs 23, 46 (aor. aluñci); 28, 26 (ger. luñcitvā); Vism 248 (kese). -- Caus. II. luñcāpeti DhA ii.53 (kese), and loceti Th 1, 283 (kesamassuṇ alocayīṇ). -- pp. luñcita.

Luñcita

Luñcita [pp. of luñcati] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsls "pressed"; Nyānatiloka "cut"); PvA 47 (vilūna -- kesa+).

Luṭhati

Luṭhati [cp. later Sk. luṭhati to plunder, which is one of the dial. variants luṭh, luṇṭh, loṭh of lul to shake. The Dhṭp (474) & Dhṭm (136) both give ruṭh & luṭh with meaning "upaghāte"] to rob, plunder.

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Luta

Luta seems to be a legitimate spelling representing either lotta or lūna, in meaning "cut, cut off" [cp. lu for lū under lunāti]. Thus at S i.5 (nalo va harito luto)= 126=J vi.25; and at Sn 532 (lutāni bandhanāni; vv. ll. lūtāni & lunāni; expld as "chinnāni padālītāni" at SnA 432).

Lutta

Lutta [cp. Epic Sk. lupṭa; pp. of lumpati] broken, cut off; as t. t. in grammar "elided" VvA 13 (of ca), 111 (of iti), 122 (id.).

Ludda

Ludda (adj.) [the usual P. form of rudda, corresponding to Sk. raudra] 1. fierce, terrible; cruel, gruesome S i.143; A ii.174 (pāpa, l., kibbisa); v.149; Pug 56; Vv 845 (=dāruṇā pisāc' -- ādino VvA 335); J v.243 (ṭhāṇaṇ= niraya); Sdhp 286. The spelling ludra occurs at J iv.46=vi.306, which is ludda at J v.146. -- 2. a hunter, sportsman Sn 247 (dussīla°; SnA 289: luddā ca kurūra -- kammantā lohita -- pāṇitāya, macchaghātakamigabandhaka -- sākuṇik'ādayo idha adhippetā); Vv 631; J ii.154 (°putta=luddaka); iii.432 (Bharata by name); Pug 56 (māgavika, sākuṇika, l., macchaghātaka etc.; expld by dāruṇa kakkhaḷa at Pug A 233); Vism 245= VbhA 259; VbhA 228.

Luddaka

Luddaka=ludda 2, i. e. hunter Vin i.220; J iv.416; Pv iii.72 (miga°; expld as "dāruṇa" PvA 206); Miln 222; VbhA 266 (miga°, in simile); PvA 34, 168. Cp. Fick, Sociale Gliederung 143, 207. Note. The expression sunakha -- luddako at DhA 273 is not quite clear ("doghunter"?). It applies to a female & Maung Tin (Expositor ii.361) reads "luddhikā" (sic), with trsln "dog -- mistress," remarking that Pyī reads luddako "hunter -- dog" (?).

Luddha

Luddha [pp. of lubbhati] greedy, covetous A iii.433 (with pharusa -- vāca & samphappalāpin); It 84; Miln 92 (duṭṭha, mūḷha, l.); J i.124.

Lunana

Lunāti

Lubbhati

Lubbhana

Lumpati

Lulati & Lutati

Lulita

Lūka

Lūkha

Lūkha (adj.) [Vedic rūkṣa; Prk. lūha & lukkha; BSk. lūha, e. g. Divy 13 (prahēṇaka), 81 (°cīvara), 425, 427] 1. rough, coarse, unpleasant; poor, bad (usually appld to dress or food); mediocre, meagre, wretched. Opp. pañīta (e. g. Vin i.212; S ii.153; A iv.10; J i.228; VvA 64). -- S iv.337 sq.; A iv.232 sq.; Vin i.55; Th 1, 923; J i.228 (cittasmiṇ pañīte . . . dānaṇ lūkhaṇ na hoti); Nd2 342 (p. 182, in exegesis of nikkuha, where practices of ascetics are referred to as "lūkhaṇ cīvaraṇ dhāreti, l. piṇḍapātaṇ bhuñjati, l. senāsanaṇ paṭisevati" etc.); VvA 298, 335 sq.; PvA 180. -- 2. (of men) low, wretched, rough, miserable, offensive Vin i.199; iii.110 (kisa l. dubbaṇṇa); S i.175 (= jiṇṇa C, see K.S. 320; trsln "looking worn"); M i.77=J i.390. -- lūkhapuggala a miserable, offensive character (opp. siniddhapuggala) Vism 132; VbhA 282. -- ājīvin leading a hard or rough life D i.161; iii.44, 47; S ii.200; A v.190. -- cīvara (adj.) wearing a shabby robe, badly clad Vin iii.263; Miln 342 (cp. cīvara lūkha bad condition of clothes A ii.71=Pug 53; lūkhacīvara -- dhara A i.25). -- ppamāṇa (& °ika) taking unpleasantness or misery as one's standard A ii.71=Pug 53 (cp. PugA 229); DhA iii.114; SnA 242; cp. rūpa -- ppamāṇa. -- ppasanna believing in shabbiness or mediocrity, having (bodily) wretchedness as one's faith Vin ii.197; A ii.71=Pug 53. -- pāpuraṇa miserably clad S i.175; DhA iv.8, 9.

Lūkhatā

Lūkhatā (f.) [fr. lūkha] unpleasantness, wretchedness, pooriness, misery PugA 229.

Lūkhasa

Lūkhasa (adj.) [fr. lūkha] rough, harsh; miserable, self- mortifying Sn 244 (= nīrasa atta -- kilamath' ānuyutta SnA 287).

Lūtā

Lūtā (f.) [*Sk. lūtā] spider Abhp 621.

Lūna

Lūna [pp. of lunāti] cut, mowed, reaped Th 2, 107 (°kesī); J ii.365; Dāvs i.32. Cp. vi°.

Lūyati

Lūyati: Pass. of lunāti (q. v.).

Lekha

Lekha [fr. likh, cp. Sk. lekha & lekhā] 1. writing, inscrip- tion, letter, epistle J vi.595 (silā° inscription on rock); Mhvs 5, 177 (lekhe sutvā); 27, 6; 33, 40 (°ṇ vissajjayi); Dāvs 5, 67 (cāritta°); Miln 42; SnA 164 (°vācāka reciting), 577. -- 2. chips, shavings Vin ii.110 (v. l. likha).

Lekhaka

Lekhaka [fr. lekha] one who knows the art of writing, a scribe, secretary Vin iv.8 (as a profession); iv.10 (=muddikā & gaṇakā, pl.); Miln 42.

Lekhaṇī

Lekhaṇī (f.) [fr. likh; cp. Epic Sk. lekhaṇī stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A ii.200; J i.230.

Lekhana

Lekhana (nt.) [fr. likh] scratching, drawing, writing Dhṭp 467.

Lekhā

Lekhā (f.) [fr. likh; Vedic lekhā. See also rekhā & lekha] 1. streak, line VvA 277 (=rāji); canda° crescent moon [cp. Epic candralekhā Mbh 3, 1831] Vism 168; DhsA 151. -- 2. a scratch, line A i.283; Pug 32; J vi.56 (lekhaṇ kaḍḍhati). -- 3. writing, inscription, letter Vin iii.76 (°ṇ chindati destroy the letter); J i.451 (on a phalaka); Miln 349 (°ācariya teacher of writing); PvA 20 (°paṇṇa, letter so read for likhā°). -- 4. the art of writing or drawing [=lipi Hemacandra], writing as an art. It is classed as a respectable (ukkaṭṭha) profession (sippa) Vin iv.7; and mentioned by the side of muddā and gaṇanā Vin iv.7, 128=i.77; cp. Vin iv.305.

Lekhita

Lekhita [pp. of lekheti] drawn (of lines), pencilled Th 2, 256.

Lekheti

Lekheti [Caus. of likhati or Denom. of lekha] to (make a) scratch J iv. 402. -- pp. lekhita.

Leḍḍu

Leḍḍu [dial. Sk. leṣṭu>*leṭṭhu>*leṭṭu>leḍḍu; also Prk. leḍu & leṭṭhu: Pischel, § 304; cp. Geiger, P.Gr. § 62] a clod of earth S v.146=J ii.59 (°ṭṭhāna); J i.19, 175; iii.16; vi.405; Miln 255; SnA 222 (ākāse khitta, in simile); Vism 28 (trsln "stone"), 360 (°khaṇḍ'ādīni), 366 (containing gold), 419; VbhA 66 (°khaṇḍā); VvA 141; PvA 284. -- The throwing of clods (stones?) is a standing item in the infliction of punishments, where it is grouped with daṇḍa (stick) and sattha (sword), or as leḍḍu -- daṇḍ'ādi, e. g. at M i.123; D ii.336, 338 (v. l. leṇḍu); J ii.77; iii.16; vi.350; Vism 419; DhA i.399 (v. l. leṇḍu); iii.41; iv.77; VvA 141. -- Note. leḍḍupaka in cuṇṇaṇ vā telaṇ vā leḍḍupakena etc. at DhsA 115 read as vālaṇḍupakena, as at Vism 142. -- pāta "throw of a clod," a certain measure of (not too far) a distance Vin iv.40; Vism 72; DhsA 315 (trsln "a stone's throw").

Leḍḍuka

Leḍḍuka=leḍḍu; Vism 28.

Leṇa

Leṇa (& lena) (nt.) [*Sk. layana, fr. lī in meaning "to hide," cp. Prk. leṇa] 1. a cave (in a rock), a mountain cave, used by ascetics (or bhikkhus) as a hermitage or place of shelter, a rock cell. Often enumd with kuṭi & guhā, e. g. Vin iv.48; Miln 151; Vbh 251 (n.). At Vin ii.146 it is given as collective name for 5 kinds of hermitages, viz. vihāra, aḍḍhayoga, pāsāda, hammiya, guhā. The expln of leṇa at VbhA 366 runs as follows: "pabbataṇ khaṇitvā vā pabbhārassa appahonakaṭṭhāne kuḍḍaṇ utṭhāpetvā vā katasenāsanāṇ," i. e. opportunity for sitting & lying made by digging (a cave) in a mountain or by erecting a wall where the cave is insufficient (so as to make the rest of it habitable). Cp. Vin i.206=iii.248 (pabbhāraṇ sodhāpeti leṇaṇ kattukāmo) Mhvs 16, 12; 28, 31 sq. (n); Miln 200 (mahā°). -- 2. refuge, shelter, (fig.) salvation (sometimes in sense of nibbāna). In this meaning often combd with tāṇa & saraṇa, e. g. at D i.95; S iv.315 (maṇ -- leṇa refuge with me;+maṇtāṇa); iv.372 (=nibbāna); A i.155 sq. (n); J ii.253; DA i.232. Cp. Vin iii.155. leṇ'atthaṇ for refuge Vin ii.164 (n); J i.94. -- aleṇa without a refuge Ps i.127; ii.238; Pv ii.25 (= asaraṇa PvA

80). -- gavesin seeking shelter or refuge J ii.407=iv.346. -- guhā a mountain cave J iii.511. -- dvāra the door of the (rock) hermitage Vism 38; DhA iii.39. -- pabbhāra "cave -- slope," cave in a mountain DhA iv.170.

Lepa

Lepa [fr. lip, see limpati; cp. Classic Sk. lepa stain, dirt] 1. smearing, plastering, coating over Vin iv.303 (bāhira°); J ii.25 (mattikā°). -- 2. (fig.) plaster, i. e. that which sticks, affection, attachment, etc., in taṇhā° the stain of craving, & diṭṭhi° of speculation Nd1 55; Nd2 271iii. -- Note. lasagata at A ii.165 read with v. l. as lepa -- gata, i. e. sticky. -- Cp. ā°, pa°

Lepana

Lepana (nt.) [fr. lip] smearing, plastering, anointing Vin ii.172 (kuḍḍa°); A iv.107 (vāsana°), 111 (id.); J ii.117. Cp. abhi°, ā°, pa°

Lepeti

Lepeti see limpati.

Leyya

Leyya (adj. nt.) [grd. of lih: see lihati] to be licked or sipped; nt. mucilaginous food (opp. peyya liquid) A iv.394 (+peyya); Miln 2 (id.).

Lesā

Lesā [cp. Sk. leśa particle; as Kern, Toev. s. v. points out, it occurs in Sk. also in the P. meaning at Mbh v.33, 5 although this is not given in BR. -- As "particle" only at Dhṭp 444 in defn of lisati] sham, pretext, trick Vin iii.169 (where ten lesas are enumd, viz. jāti°, nāma°, gotta°, linga°, āpatti°, patta°, cīvara°, upajjhāya°, ācariya°, senāsana°); J ii.11; vi.402. -- lesa -- kappa pretext Vin ii.166; Vv 8443 (=kappiya -- lesa VvA 348); Th 1, 941; DA i.103.

Lehati

Lehati see lihati.

Loka

Loka [cp. Vedic loka in its oldest meaning "space, open space." For etym. see rocati. To the etym. feeling of the Pāli hearer loka is closely related in quality to ruppati (as in pop. etym. of rūpa) and rujati. As regards the latter the etym. runs "lujjati kho loko ti vuccati" S iv.52, cp. Nd2 550, and loka= lujjana DhsA 47, 308: see lujjana. The Dhṭp 531 gives root lok (loc) in sense of dassana] world, primarily "visible world," then in general as "space or sphere of creation," with var. degrees of substantiality. Often (unspecified) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or var. other worlds, thus, "man, mankind, people, beings." -- Loka is not a fixed & def. term. It comprises immateriality as well as materiality and emphasizes either one or the other meaning according to the view applied to the object or category in question. Thus a trsltn of "sphere, plane, division, order" interchanges with "world." Whenever the spatial element prevails we speak of its "regional" meaning as contrasted with "applied" meaning. The fundamental notion however is that of substantiality, to which is closely related the specific Buddhist notion of impermanence (loka=lujjati). -- 1. Universe: the distinctions between the universe (cp. cakkavāḷa) as a larger whole and the world as a smaller unit are fluctuating & not definite. A somewhat wider sphere is perhaps indicated by sabba -- loka (e. g. S i.12; iv.127, 312; v.132; It 122; Mhvs 1, 44; cp. sabbāvanta loka D i.251; iii.224), otherwise even the smaller

loka comprises var. realms of creation. Another larger division is that of loka as sadevaka, samāraka, sabrahmaka, or the world with its devas, its Māra and its Brahmā, e. g. S i.160, 168, 207; ii.170; iii.28, 59; iv.158; v.204; A i.259 sq.; ii.24 sq.; iii.341; iv.56, 173; v.50; It 121; Nd1 447 (on Sn 956), to which is usually added sassamaṇa -- brāhmaṇī pajā (e. g. D i.250, see loci s. v. pajā). With this cp. Dh 45, where the divisions are paṭhavī, Yamaloka, sadevaka (loka), which are expld at DhA i.334 by paṭhavī=attabhāva; Yamaloka=catubbidha apāyaloka; sadevaka=manussaloka devalokena saddhiṇ. -- The universe has its evolutional periods: saṅvaṭṭati and vivaṭṭati D ii.109 sq. The Buddha has mastered it by his enlightenment: loka Tathāgatenā abhisambuddho It 121. On loka, lokadhātu (=cosmos) and cakkavāla cp. Kirfel, Kosmographie p. 180, 181. <-> 2. Regional meaning. -- (a) in general. Referring to this world, the character of evanescence is inherent in it; referring to the universe in a wider sense, it implies infinity, though not in definite terms. There is mention of the different metaphysical theories as regards cosmogony at many places of the Canon. The antānantikā (contending for the finitude or otherwise of the world) are mentioned as a sect at D i.22 sq.

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Discussions as to whether loka is sassata or antavā are found e. g. at M i.426, 484; ii.233; S iii.182, 204; iv.286 sq.; A ii.41; v.31, 186 sq.; Ps i.123, 151 sq.; Vbh 340; Dhs 1117. Views on consistency of the world (eternal or finite; created or evolved etc.) at D iii.137; cp. S ii.19 sq. Cp. also the long and interesting discussion of loka as suñña at S iv.54 sq.; Ps ii.177 sq.; Nd2 680; -- as well as M ii.68 (upaṇīyati loka addhuvo, and "attāno loka, assakoloka" etc.); "lokassa anto" is lit. unattainable: A ii.50=S i.62; iv.93; but the Arahant is "lok'antagū," cp. A iv.430. -- As regards their order in space (or "plane") there are var. groupings of var. worlds, the evidently popular one being that the world of the devas is above and the nirayas below the world of man (which is "tiriyaṇ vāpi majjhe"): Nd2 550. The world of men is as ayaṇ loka contrasted with the beyond, or paro loka: D iii.181; S iv.348 sq.; A i.269; iv.226; Sn 779 (n'āsiṇsati lokaṇ imaṇ paraṇ ca); or as idhaloka D iii.105. The defn of ayaṇ loka at Nd1 60 is given as: sak'attabhāva, saka -- rūpa -- vedanā etc., ajjhata' āyatanāni, manussa -- loka, kāmadhātu; with which is contrasted paro loka as: parattabhāva, para -- rūpavedanā, bāhir'āyatanāni, devaloka, rūpa -- & arūpadhātu. -- The rise and decay of this world is referred to as samudaya and atthangama at S ii.73; iii.135; iv.86; A v.107. -- Cp. D iii.33 (attā ca loka ca); Mhvs 1, 5 (lokaṇ dukkhā pamocetuṇ); 28, 4 (loko 'yaṇ pīlito); PvA 1 (vijjā -- caraṇa -- sampannaṇ yena nīyanti lokato). -- Other divisions of var. kinds of "planes" are e. g. deva° A i.115, 153; iii.414 sq.; Brahma° Vbh 421; Mhvs 19, 45; Yama° Dh 44; S i.34; nara° Mhvs 5, 282. See also each sep. head -- word, also peta° & manussa°. <-> The division at Nd1 550 is as follows: niraya°, tiracchāna°, pittvisaya°, manussa°, deva° (=material); upon which follow khandha°, dhātu°, āyatana° (=immaterial). Similarly at Nd1 29, where apāya° takes the place of niraya°, tiracchāna°, pittvisaya°. -- Another threefold division is sankhāra°, satta°, okāsa° at Vism 204, with explns: "sabbe sattā āhāra -- tṭhitikā" ti= sankhāraloka; "sassato loka ti vā asassato loka" ti= sattaloka; "yāvatā candima -- suriyā pariharanti diṣā 'bhanti virocamaṇā" etc. (=M i.328; A i.227; cp. J i.132) =okāsaloka. The same expln in detail at SnA 442. -- Another as kāma°, rūpa°, arūpa°: see under rūpa; another as kilesa°, bhava°, indriya° at Nett 11, 19. Cp. sankhāra -- loka VbhA 456; dasa lokadhātuyo (see below) S i.26. -- 3. Ordinary & applied meaning. -- (a) division of the world, worldly things S i.1, 24 (loke visattikā attachment to this world; opp. sabba -- loka anabhirati S v.132). -- loka in this world, among men, here D iii.196 (ye nibbutā loka); It 78 (loke uppajjati); DA i.173 (id.); Vbh 101 (yaṇ loka piya -- rūpaṇ etc.); Pv ii.113 (=idaṇ C.); KhA 15, 215. See also the diff. defns of loka at Nd2 552. -- loka collectively "one, man": kicchaṇ loka āpanno jāyati ca jīyati ca, etc. D ii.30. Also "people": Lanka -- loka people of Ceylon Mhvs 19, 85; cp. jana in similar meaning. Derived from this meaning is the use in cpds. (° --) as "usual, every day, popular, common": see e. g. °āyata, °vajja, °vohāra. -- (b) "thing of the world," material element, physical or worldly quality, sphere or category (of "materiality"). This category of loka is referred to at Vbh 193, which is expld at VbhA 220 as follows: "ettha yo ayaṇ ajjhata' ādi bhedo kāyo pariggahīto, so eva idha -- loka nāma." In this sense 13 groups are classified according to the number of constituents in each group (1 -- 12 and No. 18); they are given at Nd2 551 (under lokantagū Sn 1133) as follows: (1) bhavaloka; (2) sampatti bhavaloka, vipatti bhavaloka; (3) vedanā; (4) āhārā; (5) upādāna -- kkhandhā; (6) ajjhata' āyatanāni (their rise & decay as "lokassa samudaya & atthangama" at S iv.87); (7) viññāṇatṭhitiyo; (8) loka -- dhammā; (9) satt'āvāsā; (10) upakkilesā; (11) kāmabhavā; (12) āyatanāni; (18) dhātuyo. They are repeated at Ps i.122=174, with (1) as "sabbe sattā āhāra -- tṭhitikā; (2) nāmaṇ ca rūpaṇ ca; and the remainder the same. Also at Vism 205 and at

SnA 442 as at Ps i.122. Cp. the similar view at S iv.95: one perceives the world ("materiality": loka -- saññin and loka -- mānin, proud of the world) with the six senses. This is called the "loka" in the logic (vinaya) of the ariyā. -- A few similes with loka see J.P.T.S. 1907, 131. -- akkhāyikā (f., scil. kathā) talk or speculation about (origin etc. of) the world, popular philosophy (see lokāyata and cp. Dialogues i.14) Vin i.188; D i.8; M i.513; Miln 316; DA i.90. -- agga chief of the world. Ep. of the Buddha ThA 69 (Ap. v.11). -- anta the end (spatial) of the world A ii.49 (na ca appatvā lokantaṃ dukkhā atthi pamocanaṃ). -- antagū one who has reached the end of the world (and of all things worldly), Ep. of an Arahant A ii.6, 49 sq.; It 115, Sn 1133; Nd2 551. -- antara the space between the single worlds J i.44 (v.253: Avīcimhi na uppajjanti, tathā lokantaresu ca). -- antarika (scil. Niraya) a group of Nirayas or Purgatories situated in the lokantara (i. e. cakkavāl, antaresu J i.76), 8,000 yojanas in extent, pitch dark, which were filled with light when Gotama became the Buddha J i.76; VbhA 4; Vism 207 (lokantariya°); SnA 59 (°vāsa life in the l. niraya); cp. BSk. lokāntarikā Divy 204 (andhās tamaso 'ndhakāra -- tamisrā). -- ādhipa lord or ruler of the world A i.150. -- ādhipateyya "rule of the world," dependence on public opinion, influence of material things on man, one of the 3 ādhipateyyas (atta°, loka°, dhamma°) D iii.220; Vism 14. -- ānukampā sympathy with the world of men [cp. BSk. lokānugraha Divy 124 sq.] D iii.211; It 79. -- āmisa worldly gain, bait of the flesh M i.156; ii.253; Th 2, 356. -- āyata what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (Dial. i.171) puts it: "name of a branch of Brahman learning, probably Nature -- lore "; later worked into a quāsi system of "casuistry, sophistry." Franke, Dīgha trsln 19, trsls as "logisch beweisende Naturerklārung" (see the long note on this page, and cp. Dial. i.166 -- 172 for detail of lokāyata). It is much the same as lok -- akkhāy(ika) or popular philosophy. <-> D i.11, 88; Vin ii.139; Sn p. 105 (=vitaṇḍa -- vādasattha SnA 447, as at DA i.247); Miln 4, 10, 178; A i.163, 166; iii.223. Cp. BSk. lokāyata Divy 630, 633, and lokāyatika ibid. 619. See also Kern's remarks at Toev. s. v. -- āyatika (brāhmaṇa) one who holds the view of lokāyata or popular philosophy S ii.77 (trsln K.S. 53: a Brahmin "wise in world -- lore"); Miln 178; J vi.486 (na seve lokāyatikaṃ; expld as "anattanissitaṃ . . . vitaṇḍa -- sallāpaṃ lokāyatika -- vādaṃ na seveyya," thus more like "sophistry" or casuistry). -- issara lord of the world Sdhp 348. -- uttara see under lokiya. -- cintā thinking about the world, worldphilosophy or speculation S v.447; A ii.80 (as one of the 4 acinteyyāni or thoughts not to be thought out: buddha -- visaya, jhāna -- visaya, kamma -- vipāka, l -- c.). Cp. BSk. laukika citta Divy 63, 77 etc. -- dhammā (pl.) common practice, things of the world, worldly conditions S iii.139 sq.; Sn 268 (expln loke dhammā; yāva lokappavatti tāva -- anivattikā dhammā ti vuttaṃ hoti KhA 153, cp. J iii.468); Miln 146. Usually comprising a set of eight, viz. lābha, alābha, yaso, ayaso, nindā, pasaṃsā, sukhaṃ, dukkhaṃ D iii.260; A iv.156 sq.; v.53; Nd2 55; Ps i.22, 122; Vbh 387; Nett 162; DhA ii.157. -- dhātu constituent or unit of the Universe, "world -- element"; a world, sphere; another name for cakkavāla. Dasa -- saḥassī -- lokadhātu the system of the 10,000 worlds Vin i.12; A i.227. -- D iii.114; Pv ii.961; Kv 476; Vism 206 sq.; Vbh 336; Nd1 356 (with the stages from one to fifty lokadhātu's, upon which follow: saḥassī cūḷanikā l -- dh.; dvisahassī majjhimikā; tisahassī; mahāsahassī); J i.63, 212; Miln 237; VbhA 430, 436. See also cūḷanikā. -- nātha saviour of the world, Ep. of the Buddha Sn 995; Vism 201, 234; VvA 165;

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PvA 42, 287. -- nāyaka guide or leader of the world (said of the Buddha) Sn 991; Ap 20; Mhvs 7, 1; Miln 222. -- nirodha destruction of the world It 121 (opp. °samudaya). -- pāla (°devatā) guardian (governor) of the world, which are usually specified as four, viz. Kuvera (=Vessavaṇa), Dhataratṭha, Virūpakka, Virūlhaka, alias the 4 mahārājāno Pv i.42; J i.48 (announce the future birth of a Buddha). -- byūha "world -- array," pl. byūhā (devā) N. of a class of devas J i.47; Vism 415 (kāmvācāra -- deva's). -- mariyādā the boundary of the world VvA 72. -- vajja common sins Miln 266; KhA 190. -- vatṭa "world -- round," i. e. saṃsāra (opp. vivatṭa =nibbāna) Nett 113, 119. See also vatṭa. -- vidu knowing the universe, Lp. of the Buddha D iii.76; S i.62; v.197, 343; A ii.48; Sn p. 103; Vv 3426; Pug 57; expld in full at SnA 442 and Vism 204 sq. -- vivaraṇa unveiling of the universe, apocalypse, revelation Vism 392 (when humans see the devas etc.). -- vohāra common or general distinction, popular logic, ordinary way of speaking SnA 383, 466; VbhA 164.

Lokiya

Lokiya (& lokika) (adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i. e. -- (a) world -- wide, covering the whole world, famed, widely known Th 1, 554; J vi.198. <-> (b) (-- °) belonging to the world of, an inhabitant of (as lokika) Pv i.62 (Yama°). -- (c) common, general, worldly Vism 89 (samādhī); DhA iv.3 (°mahājāna) PvA 131 (°parikkhaka), 207 (sukha), 220 (°sabhāva). See also below 3. -- 2. (special meaning) worldly, mundane, when opposed to lokuttara. The term lokuttara has two meanings -- viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e. g. lokuttaradāyajja inheritance of Arahantship J i.91; DhA i.117; ideal: lokuttara dhamma (like parama dhamma) the ideal state, viz. Nibbāna M ii.181; pl. l. dhammā M iii.115. -- (b) (in later canonical literature) beyond these worlds, supra -- mundane, transcendental, spiritual. In this meaning it is applied to the group of nava lokuttarā dhammā (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala's, and the addition of nibbāna), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsltn "engaged upon the higher ideal" (Dhs. trsl. Introd. p. 98), since meaning (b) has too much of a one -- sided philosophical appearance. On term cp. Cpd. 913. -- 3. lokiya (in meaning "mundane") is contrasted with lokuttara ("transcendental") at many passages of the Abhidhamma, e. g. at Ps ii.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Kvu 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukup 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 (lokika), 390; Vism 10, 85, 438; DA i.331; DhsA 47 sq., 213; VbhA 128, 373; DhA i.76 (lokika); ii.150; iii.272; iv.35.

Locaka

Locaka (adj.) [fr. loc. Caus. of luñc; cp. Sk. luñcaka] one who pulls out D i.167 (kesa -- massu°, habit of cert. ascetics); M i.308 (id.).

Locana

Locana1 [fr. loc or lok to see; DhTp 532 & DhTm 766: loc= dassana] the eye; adj. (-- °) having eyes. (of . . .) Pv i.115 (miga -- manda°); PvA 57, 90 (pingala°).

Locana

Locana2 (nt.) [fr. loc. Caus. of luñcati] pulling, tearing out D i.167 (kesa -- massu°); A i.296; Pug 55.

Loceti

Loceti see luñcati.

Loṭana

Loṭana (nt.) [luṭ, cp. *Sk. lolana & viloṭana] shaking, upsetting DhTm 117. Cp. vi°.

Loṇa

Loṇa (nt.) [cp. Sk. lavaṇa, for which see also lavaṇa. The Prk. form is loṇa] salt; as adj., salty, of salt, alkaline. -- Vin i.202 (loṇāni bhesajjāni alkaline medicine, among which are given sāmuddan̄ kālaloṇan̄ sindhavaṇ ubbhidaṇ bilaṇ as var. kinds of salt), 220=243 (as flavouring, with tela, taṇḍula & khādaniya); A i.210, 250; iv.108; Miln 63; DhA iv.176 (in simile see below); VvA 98, 100, 184 (aloṇa sukkha -- kummāsa, unsalted). On loṇa in similes cp. J.P.T.S. 1907, 131. -- ambila acid and salt J i.505; ii.171, 394. -- odaka salt water J vi.37; VvA 99 (°udaka). -- kāra salt -- maker Vin i.350 (°gāma); A ii.182 (°dāraka); J vi.206 (kara); Miln 331. -- ghaṭa a pitcher with salt S ii.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaghaṭaka. -- dhūpana salt -- spicing VbhA 311 (viya sabba vyañjanesu; i. e. the strongest among all flavourings). -- phala a crystal of (natural) salt [phala for phaṭa=*sphaṭa, cp. phalaka] A i.250 (in simile). -- rasa alkaline taste A iv.199, 203. -- sakkhara a salt crystal (cp. °phala), a

(solid) piece of (natural) salt S ii.276 (in simile, cp. A i.250); SnA 222 (aggimhi pakkhitta l -- s., in the same simile at DhA iv.176: uddhane pakkhitta -- loṇa). -- sakkarikā a piece of salt -- crystal, used as a caustic for healing wounds Vin i.206. -- sovīraka salted sour gruel Vin i.210; VvA 99.

Loṇika & Loṇiya

Loṇika & Loṇiya (adj.) [fr. loṇa] salty, alkaline Dhs 629. -- loṇiya -- teliya prepared with salt & oil J iii.522; iv.71. -- aloṇika unsalted 426 (°aka); VvA 184; J i.228; iii.409.

Lodda

Lodda [cp. *Sk. rodhra; on sound changes see Geiger, P.Gr. 44, 622] N. of a tree J v.405; vi.497.

Lopa

Lopa [fr. lup: see lumpati] taking away, cutting off; as tt. g. apocope, elision (of the final letter) VbhA 164 (sabba -- loka -- vohāra°); SnA 12, 303, 508; VvA 79; often in anunāsika° dropping of (final) ṇ SnA 410; VvA 154, 275. At S v.342 read piṇḍiy 'ālopena for piṇḍiyā lopena. -- Cp. ālopa, nillopa, vilopa, vilopiya.

Lobha

Lobha [cp. Vedic & Epic Sk. lobha; fr. lubh: see lub- bhati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayañ vā lubbhati, lubbhana -- mattam eva vā taṇ," with several comparisons following. <- > Often found in triad of lobha, dosa, moha (greed, anger, bewilderment, forming the three principles of demerit: see kusala -- mūla), e. g. at A iv.96; It 83, 84; Vism 116; Dukk 9, 18 sq. See dosa & moha. -- D iii.214, 275; S i.16, 43, 63, 123 (bhava°); v.88; A i.64 (°kkhaya), 160 (visama°), cp. D iii.70 sq.; ii.67; Sn 367, 371, 537 (°kodha), 663, 706, 864, 941 (°pāpa); Nd1 15, 16, 261; J iv.11 (kodha, dosa, l.); Dhs 982, 1059; Vbh 208, 341, 381, 402; Nett 13, 27; Vism 103; VbhA 18; PvA 7, 13, 17, 89 (+dosa), 102; VvA 14; Sdhp 52 (°moha), 266. -- alobha disinterestedness D iii.214; Dhs 32. -- dhammā (pl.) affection of greed, things belonging to greed; (adj.) (of) greedy character M i.91; iii.37; D i.224, 230; S iv.111; A iii.350; J iv.11. -- mūla the root of greed Vism 454 (eightfold; with dosa -- mūla & moha -- mūla).

Lobhana

Lobhana (nt.) [fr. lobha] being greedy Th 2, 343 (=lobh' uppāda ThA 240).

Lobhaniya (°īya, °eyya)

Lobhaniya (°īya, °eyya) (adj.) [grd. formation fr. lobha] 1. belonging to greed "of the nature of greed" causing greed It 84 (°eyya). See rajaniya. -- 2. desirable Miln 361 (paduma).

Loma

Loma (nt.) [cp. Vedic roman. The (restituted) late P. form roma only at J v.430; Abhp 175, 259; Sdhp 119] the hair of the body (whereas kesa is the hair of the head only) D ii.18 (ekeka°, uddhagga°, in characteristics of a Mahāpurisa); S ii.257 (asi°, usu°, satti° etc.); A ii.114; Vin iii.106 (usu° etc.); Sn 385; J i.273 (khaggo lomesu allīyi); VbhA 57; DhA i.126; ii.17

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(°gaṇanā); ThA 199; VvA 324 (sūkara°); PvA 152, 157; Sdhp 104. A detailed description of loma as one of the 32 ākāras of the body (Kh iii.; pl. lomā) is found at Vism 250, 353; VbhA 233; KhA 42, 43. -- aloma

hairless J vi.457; puthu° having broad hair or fins, name of a fish J iv.466; Vv 4411. haṭṭha° with hairs erect, excited Mhvs 15, 33. -- On loma in similes see J.P.T.S. 1907, 131. -- lomaṇ pāṭeti to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [pāṭeti formed fr. pat after wrong etym. of panna in panna -- loma "with drooping hairs," which was taken as a by -- form of patita: see panna -- loma]: Vin ii.5 (=pannalomo hoti C.); iii.183; M i.442. <-> Cp. anu°, paṭi°, vi°. -- kūpa a pore of the skin J i.67; KhA 51, 63; SnA 155 (where given as 99,000) Vism 195 (id.). -- padmaka a kind of plant J vi.497 (reading uncertain; v. l. lodda°). -- sundarī (f.) beautiful with hairs (on her body) J v.424 (Kurangavī l.; expld on p. 430 as "roma -- rājiyā maṇḍita udarā"). -- haṇsa horripilation, excitement with fear or wonder, thrill D i.49; A iv.311 sq. (sa°); Sn 270; Vbh 367; Miln 22; Vism 143; DA i.150. -- haṇsana causing horripilation, astounding, stupendous Sn 681; J iv.355 (abbhuta+); Pv iii.93; iv.35; Miln 1; Mhvs 17, 55 (abbhuta+). -- haṭṭha having the hair standing on end, horrified, thunderstruck, astounded D i.95; S v.270; Sn p. 15; Miln 23; SnA 155; cp. haṭṭha -- loma above.

Lomaka

Lomaka (-- °) (adj.) [fr. loma] having hair, in cpd. caturanga° having fourfold hair (i. e. on the diff. parts of the body?) Vin iv.173. It may refer to the 5 dermatoid constituents of the body (see pañcaka) & thus be characteristic of outward appearance. We do not exactly see how the term caturanga is used here. -- Cp. anulomika.

Lomasa

Lomasa (adj.) [cp. Vedic romaśa] hairy, covered with hair, downy, soft M i.305; Pv i.92. At J iv.296 lomasa is expld as pakkhino, i. e. birds; reading however doubtful (vv. ll. lomahaṇsa & lomassā).

Lomin

Lomin (-- °) (adj.) [fr. loma] having hair, in cpds. ekanta° & uddha°, of (couch --) covers or (bed) spreads: being made of hair altogether or having hair only on top Vin i.192=ii.163; D i.7; cp. DA i.87.

Lola (Loḷa)

Lola (Loḷa) (adj.) [fr. luḷ: see luḷati; cp. Epic & Classic Sk. lola] wavering, unsteady, agitated; longing, eager, greedy S iv.111; Sn 22, 922; J i.49 (Buddha -- mātā loḷā na hoti), 111, 210, 339 (dhana -- loḷa); ii.319 (°manussa); iii.7; Pug 65; Nd1 366; Dāvs iv.44; Miln 300. -- alola not greedy, not distracted (by desire), self -- controlled S v.148; Sn 65. -- bhava greediness, covetousness ThA 16.

Lolatā

Lolatā (f.) [fr. lola] longing, eagerness, greed Miln 93; SnA 35 (āhāra°).

Lolita

Lolita [pp. of loleti] agitated, shaken Th 2, 373 (=ālolita ThA 252).

Lolupa

Lolupa (adj.) [fr. lup, a base of lumpati but influenced by lubh, probably also by lola. See lumpati] covetous, greedy, self -- indulgent Dāvs ii.73. a° not greedy, temperate Sn 165. Cp. nil°. -- f. lolupā as N. of a plant at J vi.537.

Loluppa

Loluppa (nt.) [abstr. fr. lolupa] greediness, covetousness, self -- indulgence, desire; in the language of the Abhidhamma often syn. with jappā or taṇhā. At DhsA 365 loluppa is treated as an adj. & expld at "punappuna visaye lumpati ākaḍḍhaṭi ti," i. e. one who tears again & again at the object (or as Expos. ii.470: repeated plundering, hauling along in the fields of sense). -- J i.340, 429; DhsA 365; Vism 61; & with exegetical synonyms loluppāyanā & loluppāyitattaṇ at Dhs 1059, 1136.

Loleti

Loleti [Caus. fr. lu], see luḷati] to make shake or unsteady A iii.188 (khobheti+). -- pp. lolita.

Loḷi

Loḷi see āloḷi.

Loha

Loha (nt.) [Cp. Vedic loha, of Idg. *(e)reudh "red"; see also rohita & lohita] metal, esp. copper, brass or bronze. It is often used as a general term & the individual application is not always sharply defined. Its comprehensiveness is evident from the classification of loha at VbhA 63, where it is said lohan ti jātilohaṇ, vijāti°, kittima°, pisāca° or natural metal, produced metal, artificial (i. e. alloys), & metal from the Pisāca district. Each is subdivided as follows: jāti°=ayo, sajjhaṇ, suvaṇṇaṇ, tipu, sīsaṇ, tambalohaṇ, vekantakalohaṇ; vijāti°=nāga -- nāsika°, kittima°=kaṇṣalohaṇ, vaṭṭa°, ārakūṭaṇ; pisāca°=morakkhakaṇ, puthukaṇ, malinakaṇ, capalakaṇ, selakaṇ, āṭakaṇ, bhallakaṇ, dūsilohaṇ. The description ends "Tesu pañca jātilohāni pāliyaṇ visuṇ vuttān' eva (i. e. the first category are severally spoken of in the Canon). Tambalohaṇ vekantakan ti imehi pana dvīhi jātilohehi saddhiṇ sesaṇ sabbam pi idha lohan ti veditabbaṇ." -- On loha in similes see J.P.T.S. 1907, 131. Cp. A iii.16=S v.92 (five alloys of gold: ayo, loha, tipu, sīsaṇ, sajjhaṇ); J v.45 (asi°); Miln 161 (suvaṇṇam pi jātivantaṇ lohena bhijjati); PvA 44, 95 (tamba°=loha), 221 (tatta -- loha -- secanaṇ pouring out of boiling metal, one of the five ordeals in Niraya). -- kaṭāha a copper (brass) receptacle Vin ii.170. -- kāra a metal worker, coppersmith, blacksmith Miln 331. -- kumbhī an iron cauldron Vin ii.170. Also N. of a purgatory J iii.22, 43; iv.493; v.268; SnA 59, 480; Sdhp 195. -- guḷa an iron (or metal) ball A iv.131; Dh 371 (mā °ṇ gilī pamatto; cp. DhA iv.109). -- jāla a copper (i. e. wire) netting PvA 153. -- thālaka a copper bowl Nd1 226. -- thāli a bronze kettle DhA i.126. -- pāsāda "copper terrace," brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA i.131; Mhvs passim. -- piṇḍa an iron ball SnA 225. -- bhaṇḍa copper (brass) ware Vin ii.135. -- maya made of copper, brazen Sn 670; Pv ii.64. -- māsa a copper bean Nd1 448 (suvaṇṇa -- channa). -- māsaka a small copper coin KhA 37 (jatu -- māsaka, dāru -- māsaka+); DhsA 318. -- rūpa a bronze statue Mhvs 36, 31. -- salākā a bronze gong -- stick Vism 283.

Lohatā

Lohatā (f.) [abstr. fr. loha] being a metal, in (suvaṇṇassa) aggalohatā the fact of gold being the best metal VvA 13.

Lohita

Lohita (adj. -- nt.) [cp. Vedic lohita & rohita; see also P. rohita "red"] 1. (adj.) red: rarely by itself (e. g. M ii.17), usually in cpds. e. g. °abhijāti the red species (q. v.) A iii.383; °kaṣiṇa the artifice of red D iii.268; A i.41; Dhs 203; Vism 173; °candana red sandal (unguent) Miln 191. Otherwise rohita. -- 2. (nt.) blood; described in detail as one of the 32 ākāras at KhA 54 sq.; Vism 261, 360; VbhA 245. -- Vin i.203 (āmaka°), 205 (°ṇ mocetuṇ); A iv.135 (saṭṭhi -- mattānaṇ bhikkhūnaṇ uṇhaṇ l. mukhato uggañchi; cp. the similar passage at Miln 165); Sn 433; Pv i.67; i.91 (expld as ruhira PvA 44); Vism 261 (two kinds; sannicita° and saṇsaraṇa°), 409 (the colour of the heartblood in relation to states of mind); VbhA 66; PvA 56, 78, 110. -- akkha having red (blood -- shot) eyes (of snakes & yakkhas) Vv 522 (cp. VvA 224: ratta -- nayanā;

yakkhāṇaṇ hi nettāni ati -- lohitāni honti); J vi.180. -- uppāda (the crime of) wounding A Tathāgata, one of the anantariya -- kammā VbhA 427; cp. Tathāgatassa lohitaṇ uppādeti Miln 214. -- uppādaka one who sheds the blood of an Arahant Vin i.89, 136, 320; v.222.

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-- kumbhi a receptacle for blood Ud 17 (with ref. to the womb). -- doṇi a bloody trough Vism 358; VbhA 62. -- pakkhandikā (or °pakkhandik' ābādha) bloody diarrhoea, dysentery M i.316; D ii.127; Ud 82; J ii.213; Miln 134, 175; DhA iii.269. -- homa a sacrifice of blood D i.9; DA i.93.

Lohitaka

Lohitaka (adj.) [fr. lohita] 1. red M ii.14; A iv.306, 349; Ap. 1; Dhs 247, 617. -- °upadhāna a red pillow D i.7; A i.137; iii.50; iv.94, 231, 394; °sāli red rice Miln 252. -- 2. bloody Pv i.78 (pūti° gabbha); Vism 179, 194.

Lohitanka

Lohitanka [lohita+anka] a ruby A iv.199, 203; Ap 2; Vv 363; VvA 304. See masāragalla for further refs. <-> Note. The word is not found in Vedic and Class. Sk.; a later term for "ruby" is lohitaka. In the older language lohitāṅga denotes the planet Mars.

Ḷ. Ḷīyati

Ḷīyati is given at Dhṭp 361 as a variant of ḍī to fly (see ḍeti), and expld as "ākāsa -- gamana." Similarly at Dhṭm 586 as "vehāsa -- gamana."

V. V

-- V -- euphonic (sandhi --) consonant, historically justified after u (uv from older v), as in su -- v -- ānaya easy to bring (S i.124); hence transferred to i, as in ti -- v -- angika threefold (Dhs 161), and ti -- v -- angula three inches wide (Vism 152, 408); perhaps also in anu -- v -- icca (see anuvicca).

Va

Va1 the syllable "va" KhA 109 (with ref. to ending °vā in Bhagavā, which Bdhgh expls as "va -- kāraṇ dīghaṇ katvā," i. e. a lengthening of va); SnA 76 (see below va3).

Va

Va2 (indecl.) [the enclitic, shortened form of iva after long vowels. Already to be found for iva in RV metri causâ] like, like as, as if; only in poetry (as already pointed out by Trenckner, Miln 422): It 84 (tālapakkaṇ va bandhanā), 90 (chavālātaṇ va nassati); Dh 28; Sn 38 (vaṇso visālo va: see C. expln under va3); Pv i.81 (ummatta -- rūpo va; =viya PvA 39); i.116 (naḷo va chinno); Miln 72 (chāyā va anapāyini); J iii.189 (kusamuddo va ghosavā); iv.139 (aggīva suriyo va); DhA iii.175.

Va

Va3 (indecl.) [for eva, after long vowels] even, just (so), only; for sure, certainly Dh 136 (aggi -- daḍḍho va tappati); J i.138, 149 (so pi suvaṇṇa -- vaṇṇo va ahosi), 207; SnA 76 (vakāro avadhāraṇ' attho eva -- kāro vā ayaṇ, sandhi -- vassen' ettha e -- kāro naṭṭho: wrong at this passage Sn 38 for va2= iva!); PvA 3 (eko va putto), 4 (nātamattā va).

Va

Va4 is (metrically) shortened form of vā, as found e. g. Dh 195 (yadi va for yadi vā); or in correlation va -- va either -- or: Dh 108 (yit̥thaṇ va hutaṇ va), 138 (ābādhaṇ va cittakkhepaṇ va pāpuṇe).

Vaṇsa

Vaṇsa [Vedic vaṇśa reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vaṇso visālo va; vaṇso expld at Nd2 556 as "veḷugumba," at SnA 76 as "veḷu"), ibid. (°kaḷīra); J vi.57; Vism 255 (°kaḷīra); KhA 50 (id.). -- 2. race, lineage, family A ii.27 (ariya° of noble family); S v.168 (caṇḍāla°); J i.89, 139; iv.390 (caṇḍāla°); v.251 (uju°); Mhvs 4, 5 (pitu -- ghātaka -- vaṇso a parricidal race). -- 3. tradition, hereditary custom, usage, reputation Miln 148 (ācariya°), 190 (Tathāgatānaṇ); KhA 12 (Buddha°); Dpvs 18, 3 (saddhamma° -- kovidā therā). -- vaṇsaṇ nāseti to break family tradition J v.383; vaṇsaṇ ucchindati id. J v.383; or upacchindati J iv.63; opp. patiṭṭhāpeti to establish the reputation J v.386. -- 4. dynasty Mhvs 36, 61 (kassa v. ṭhassati). -- 5. a bamboo flute, fife Miln 31; VvA 210. -- 6. a certain game, at D i.6 in enumn of pastimes and tricks (caṇḍālavaṇsa -- dhopana), a passage which shows an old corruption. Bdghg at DA i.84 takes each word separately and expls vaṇsa as "veṇuṇ ussāpetvā kīḷanaṇ" (i. e. a game consisting in raising a bamboo; is it climbing a pole? Cp. vaṇsa -- ghatikā "a kind of game" Divy 475), against Dial. i.9 "acrobatic feats by Caṇḍālas." Cp. J iv.390 in same passage. Franke (Dīgha trsln) has "bamboo -- tricks"; his conjecture as "vaṇsa -- dhamanaṇ," playing the bamboo pipe (cp. Miln 31: "vaṇsadhamaka"), as oldest reading is to be pointed out. <-> On vaṇsa in similes see J.P.T.S. 1907, 134. -- āgata come down fr. father to son, hereditary Mhvs 23, 85. -- ānupālaka guarding tradition Sdhp 474 (ariya°). -- ānurakkhaka preserving the lineage, carrying on the tradition J iv.444; Vism 99 (+paveṇi -- pālaka); DhA iii.386. -- coraka N. of a certain kind of reed (cp. coraka: plant used for perfume) J v.406 (C. for veḷuka). -- ja belonging to a race Mhvs 1, 1 (suddha°). -- ñña born of good family A ii.27. -- dhara upholding tradition Miln 164. -- dharāṇa id. Miln 226. -- nalaka bamboo reed KhA 52, 59 (with note Sn Index p. 870: naḷaka). -- nāḷa id. Miln 102. -- rāga the colour of bamboo, a term for the veḷuriya gem J iv.141. -- vaṇṇa the veḷuriya gem Abhp 491.

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Vaṇsika

Vaṇsika (-- °) (adj.) [fr. vaṇsa] descended from, belonging to a family (of) S v.168 (caṇḍāla°).

Vaka

Vaka1 [Vedic vṛka, Idg. *u̯r̥ko=Lat. lupus, Gr. lu/kos, Lith. vilkas, Goth. wulfs=E. wolf etc.] wolf, only in poetry Sn 201; J i.336; ii.450; v.241, 302.

Vaka

Vaka2 (indecl.): a root vak is given at Dhṭp 7 & Dhṭm 8 in meaning "ādāne," i. e. grasping, together with a root kuk as synonym. It may refer to vaka1 wolf, whereas kuk would explain koka wolf. The notion of voraciousness is prevalent in the characterization of the wolf (see all passages of vaka1, e. g. J v.302).

Vakula

Vakula [cp. *Sk. vakula] a tree (Mimusops elengi) J v.420.

Vakka

Vakka1 (adj.) [Vedic vakra; the usual P. form is vanka] crooked J i.216.

Vakka

Vakka2 (nt.) [Vedic vr̥kka] the kidney Sn 195; Kh iii.; Miln 26; DhsA 140. In detail described as one of the 32 ākāras at Vism 255, 356; VbhA 60, 239, 356. -- pañcaka the series of five (constituents of the body) beginning with the kidney. These are vakka, hadaya, yakana, kilomaka, pihaka: VbhA 249.

Vakkanga

Vakkanga [vakkaṇ+ga] a term for bird, poetically for sakuṇa J i.216 (tesaṇ ubhosu passesu pakkhā vankā jātā ti vakkangā C.).

Vakkhati

Vakkhati is fut. of vac: he will say, e. g. at Vin ii.190; iv.238. See vatti.

Vakkala

Vakkala [cp. BSk. valkala (e. g. Jtm 210): see vāka] 1. the bark of a tree J ii.13 (°antara); iii.522. -- 2. a bark garment (worn by ascetics): see vakkali.

Vakkalaka

Vakkalaka ("bark -- like," or "tuft"?) is at KhA 50 as the Vism reading, where KhA reads danḍa. The P.T.S. ed. of Vism (p. 255) reads wrongly cakkalaka.

Vakkali

Vakkali [in compn for in] wearing a garment of bark, an ascetic, lit. "barker" J ii.274 (°sadda the sound of the bark -- garment -- wearer). See also Np. Vakkali.

Vakkalika

Vakkalika (adj.) (-- °) [fr. vakkala] in danta° peeling bark with one's teeth, designation of a cert. kind of ascetics DA i.271.

Vagga

Vagga1 [Vedic varga, fr. vr̥j; cp. Lat. volgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin i.58 (du°, ti°), 195 (dasa° a chapter of 10 bhikkhus). -- 2. a section or chapter of a canonical book DhA i.158 (eka -- vagga -- dvi -- vagga -- mattam pi); DhsA 27. -- uposatha celebration (of the uposatha) in groups, "incomplete congregation" (trsln Oldenberg) Dpvs 7, 36. More likely to vagga2! -- gata following a (sectarian) party (Bdhgh identifies this with the 62 diṭṭhigatikā SnA 365) S i.187; Sn 371. -- bandha, in instr. °ena group by group Mhvs 32, 11. -- bandhana banded together, forming groups DhA iv.93, 94. -- vagga in crowds, confused, heaped up J vi.224; PvA 54. -- vādaka taking somebody's part Vin iii.175. -- sārīn conforming to a (heretic) party Sn 371, 800, 912; Nd1 108, 329.

Vagga

Vagga2 (adj. -- nt.) [vi+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissentious Vin i.111 sq., 129, 160; iv.53 (sangha); A i.70 (parisā); ii.240. -- instr. vaggena separately, secessionally, sectarianly Vin i.161; iv.37, 126. -- ārāma fond of dissociation or causing separation M i.286; It 11 (+adhamma -- tṭha; trsln Seidenstücker not quite to the point: rejoicing in parties,

i. e. vagga1) =Vin ii.205. -- kamma (ecclesiastical) act of an incomplete chapter of bhikkhus Vin i.315 sq. (opp. sam<-> agga -- kamma). -- rata=°ārāma.

Vaggati

Vaggati [valg, to which belong Oicel. valka to roll; Ags. wealkan=E. walk] to jump Vv 649 (expld at VvA 278 as "kadāci pade padaṇ" [better: padāpadaṇ?] nikkipantā vagganena gamane [read: vagga -- gamanena] gacchanti); J ii.335, 404; iv.81, 343; v.473.

Vaggatta

Vaggatta (nt.) [abstr. fr. vagga2] distraction, dissension, secession, sectarianism Vin i.316 (opp. samaggatta).

Vaggana

Vaggana see vaggati (ref. of Vv 649).

Vaggiya

Vaggiya (-- °) (adj.) [fr. vagga1] belonging to a group, forming a company, a party of (-- °), e. g. pañcavaggiyā therā J i.57, 82; bhikkhū M i.70; ii.94; chabbaggiyā bhikkhū (the group of 6 bh.) Vin i.111 sq., 316 sq. & passim; sattarasa --aggiyā bhikkhū (group of 17) Vin iv.112.

Vaggu

Vaggu (adj.) [cp. Vedic valgu, fr. valg; freq. in combn with vadati "to speak lovely words"] lovely, beautiful, pleasant, usually of sound (sara) D ii.20 (°ssara); S i.180, 190; Sn 350, 668; Vv 53, 361, 364 (°rūpa), 5018 (girā), 636, 6410 (ghoso suvaggu), 6420, 672, 8417; Pv i.113; ii.121; iii.34; J ii.439; iii.21; v.215; Sdhp 245. The foll. synonyms are frequently given in VvA & PvA as explns of vaggu: abhirūpa, cāru, madhura, rucira, savanīya, siniddha, sundara, sobhaṇa. -- vada of lovely speech or enunciation Sn 955 (=madhura -- vada, pemaniya -- vada, hadayangama°, karavīkaruda -- mañju -- ssara Nd1 446).

Vagguli & °ī

Vagguli & °ī (m. & f.) [cp. Sk. valgulī, of valg to flutter] a bat Vin ii.148; Miln 364, 404; Vism 663 (in simile); DhA iii.223. -- rukkhā a tree on which bats live Vism 74. -- vata "bat -- practice," a certain practice of ascetics J i.493; iii.235; iv.299.

Vanka

Vanka (adj. -- n.) [cp. Vedic vanka & vakra bending; also Ved. vanku moving, fluttering, walking slant; vañcati to waver, walk crooked. Cp. Lat. con -- vexus "convex," Ags. wōh "wrong," Goth. wāhs; Ohg. wanga cheek, and others. -- The Dhṭp 5 gives "koṭīlya" as meaning of vank. Another Pāli form is vakka (q. v.). The Prk. forms are both vakka & vanka: Pischel, Prk. Gr. § 74], I. (adj.). -- 1. crooked, bent, curved M i.31 (+jimha); S iv.118 (read v -- daṇḍā); Vin ii.116 (suttā vankā honti); J i.9 (of kāja); iv.362 (°daṇḍa), PvA 51. With ref. to a kind of vīṇā at VvA 281. -- 2. (fig.) crooked, deceitful, dishonest J iii.313 (of crows: kākānaṇ nāmaṇ C.); vi.524; Pv iv.134 (a°); Sn 270 (probably to be read dhanka as SnA 303, =kāka). -- 3. doubtful, deceitful, deceptive, i. e. haunted Vv 843, cp. VvA 334. -- II. (m.) -- 1. a bend, nook, curve (of ponds) J ii.189; vi.333 (sahassa°). -- 2. a hook J v.269. -- 3. a fish-hook D ii.266; Th 1, 749; J vi.437. -- On vanka in similes see J.P.T.S. 1907, 131. -- angula a crooked finger A iii.6. -- ātivankin having curves upon curves (in its horns), with very crooked antlers J i.160 (said of a deer). -- gata running in bends or crooked

(of a river) J i.289. -- ghasta (a fish) having swallowed the hook D ii.266; J vi.113. -- chidda a crooked hole DA i.112. -- dāṭha having a bent fang (of a boar) J ii.405.

Vankaka

Vankaka (nt.) [fr. vanka] a sort of toy: Rh. D. "toy- plough" (Dial. i.10); Kern "miniature fish-hook" (Toev. s. v.). Rh. D. derives it fr. Sk. vṛka (see P. vaka1). Bdhgh at DA i.86 takes it as "toy-plough." See D i.6; Vin ii.10 (v. l. vangaka & vankata); iii.180 (v.l. cangaka); A v.203 (T. vanka; v. l. vankaka); Miln 229. At ThA 15 vankaka is used in general meaning of "something crooked" (to explain Th 2, 11 khujja), which is specified at Th 1, 43 as sickle, plough and spade.

Vankatā

Vankatā (f.) & Vankatta (nt.) [abstr. fr. vanka] crookedness A 1 112 (tt); Dhs 1339; VbhA 494.

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Vankeyya

Vankeyya (adj.) [grd. formation fr. vanka] "of a crooked kind," crooked -- like; nt. twisting, crookedness, dishonesty M i.340; A iv.189; v.167.

Vanga

Vanga at DA i.223 is syn. with kaṇa and means some kind of fault or flaw. It is probably a wrong spelling for vanka.

Vangati

Vangati [cp. *Sk. vangati, to which belongs vañjula. Idg. *uag to bend; cp. Lat. vagor to roam, vagus=vague; Ohg. wankon to waver] to go, walk, waver; found only in Dhṭp (No. 29) as root vang in meaning "gamana." Perhaps confused with valg; see vaggati.

Vaca

Vaca (nt.) a kind of root Vin i.201=iv.35. Cp. vacattha.

Vacatā

Vacatā (f.) [abstr. fr. vaco] is found only in cpd. dub- bacatā surliness J i.159.

*Vacati

*Vacati [vac] see vatti.

Vacattha

Vacattha (nt.) a kind of root Vin i.201=iv.35.

Vacana

Vacana (nt.) [fr. vac; Vedic vacana] 1. speaking, utter-ance, word, bidding S ii.18 (alaṇ vacanāya one says rightly); iv.195 (yathā bhūtaṇ); A ii.168; Sn 417, 699, 932, 984, 997; Miln 235; Pv ii.27; SnA 343, 386. -- mama vacanena in my name PvA 53. -- dubbacana a bad word Th 2, 418 (=dur -- utta -- vacana ThA 268). -- vacanaṇ karoti to do one's bidding J i.222, 253. <-> 2. (t. t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: āmantana° term of address KhA 167; SnA 435; paccatta° expression of sep. relation, i. e. the accusative case SnA 303; piya° term of endearment Nd2 130; SnA 536; puna° repetition SnA 487; vattamāna° the present tense SnA 16, 23; visesitabba° qualifying (predicative) expression VvA 13; sampadāna° the dative relation SnA 317. At SnA 397 (combd with linga and other terms) it refers to the "number," i. e. singular & plural. -- attha word - analysis or meaning of words Vism 364; SnA 24. -- kara one who does one's bidding, obedient; a servant Vv 165; 8421; J ii.129; iv.41 (vacanaṇ -- kara); v.98; PvA 134. -- khama gentle in words S ii.282; A iv.32. -- paṭivacana speech and counterspeech (i. e. reply), conversation DhA ii.35; PvA 83, 92, 117. -- patha way of saying, speech M i.126 (five ways, by which a person is judged: kālena vā akālena vā, bhūtena & a°, saṇhena & pharusena, attha -- saṇhitena & an°, mettacittā & dosantarā); A ii.117, 153; iii.163; iv.277, cp. D iii.236; Vv 6317 (=vacana VvA 262); SnA 159, 375. -- bheda variance in expression, different words, kind of speech SnA 169, cp. vacanamatte bhedo SnA 471. -- vyattaya distinction or specification of expression SnA 509. -- sampaṭiggaha "taking up together," summing up (what has been said), résumé KhA 100. -- sesa the rest of the words PvA 14, 18, 103.

Vacanīya

Vacanīya (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D i.175; Sn p. 140.

Vacasa

Vacasa (adj.) (-- °) [the adj. form of vaco=vacas] having speech, speaking, in cpd. saddheyya° of credible speech, trustworthy Vin iii.188.

Vacī

Vacī (° --) [the composition form of vaco] speech, words; rare by itself (and in this case re -- established from cpds.) and poetical, as at Sn 472 (yassa vacī kharā; expld at SnA 409 by "vācā"), 973 (cudito vacīhi=vācāhi SnA 574). Otherwise in cpds, like: -- gutta controlled in speech Sn 78. -- para one who excels in words (not in actions), i. e. a man of words J ii.390. -- parama id. D iii.185. -- bheda "kind of words," what is like speech, i. e. talk or language Vin iv.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also vākya -- bheda & vācaṇ bhindati. -- viññatti intimation by language Vism 448; Miln 370; Dhs 637. -- vipphāra dilating in talk Miln 230, 370. -- samācāsa good conduct in speech M ii.114; iii.45; D iii.217. <-> Often coupled (as triad) with kāya° & mano° (=in deed & in mind; where vācā is used when not compounded), e. g. in (vacī -- kamma (+kāya° & mano°) deed by word M i.373, 417; iii.207; D iii.191, 245; °duccarita misbehaviour in words (four of these, viz. musāvāda, pisuṇā vācā, pharusā vācā, samphappalāpa A ii.141 D iii.52, 96, 111, 214, 217; Nd1 386; Pug 60; DhA i.23; iii.417; °sankhāra antecedent or requisite for speech M i.301; A iii.350; S iv.293; VbhA 167; Vism 531; °sañcetanā intention by word VbhA 144; °sucarita good conduct in speech A ii.141 (the 4: sacca -- vācā, apisuṇā vācā, saṇhā vācā, mantā bhāsā).

Vaco

Vaco (& vaca) (nt.) [Vedic vacas, of vac] speech, words, saying; nom. & acc. vaco Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; J i.188; Nd1 553 (=vacana byāpatha desanā anusandhi); Pv i.1112. instr. vacasā Vin ii.95 (dhammā bahussutā honti dhatā v. paricittā); iii.189; S i.12 (+manasā); Sn 365, 663, 890 (=vacanena Nd1 299); Vism 241; Mhvs 19, 42. -- As adj. (-- °) vaca in combn with du° as dubbaca having bad speech, using bad language, foul -- mouthed M i.95; S ii.204; A ii.147; iii.178; v.152 sq.; J i.159; Pug 20; Sdhp 95, 197. Opp. suvaca of nice speech M i.126; A v.24 sq.; Pv iv.133 (=subbaca PvA 230). -- Cp. vacī & vācā.

Vacca

Vacca (nt.) [cp. BSk. vaccaḥ AvŚ i.254] excrement, faeces Vin ii.212; iv.229, 265; Vism 250 (a baby's); VbhA 232 (id.), 243; PvA 268. -- vaccaṇ osajjati, or karoti to ease oneself J i.3; PvA 268. -- kuṭī (& kuṭi) a privy Vin ii.221; J i.161; ii.10; Vism 235, 259, 261; VbhA 242; DhA ii.55, 56; PvA 266, 268. -- kūpa a cesspool Vin ii.221; J v.231; Vism 344 sq.; DhA i.180. -- ghaṭa a pot for excrements, chamber utensil, commode Vin i.157=ii.216; M i.207. -- doṇikā id. Vin ii.221. -- magga "the way of faeces," excrementary canal, opening of the rectum Vin ii.221; iii.28 sq., 35; J i.502; iv.30. -- sodhaka a privy -- cleaner, night -- man Mhvs 10, 91.

Vaccasin

Vaccasin (adj.) [cp. Sk. varcasvin & Ved. varcin, having splendour, might or energy, fr. Vedic varcas] energetic, imposing D i.114 (brahma°; Dial. i.146 "fine in presence," cp. DA i.282). See also under brahma. <-> Note. The P. root vacc is given at Dhtm 59 in meaning of "ditti," i. e. splendour.

Vaccita

Vaccita [pp. of vacceti, Denom. of vacca] wanting to ease oneself, oppressed with vacca Vin ii.212, 221.

Vaccha

Vaccha1 [Vedic vatsa, lit. "one year old, a yearling"; cp. Gr. e)/tos year, Sk. vatsara id., Lat vetus old, vitulus calf; Goth. wiprus a year old lamb=Ohg. widar=E. wether] a calf Dh 284; J v.101; Vism 163 (in simile), 269 (id.; kūṭa° a maimed calf); DhsA 62 (with popular etym. "vadatī ti vaccho"); VvA 100, 200 (taruṇa°). <-> On vaccha in similes see J.P.T.S. 1907, 131. -- giddhinī longing for her calf S iv.181. -- gopālaka a cow -- herd Vism 28. -- danta "calf -- tooth," a kind of arrow or javelin M i.429; J vi.448. -- pālaka cow -- herd Vv 512.

Vaccha

Vaccha2 [=rukkha, fr. vṛkṣa] a tree; only in mālā° an ornamental plant Vin ii.12; iii.179; Vism 172; DhA ii.109.

Vacchaka

Vacchaka [Demin. fr. vaccha1] a (little) calf J iii.444; v.93, 433; Miln 282 (as go -- vacchaka). -- pālaka a cow -- herd J iii.444. -- sālā cow -- shed, cowpen J v.93; Miln 282.

Vacchatara

Vacchatara [fr. vaccha; the compar. suffix in meaning "sort of, -- like." Cp. Sk. vatsatara] a weaned calf, bullock D i.127, 148; S i.75; A ii.207; iv.41 sq.; Pug 56; DA i.294. -- f. vacchatarī D i.127; S i.75; Vin i.191; Pug 56.

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Vacchati

Vacchati is fut. of vasati to dwell.

Vacchara

Vacchara [cp. Class. Sk. vatsara] year Sdhp 239. See the usual saṃvacchara.

Vacchala

Vacchala (adj.) [cp. Sk. vatsala] affectionate, lit. "loving her calf" ThA 148 (Ap v.64).

Vaja

Vaja [Vedic vraja: see vajati] a cattle -- fold, cow -- pen A iii.393; J ii.300; iii.270, 379; Vism 166, 279; DhA i.126, 396. -- giribbaja a (cattle or sheep) run on the mountain J iii.479; as Npl. at Sn 408.

Vajati

Vajati [Vedic vraj, cp. Ved. vraja (=P. vaja) & vrjana enclosure=Av. vərəzōna -- , with which cp. Gr. ei)/rgnumi to enclose, ei(rgmo/s, Lat. vergo to turn; Gaelic fraigh hurdle; Ags. wringan=E. wring=Ger. ringen, E. wrinkle =Ger. renken, and many others, see Walde, Lat. Wtb. s. v. vergo. -- The Dhṭp (59) defines vaj (together with aj) by "gamana"] to go, proceed, get to (acc.), lit. to turn to (cp. vrj, vrñakti, pp. vrkta, which latter coincides with vṛtta of vṛt in P. vatta: see vatta1 & cp. vajjeti to avoid, vajjita, vajjana etc.) Sn 121, 381, 729 (jātimaraṇa -- saṃsāraṇ), 1143; J iii.401; iv.103 (nirayaṇ); Pv iv.172 (Pot. vajeyya); Nd2 423 (=gacchati kamati); Mhvs 11, 35 (imper. vaja as v. l.; T. reads bhaja). See cpds. anubbajati, upabb°, pabb°, paribb°.

Vajalla

Vajalla see rajo -- vajalla.

Vajira

Vajira1 [cp. Vedic vajira, Indra's thunderbolt; Idg. *ueǵ=Sk. vaj, cp. Lat. vegeo to thrive, vigeo>vigour; Av. vaZra; Oicel. vakr=Ags. wacor=Ger. wacker; also E. wake etc. See also vājeti] a thunderbolt; usually with ref. to Sakka's (=Indra's) weapon D i.95=M i.231 (ayasa); Th 1, 419; J i.134 (vajira -- pūritā viya garukā kucchi "as if filled with Sakka's thunderbolt." Dutoit takes it in meaning vajira2 and trsls "with diamonds"); SnA 225 (°āvudha the weapon of Sakka). -- pāṇin having a thunderbolt in his hand (N. of a yakkha) D i.95=M. i.231.

Vajira

Vajira2 (m. & nt.) [cp. Sk. vajra=vajira1] a diamond A i.124 (°ūpamacitta)=Pug 30; Dh 161; J iv.234; Miln 118, 267, 278; Mhvs 30, 95; KhA 110 (°sankhāta -- kāya); DhA i.387 (°panti row of diamonds), 392 sq.

Vajula

Vajula [cp. Sk. vañjula. Given as vañjula at Abhp 553] N. of several plants, a tree (the ratan: Halāyudha 2, 46) J v.420. See also vangati.

Vajja

Vajja1 (nt.) [grd. of vajjati, cp. Sk. varjya] that which should be avoided, a fault, sin D ii.38; S i.221; Vin ii.87 (thūla° a grave sin); A i.47, 98; iv.140; Ps i.122; Dh 252; VbhA 342 (syn. with dosa and garahitabba); KhA 23 (paṇṇatti° & pakati°), 24 (id.), 190 (loka°); DA i.181 (=akusala -- dhamma). Freq. in phrase: aṇumattesu vajjesu bhaya -- dassāvin "seeing a source of fear even in the slightest sins" D i.63; S v.187 and

passim. -- °dassin finding fault Dh 76 (expld in detail at DhA ii.107). -- anavajja & sāvajja, the relation of which to vajja is doubtful, see avajja.

Vajja

Vajja2 (adj. -- nt.) [cp. Sk. vādya, grd. of vad] 1. "to be said," i. e. speaking D i.53 (sacca°=sacca -- vacana DA i.160). See also mosa -- vajja. -- 2. "to be sounded," i. e. musical instrument J i.500 (°bheri).

Vajja, vajjā, vajjuṇ

Vajja, vajjā, vajjuṇ: Pot. of vad, see vadati.

Vajjati

Vajjati1 [vrj, Vedic vṛṇakti & varjati to turn; in etym. related to vajati. DhTp 547: "vajjane"] to turn etc.; only as Pass. form vajjati [in form=Ved. vrjyate] to be avoided, to be excluded from (abl.) Miln 227; KhA 160 (°itabba, in pop. etym. of Vajjī). -- Caus. vajjeti (*varjayati) to avoid, to abstain from, renounce Sdhp 10, 11, 200. Cp. pari°, vi°.

Vajjati

Vajjati2 Pass of vad, see vadati.

Vajjana

Vajjana (nt.) [fr. vajjati] avoidance, shunning Vism 5 (opp. sevana); DhA iii.417.

Vajjanīya

Vajjanīya (adj.) [grd. formation fr. vajjati1] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.

Vajjavant

Vajjavant (adj.) [vajja1+vant] sinful S iii.194.

Vajjha

Vajjha (adj.) [grd. of vadhati] to be killed, slaughtered or executed; object of execution; meriting death Vin iv.226; Sn 580 (go vajjho viya); J ii.402 (cora); vi.483 (=vajjhappatta cora C.); Vism 314; KhA 27. -- avajjha not to be slain, scathless Sn 288 (brāhmaṇa); Miln 221=J v.49; Miln 257 (°kavaca invulnerable armour). -- ghāta a slaughterer, executioner Th 2, 242 (cp. ThA 204). -- cora a robber (i. e. criminal) waiting to be executed PvA 153. -- paṭaha -- bheri the execution drum PvA 4. -- bhāvapatta condemned to death J i.439. -- sūkariyo (pl.) sows which had no young, barren sows (read vañjha°!) J ii.406.

Vajjhaka

Vajjhaka (adj.) (-- °)=vajjha DhA 239.

Vajjhā

Vajjhā (f.) [cp. Sk. vadhyā] execution; only in cpd. (as vajjha°) °ppatta condemned to death, about to be executed Vin iv.226; J ii.119, 264; vi.483.

Vajjheti

Vajjheti [Denom. fr. vajjha] to destroy, kill J vi.527 (siro vajjhayitvāna). Kern, Toev. s. v. vaddh° proposes reading vaddhayitvāna (of a root vardh to cut), cutting off is perhaps better. The expression is hapax legomenon.

Vañcati

Vañcati [vañc: see etym. under vanka. -- The Dhṭp distinguishes two roots vañc, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J i.214 (inf. °ituṇ=pādacāra -- gamanena gantuṇ C.). -- 2. Caus. vañceti to cheat, deceive, delude, elude D i.50; Sn 100, 129, 356; J iii.420 (aor. avañci=vañcesī C.); vi.403 (°etu -- kāma); Pv iii.42; Miln 396; Mhvs 25, 69 (tomaraṇ avañcayi). <-> pp. vañcita.

Vañcana

Vañcana (nt.) [fr. vañc, cp. Epic Sk. vañcana] deception, delusion, cheating, fraud, illusion D i.5; iii.176; A ii.209; Sn 242; Pv iii.95; Pug 19; J iv.435; DhsA 363 (for māyā Dhs 1059); DA i.79; DhA iii.403; PvA 193. -- vañcana in lit. meaning of vañcati 1 is found in avañcana not tottering J i.214.

Vañcanika

Vañcanika (adj.) [fr. vañcana] deceiving; a cheat D iii.183; Th 1, 940; Miln 290.

Vañcaniya

Vañcaniya (adj.) [grd. formation fr. vañcana, cp. MVastu ii.145: vañcanīya] deceiving, deluding Th 2, 490.

Vañcita

Vañcita [pp. of vañceti] deceived, cheated J i.287 (vañcit' ammi=vañcitā amhi).

Vañjula

Vañjula see vajula.

Vañjha

Vañjha (adj.) [cp. Epic & later Sk. bandhya] barren, sterile D i.14, 56; M i.271; S ii.29 (a°); iv.169; v.202 (a°); Pv iii.45 (a°=anipphala C.); J ii.406 (°sūkariyo: so read for vajjha°); Miln 95; Vism 508 (°bhāva); DhA i.45 (°itthi); DA i.105; PvA 31, 82; VvA 149; Sdhp 345 (a°).

Vaṭa

Vaṭa [cp. Epic Sk. vaṭa. A root vaṭ, not connected with this vaṭa is given at Dhṭm 106 in meaning "veṭhana": see vaṭaṇsa] the Indian fig tree J i.259 (°rukkha); iii.325; Mhvs 6, 16; DhA i.167 (°rukkha); PvA 113.

Vaṭa

Vaṭa at Pug 45, 46 (tuccho pi hito pūro pi vaṭo) read ti pihito pūro vivaṭo. See vivaṭa.

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Vaṭaṇsa

Vaṭaṇsa [for avataṇsa: see Geiger, P.Gr. § 661; cp. Sk. avataṇsa with t; Prk. vaṇsa] a kind of head ornament, perhaps ear -- ring or garland worn round the forehead Mhvs 11, 28 (C. expls as "kaṇṇapilandhanaṇ vaṭaṇsakan ti vuttaṇ hoti"). Usually as vaṭaṇsaka Vin ii.10; iii.180; Th 1, 523; Vv 385 (expld as "ratanamayā kaṇṇikā" (pl.) at VvA 174); J vi.488; VvA 178, 189, 209. -- Note. The root vaṭ given as "veṭhana" at Dhtn 106 probably refers to vaṭaṇsa.

Vaṭaka

Vaṭaka [cp. *Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in muḷāla° the (edible) tuber of the lotus J vi.563 (C. kaṇḍaka).

Vaṭākara

Vaṭākara [probably distorted by metathesis from Sk. vaṭārakā. Fr. vaṭa rope. On etym. of the latter see Walde, Lat. Wtb. s. v. volvo] a rope, cable J iii.478 (nāvā sa -- vaṭākārā).

Vaṭuma

Vaṭuma (nt.) [cp. Vedic vartman, fr. vṛt] a road, path D ii.8; S iv.52 (chinna°); J iii.412; Vism 123 (sa° & a°). Cp. ubbaṭuma & parivaṭuma.

Vaṭṭa

Vaṭṭa (adj. -- nt.) [pp. of vṛt, Sk. vṛtta in meaning of "round" as well as "happened, become" etc. The two meanings have become differentiated in Pāli: vaṭṭa is not found in meaning of "happened." All three Pāli meanings are specialized, just as the pres. vaṭṭati is specialized in meaning "behoves"] 1. round, circular; (nt.) circle PvA 185 (āyata+); KhA 50 (°nāli). See cpd. °anguli. -- 2. (fig.) "rolling on," the "round" of existences, cycle of transmigrations, saṃsāra, evolution (=involution) (as forward or ascending circle of existences, without implying a teleological idea, in contrast to vivaṭṭa "rolling back" or devolution, i. e. a new (descending) cycle of existence in a new aeon with inverted [vi --] motion, so to speak) S iii.63; iv.53 (pariyādiṇṇa°), cp. M iii.118; Th 1, 417 (sabba°: "all constant rolling on" trsln); SnA 351 (=upādāna); DhA 238. -- There are 3 vaṭṭas, (te -- bhūmaka vaṭṭa, see also tivāṭṭa) embracing existence in the stages of kamma -- vaṭṭa, kilesa° and vipāka°, or circle of deed, sin & result (found only in Commentarial literature): KhA 189; SnA 510 (tebhūmaka°); DhA i.289 (kilesa°); iv.69 (tebhūmaka°). See also Māra; and °dukkha, °vivaṭṭa below. -- 3. "what has been proffered," expenditure, alms (as t. t.) J vi.333 (dāna° alms -- gift); DhA ii.29 (pāka° cooked food as alms); VvA 222 (id.); Mhvs 32, 61 (alms -- pension); 34, 64 (salāka -- vaṭṭabhatta). -- Cp. vi°. -- anguli a rounded (i. e. well -- formed) finger; adj. having round fingers Vv 6413 (=anupubbato v., i. e. regularly formed, VvA 280); J v.207, 215. -- angulika same as last J v.204. -- ānugata accompanied by (or affected with) saṃsāra J i.91 (dhana). -- ūpaccheda destruction of the cycle of rebirths A ii.34=It 88; A iii.35; Vism 293. -- kathā discussion about saṃsāra Vism 525; DA i.126; VbhA 133. -- kāra a worker in brass. The meaning of vaṭṭa in this connection is not clear; the same vaṭṭa occurs in °loha ("round" metal?). Kern, Toev. s. v. compares it with Sk. vardhra leather strap, taking vaṭṭa as a corruption of vaddha, but the connection brass>leather seems far -- fetched. It is only found at Miln 331. -- dukkha the "ill" of transmigration (a Commentary expression) Vism 315; DhA iv.149; VvA 116. -- paṭighāṭaka(ṇ) (vivaṭṭaṇ) (a devolution) destroying evolution, i. e. salvation from saṃsāra SnA 106. -- bhaya fear of saṃsāra VbhA 256. -- mūla the root of saṃsāra DhA iii.278. -- vivaṭṭa (1) evolving and devolving; going round and back again, i. e. all round (a formation after the manner of reduplicative cpds. like cuṇṇa -- vicuṇṇa in

intensive -- iterative meaning), °vasena in direct and inverse succession, all round, completely J i.75. Cp. also vatta -- paṭivatta. -- (2) saṅsāra in ascending and descending lines, evolution ("involution") and devolution, or one round of transmigration and the other. It is dogmatically defined at Nett 113 as "vaṭṭaṇ saṅsāro vivattaṇ nibbānaṇ" (similarly, opposed to vaṭṭa at DA i.126) which is however not the general meaning, the vivatta not necessarily meaning a nibbāna stage. See SnA 106 (quoted above); VvA 68. We have so far not found any passage where it might be interpreted in the comprehensive sense as meaning "the total round of existences, " after the fashion of cpds. like bhavābhava. -- loha "round metal" (?), one of the 3 kittima -- lohāni mentioned at VbhA 63 (kaṇsa°, vaṭṭa°, ārakūṭa); also at Miln 267 (with kāḷa°, tamba° & kaṇsa°, where in the trsln Rh. D. does not give a def. expln of the word).

Vaṭṭa

Vaṭṭa2 ("rained"): see abhivaṭṭa and vaṭṭha (vuṭṭha); otherwise only at DhA ii.265.

Vaṭṭaka

Vaṭṭaka (nt.) [fr. vṛt, or P. vaṭṭa] a cart, in haṭṭha° hand- cart Vin ii.276.

Vaṭṭakā

Vaṭṭakā (f.) (& vaṭṭaka°) [cp. Sk. vartakā & Ved. vartikā] the quail M iii.159 sq.; J i.172, 208 (vaṭṭaka -- luddaka); iii.312; DhA iii.175 (loc. pl. vaṭṭakesu). -- The Vaṭṭaka -- jāṭaka at J i.208 sq. (cp. J v.414).

Vaṭṭati

Vaṭṭati [Vedic vṛt. The representative of vattati (=Sk. vartate) in specialized meaning. The regular meaning of *vartate (with vaṭṭana), viz. "turning round," is attached to vaṭṭati only in later Pāli & sometimes doubtful. It is found also in the Caus. vaṭṭeti. The defn of vaṭṭ (literal meaning) at Dhṭp 89 is "vaṭṭana," and at Dhṭm 107 "āvattana"] 1. to turn round, to move on: doubtful in "kattha vaṭṭaṇ na vaṭṭati" S i.15; preferably with v. l. as vaḍḍhati. -- Caus. I. vaṭṭeti to turn or twist J i.338 (rajjūṇ); to cause to move or go on (in weaving; tasaraṇ v. to speed the shuttle) SnA 265, 266. Should we read vaḍḍheti? Cp. āvaṭṭeti. -- Caus. II. vaṭṭāpeti to cause to turn J i.422. -- 2. to be right or fit or proper, to behave; it ought to (with infin.); with instr. of person who ought to do this or that, e. g. sīlācāra -- sampannena bhavituṇ vaṭṭati J i.188; kataññunā bhavituṇ v. J i.122. -- See e. g. J i.376; ii.352, 406; Miln 9; Vism 184; DhA ii.38, 90, 168; SnA 414 (vattuṇ to say); VvA 63, 69, 75; PvA 38 (dātuṇ). The noun to vaṭṭati is vatta (not vaṭṭa!).

Vaṭṭana

Vaṭṭana (nt.) [fr. vṛt, vaṭṭati] turning round Dhṭp 89 (in defn of vaṭṭati). Cp. āvaṭṭana.

Vaṭṭanā

Vaṭṭanā (f.) [fr. vṛt] in °valī is a line or chain of balls ("rounds," i. e. rings or spindles). Reading somewhat doubtful. It occurs at M i.80, 81 (seyyathā v. evaṇ me piṭṭhi -- kaṇṭako unnat' āvanato hoti; Neumann trsls "wie eine Kugelkette wurde mein Rückgrat mit den hervor -- und zurücktretenden Wirbeln") and at J v.69 (spelt "vaṭṭhanā -- valī -- sankāsā piṭṭhi te ninnat' unnatā," with C. expln "piṭṭhika -- ṭṭhāne āvunitvā ṭṭhāpitā vaṭṭhanā -- valī -- sadisā"). The J trsln by Dutoit gives "einer Reihe von Spinnwirteln dein Rücken gleicht im Auf und Nieder"; the E. trsln has "Thy back like spindles in a row, a long unequal curve doth show."

Vaṭṭani

Vaṭṭani (f.) [cp. Vedic vartani circumference of a wheel, course] a ring, round, globe, ball Th 2, 395 (vaṭṭani -- riva; expld at ThA 259 as "lākhāya guḷikā viya," trsln Sisters 154: "but a little ball").

Vaṭṭi

Vaṭṭi (f.) [represents both Epic Sk. varti and vṛtti, differentiated derivations from vṛt, combining the meanings of "turning, rolling" and "encircling, round"] 1. a wick S ii.86=iii.126=iv.213; J i.243 (dīpa°); DhA 393; ThA 72 (Ap. v.45: nom. pl. vaṭṭīni); Mhvs 32, 37; 34, 35. -- 2. enclosure, lining, film, skin Vism 258 (anta° entrails), 262 (udara°); J i.260 (anta°, so read for °vaddhi). -- 3. edge, rim, brim, circumference Vin

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ii.120 (aggala° of the door), 148 (id.); S iii.141 (patta° of a vase or bowl); iv.168 (id.); DhA ii.124 (nemi°). Often as mukha -- vaṭṭi outer rim, border, lining, e. g. cakkavāḷa° J i.64, 72; DhA i.319; iii.209; patt° J v.38; pāsāda° DhA 107. -- 4. strip, fringe Vin ii.266 (dussa°); J v.73 (camma°); Mhvs 11, 15. -- 5. a sheath, bag, pod J iii.366 (tiṇa°); Mhvs 26, 17 (marica° red pepper pod); DhA iv.203 (reṇu°). -- 6. a lump, ball DhA iii.117 (pubba°, of matter). -- 7. rolling forth or along, a gush (of water), pour J i.109 (or to vṛṣ°).

Vaṭṭikā

Vaṭṭikā (f.) [vaṭṭi+kā, cp. Class. Sk. vartikā] 1. a wick Mhvs 30, 94. -- 2. a brim Mhvs 18, 28. -- 3. a pod Mhvs 26, 16 (marica°).

Vaṭṭin

Vaṭṭin (-- °) (adj.) in muṇḍa° porter (?) is not clear. It is a dern fr. vaṭṭi in one or the other of its meanings. Found only at Vin ii.137, where it is expld by Bdgh as "veṭṭhin." It may belong to vaṭaṇsa or vaṭa (rope): cp. Dhtm 106 "veṭhana" for vaṭaṇsa.

Vaṭṭula

Vaṭṭula (adj.) [fr. vṛt, cp. late Sk. vartula] circular Abhp 707.

Vaṭṭha

Vaṭṭha [pp. of vassati, for the usual vuṭṭha] rained, in nava° newly rained upon DhA i.19 (bhūmi).

Vaṭhara

Vaṭhara (adj.) [cp. BSk. vaṭhara MVastu ii.65. A root vaṭh is given at Dhtm 133 in meaning "thūlattane bhava" i. e. bulkiness] bulky, gross Abhp 701.

Vaḍḍha

Vaḍḍha (nt.) [fr. vṛdh] wealth, riches J iii.131 (vaḍḍhaṇ vaḍḍhataṇ, imper.). Or should we read vaṭṭa? <-> Vaḍḍha is used as Np. at KhA 119, perhaps in meaning "prosperous."

Vaḍḍhaka

Vaḍḍhaka [fr. vaḍḍheti] 1. augmenting, increasing, i. e. looking after the welfare of somebody or something, one who superintends J i.2 (rāsi° the steward of an estate). -- 2. a maker of, in special sense (cīvara° robecutter, perhaps fr. vardh to cut: see vaddheti) a tailor J i.220.

Vaḍḍhaki

Vaḍḍhaki (& °ṭ) [cp. Epic & Class. Sk. vardhaki & vardha- kin; perhaps from vardh to cut: see vaddheti] a carpenter, builder, architect, mason. On their craft and guilds see Fick, Sociale Gliederung 181 sq.; Mrs. Rh. D. Cambridge Hist. Ind. i.206. -- The word is specially characteristic of the Jātakas and other popular (later) literature J i.32, 201, 247; ii.170; vi.332 sq., 432; Ap. 51; DhA i.269; iv.207; Vism 94; PvA 141; Mhvs 154. -- iṭṭha° a stonemason Mhvs 35, 102; nagara° the city architect Miln 331, 345; brāhmaṇa° a brahmin carpenter J iv.207; mahā° chief carpenter, master builder Vism 463. In metaphor taṇhā the artificer lust DhA iii.128. -- gāma a carpenter village J ii.18, 405; iv.159.

Vaḍḍhati

Vaḍḍhati [Vedic vardhati, vṛdh, cp. Av. vərədaiti to increase. To this root belongs P. uddha "high up" (=Gr. orqo/s straight). Defd at Dhṭp 109 simply as "vaḍḍhane"] primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S i.15 (read vaḍḍh° for vaṭṭ°); ii.206 (vaṇṇena); iv.73, 250; A v.249 (paññāya); Sn 329 (paññā ca sutañ ca); J iii.131 (porāṇaṇ vaḍḍhaṇ vaḍḍhataṇ, imper. med. 3rd sg.); v.66 (sadā so vaḍḍhate rājā sukka -- pakkhe va candimā); Pv i.12 (dātā puñña v.); Pug 71; Miln 9; Mhvs 7, 68 (putta -- dhītāhi vaḍḍhitvā having numerous sons & daughters); 22, 73 (ubho vaḍḍhiṇsu dārakā, grew up); SnA 319; PvA 94. -- ppr. vaḍḍhamāna (1) thriving KhA 119 (read as Vaḍḍh°, Np.); -- (2) increasing J i.199 (putta -- dhītāhi); Mhvs 23, 34 (°chāyāṇaṇ as the shadows increased). -- See also pari°. -- pp. vaḍḍha, vaddha, vuḍḍha, vuddha, buḍḍha. -- Caus. I. vaḍḍheti, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated in any of the foll. senses: to increase, to make move on (cp. vv. ll. vaṭṭeti), to bring on to, to further; to take an interest in, to indulge in, practise; to be busy with, cause to prosper; to arrange; to make for; and in a general sense "to make" (cp. derivation vaḍḍhaka "maker," i. e. tailor; vaḍḍhaki id., i. e. carpenter; vaḍḍhana, etc.). The latter development into "make" is late. -- 1. to increase, to raise Sn 275 (rajaṇ); DA i.115; Mhvs 29, 66 (mangalaṇ to raise the chant); PvA 168 (+brūheti). -- 2. to cultivate (vipassanaṇ insight) J i.117 (aor. °esi); PvA 14. -- 3. to rear, to bring up Mhvs 35, 103 (aor. vaḍḍhesi). -- 4. (with ref. to food) to get ready, arrange, serve in (loc.) J iii.445 (pātiyā on the dish); iv.67 (karotiyaṇ), 391. -- 5. to exalt J i.338 (akulīne vaḍḍhessati). -- 6. to participate in, to practise, attend to, to serve (acc.) S ii.109 (tanhaṇ); A ii.54 (kaṭasiṇ to serve the cemetery, i. e. to die again and again: see refs. under kaṭasi). Vism 111 (kasiṇaṇ), 152. -- 7. to make move on, to set into motion (for vaṭṭeti?), in tasaraṇ v. SnA 265, 266. -- 8. to take up Mhvs 26, 10 (kuntaṇ). -- pp. vaḍḍhita. -- Caus. II. vaḍḍhāpeti: 1. to cause to be enlarged Mhvs 35, 119. <-> 2. to cause to be brought up or reared J i.455. -- 3. to have attended to Vin ii.134 (massuṇ). -- 4. to cause to be made up (of food) J iv.68.

Vaḍḍhana

Vaḍḍhana (nt. & adj.) [fr. vaḍḍheti; see also vaddhana] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M i.518 (hāyana° decrease & increase); J iii.422 (kula°, spelling ddh); Mhvs 35, 73 (āyussa); DhsA 406; PvA 31; Miln 320 (bala° strengthincreasing); Dhṭp 109; Sdhp 361. -- 2. indulgence in, attachment; serving, practising Sn 1084 (takka°); J i.146 (kaṭasi°, q. v. & cp. vaḍḍheti 6); Vism 111 (°āvaḍḍhana), 152, 320. Here belong the phrases raja° & loka°. -- 3. arrangement J vi.11 (paṭhavi -- vaḍḍhanaka -- kamma the act of attending to, i. e. smoothing the ground). -- 4. serving for, enhancing, favouring Pv iii.36 (rati -- nandi°). -- 5. potsherd [connected with vardh? See vaddheti] J iii.226 (C. kaṭhalika; uncertain). -- 6. a kind of garment, as puṇṇa° (full of costliness? but perhaps not connected with vaḍḍh° at all) Mhvs 23, 33 & 37 (where C. expls: anagghāni evaṇṇāmikāni vattha -- yugāni). Cp. vaḍḍhamāna.

Vaḍḍhanaka

Vaḍḍhanaka (adj.) [fr. vaḍḍhana, cp. vaḍḍheti 4] serving, in f. °ikā a serving (of food), a dish (bhatta°) DhA 188 (so read for vaḍḍhinikā).

Vaḍḍhamāna

Vaḍḍhamāna (nt.) at Dpvs xi.33 is probably equivalent to vaḍḍhana (6) in special sense at Mhvs 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vaḍḍheti [BSk. vardhate] "to bid higher (at a sale)," as in Divy 403; AvŚ i.36, and explain as "that which causes higher bidding," i. e. very precious. The passage is doubtful. It may simply mean "costly" (belonging to nandiyāvattaṇ); or is it to be read as vaṭṭamāna?

Vaḍḍhamānaka

Vaḍḍhamānaka (adj.) [ppr. of vaḍḍheti+ka] growing, increasing, getting bigger; only in phrase vaḍḍhamānaka -- cchāyāya (loc.) with growing shade, as the shadows lengthened, when evening drew near DhA i.96, 416; ii.79; Mhvs 19, 40.

Vaḍḍhi

Vaḍḍhi (f.) [fr. vṛdh, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vaḍḍhi] 1. increase, growth (cp. Cpd. 251 sq.) S iv.250 (ariya°); J ii.426 (=phāti); Miln 109 (guṇa°); DhsA 327; DhA iii.335 (avaḍḍhi= parihāni). -- 2. welfare, good fortune, happiness J v.101; vi.330. -- 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=iṇa -- vaḍḍhi ThA 271); DA i.212, 270; VbhA 256 (in simile); SnA 179 (°gahana).

Vaḍḍhika

Vaḍḍhika (adj.) [fr. vaḍḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta°, equal to aparihā- niya).

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Vaḍḍhita

Vaḍḍhita [pp. of vaḍḍheti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (su -- su°); DA i.115; DhsA 188, 364; J v.340 (°kāya). -- 2. grown up DhA i.126. <-> 3. brought up, reared J i.455. -- 4. served, indulged, supplied: see kaṭasi° (S ii.178 e. g.).

Vaṇa

Vaṇa (nt. & m.) [cp. Vedic vṛṇa; Serbian rana; Obulg. varē, both "wound"] a wound, sore Vin i.205 (m.), 218 (vaṇo rūlho); iii.36 (m; angajāte), 117 (angajāte); S iv.177 (vaṇaṇ ālimpeti); A v.347 sq., 350 sq.; 359; Nd2 540; PugA 212 (purāṇa -- vaṇa -- sadisa -- citto); DhA ii.165 (°ṇ bandhati to bandage); VvA 77; PvA 80; Sdhp 395. On vaṇa in similes see J.P.T.S. 1907, 132. -- ālepana putting ointment on a sore SnA 58 (in sim.). -- colāka a rag for dressing a wound Vism 342; VbhA 361. -- paṭikamma restoration or healing of a wound DhA ii.164. -- paṭicchādana dressing of a wound DhA i.375. -- paṭṭa id., bandage SnA 100. -- bandhana id. Vin i.205. -- mukha the opening of a sore A iv.386 (nava °āni); VvA 77 (id.).

Vaṇi

Vaṇi (f.) [fr. van to desire] wish, request Ud 53; J iv.404 (=yācana C.); cp. J.P.T.S. 1891, 18 See vana2 & cp. vaṇeti.

Vaṇijjā

Vaṇijjā (f.) [Vedic vaṇijyā, fr. vaṇi° (vaṇik) merchant, cp. vāṇija & vaṇibbaka] trade, trading M ii.198; Sn 404 (payojaye dhammikaṇ so vaṇijjan); A ii.81 sq.; Pv i.56 (no trade among the Petas); J i.169; PvA 47

(tela°); Sdhp 332, 390. -- Five trades must not be carried on by lay followers of the Buddha, viz. sattha° trade in swords, satta° in living beings, maṇṣa° in meat, majja° in intoxicants, visa° in poisons A iii.208, quoted at DA i.235 and SnA 379.

Vaṇita

Vaṇita [pp. of *vaṇeti, Denom. fr. vaṇa] wounded, bruised Pv ii.24; J i.150; Sdhp 395.

Vaṇippattha

Vaṇippattha [vaṇik+patha, in meaning patha 2] trading, trade Vin i.229=D ii.87= Ud 88 (with ref. to Pāṭaliputta).

Vaṇibbaka

Vaṇibbaka [vaṇibba+ka. The form *vaṇibba, according to Geiger, P.Gr. § 461, distorted fr. vaṇiya, thus "travelling merchant, wayfarer." Spelling wavers between vaṇibb° & vanibb°. The BSk. form is vanīpaka, e. g. at AvŚ i.248; ii.37; Divy 83; occurring also as vaṇīyaka at Divy 83] a wayfarer, beggar, pauper Sn 100 (n); J iv.403, 406 (n); v.172 (=bhojaputta C.; n); vi.232 (n); DA i.298 (n); PvA 78 (n), 112 (n); VvA 5 (n). Often combd with similar terms in phrase kapaṇ' addhika [iddhika] vaṇibbaka -- yācakā indigents, tramps, wayfarers & beggars, e. g. D i.137 (n); Miln 204 (n); DhA i.105 (n). Other spurious forms are vaṇidīpaka PvA 120; vanīpaka Cp. i.49.

Vaṇibbin

Vaṇibbin (adj. -- n.) [fr. *vaṇibba] begging, a beggar, tramp J iii.312; iv.410 (=yācanto C.). Spelling at both places n. See also vanin.

Vaṇīyati

Vaṇīyati see vaṇīyati.

Vaṇeti

Vaṇeti [Caus. of van (see etym. under vana2), cp. vaṇi (vani). It may be derived directly fr. vṛ, vṛṇāti=P. vunaṇāti, as shown by vaṇimhase. A Denom. fr. vani is vaṇīyati] to wish, desire, ask, beg J v.27 (spelt vaṇṇeti; C. expls as vāreti icchati); pres. med. 1st pl. vaṇimhase (=Sk. vṛṇīmahe) J ii.137 (= icchāma C.). As vanayati at KhA 111 (vanayatī ti vanaṇ).

Vaṇṭa

Vaṇṭa (nt.) [Epic Sk. vṛnta] a stalk S iii.155=D i.73 (°chinna with its stalk cut); J i.70; Ap 62; Vism 356 (in comparison); SnA 296; VbhA 60; DhA ii.42; iv.112; VvA 44. avaṇṭa (of thana, the breast of a woman) not on a stalk (i. e. well -- formed, plump) J v.155. So to be trsl'd here, although vaṇṭa as medical term is given in BR with meaning "nipple." -- See also tālavaṇṭa

Vaṇṭaka

Vaṇṭaka (adj.) (-- °) [vaṇṭa+ka] having a stalk; a° not fastened on stalks J v.203.

Vaṇṭati

Vañṭati [dial. Sk. vaṇṭ] to partition, share; is given as root vaṇṭ at Dhṭp 92, 561 and Dhṭm 787 in meaning "vibhājana." -- Another root vaṇṭ is found at Dhṭm 108 with unmeaning expln "vaṇṭ! atthe."

Vañṭika

Vañṭika (adj.) (-- °) [vaṇṭa+ika] having a stalk; only in phrase ekato° & ubhato° having a stalk on one or on both sides (of a wreath) Vin ii.10; iii.180; DhA i.419.

Vañña

Vañña [cp. Vedic varṇa, of vr̥: see vuṇāti. Customary definition as "vaññane" at Dhṭp 572] appearance etc. (lit. "cover, coating"). There is a considerable fluctuation of meaning, especially between meanings 2, 3, 4. One may group as follows. -- 1. colour Sn 447 (meda°); S v.216 (chavi° of the skin); A iii.324 (sankha°); Th 1, 13 (nīl'abbha°); Vv 4510 (danta°=ivory white); Pv iv.39; DhA ii.3 (aruṇa°); SnA 319 (chavi°); VvA 2 (vicitta°); PvA 215. Six colours are usually enumd as vañña, viz. nīla pīta lohita odāta mañjeṭṭha pabhassara Ps i.126; cp. the 6 colours under rūpa at Dhs 617 (where kāḷaka for pabhassara); J i.12 (chabbañña -- buddha -- rasmiyo). Groups of five see under pañca 3 (cp. J i.222). -- dubbañña of bad colour, ugly S i.94; A v.61; Ud 76; Sn 426; It 99; Pug 33; VvA 9; PvA 32, 68. Opp. suvañña of beautiful colour, lovely A v.61; It 99. Also as term for "silver." -- As t. t. in descriptions or analyses (perhaps better in meaning "appearance") in abl. vaññato by colour, with sañṭhānato and others: Vism 184 ("kāḷa vā odāta vā manguracchavi vā"), 243=VbhA 225; Nett 27. -- 2. appearance S i.115 (kassaka -- vañña abhinimminivā); J i.84 (id. with māṇavaka°); Pv ii.110 (=chavi -- vañña PvA 71); iii.32 (kanakassa sannibha); VvA 16; cp. °dhātu. -- 3. lustre, splendour (cp. next meaning) D iii.143 (suvañña°, or=1); Pv ii.962 (na koci devo vaññena sambuddhaṇ atirocati); iii.91 (suriya°); Vv 291 (=sarīr' obhāsa VvA 122); PvA 10 (suvañña°), 44. -- 4. beauty (cp. vaññavant) D ii.220 (abhikkanta°); M i.142 (id.); D iii.68 (āyu+); Pv ii.910 (=rūpa -- sampatti PvA 117). Sometimes combd with other ideals, as (in set of 5): āyu, sukha, yasa, sagga A iii.47; or āyu, yasa, sukha, ādhipacca J iv.275, or (4): āyu, sukha, bala A iii.63. -- 5. expression, look, specified as mukha°, e. g. S iii.2, 235; iv.275 sq.; A v.342; Pv iii.91; PvA 122. <-> 6. colour of skin, appearance of body, complexion M ii.32 (parama), 84 (seṭṭha); A iii.33 (dibba); iv.396 (id.); Sn 610 (doubtful, more likely because of its combn with sara to below 8!), 686 (anoma°); Vism 422 (evaṇ°=odato vā sāmō vā). Cp. °pokkharatā. <-> In special sense applied as distinguishing mark of race or species, thus also constituting a mark of class (caste) distinction & translatable as "(social) grade, rank, caste" (see on term Dial. i.27, 99 sq.; cp. Vedic ārya varṇa and dāsa varṇa RV ii.12, 9; iii.34, 9; see Zimmer, Altind. Leben 113 and in greater detail Macdonell & Keith, Vedic Index ii.247 sq.). The customary enumn is of 4 such grades, viz. khattiyā brāhmaṇā vessā suddā Vin ii.239; A iv.202; M ii.128, but cp. Dial. i.99 sq. -- See also Vin iv.243 (here applied as general term of "grade" to the alms -- bowls: tayo pattassa vañña, viz. ukkaṭṭha, majjhima, omaka; cp. below 7); D i.13, 91; J vi.334; Miln 225 (khattiya°, brāhmaṇa°). -- 7. kind, sort Miln 128 (nānā°), cp. Vin iv.243, as mentioned under 6. -- 8. timbre (i. e. appearance) of voice, contrasted to sara intonation, accent; may occasionally be taken as "vowel." See A i.229 (+sara); iv.307 (id.); Sn 610 (id., but may mean "colour of skin": see 6), 1132 (giraṇ vaññ' upasañhitaṇ, better than meaning "comment"); Miln 340 (+sara). <-> 9. constitution, likeness, property; adj. (-- °) "like": aggi° like fire Pv iii.66 (=aggi -- sadisa PvA 203). -- 10. ("good impression") praise DhA i.115 (magga°);

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usually combd and contrasted with avañña blame, e. g. D i.1, 117, 174; A i.89; ii.3; iii.264; iv.179, 345; DA i.37. -- 11. reason ("outward appearance") S i.206 (=kāraṇa K.S. i.320); Vv 846 (=kāraṇa VvA 336); Pv iv.16 (id. PvA 220); iv.148. -- āroha (large) extent of beauty Sn 420. -- kasiṇa the colour circle in the practice of meditation VbhA 251. -- kāraṇa (avañña) one who makes something (unsightly) appear beautiful J v.270. -- da giving colour, i. e. beauty Sn 297. -- dada giving beauty A ii.64. -- dasaka the ten (years) of complexion or beauty (the 3rd decade in the life of man) Vism 619; J iv.497. -- dāsī "slave of beauty," courtesan, prostitute J i.156 sq., 385; ii.367, 380; iii.463; vi.300; DhA i.395; iv.88. -- dhātu composition or condition of appearance, specific form, material form, natural beauty S i.131; Pv i.31; PvA

137 (= chavivaṇṇa); DhsA 15. -- patha see vaṇṇu°. -- pokkharatā beauty of complexion D i.114, 115; A i.38; ii.203; Pug 66; VbhA 486 (defd); DhA iii.389; PvA 46. -- bhū place of praise J i.84 (for °bhūmi: see bhū2). -- bhūta being of a (natural) species PvA 97. -- vādin saying praise, praising D i.179, 206; A ii.27; V.164 sq.; Vin ii.197. -- sampanna endowed with beauty A i.244 sq., 288; ii.250 sq.

Vaṇṇaka

Vaṇṇaka (nt.) [fr. vaṇṇa] paint, rouge D ii.142; Th 1,960; Dpvs vi.70.

Vaṇṇatā

Vaṇṇatā (f.) [abstr. fr. vaṇṇa] having colour, complexion A i.246 (dubbaṇṇatā bad c.); VvA 9.

Vaṇṇanā

Vaṇṇanā (f.) [fr. vaṇṇeti] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pada°); PvA 2. -- pāli° explanation of the text (as regards meaning of words), purely textual analysis (opp. vinicchayakathā) VbhA 291. -- 2. praise DhA ii.100 (vana°).

Vaṇṇanīya

Vaṇṇanīya (adj.) [grd. formation fr. vaṇṇeti] to be de- scribed; a° indescribable J v.282.

Vaṇṇavant

Vaṇṇavant (adj.) [fr. vaṇṇa] beautiful A iv.240 (cātum- mahārājikā devā dīgh'āyukā vaṇṇavanto; v. l. °vantā); Pug 34; Pv iii.212 (=rūpasampanna PvA 184); DhA i.383.

Vaṇṇita

Vaṇṇita [pp. of vaṇṇeti] 1. explained, commented on SnA 368. -- 2. praised, extolled Pug 69; J i.9; Miln 278 (+thuta & pasattha); PvA 116 (=pasasita), 241; VvA 156 (=pasasita).

Vaṇṇin

Vaṇṇin (-- °) (adj.) [fr. vaṇṇa] 1. having colour Th 1, 1190 (accharā nānattavaṇṇiyo "in divers hues"). -- 2. belonging to a caste, in cātu° (suddhi) (purity of) the fourfold castes M ii.132. -- 3. having beauty Sn 551 (uttama°). -- 4. having the appearance of A ii.106= Pug 44 (āma°, pakka°); J v.322 (vijju°).

Vaṇṇiya

Vaṇṇiya (nt.) [fr. vaṇṇeti] colouring; having or giving colour, complexion M i.446 (in phrase assaṇ assa -- damako vaṇṇiyaṇ ca valiyaṇ ca anuppaveccati, trsl'd by Neumann as "lässt der Rossebändiger noch die letzte Strahlung und Striegelung angedeihen"; still doubtful); A iii.54 (dubbaṇṇiyaṇ bad complexion); It 76 (dub° evil colour).

Vaṇṇu

Vaṇṇu (f.) [cp. late Sk. varṇu, N. of a river (-- district)] is given at Abhp 663 in meaning of "sand." Occurs only in cpd. vaṇṇupatha a sandy place, quicksand, swamp J i.109; Vv 843 (=vālu -- kantāra VvA 334); Pv iv.32 (=petena nimmitaṇ mudu -- bhūmi -- magga PvA 250, so read for vaṇṇapatha); shortened to vaṇṇu at Vv 8411 (where MSS vaṇṇa).

Vaṇṇeti

Vaṇṇeti [Denom. fr. vaṇṇa] 1. to describe, explain, comment on J i.2, 222; KhA 168; SnA 23, 160, 368. <-> 2. to praise, applaud, extol J i.59, 84; PvA 131 (+pasasati). -- pp. vaṇṇita.

Vata

Vata1 (indecl.) [Vedic bata, post -- Vedic vata] part of ex- clamation: surely, certainly, indeed, alas! Vin iii.39 (puris' usabho vat' āyaṇ "for sure he is a human bull"); Th 2, 316 (abbhutaṇ vata vācaṇ bhāsasi); Sn 178, 191, 358; Vv 4713; Pv i.85; J iv.355; PvA 13, 61, 75, 121. Often combd with other emphatic particles, like aho vata Pv ii.945 (=sādhu vata PvA 131); lābhā vata no it is surely a gain that Sn 31; DhA ii.95; vata bho J i.81.

Vata

Vata2 (m. & nt.) [cp. Vedic vrata vow. fr. vṛt, meaning later "milk" (see Macdonell & Keith, Vedic Index ii.341)] 1. a religious duty, observance, rite, practice, custom S i.143, 201; iv.180; A iv.461 (sīla, vata, tapas, brahmacariya); v.18; Sn 792, 898; Vv 8424; J iii.75; VvA 9; PvA 60. -- subbata of good practice Vv 346. Cp. patibbata, silabbata. -- 2. manner of (behaving like) a certain animal (as a practice of ascetics), e. g. aja° like a goat J iv.318; go° like a cow M i.387; J iv.318; vagguli° bat practice J i.493; iii.235; iv.299; hatthi° elephant behaviour Nd1 92 (here as vatta; see under vatta1). -- pada an item of good practice, virtue (otherwise called guṇa at Miln 90) J i.202 (where 7 are enumd, viz. devotion to one's mother & father, reverence towards elder people, speaking the truth, gentle speech, open speech, unselfishness); Miln 90 (where 8 are given in detail, differing from the above). See also vatta1 2. where other sets of 7 & 8 are quoted. -- samādāna taking up a (good) practice, observance of a vow J i.157.

Vatavant

Vatavant (adj.) [vata2+vant] observant of religious duties, devout Sn 624 (= dhuta -- vatena samannāgata SnA 467); Dh 400 (with same expln at DhA iv.165 as as SnA 467).

Vati

Vati1 (f.) [later Sk. vṛti, fr. vṛ] a fence J i.153; iii.272; v.472; Vism 186 (vatī, v. l. vati); SnA 98 (v. l. for gutti), 148 (v. l. for °vatikā).

Vati

Vati2 (f.) [fr. vṛ, cp. Sk. vṛti] a choice, boon DhA i.190 (pubbe Sāmā nāma vatiyā pana kārītattā Sāmāvatī nāma jātā).

Vatika

Vatika (adj.) (-- °) [vata2+ika] having the habit (of), acting like M i.387 (kukkura°).

Vatikā

Vatikā (f.) [fr. vati1] a fence SnA 148 (kaṇṭaka° & rukkha°).

Vatta

Vatta1 (nt.) [orig. pp. of vattati] 1. that which is done, which goes on or is customary, i. e. duty, service, custom, function Vin ii.31; Sn 294, 393 (gahaṭṭha°); Vism 188 (ceti' angaṇa° etc.); DhA i.92 (ācariya°); VbhA 354 (gata -- paccāgata°); VvA 47 (gāma°). -- 2. (for vata2) observance, vow, virtue D iii.9 (the 7 vattapadāni, diff. from those enumd under vata -- pada); Nd1 66 (sīlañ ca vattañ ca), 92 (hatthi° etc.: see vata2 2), 104 (°suddhi), 106 (id.), 188 (giving 8 dhutangas as vattas). -- paṭivatta all kinds of practices or duties J i.67; ii.103; iii.339; iv.298; Miln 416 (sucariṭa°); DhA i.13 sq.; ii.277; iv.28. -- bbata the usual custom DhA iv.44; C on S i.36 § 2 and on S ii.18 § 4 sq. -- sampanna one who keeps all observances VbhA 297 (where the foll. vattāni are enumd: 82 khuddaka -- vattāni. 14 mahā°, cetiyangāṇa°, bodhiyangāṇa°, pāṇīyamāla°, uposathāgāra°, āgantuka°, gamika°).

Vatta

Vatta2 (nt.) [cp. Sk. vaktra & P. vattar] the mouth (lit. "speaker") Pgdp 55 (sūci -- vatto mah'odaro peto).

Vatta

Vatta3 [vyatta, Sk. vyātta, of vi+ā+dā] opened wide Vin iii.37; J v.268 (vatte mukhe).

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Vatta

Vatta4 at J v.443 is corrupt for vaṇṭha cripple.

Vattaka

Vattaka (adj.) [fr. vatta1] doing, exercising, influencing; in vasa° having power, neg. avasa° having no free will, involuntary PvA 64.

Vattati

Vattati [Vedic vartate; vṛt. A differentiated P. form is vaṭṭati. -- Cp. Av. varət to turn, Sk. vartana turning, vartulā=Lat. vertellum=E. whorl (Ger. wirtel) & vertil; Gr. r(ata)/nh; Goth. waírpan=Ger. werden (to become, E. "turn"); Goth. -- waírps=E. -- wards; Obulg. vrěteno spindle; and many others (e. g. Lat. vertex, vortex), q. v. Walde, Lat. Wtb. s. v. verto] to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do Sn p. 13 (parivesanā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv ii.944 (vatteyya); Miln 338 (na ciraṇ vattate bhavo). -- grd. vattabba to be proceeded, or simply "to be" Vin ii.8 (so read for vatth°): nissāya te v. "thou must remain under the superintendence of others" (Vin. Texts, ii.344). -- Often equal to atthi or (pl.) santi, i. e. is (are), e. g. J vi.504; SnA 100 (bālā vedanā vattanti); PvA 40. -- ppr. med. vattamāna see sep. -- pp. vatta. -- Caus. vatteti to make go on, to keep up, practise, pursue Sn 404 (etaṇ vattayaṇ pursuing this); freq. in phrases vasaṇ vatteti to exercise power, e. g. PvA 89; and cakkāṇ vatteti to wield royal power, to govern (cp. expression cakkavattin & see pavatteti) Sn 554, 684 (vattessati), 693 (dhamma -- cakkāṇ); J iii.412. -- grd. vattitabba to be practised Vin ii.32. -- pp. vattita.

Vattana

Vattana (nt.) [fr. vattati] moving on, upkeep, existence, continuance Sn 698 (cakka° continuance of royal power); Mhvs 3, 38.

Vattani

Vattanī (& °i) (f.) [cp. Sk. vartanī, fr. vṛt] a track, a road J i.196, 395, 429; iii.200. -- kaṇha° leaving a black trail, Ep. of the fire J iii.140.

Vattamāna

Vattamāna (adj. -- nt.) [ppr. med. of vattati] being in exist- ence, going on, happening at the time; nt. process, progress, (as ° --) in progress SnA 4 (°uppanna); PvA 55. -- °vacana the present tense SnA 16, 23.

Vattamānaka

Vattamānaka (adj.) [fr. last] going on, being, existing; °bhave in the present existence or period Miln 291.

Vattar

Vattar [n. ag. of vatti, vac] one who speaks, a sayer, speaker M i.470; S i.63; ii.182; vi.94, 198; D i.139; A iv.32; v.79 sq., 226 sq.; Th 1, 334 (read ariya -- vattā for ° vatā); J i.134; SnA 272; PvA 15.

Vatti

Vatti [Vedic vakti, vac] to speak, say, call; pres. not found (for which vadati); fut. 1st sg. vakkhāmi J i.346; 3rd vakkhati S i.142; J i.356; ii.40; vi.352; VbhA 51; 1st pl. vakkhāma S iv.72; M iii.207; Vism 170, 446; 3rd vakkhanti Vin ii.1; pte. fut. vakkhamāna PvA 18. -- aor. 1st sg. avacaṇ J iii.280; DhA iii.194, & avocaṇ Th 2, 124; Vv 797; S i.10; DhA iii.285; 2nd avaca Th 2, 415, avoca Dh 133, & avacāsi Vv 357; 539; 3rd avaca J i.294; Pv ii.319; PvA 65 (mā a.); avoca Th 2, 494; S i.150; Sn p. 78; J ii.160; PvA 6, 31, 49, & avacāsi J vi.525; 1st pl. avacumha & avocumha M ii.91; iii.15; 2nd avacuttha Vin i.75 (mā a.); ii.297; J ii.48; DhA i.73; iv.228, & avocuttha J i.176; Miln 9; 3rd pl. avacuṇ J v.260, & avocuṇ M ii.147. -- inf. vattuṇ Sn 431; J vi.351; Vism 522=VbhA 130 (vattukāma); SnA 414; DA i.109; DhA i.329; ii.5. -- ger. vatvā SnA 398; PvA 68, 73, & vatvāna Sn p. 78. <-> grd. vattabba Miln 276 (kiṇ vattabbaṇ what is there to be said about it? i. e. it goes without saying); SnA 123, 174, 178; PvA 12, 27, 92. -- ppr. med. vuccamāna Vin i.60; iii.221; PvA 13. -- Pass. vuccati D i.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. l. uccate); J i.129 (vuccare, 3rd pl.); PvA 24, 34, 63, 76; -- pp. vutta (q. v.). -- Caus. vāceti to make speak, i. e. to read out; to cause to read; also to teach, to instruct Sn 1018, 1020; J i.452 (read); PvA 97. -- pp. vācita (q. v.). <-> Desid. vavakkhati (see Geiger, P.Gr. § 184=Sk. vivakṣati) to wish to call D ii.256.

Vattika=vatika

Vattika=vatika Nd1 89 (having the habit of horses, elephants etc.).

Vattita

Vattita (nt.) [fr. vatteti] that which goes on, round (of existence), revolution Miln 226.

Vattin

Vattin (adj.) (-- °) [fr. vṛt] engaged in, having power over, making, doing; only in cpds. cakka° & vasa° (q. v.).

Vattha

Vattha1 (nt.) [Vedic vastra, fr. vas, vaste to clothe; Idg. *ues, enlargement of *eu (: Lat. ex -- uo); cp. Lat. vestis "vest(-- ment)," Gr. e/(n)numi to clothe, ei(_ma dress; Goth. wasjan to clothe; wasti dress] 1. cloth; clothing, garment, raiment; also collectively: clothes; M i.36 sq.; A i.132, 209, 286; ii.85, 241; iii.27

(odātaṇ), 50 (kāsiṇaṇ), 386 (kāsayāṇ); iv.60, 186, 210; v.61 sq. (ubhatobhāga -- vimatṭhaṇ=M ii.13, reading vimaddha; with the expression cp. ubhato -- bhāga -- vimutta); Sn 295, 304; KhA 237 (°ṇ pariyodāyati, simile); PvA 43, 50, 70; Sdhp 217. -- alla° fresh, clean clothes DhA iv.220; ahata° new clothes J i.50; Dāvs ii.39; dibba° heavenly, i. e. exquisite dresses PvA 23, 46, 53. -- pl. vatthāni garments, clothes Sn 64, 287, 924; Pug 57 (kāsayāni); DhA i.219 (their uses, from a new dress down to a bit of rag). -- 2. hangings, tapestry J iv.304. -- On vattha in similes see J.P.T.S. 1907, 132. -- guyha "that which is concealed by a cloth," i. e. the pudendum D i.106; Sn 1022; DA i.275 (=angajātaṇ; Bhagavato ti vāraṇass' eva kosohitaṇ vatthaguyhaṇ suvaṇṇavaṇṇaṇ paduma -- gabbha -- samānaṇ). -- yuga a pair of garments J iv.172; Dāvs i.34. -- lakkaṇa fortune telling from clothes SnA 362. -- sannidhi storing up of clothes D i.6; Nd1 372; DA i.82. -- sutta the Suttanta on clothes (i. e. with the parable of the clothes: vatth' upama -- sutta) M i.36 sq., quoted at Vism 377 and SnA 119.

Vattha

Vattha2 as pp. of vasati1 occurs only in cpd. nivattha. The two passages in PvA where vattha is printed as pp. (vatthāni vattha) are to be read as vattha -- nivattha (PvA 46, 62).

Vatthabba

Vatthabba at Vin ii.8 is to be spelt vattabba (see vattati).

Vatthi

Vatthi (m. & f.) [Vedic vasti in meaning 1; the other meanings later] 1. the bladder Vin iii.117; J i.146; Sn 195; Vism 144=DhsA 117; Vism 264, 345 (mutta°), 362; DA i.161; VbhA 248. -- 2. the pudendum: see °kosa. -- 3. a clyster (-- bag): see °kamma. -- kamma(ṇ karoti) to use a clyster Vin i.216. -- kosa a membranous sheath enveloping the sexual organ of a male DA i.275 (°kosena paṭicchanna vatthaguyha: so read for °kesena); VvA 252 (°mukha orifice of the pudendum of an elephant).

Vatthu

Vatthu1 (nt.) [Class. Sk. vastu, fr. vas1] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. vatthu2!) A ii.209 (khetta°, where khetta in lit. sense, cp. No. 2). Here belongs the defn of kāma as twofold: vatthu -- kāma and kilesa -- kāma, or desire for realities, objective kāma, and desire as property of stained character, i. e. subjective kāma, e. g. Nd1 1; SnA 99, 112; DhsA 62. -- On vatthu as general philos. term cp. Dhs. trsln 2§§ 455, 679, 1229, also introd. p. 86; Cp. 15, 31, 1741. -- 2. (appld meaning) object, item Vin i.121 (antima -- vatthuṇ ajjhāpannaka guilty of an extreme offence?); v.138 (the 10 āghāta -- vatthūni, as at Vbh 86); D iii.252 (seven niddesa°), 255 (eight kusīta°), 258 (eight dāna°); S ii.41, 56 sq.; Vbh 71 (cakkhu° etc.), 306 sq., 353; Nett 114 (ten); SnA 172; DhA iv.2 (akkosa°); PvA 8, 20 (dāna°), 26 (left out in id. p. KhA 209), 29, 65 (alabbhaneyya°), 96 (id.), 119, 121 (itṭha°), 177,

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220. Cp. °bhūta. -- 3. occasion for, reason, ground A ii.158 (+khetta [in fig. sense!], āyatana & adhikaraṇa); iv.334; D i.13 sq. (atṭhādasahi vatthūhi etc.); J ii.5 (avatthumhi chandaṇ mākari do not set your heart on what is unreasonable); vatthunā (instr.) because PvA 118; vatthuto (abl.) on account of PvA 241. <-> 4. basis, foundation, seat, (objective) substratum, substance, element J i.146 (kāyo paridevānaṇ v.); VbhA 404 (+ārammaṇa). See most of the cpds. -- 5. subjectmatter, subject, story, account SnA 4; DhA ii.66; PvA 77, 92, 263, 269. Cp. °gāthā & titles like Petavatthu, Vimānavatthu. -- kata made a foundation or basis of, practised thoroughly J ii.61; v.14 and passim (+bhāvita etc.). In phrase tālavatthukata (=tāla avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under tāla. -- gāthā the stanzas of the story, the introductory (explanatory, essential to its understanding) stanzas, something like "prologue" SnA 483, 575 (preceding Sn 699 & 976). -- dasaka

tenfold substance or material basis VbhA 22. -- bhūta being an object, i. e. subject to J v.210. -- rūpa substance or substratum of matter, material form Vism 561, 564; VbhA 22, 172. -- visadakiriya clearing of the foundation or fundamentals, purification of the elements VbhA 283=DhsA 76 (°kiriyaṭā; trsln Expos. 101 "cleansing of things or substance"); Vism 128; VbhA 276.

Vatthu

Vatthu2 [Vedic vāstu; fr. vas] site, ground, field, plot Vin iii.50 (ārāma° & vihāra°), 90 (id.); Sn 209, 473 (sakhetta°, cp. vatthu1 4), 769 (khetta+), 858 (id.); Th 1, 957 (khetta+vatthu, cp. Brethren p. 3371 & Vin. Texts iii.389 sq.); Miln 279 (khetta° a plot of arable land); DA i.78 (contrasted with khetta, see khetta 1 and cp. vatthu1 1); PvA 88 (gehassa the back yard of the house); haunted by fairies (parigaṇhanti) D ii.87. -- kamma "act concerning sites," i. e. preparing the ground for building D i.12 (trsln: fixing on lucky sites for dwellings), cp. DA i.98: akata -- vatthumhi gehapatiṭṭhāpanaṇ. -- devatā the gods protecting the grounds, field -- gods, house -- gods Pv i.41 (=ghara -- vatthuṇ adhivatthā devatā PvA 17). -- parikiraṇa offerings over the site of a house ("consecrating sites" trsln) D i.12 (cp. DA i.98=balikamma -- karaṇaṇ). -- vijjā the science of (building --) sites, the art of determining a suitable (i. e. lucky) site for a house D i.9 (see expln at DA i.93); S iii.239; Nd1 372; Vism 269 (in comparison); KhA 237. See also Dial ii.92 & Fick, Sociale Gliederung 152.

Vatthuka

Vatthuka (adj.) (-- °) [fr. vatthu1] 1. having a site or foundation or ground, in ucca° (high) and nīca° (low) Vin ii.117, 120; Mhvs 33, 87. -- 2. having its ground in, founded on, being of such & such a nature or composition S iv.67 (vācā°); Ps i.130 (micchādīṭṭhi°, correct in Index J.P.T.S. 1908!); Vbh 319 (uppanna°; +ārammaṇa), 392 (micchādīṭṭhi°); VbhA 403 (uppanna° etc.).

Vada

Vada (adj.) (-- °) [fr. vad] speaking, in cpd. vaggu° speaking pleasantly Sn 955 (cp. Nd1 446; SnA 571=sundaravada); suddhiṇ° of clean speech Sn 910.

Vadaññu

Vadaññu (adj.) [cp. Sk. vadāniya, which also in P. avadāniya] lit. "(easily) spoken to," addressable, i. e. liberal, bountiful, kind S i.43; A ii.59, 61 sq.; iv.271 sq., 285, 289, 322; Sn 487; Pv iv.133, 342, 1011, 154; VvA 281.

Vadaññutā

Vadaññutā (f.) [abstr. fr. vadaññu] bounty, kindness, liberality; neg. a° stinginess A v.146, 148 sq.; Vbh 371.

Vadati

Vadati [vad, Ved. vadati; Dhṭp 134 vada=vacana] to speak, say, tell A iv.79; Sn 1037, 1077 sq.; Pug 42; PvA 13, 16, 39; Pot. 1st sg. vade (so read for vado?) M i.258; 3rd sg. vadeyya Pv i.33; aor. 3rd pl. vadiṇsu PvA 4. -- Cp. abhi°, upa°, pa°, vi°. -- Another form (not Caus.: see Geiger, P.Gr. § 1392) is vadeti D i.36; Vin ii.1; Sn 825; Sn p. 140 (kiṇ vadetha); J i.294; imper. vadehi PvA 62; Pot. med. 1st pl. vademase D iii.197; fut. vadessati Sn 351; aor. vadesi DhA iii.174. -- A specific Pāli formation is a Caus. vādiyati in act. and med. sense (all forms only in Gāthā style), e. g. indic. vādiyati Sn 824=892, 832; expld as vadati SnA 541, 542, or katheti bhaṇati etc. (the typical Niddesa expln of vadati: see Nd2 555) Nd1 161. In contracted (& shortened) form Pot. 2nd sg. vajjesi (*vādiyesi) you might tell, i. e. please tell Pv ii.116 (=vadeyyāsi PvA 149); iii.67 (same expln p. 203). The other Pot. forms from the same base are the foll.: 1st sg. vajjan

Th 2, 308; 2nd sg. vajjāsi Th 2, 307; J iii.272; vi.19; and vajja Th 2, 323; 3rd sg. vajjā Sn 971 (cp. Nd1 498); J vi.526 (=vadeyya C.); 3rd pl. vajjuṇ Sn 859 (=vadeyyuṇ katheyyuṇ etc. Nd2 555); J v.221. -- Caus. vādeti to make sound, to play (a musical instrument) J i.293; ii.110, 254 (vādeyyāma we might play); Ap 31 (aor. vādesuṇ); PvA 151 (vīṇaṇ vādentō). -- Pass. vajjati (*vādiyati) to be played or sounded J i.13 (vajjanti bheriyo); Ap 31 (ppr. vajjamāna & aor. vajjiṇsu). <-> Another form of ppr. med. (or Pass.) is vadāna (being called, so -- called) which is found in poetry only (contracted fr. vadamāna) at Vin i.36=J i.83. -- pp. udita2 & vādita (q. v.). -- Caus. II. vādāpeti to cause to be played Mhvs 25, 74 (tūriyaṇ).

Vadana

Vadana (nt.) [fr. vad] speech, utterance VvA 345 (+ka- thana).

Vadāna

Vadāna see vadati.

Vadāniya

Vadāniya [another form of vadaññu] see a°.

Vadāpana

Vadāpana (nt.) [fr. vādāpeti, Caus. II. of vadati] making somebody speak or something sound DhsA 333 (we should better read vād°).

Vaddalikā

Vaddalikā (f.) [cp. late Sk. vārdala & BSk. vardalikā MVastu iii.301; Divy 500] rainy weather Vin i.3; J vi.52 (loc. vaddalike); DhA iii.339; VbhA 109.

Vaddha

Vaddha1 (adj. -- n.) [pp. of vaḍḍhati; see also vaḍḍha, vuddha & vuddha. The root given by Dhṭp (166) for vṛdh is vadh in meaning "vuddhi"] 1. grown, old; an Elder; venerable, respectable; one who has authority. At J i.219 three kinds of vaddha are distinguished: one by nature (jāti°), one by age (vayo°), one by virtue (guṇa°); J v.140 (=paññāya vuddha C.). Usually combd with apacāyati to respect the aged, e. g. J i.219; and in cpd. vaddh -- apacāyika respecting the elders or those in authority J iv.94; and °apacāyin id. Sn 325 (=vaddhānaṇ apaciti -- karaṇa SnA 332); Dh 109; DhA ii.239 (=buḍḍhatāre guṇavuddhe apacāyamāna). Cp. jettḥ' apacāyin. -- 2. glad, joyful; in cpd. °bhūta gladdened, cheerful J v.6.

Vaddha

Vaddha2 (m. & nt.) [cp. Vedic vardhra in meaning "tape"] a (leather) strap, thong J ii.154 (vv. ll. baddha, bandhana, bandha, vaṭṭa). Occurs as aṇsa° shoulder strap at Ap 310, where ed. prints baddha (=baddha2). -- maya consisting of a strap, made of leather J ii.153.

Vaddhaka

Vaddhaka [vaddha+ka] in cpd. aṇsa° "shoulder strap" should be the uniform reading for a series of diff. spellings (°vaṭṭaka, °baddhaka, °bandhaka) at Vin i.204; ii.114; iv.170. Cp. Geiger, Zeitschrift für Buddhismus iv.107.

Vaddhana

Vaddhana (nt.) [fr. vṛdh; see the usual vaḍḍhana] increase, furthering J iii.422 (kula°); Sdhp 247 (pīti°), 307 (id.).

Vaddhava

Vaddhava (nt.) [fr. vaddha l 2] joy, pleasure J v.6 (but C.=paṇḍita -- bhāva).

Vaddhavya

Vaddhavya (nt.) [fr. vaddha l 1] (old) age J ii.137 (=vuddha- bhāva, mahallakatā C.).

Vaddhi

Vaddhi in anta° at J i.260 is to be read as vaṭṭi.

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Vaddheti

Vaddheti [fr. vādh to cut, cp. vaḍḍhaka & vaḍḍhakī] to cut off, is Kern's proposed reading (see Toev. s. v.) at J vi.527 (siro vaddhayitvāna) for vajjheti (T. reading vajjhayitvāna).

Vadha

Vadha [fr. vadh] striking, killing; slaughter, destruction, execution D iii.176; A ii.113; Pug 58; J ii.347; Miln 419 (°kata); DhA i.69 (pāṇa°+pāṇa -- ghāta), 80, 296; DhA ii.39; VbhA 382. -- vadhaṇ dadāti to flog J iv.382. -- atta° self -- destruction S ii.241; pīti° parricide DA i.153; miga° hunting J i.149. -- bandhana flogging and binding (imprisoning). In this connection vadh is given as a separate root at Dhṭp 172 & 384 in meaning "bandhana." See A ii.209; v.206; Sn 242 (vadha -- cheda -- bandhana; v. is expld at SnA 285 as "sattānaṇ daṇḍ' ādīhi ākoṭanan" i. e. beating) 623 (=poṭhana SnA 467); J i.435; iv.11; VbhA 97.

Vadhaka

Vadhaka [fr. vadh] slaying, killing; murderous; a murderer S iii.112 (in simile); iv.173 (id.); A iv.92 (id.); Th 2, 347; D iii.72 (°citta); KhA 27; VvA 72 (°cetanā murderous intention); Vism 230, 231 (in sim.); Sdhp 58. <-> f. vadhikā J v.425 (pl. °āyo).

Vadhāti

Vadhāti [Vedic vadh; the root is given at Dhṭp 169 in meaning of "hiṇsā"] to strike, punish; kill, slaughter, slay; imper. 2nd pl. vadhetha Vism 314; ger. vadhivā M i.159; D i.98; J i.12; iv.67; SnA 257 (hiṇsitvā+); fut. vadhissati Mhvs 25, 62; aor. vadhi J i.18 (cp. ud -- abbadhi); cond. 1st sg. vadhissāṇ Miln 221. -- grd. vajjha: see a°. -- Caus. vadheti J i.168; Miln 109. <-> pp. vadhita.

Vadhita

Vadhita [pp. of vadheti] smitten Th 1, 783=M ii.73 (not with Kern, Toev. s. v.= vyathita).

Vadhukā

Vadhukā (f.) [fr. vadhū] a daughter-in-law, a young wife A ii.78; DhA iii.260.

Vadhū

Vadhū (f.) [Ved. vadhū; to Lith. vedù to lead into one's house] a daughter-in-law VvA 123.

Vana

Vana1 (nt.) [Ved. vana. -- The P. (edifying) etymology clearly takes vana as belonging to van, and, dogmatically, equals it with vana2 as an allegorical expression ("jungle") to taṇhā (e. g. DhsA 364 on Dhs 1059; DhA iii.424 on Dh 283). -- The Dhṭp (174) & Dhṭm (254) define it "sambhattiyaṇ," i. e. as meaning companionship] the forest; wood; as a place of pleasure & sport ("wood"), as well as of danger & frightfulness ("jungle"), also as resort of ascetics, noted for its loneliness ("forest"). Of (fanciful) defns of vana may be mentioned: SnA 24 (vanute vanotī ti vanaṇ); KhA 111 (vanayaṭī ti vanaṇ); DhsA 364 (taṇ taṇ ārammaṇaṇ vanati bhajati allīyaṭī ti vanaṇ, yācati vā ti vanaṇ [i. e. vana2]. vanatho ti vyañjanena padaṇ vaḍḍhitaṇ . . . balava -- taṇhāy'etaṇ nāma); DhA iii.424 (mahantā rukkhā vanaṇ nāma, khuddakā tasmīṇ vane ṭhitattā vanathā nāma etc., with further distinguishing detail, concerning the allegorical meanings). -- D ii.256 (bhikkhūṇaṇ samitīṇ vanaṇ); A i.35, 37; Dh 283 (also as vana2); Sn 272, 562 (sīho nadati vane), 1015 (id.), 684 (Isivhaya v.); Sn p. 18 (Jetavana), p. 115 (Icchānangala); Th 2, 147 (Añjanavana; a wood near Sāketa, with a vihāra); J v.37 (here meaning beds of lotuses); Miln 219 (vanaṇ sodheti to clear a jungle); Dhs 1059 ("jungle"=taṇhā); Pv ii.65 (arañña° -- gocara); Vism 424 (Nandana° etc.); DhA iv.53 (taṇhā° the jungle of lust). Characterized as amba° mango grove D ii.126 and passim; ambāṭaka° plum grove Vin ii.17; udumbara of figs DhA i.284; tapo° forest of ascetics ThA 136; DhA iv.53; nāga° elephant forest M i.175; brahā wild forest A i.152; iii.44; Vv 633; J v.215; mahā° great forest Th 2, 373 (rahitaṇ & bhiṇsanakaṇ). -- vanataṇ (with compar. suffix) thicker jungle, denser forest Miln 269 (vanato vanataṇ pavisāma). -- On similes see J.P.T.S. 1907, 133. Cp. vi°. -- anta the border of the forest, the forest itself Sn 708, 709; Pv ii.310 (=vana C.). -- kammika one who works in the woods J iv.210 (°purisa); v.427, 429. -- gahana jungle thicket Vism 647 (in simile). -- gumba a dense cluster of trees Vv 817 (cp. VvA 315). -- caraka a forester SnA 51 (in simile). -- cetya a shrine in the wood J v.255. -- timira forest darkness; in metaphor °matt -- akkhin at J iv.285=v.284, which Kern (Toev. s. v.) changes into °patt -- akkhin, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. vanajapatr'ākṣī Mbh i.171, 43, and vanaja -- locanā Avad. Kalp. 3, 137. The Cy. explns are "vana -- timira -- puppha -- samān' akkhī," and "giri -- kaṇṇika -- samāna -- nettā"; thus taking it as name of the plant Clitoria ternatea. -- dahaka (& °dahana) burning the forest (aggi) KhA 21 (in simile). -- devatā forest deva S iv.302. -- ppagumba a forest grove VbhA 196. -- ppati (& vanaspati) [cp. Vedic vanaspati, Prk. vaṇapphai] "lord of the forest," a forest tree; as vanappati only at Vin iii.47; otherwise vanaspati, e. g. S iv.302 (osadhī+tiṇa+v.; opposed to herbs, as in R.V.); A i.152; J i.329; iv.233 (tiṇa -- latā -- vanaspatiyo); DhA i.3. -- pattha a forest jungle D i.71; iii.38, 49, 195; M i.16, 104; Vin ii.146; A i.60; iii.138 (arañña°); Pug 59, 68; DA i.210. -- pantha a jungle road A i.241. -- bhanga gleanings of the wood, i. e. presents of wild fruit & flowers A iv.197. -- mūla a wild root D i.166 (+phala); A i.241 (id.); Miln 278. -- rati delight in the forest DhA ii.100. -- vaṇṇanā praise of the jungle DhA ii.100. -- vāsin forest -- dweller SnA 56 (Mahā -- tissatthera). -- saṇḍa jungle -- thicket, dense jungle D i.87, 117; S iii.109 (tibba v. avijjāya adhivacana); A iii.30; J i.82, 170; DhA i.313; ii.100.

Vana

Vana2 (nt.) [van; vanati & vanoti to desire=Av. vanaiti Lat. venus, Ohg. wini friend (: E. winsome, attractive) wunsc=E. wish, giwon=E. wont; also "to win." The spelling sometimes is vaṇ: see vaṇi. -- The defn at Dhṭp 523 is "yācane" (i. e. from begging), at Dhṭm 736 "yācāyaṇ"] lust, desire. In exegetical literature mixed up with vana1 (see definitions of vana1). -- The word to the Pāli Buddhist forms a connection between vana and nibbāna, which is felt as a quāsi derivation fr. nibbana= nis+vana: see nibbana & cp. nibbāna II. B 1. -- S i.180 (so 'haṇ vane nibbanatho visallo); Sn 1131 (nibbana); Dh 334; Th 1, 691 (vanā nibbanaṇ āgataṇ). -- A Denom. fr. vana2 is vanāyati (like vanīyati fr. vaṇi).

Vanaka

Vanaka (--) (adj.) [fr. vana1] belonging to the forest, forest- like; adj. in cpd. ku° (kubbanaka, q. v.) brushwood Sn 1134.

Vanati, Vanute, Vanoti

Vanati, Vanute, Vanoti [van; Sk. vanoti & vanute. See also vana2, vaṇi, vaṇeti] to desire, love, wish, aim at, ask for SnA 24 (vanute & vanoti); DhsA 364 (vanati, bhajati, allīyati). Caus. vanayati KhA 111.

Vanatha

Vanatha [vana+tha; same in BSk. e. g. MVastu i.204] underwood, brushwood, thicket. Does not occur in lit. meaning, except in exegesis of Dh 283 at DhA iii.424; q. v. under vana1. Another defn is given at SnA 24: "taṇhā pariyuṭṭhāna -- vasena vanaṇ tanotī ti vanatho, taṇh' ānusayass' etaṇ adhivacanaṇ." -- The fig. meaning is "lust, desire," see e. g. S i.186; Th 1, 338; Dh 344; Sn 16 (°ja); Dhs 1059 (as epithet of taṇhā); J ii.205 (vanathaṇ na kayirā); Nett 81, 82. -- nibbanatha free from desire S i.180; DhsA 364.

Vanāyati

Vanāyati [Denom. fr. vana2, cp, vanāyati] to desire, wish, covet, to hanker after M i.260; S iii.190. See also allīyati.

Vanika

Vanika=vanaka; only in cpd. nāga° one belonging to the elephant forest, i e. an elephant -- hunter M i.175; iii.132.

Vanin

Vanin (adj. -- n.) [either fr. Sk. vani (=P. vaṇi) in meaning "begging," or poetical abbreviation of vaṇibbin] poor, begging; one who asks (for alms) or begs, a mendicant J vi.232 (=vanibbaka C.).

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Vanibbaka see vaṇibbaka

Vanibbaka see vaṇibbaka.

Vanīyati

Vanīyati [Denom. fr. vani=P. vaṇi] to desire J vi.264 C.: (pattheti), 270 (hadayaṇ vanīyati, v. l. dhanīyati: cp. allīyati). -- See also vanati & vaṇeti.

Vaneja

Vaneja [vane (loc. of vana1)+ja] born in the woods J ii.446.

Vanta

Vanta [pp. of vamaṭi] 1. vomited, or one who has vomited Miln 214; PvA 80. As nt. vomit at Vin i.303. -- 2. (fig.) given up, thrown up, left behind, renounced M i.37 (+catta, mutta & pahīna). Cp. BSk. vāntī -- bhāva, syn. with prahāna AvŚ ii.188. -- âda refuse -- feeder, crow J ii.439. -- āsa one who has given up all wishes, an Arahant Dh 97 (=sabbā āsā iminā vantā DhA i.187). -- âsika eating what has been vomited, a

certain class of Petas Miln 294. -- kasāva one who has left behind all fault Dh 10 (=chadḍita° DhA i.82). -- gamana at Vism 210=DA i.34 read either as v' antagamana or c' anta°. -- mala stainless Dh 261. -- lokāmisa renouncing worldly profit Dh 378.

Vandaka

Vandaka (adj.) [fr. vand] disposed to veneration; f. °ikā Th 2, 337.

Vandati

Vandati [vand, originally identical with vad; the defn at Dhṭp (135 & 588) is "abhivādana & thuti"] to greet respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028; Pv ii.16; Mhvs 15, 14 (+pūjeti); Miln 14; SnA 191; PvA 53 (sirasā with the head, a very respectful way of greeting), 67; VvA 71. imper. vanda Vv 211 (=abhivādāya VvA 105); pl. vandantu Sn 573; ppr. vandamāna Sn 598; aor. vandi Sn 252; J i.88; PvA 38, 61, 81, 141, 275; inf. vandituṇ PvA 77; grd. vandiya (neg. a°) Vin ii.162. -- Caus. II. vandāpeti to cause somebody to pay homage J i.88; iii.11. -- pp. vandita.

Vandana

Vandana (nt.) & Vandanā (f.) [fr. vand, cp. Vedic vandana] salutation, respect, paying homage; veneration, adoration A i.294 (ā); ii.203 (+pūjā); J i.88; Pug 19, 24; Mhvs 15, 18; Miln 377; PvA i.53; SnA 492; ThA 256; Sdhp 221, 540.

Vandāpana

Vandāpana (nt.) [fr. vandāpeti; Caus. of vandati] causing to do homage J i.67.

Vandita

Vandita [pp. of vandati] saluted, revered, honoured, paid homage to; as nt. homage, respect, veneration Sn 702 (akkuṭṭha+); Th 2, 388 (id.); J i.88.

Vanditar

Vanditar [n. ag. fr. vandita] one who venerates or adores, a worshipper J vi.207 (vandit' assa=vanditā bhavēyya C.).

Vapakassati

Vapakassati see vavakassati.

Vapati

Vapati1 [vap, Vedic vapate. Defn at Dhṭp 192; bīja- nikkhepe] to sow Sn p. 13 (kasati+); J i.150 (nivāpaṇ vapitvā); PvA 139. -- Pass. vappate S i.227 (yādisaṇ v. bījaṇ tādīsaṇ harate phalaṇ), and vuppati [Vedic upyate] Th 1, 530. -- pp. vutta. -- Caus. I. vāpeti: see pp. vāpita1. -- Caus. II. vapāpeti to cause to be sown Vin iii.131 (khettaṇ); J iv.276 (sāliṇ).

Vapati

Vapati2 [vap, probably identical with vapati1] to shear, mow, to cut, shave: only in pp. of Caus. vāpita2 (q. v.).

Vapana

Vapana (nt.) [fr. vap] sowing SnA 137; DhA iii.220 (°kas- saka); PvA 8.

Vapayāti

Vapayāti [vi+apa+yā] to go away, to disappear, only at Vin. i.2=Kvu 186 (kankhā vapayanti sabbā; cp. id. p. MVastu ii.416 vyapananti, to be read as vyapayanti).

Vappa

Vappa1 (m. or nt.) [orig. grd. fr. vap=Sk. vāpya] to be sown, sowing; or soil to be sown on, in paṇsu° sowing on light soil & kalala° on heavy soil SnA 137. -- Note. The defn of a root vapp at Dhtm 541 with "vāraṇe" refers to P. vappa bank of a river (Abhp 1133)=Sk. vāpa, which is not found in our texts. -- kamma the act or occupation of sowing J i.340 (+kasi -- kamma). -- kāla sowing time Sn p. 13; S i.172 (=vapanakāla, bīja -- nikkhepa -- kāla SnA 137). -- mangala ploughing festival J i.57; DhA ii.113; SnA 141.

Vappa

Vappa2 [cp. Epic. & Class. Sk. bāṣpa] a tear, tears Vin i.345 (vappaṇ puñchitvā wiping the tears).

Vabbhācitaṇ

Vabbhācitaṇ is a a/(pac legome/non at M i.172; read perhaps better as vambhayitaṇ; see p. 545. Neumann trsls only "thus spoken" (i. e. bhāsitaṇ etaṇ).

Vamati

Vamati [vam, Idg. *ǵemo, cp. Lat. vomo, vomitus=vama- thu; Gr. e)me/w (E. emetic); Oicel. vaema seasickness. -- The defn at Dhṭp 221 & Dhtm 315 is "uggiraṇa"] to vomit, eject, throw out, discharge Sn 198=J i.146; J v.255 (fut. vamiṣṣati); Pv iv.354 (=uḍḍayati chaḍḍayati PvA 256). -- Caus. vameṭi Miln 169. -- pp. vanta.

Vamathu

Vamathu [fr. vam] vomiting; discharged food PvA 173 (°bhatta; +ucchiṭṭha°).

Vamana

Vamana (nt.) [fr. vam] an emetic D i.12; A v.219; cp. J.P.T.S. 1907, 452.

Vamanīya

Vamanīya [grd. of vamati; cp. Sk. vāmanīya; ā often interchanges with a before l & m, like Caus. vameṭi & vāmeṭi] one who has to take an emetic Miln 169.

Vambhanā

Vambhanā (f.) [abstr. fr. vambheti] contempt, despite Vin iv.6; M i.402 (att'ukkaṇsana: para -- vambhana), Nd2 505; Vism 29; VbhA 484; Pgdp 100. -- Spelt vambhanā at J i.454 (vambhana -- vacana) & at DhA 396 (khuṇsana°).

Vambhanīya

Vambhanīya (adj.) [grd. of vambheti] to be despised, wretched, miserable PvA 175, 176.

Vambhayita

Vambhayita (nt.) [pp. of vambheti] being despised or reviled M i.172; Sn 905; Nd1 319 (=nindita, garahita, upavādita).

Vambhin

Vambhin (adj.) (-- °) [fr. vambh] despising, treating with contempt, disparaging M i.95 (para°, opp. to att' ukkaṇ-saka).

Vambheti

Vambheti (& Vamheti) [Caus. of vambh, a root of uncertain origin (connected with vam?). There is a form vambha given by Sk. lexicographers as a dial. word for vaṇśa. Could it be a contraction fr. vyambheti=vi+Denom. fr. ambho 2, part. of contempt? -- The Dhṭp (602) defines vambh as "garahāyaṇ"] to treat with contempt, despise, revile, scold; usually either combd with khaṇseti or opposed to ukkaṇseti, e. g. Vin ii.18; iv.4; M i.200 (=Sn 132 avajānāti), 402 sq.; D i.90; A ii.27 sq.; Th 1, 621; DA i.256 (=hīleti); DhA iv.38; VvA 348. -- pp. vambhayita. -- vamheti is found at J i.191, 356; cp. vamhana. -- Note. The spelling bh interchanges with that of h (vamheti), as ambho shows var. amho. Trenckner (introd. to M 1. p. 1) gives vambheti (as BB reading) the preference over vamheti (as SS reading). Morris' note on vambheti in J.P.T.S. 1884, 96 does not throw any light on its etymology.

Vamma

Vamma (nt.) [Vedic varman, fr. vṛ to cover, enclose] armour J ii.22.

Vammika

Vammika (adj.) [fr. vamma]=vammin Vin i.342.

Vammita

Vammita [pp. of vammeti, cp. Sk. varmita] armoured, clad in armour J i.179 (assa); ii.315 (hatthi); iii.8; v.301, 322; DA i.40.

Vammin

Vammin (adj.) [fr. vamma; Vedic varmin] wearing armour, armoured J iv.353 (= keṭaka -- phalaka -- hattha C.); v.259, 373; vi.25; Miln 331.

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Vammīka & vammika

Vammīka & vammika (m. & nt.) [cp. Vedic valmīka; Idg. *uorm(āi); cp. Av. maōiris, Sk. vamaḥ, Gr. mu/rmhz, Lat. formica, Cymr. mor; all of same origin & meaning] ant -- hill: (a) °ika: M i.142 sq.; J iii.85; iv.30 (°bila the ant's hole); v.163. -- (b) °ika: J i.432; iv.30; Vism 183 (described), 304 (°muddani), 446; DhA ii.51; iii.208; iv.154.

Vammeti

Vammeti [Denom. fr. vamma] to dress in armour, to armour J i.180; ii.94 (mangala -- hatthiṇ). -- pp. vammita.

Vamha

Vamha [for vambha: see vambheti] bragging, boasting, despising J i.319 (°vacana).

Vaya

Vaya1 (& vayo) (nt.) [Vedic vayas vitality, age; to be distinguished from another vayas meaning "fowl." The latter is probably meant at Dhṭp 232 (& Dhṭm 332) with defn "gamane." The etym. of vayo (age) is connected with Sk. vīra= Lat. vir. man, hero, vīs strength; Gr. i)/s sinew, i)/fios strong; Sk. vīdayati to make fast, also veśati; whereas vayas (fowl) corresponds with Sk. vayasa (bird) & viḥ to Gr. ai)eto/s eagle, oi)wno/s bird of prey, Lat. avis bird] age, especially young age, prime, youth; meaning "old age" when characterized as such or contrasted to youth (the ord. term for old age being jarā). Three "ages" or "periods of life" are usually distinguished, viz. paṭhama° youth, majjhima° middle age, pacchima° old age, e. g. at J i.79; Vism 619; DhA iii.133. -- vayo anuppatta one who has attained old age, old D i.48 (=pacchima -- vayaṇ anuppatta DA i.143); Sn pp. 50, 92. -- Cp. Dh 260; J i.138 (vayo -- harā kesā); Vism 619 (the 3 vayas with subdivisions into dasakas or decades of life); Mhvs 2, 26 (ekūnatiṇso vayasā 29 years of age); PvA 5 (paṭhama -- vaye when quite young), 36 (id.; just grown up). In cpds. vaya°. -- kalyāṇa charm of youth DhA i.387. -- ppatta come of age, fit to marry (at 16) VvA 120; PvA 3, 112; ThA 266.

Vaya

Vaya2 [Sk. vyaya, vi+i; occasionally as vyaya in Pāli as well] 1. loss, want, expense (opp. āya) A iv.282 (bhogāṇaṇ); Sn 739; PvA 130. -- avyayena safely D i.72. <-> 2. decay (opp. uppāda) D ii.157=J i.392 (aniccā vata sankhārā uppāda -- vaya -- dhammino); S iv.28; A i.152, 299. -- karaṇa expense, expenditure J iv.355; Vin ii.321 (Sam. Pās on C. V. vi.4, 6, explaining veyyāsika or veyyāyika of Vin ii.157).

Vayaṇ

Vayaṇ is the Sk. form of the nom. pl. of pers. pron. ahaṇ, represented in Pāli by mayaṇ (q. v.). The form vayaṇ only in grammarians, mentioned also by Müller, P.Gr. p. 87 as occurring in Dh (?). The enclitic form for acc. gen. & dat. is no, found e. g. at Pv i.53 (gloss for vo; C. amhākaṇ); J ii.153, 352; DhA i.101; PvA 20, 73.

Vayassa

Vayassa [cp. Sk. vayasya] a friend J ii.31; iii.140; v.157.

Vayha

Vayha (nt.) & Vayhā (f.) [grd. formation fr. vah; cp. Sk. vahya (nt.)] a vehicle, portable bed, litter Vin iv.339 (enumd under yāna together with ratha sakata sandamānikā sivikā & pātankī); J vi.500 (f.), with sivikā & ratha.

Vara

Vara1 (adj.) [fr. vṛ to wish; Vedic vara] excellent, splendid, best, noble. As attribute it either precedes or follows the noun which it characterizes, e. g. °pañña of supreme wisdom Sn 391, 1128 (=agga -- pañña Nd2

557); °bhatta excellent food (opp. lāmaka°) J i.123; °lañcaka excellent gift (?) (Trenckner, Miln p. 424): see under lañcaka. <-> dhamma° the best norm Sn 233; nagara° the noble city Vv 166 (=uttama°, Rājagahaṇ sandhāya vuttaṇ VvA 82); ratana° the best of gems Sn 683; rāja° famous king Vv 321 (=Sakka VvA 134); or inserted between noun and apposition (or predicate), e. g. ākiṇṇa -- vara -- lakkhaṇa full of the best marks Sn 408; narī -- vara -- gaṇa a crowd of most lovely women Sn 301; esp. frequent in combn with predicate gata: "gone on to the best of," i. e. riding the most stately (horse or elephant), or walking on the royal (palace) etc., e. g. uparī -- pāsādavara -- gata PvA 105; sindha -- piṭṭhi -- vara -- gata J i.179; hatthi -- khandha vara -- gata PvA 75, 216, 279. -- nt. varaṇ in compar. or superl. function: better than (instr.); the best, the most excellent thing A iv.128 (katamaṇ nu kho varaṇ: yaṇ . . . yaṇ); Dh 178 (ādhīpaccena sotāpattiphalāṇ v.), 322 (varaṇ assatarā dantā . . . attadanto tato varaṇ). -- anganā a noble or beautiful woman Mhvs 33, 84. -- ādāyin acquiring the best S iv.250; A iii.80. -- āroha (1) state elephant Vv 51 (=varo aggo seṭṭho āroho ti varāroho VvA 35); (2) (f.) a noble lady J vi.562 (Maddī varārohā rājaputtī).

Vara

Vara2 (m. & nt.) [fr. vṛ to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke varaṇ dadāti to grant a wish or a boon J iv.10; VvA 260; PvA 20. varaṇ gaṇhāti to take a wish or a vow J v.382; varaṇ vuṇāti (varati) id. J iii.493 (varaṇ varassu, imper.); Pv ii.940, 42; Miln 227. -- varaṇ yācati to ask a favour J iii.315 (varāni yācāmi).

Varaka

Varaka1 [cp. *Sk. varaka] the bean Phaseolus trilobus J ii.75 (where equal to kalāya); Miln 267; DhA i.311.

Varaka

Varaka2 (adj.) [fr. vṛ] wishing or asking (in marriage) Th 2, 406.

Varaṇa

Varaṇa [cp. Sk. varaṇa rampart, causeway, wall] the tree Crataeva roxburghii J i.222, 317 (°rukka), 319=DhA iii.409 (°kaṭṭhabhaṇja); J vi.535.

*Varati

*Varati [vṛ] & der. ("to choose" as well as "to obstruct") see vuṇāti.

Varatta

Varatta (nt.) & Varattā (f.) [cp. Vedic varatrā, given also in meaning "elephant's girth" at Halāyudha ii.66] a strap, thong, strip of leather S i.63; A ii.33; Sn 622; Dh 398 (fig. for taṇhā); J ii.153; v.45. As "harness" at J i.175; as straps on a ship's mast (to hold the sails) Miln 378. -- Cp. vārattika. -- khaṇḍa strip of leather, a strap M i.244=ii.193= iii.259=S iv.56=A iii.380.

Varāka

Varāka (adj.) [cp. Epic Sk. varāka] wretched, miserable S i.231; J iv.285; Vism 315; VvA 101; PvA 120 (syn. for kapaṇa), 175 (id.).

Varāha

Varāha [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J v.406=vi.277; Miln 364; Sdhp 378.

Valaṇja

Valaṇja (-- °) [see valaṇjeti] 1. track, line, trace, in pada° track, footprint J i.8; ii.153 (v. 1. laṇca & laṇcha); iv.221 (valaṇcha T.), 383; DhA ii.38. -- 2. that which is spent or secreted, i. e. outflow, faeces, excrement, in sarīra° faeces J i.70, 80, 421 (°ṇ muṇcati to ease oneself); iii.486; DhA ii.55. -- 2. design, use; only neg. avalaṇja useless, superfluous Vin iv.266; VvA 46 (°ṇ akaṇsu rendered useless); DhA iv.116.

Valaṇjana

Valaṇjana (nt.) [fr. valaṇjeti] 1. resorting, acting as, behaviour VvA 248. -- 2. giving off, evacuation, easing the body J i.161 (°vacca -- kuṭi privy); DhA iii.270 (sarīra°).

Valaṇjanaka

Valaṇjanaka (adj.) (-- °) [fr. valaṇjana] being marked off, being traced, belonging to, behaving, living (anto° in the inner precincts, bahi° outside the bounds) J i.382, 385, 398.

Valaṇjita

Valaṇjita [pp. of valaṇjeti; cp. BSk. valaṇjita used, MVastu iii.276] traced, tracked, practised, travelled J iii.542 (maggā).

Valaṇjeti

Valaṇjeti [customarily expld as ava+laṇj (cp. Geiger P.Gr. § 661), the root laṇj being given as a Sk. root in meaning "to fry," "to be strong," and a variety of

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others (see Mon. Williams s. v. laṇj). But the root & its derivations are only found in lexicographical and grammatical works, therefore it is doubtful whether it is genuine. laṇja is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in laṇj a by -- form of laṇch, which is a variant of lakṣ "to mark" etc. (cp. laṇcha, laṇchaka, °ana, °ita). Thus the meaning would range from originally "trace," mark off, enclose, to: "being enclosed," assigned or belonging to, i. e. moving (in), frequenting etc., as given in C. explns. There seems to be a Singhalese word at the root of it, as it is certainly dialectical. -- The Dhtm (522) laconically defines valaṇj as "valaṇjane" 1. to trace, track, travel (a road); practise, achieve, resort to Miln 359; VvA 58. -- 2. to use, use up, spend J i.102; iii.342; vi.369, 382, 521. -- ppr. Pass. (a --)valaṇjiyamāna (not any longer) in use J i.111. -- pp. valaṇjita.

Valaya

Valaya (m. & nt.) [Epic Sk. valaya, fr. Idg. *uel to turn; see Sk. roots vṛ to enclose, and val to turn, to which belong the foll.: varutra upper robe, ūrmi wave, fold, valita bent, vālayati to make roll, valli creeper, vaṭa rope, vāṇa cane. Cp. also Lat. volvo to roll, Gr. e)lu/w to wind, e)/lic round, e)/lutron cover; Goth. walwjan to roll on, Ohg. welzan & walzan=Ags. wealtan (E. waltz); Ags. wylm wave, and many others, q. v. in Walde, Lat. Wtb. s. v. volvo. -- The Dhtp (274) gives root val in meaning saṇvaraṇa, i. e. obstruct, cover. See further vuṇāti] a bracelet Vin ii.106; J ii.197 (dantakāre valay' -- ādīni karonte disvā); iii.377; vi.64, 65; DA i.50; DhA i.226 (danta° ivory bangle); PvA 157 (sankha°); Mhvs 11, 14 (°anguli -- veṭhakā).

Valāhaka

Valāhaka [valāha+ka; of dial. origin; cp. Epic Sk. balā- haka] 1. a cloud, dark cloud, thundercloud S i.212= Th 2, 55; A ii.102; v.22; Th 1, 760; Pug 42, 43; Vv 681; J iii.245; 270 (ghana°); Vism 285 (°paṭala); Miln 274; DhsA 317; VvA 12 (=abbhā). -- 2. N. of mythical horses S iii.145. -- kāyikā (devā) groups of cloud gods (viz. sīta°, uṇha°, abbhā°, vāta°, vassa°) S iii.254.

Valāhassa

Valāhassa [valāha+assa] cloud -- horse J ii.129 (the Valā- hassajātaka, pp. 127 sq.); cp. BSk. Bālāh'āsva (-- rājā) Divy 120 sq. (see Index Divy).

Vali & Valī

Vali & Valī (f.) [cp. Epic Sk. vali; fr val. Spelling occasionally with !] a line, fold, wrinkle, a streak, row; Vin ii.112 (read valiyo for valiṇ?); Th 2, 256; J iv.109; Shhp 104. -- muttā -- vali a string of pearls VvA 169. For vaṭṭanā -- valī see vaṭṭanā. See also āvali.

Valika

Valika (adj.) [fr. vali] having folds J i.499.

Valita

Valita [pp. of val: see valeti] wrinkled A i.138 (acc. khaṇḍa- dantaṇ palita -- kesaṇ vilūnaṇ khalitaṇ siro -- valitaṇ tilak'āhata -- gattaṇ; cp. valin with passage M i.88= iii.180, one of the two evidently misread); PvA 56, 153. In compn with taca contracted to valittaca (for valitattaca) "with wrinkled skin" DhA ii.190 (phalitakesa+); with abstr. valittacatā the fact of having a wrinkled skin M i.49 (pālicca+; cp. MA 215); A ii.196 (khaṇḍicca pālicca+).

Valin

Valin (adj.) [fr. vali] having wrinkles M i.88 (acc. palita- kesiṇ vilūnaṇ khalita -- sirāṇ valinaṇ)=iii.180 (palitakesaṇ vilūnaṇ khalitaṇ -- sirāṇ valīnaṇ etc.) See valita for this passage. -- In compn vali -- mukha "wrinkled face," i. e. monkey J ii.298.

Valiya

Valiya at M i.446 is not clear. It is combd with vaṇṇiya (q. v.). See also note on p. 567; v. l. pāṇiya; C. silent.

Valīkaṇ

Valīkaṇ [cp. Sk. vyālīkaṇ] read for valikaṇ at Th 2, 403, in meaning "wrong, fault"; ThA 266 expls as "vyālīkaṇ dosaṇ." So Kern, Toev. s. v.

Valīmant

Valīmant (adj.) [fr. vali] having wrinkles Th 2, 269 (pl. valīmatā).

Valeti

Valeti [cp. Sk. vāleti, Caus. of val to turn: see valaya] 1. to twist, turn, in gīvaṇ to wring (a fowl's neck) J i.436; iii.178 (gīvaṇ valitvā: read °etvā). -- 2. to twist or wind round, to put (a garment) on, to dress J i.452 (sāṭake valetuṇ; v. l. valaṇcetūṇ). -- pp. valita.

Vallakī

Vallakī (f.) cp. Epic Sk. vallakī, BSk. vallikī Divy 108; MVastu i.227] the Indian lute Abhp 138.

Vallabha

Vallabha [cp. Epic & Class. Sk. vallabha & BSk. valla- bhaka a sea monster Divy 231] a favourite J iv.404; vi.38, 371; rāja° a king's favourite, an overseer J i.342; Mhvs 37, 10; VbhA 501. -- f. vallabhā (a) beloved (woman), a favourite J iii.40; VvA 92, 135, 181.

Vallabhata

Vallabhata (nt.) [abstr. fr. vallabha] being a favourite Dāvs v.7.

Vallarī

Vallarī (f.) [cp. Class. Sk. vallarī, Halāyudha ii.30] a branching footstalk, a compound pedicle Abhp 550. The word is found in BSk. in meaning of "musical instrument" at Divy 315 and passim.

Vallikā

Vallikā (f.) [cp. Sk. vālikā?] 1. an ornament for the ear Vin ii.106 (cp. Bdhgh's expln on p. 316). -- 2. a jungle rope Vin ii.122.

Vallibha

Vallibha [cp. late Sk. valibha wrinkled] the plant kum- bhaṇḍa i. e. a kind of gourd Abhp 597 (no other ref.?).

Vallī

Vallī (f.) [cp. Sk. vallī; for etym. see valaya] 1. a climbing plant, a creeper Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?). -- santānaka° a long, spreading creeper VvA 94, 162. -- 2. a reed or rush used as a string or rope for binding or tying (esp. in building), bast (?) M i.190 (Neumann, "Binse"); J iii.52 (satta rohita macche uddharitvā valliā āvuṇitvā netvā etc.), 333 (in similar connection); DhA iii.118. -- 3. in kaṇṇa° the lobe of the ear Mhvs 25, 94. -- The compn form of vallī is valli°. -- koṭī the tips of a creeper J vi.548. -- pakka the fruit of a creeper Vv 3330. -- phala=°pakka J iv.445. -- santāna spreadings or shoots of a creeper KhA 48. -- hāraka carrying a (garland of) creeper Vism 523=VbhA 131 (in comparison illustrating the paṭicca -- samuppāda).

Vallura

Vallura (nt.) [cp. Class. Sk. vallūra] dried flesh S ii.98; J ii.245.

Vaḷa

Vaḷa at Vism 312 is to be read vāḷa (snake), in phrase vāḷehi upadduta "molested by snakes."

Vaḷabhā

Vaḷabhā [=vaḷavā?] is not clear; it occurs only in the expression (is it found in the Canon?) vaḷabhā -- mukha a submarine fire or a purgatory Abhp 889. The Epic Sk. form is vaḍavā -- mukha (Halāyudha i.70; iii.1).

Vaḷabhī

Vaḷabhī (f.) [cp. late (dial.) Sk. vaḍabhī] a roof; only in cpd. °ratha a large covered van (cp. yogga1) M i.175 (sabba -- setena vaḷabhī -- rathena Sāvatthiyā niyyāti divā divaṇ); ii.208 (id.), but vaḷavābhi -- rathena); J vi.266 (vaḷabhiyo=bhaṇḍa -- sakatiyo C.). The expression reminds of vaḷavā -- ratha.

Vaḷavā

Vaḷavā (f.) [cp. Vedic vaḍavā] a mare, a common horse D i.5; Pug 58; Mhvs 10, 54; J i.180; vi.343; DhA i.399; iv.4 (assatarā vaḷavāya gadrabhena jātā). -- ratha a carriage drawn by a mare D i.89, 105, 106. The expression reminds of vaḷabhī -- ratha.

Vaḷīna

Vaḷīna at J vi.90 is not clear (in phrase jaṭaṇ vaḷīnaṇ pankagataṇ). The C. reads valinaṇ, paraphrased by ākulaṇ. Fausböll suggests malinaṇ. Should we accept reading valinaṇ? It would then be acc. sg. of valin (q. v.).

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Vavakaṭṭha

Vavakaṭṭha [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA ii.103 (°kāya).

Vavakassati

Vavakassati [v+ava+kṛṣ, would correspond to Sk. vya- vakṛṣyate, Pass.] to be drawn away, to be distracted or alienated (from); so is to be read at all passages, where it is either combd with avakassati or stands by itself. The readings are: Vin ii.204 (apakāsanti avapakāsanti) =A v.74 (avakassanti vavakassanti); A iii.145 (bhikkhu n' ālaṇ sanghamhā 'vapakāsituṇ: read vavakāsituṇ or °kassituṇ), 393 (vapakassat' eva Satthārā, vavakassati garuṭṭhāniyehi). See also apakāsati, avakassati, avapakāsati. -- pp. vavakaṭṭha .

Vavakkhati

Vavakkhati see vatti.

Vavatthapeti & °tṭhāpeti

Vavatthapeti & °tṭhāpeti [Caus. of vi+ava+sthā] to determine, fix, settle, define, designate, point out J iv.17 (disaṇ °tṭhāpetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA 11, 42, 89; VvA 220. -- ppr. Pass. vavatthāpiyamāna DhA i.21, 35. -- pp. vavatthita & vavatthāpita.

Vavatthāna

Vavatthāna (nt.) [fr. vi+ava+sthā; cp. late Sk. vya- vāsthāna which occurs in Ep. Sk. in meaning "stay"] determination, resolution, arrangement, fixing, analysis Ps i.53; Vin iv.289; Vism 111, 236 (=nimitta), 347 (defn); Miln 136; KhA 23.

Vavatthāpita

Vavatthāpita [pp. of vavatthāpeti] arranged, settled, established Miln 345 (su°).

Vavatthita

Vavatthita [pp. of vi+ava+sthā, cp. vavatthāpeti & late Sk. vyavasthita "determination"] 1. entered on, arranged, fixed, determined, settled M iii.25; DhsA 36. -- 2. separated (opp. sambhinna) Vin ii.67 sq.

Vavattheti

Vavattheti [unusual pres. (Med. -- Pass.) formation fr. vi+ ava+sthā, formed perhaps after vavatthita] to be determined or analysed Ps i.53, 76, 84.

Vavassagga

Vavassagga [vi+ava+srj; Sk. vyavasarga] "letting go," i. e. starting on something, endeavouring, resolution A i.36; J vi.188 (handā ti vavassagg' atthe nipāto); DA i.237 (here handa is expld as vavasāy' atthe nipato). <-> Kern, Toev. s. v. wrongly "consent."

Vasa

Vasa (m. & nt.) [cp. Vedic vaśa; vaś to be eager, to desire] power, authority, control, influence S i.43, 240 (kodho vo vasam āyātu: shall be in your power; vasa=āṇāpavattana K.S. i.320); M i.214 (bhikkhu cittaṃ vasaṃ vatteti, no ca cittassa vasena vattati: he brings the heart under his control, but is not under the influence of the heart); Sn 297, 315, 578, 586, 968; Sdhp 264. -- The instr. vasena is used as an adv. in meaning "on account of, because" e. g. mahaggha -- vasena mahāraha "costly on account of its great worth" PvA 77; cp. J i.94; PvA 36 (putta°); Mhvs 33, 92 (paṭisanthāra°). -- Freq. in phrase vase (loc.) vattati to be in somebody's power J v.316 (te vase vattati), cp. M i.214 (cittassa vasena vattati) & 231 (vatteti te tasmīṃ vaso have you power over that?); trs. vase vatteti to get under control, to get into one's power J iv.415 (attano vase vattetvā); v.316 (rājāno attano v. v.); DhA ii.14 (rājānaṃ attano v. v.), cp. M i.214 (vasan vatteti) & PvA 89 (vasaṃ vattento). -- Note. The compn form in connection with kr and bhū is vaśī° (q. v.). -- ānuga being in somebody's power, dependent, subjected, obedient Sn 332, 1095; J iii.224 (=vasavattin C.); Th 2, 375 (=kinkāra -- paṭissāvin ThA 252); Sdhp 249. -- ānuvattin id.; f. °inī obedient, obliging (to one's husband) Vv 313. -- uttama highest authority, greatest ideal Sn 274. -- gata being in someone's power J v.453 (narīnaṃ); cp. vaśī -- kata. -- vattaka wielding power Sdhp 483 (°ika); a° having no free will PvA 64. -- vattana wielding power, (having) authority Miln 356. -- vattin -- 1. (act., i. e. vatteti) having highest power, domineering, autocrat, (all --)mighty; fig. having self-mastery, controlling one's senses D i.247; ii.261; A ii.24; It 122; Th 2. 37; Pv ii.333; Miln 253; DA i.111, 114, 121; SnA 133 (°bhavana). -- 2. (pass.; i. e. vattati) being in one's power, dependent, subject J iii.224; v.316; ThA 226 (read vattino for °vattito!).

Vasati

Vasati1 [vas1; to Idg. *ues, cp. Gr. e)/numi to clothe, Sk. vasman cover, Goth. wasjan clothe, wasti dress; Lat. vestis=E. vest etc.; DhTp 628 (& Dhtm 870): acchādane] to clothe. pp. vuttha1. Caus. vāseti: see ni°. See also vāsana1 & vāsana1.

Vasati

Vasati2 [vas2; Idg. * υ es to stay, abide; cp. Av. varəhaiti; Lat. Vesta the goddess of the hearth=Gr. e(sti/a hearth; Goth. wisan to stay, remain, be (= Ohg. wasan, E. was, were); Oicel. vist to stay, Oir. foss rest. -- Dhtn 470: kanti -- nivāsesu] to live, dwell, stay, abide; to spend time (esp. with vassaṇ the rainy season); trs. to keep, observe, live, practise Sn 469 sq., 1088 (= saṇvasati āvasati parivasati Nd2 558); PvA 3, 12, 78 (imper. vasatha). <-> uposathaṇ vasaṇ (ppr.) keeping the Sunday J vi.232; brahmacariyaṇ v. to live a chaste life M i.515 (cp. same expression Ait. Br. 5, 13; Śat. Br. 12, 2, 2; 13, 8. 22). -- ppr. vasanto PvA 75, 76; ppr. med. vasamāna J i.21, 236, 291; PvA 117; Pot. vaseyya M i.515; Pv ii.97 (ghare), & vase Miln 372. -- aor. vasi Sn 977; J iv.317 (piya -- saṇvāsaṇ); PvA 111; Mhvs 1, 13 (vasī vasi); 5, 229. -- ger. vasitvā J i.278; iv.317; PvA 13; grd. vasitabba Sn 678; PvA 42; & vatthabba Mhvs 3, 12; inf. vatthuṇ Th 2, 414, & vasituṇ PvA 12, 112. Fut. vasissati [=Sk. vasiṣyati] Mhvs 14, 26; PvA 12; and (older) vacchati [=Sk. vatsyati] Vin i.60; Th 2, 294; J iv.217; 1st sg. vacchāmi J v.467 (na te v. santike); vi.523, 524, & vacchaṇ Th 2, 414. -- Pass. vussati [Sk. uṣyate] M i.147 (brahmacariyaṇ v.). -- pp. vasita, vusita [=vi+uṣita], vuttha [perhaps= vi+uṣṭa], q. v. -- Caus. I. vāseti to cause to live, stay or dwell; to make live; to preserve (opp. nāseti at S iv.248) Vin iii.140; S iv.248; Miln 211; PvA 160 (inf. vāsetuṇ); see also vāseti2. -- Caus. II. vasāpeti (cp. adhiṇvāsāpeti) to make live or spend, to cause to dwell, to detain J i.290; ii.27; PvA 20 (vassaṇ). -- pp. vāsita. -- See also adhi°, ā°, ni°, pari°.

Vasati

Vasati3 (f.) [fr. vas2, cp. Vedic vasati] a dwelling, abode, residence J vi.292 (rāja°=rāja -- paricariyā C.); Miln 372 (rājavasaṇ vasa); Dāvs iv.27 (saka°).

Vasana

Vasana1 (nt.) [fr. vasati1] clothing, clothes Sn 971; Th 2, 374; D iii.118 (odāta°), 124 (id.); Nd1 495 (the six cīvarāni); PvA 49. -- vasaṇāni clothing Mhvs 22, 30. -- vasana (-- °) as adj. "clothed," e. g. odāta° wearing white robes Vin i.187; kāsāya° clad in yellow robes Mhvs 18, 10; pilotika° in rags J iv.380; suci° in bright garments Sn 679; Pv i.108.

Vasana

Vasana2 (nt.) [fr. vasati2] dwelling (-- place), abode; usually in cpds. like °gāma the village where (he) lived J ii.153; °tṭhāna residence, dwelling place PvA 12, 42, 92; DhA i.323 and passim.

Vasanaka

Vasanaka (adj.) (-- °) [fr. vasana2] living (in) J ii.435 (ni- baddha°, i. e. of continuous abode).

Vasanta

Vasanta [Vedic vasanta; Idg. * υ ēr, cp. Av. varehar spring, Gr. e)/ar, Lat. vēr, Oicel. vār spring, Lith. vasarā summer] spring J i.86; v.206; KhA 192 (bāla°= Citra); DA i.132 (°vana); PvA 135.

Vasabha

Vasabha [the Sanskritic -- Pāli form (*vṛṣabha) of the proper Pāli usabha (q. v. for etym.). Only in later (Com.) style under Sk. influence] a bull Miln 115 (rāja°); SnA 40 (relation between usabha, vasabha & nisabha); VvA 83 (id.).

Vasala

Vasala [Vedic vṛṣala, Dimin. of vṛṣan, lit. "little man"] an outcaste; a low person, wretch; adj. vile, foul Vin

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ii.221; Sn 116 -- 136; J iv.388; SnA 183, -- f. *vasalī* outcaste, wretched woman S i.160; J iv.121, 375; DhA i.189; iii.119; iv.162; VvA 260. -- *ādhama*=°*dhamma* Sn 135. -- *dhamma* vile conduct J ii.180. -- *vāda* foul talk Ud 28; SnA 347. -- *sutta* the *suttanta* on outcasts Sn 116 sq. (p, 21 sq.), commented on at SnA 174 sq., 289.

Vasalaka

Vasalaka [*vasala*+*ka* in more disparaging sense]=*vasala* Sn p. 21.

Vasā

Vasā1 (f.) [*Vedic* *vaśā*; cp. *vāśitā*; Lat. *vacca* cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (=adamita -- vuddha -- vacchakā).

Vasā

Vasā2 (f.) [cp. *Vedic* *vaśā*] fat, tallow, grease Sn 196; Kh iii.; Pv ii.23; J iii.356; v.489; PvA 80; VbhA 67. In detail at Vism 263, 361; VbhA 246.

Vasi°

Vasi° is the shortened form of *vasī*° (=vasa) in combns °*ppatta* one who has attained power, mastering: only in phrase *ceto* -- *vasippatta* A ii.6; iii.340; Miln 82; cp. BSk. *vaśiprāpta* Divy 210, 546; -- and °*ppatti* mastership, mastery Vism 190 (*appanā*+).

Vasika

Vasika (adj.) (-- °) [fr. *vasa*, cp. Sk. *vaśika*] being in the power of, subject to, as in *kodha*° a victim of anger J iii.135; *taṇhā* under the influence of craving J iv.3; *mātugāma*° fond of women J iii.277.

Vasita

Vasita [pp. of *vasati*2] dwelled, lived, spent Mhvs 20, 14.

Vasitar

Vasitar [n. ag. fr. *vasita*] one who abides, stays or lives (in), a dweller; fig. one who has a (regular) habit A ii.107= Pug 43, cp. PugA 225. -- *vasitā* is given as "habit" at CpD. 58 sq., 207.

Vasin

Vasin (adj.) [fr. *vasa*] having power (over), mastering, esp. one's senses; a master (over) Vin iii.93; D i.18 (=cīṇṇavasitattā *vasī* DA i.112); iii.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (*vasī vasi*); Dāvs i.16.

Vasima

Vasima=*vasin* It 32 (acc. *vasimaṇ*; v. l. *vasīmaṇ*).

Vasī°

Vasī° is the composition form of vasa in combn with roots kr̥ and bhū, e. g. °kata made dependent, brought into somebody's power, subject(ed) Th 2, 295 (= vasavattino katvā, pl.); Sn 154; cp. BSk. vaśīkr̥ta Jtm 213. See also vasagata. -- °katvā having overcome or subjected Sn 561 (=attano vase vattetvā SnA 455). Metricausā as vasiṇ karitvā at Sn 444. -- °bhāva state of having power, mastery Nd2 466 (balesu); Pug 14 (in same passage, but reading phalesu), expld at PugA 189 (with v. l. SS balesu!) as "ciṇṇa -- vasī -- bhāva"; Kvu 608 (implies balesu); Miln 170. Cp. BSk. bala -- vaśī -- bhāva MVastu iii.379. See also ciṇṇa. -- °bhūta having become a master (over), mastering S i.132; Miln 319; cp. MVastu i.47 & 399 vaśībhūta. -- The same change of vasa° to vasī° we find in combn vasippatta (vasī+ppatta), q. v. under vasi°.

Vasu

Vasu (nt.) [Vedic vasu good, cp. Gr. e)u/s good, Oir. fīu worthy, Goth. iusiza better] wealth; only in cpds. °deva the god of wealth, i. e. Kṛṣṇa (Kaṇha) Miln 191 (as °devā followers of K.); J v.326 (here in T. as ādicco vāsudevo pabhankaro, expld in C. as vasudevo vasujotano, i. e. an Ep. of the sun); Vism 233 (Vāsudevo baladevo). -- °dharā (f.) (as vasun -- dharā) the bearer of wealth, i. e. the earth S i.100; A iii.34; J v.425; Vism 205, 366; DA i.61. -- °dhā id. J i.25; Ap 53; Vism 125.

Vasumant

Vasumant (adj.) [fr. vasu] having wealth, rich J vi.192.

Vassa

Vassa (m. & nt.) [cp. Vedic varṣa (nt.) rain. For etym. see vassati] 1. rain, shower J iv.284; vi.486 (khaṇika sudden rain); Miln 307; Mhvs 21, 31; DhA iii.163 (pokkhara° portentous); SnA 224 (mahā° deluge of rain); PvA 55 (vāta° wind & rain). -- fig. shower, downpour, fall M i.130=Vin ii.25 (kahāpaṇa°); DhA ii.83 (kusuma°). -- Esp. the rainy season, lasting roughly from June to October (Āsālha -- Kattika), often called "Lent," though the term does not strictly correspond. Usually in pl. vassā (A iv.138), also termed vassā -- ratta "time of rains" (J iv.74; v.38). Cp. BSk. varṣā, e. g. Divy 401, 509. -- Keeping Lent (i. e. spending the rainy season) is expressed by vassaṇ vasati Vin iii.10; Mhvs 16, 8; or by vassa -- vasaṇ (vass' āvasaṇ) vasati (see below), vassaṇ upeti S v.152, vassaṇ upagacchati S v.152; PvA 42. One who has kept Lent or finished the residence of the rains is a vuttha -- vassa J i.82; Mhvs 17, 1; or vassaṇ vuttha Vin iii.11; S i.199; v.405; PvA 43. Cp. BSk. varṣ' oṣita Divy 92, 489. -- Vassa -- residence is vassa -- vāsa (see below). -- vassaṇ vasāpeti (Caus.) to induce someone to spend the rainy season PvA 20. -- anto -- vassaṇ during Lent; cp. antovass' eka -- divasaṇ one day during Lent Mhvs 18, 2; antara -- vassaṇ id. S iv.63. -- 2. (nt.) a year A iv.252 (mānusakāni paññāsa vassāni); Sn 289, 446, 1073. satta° (adj.) seven years old Mhvs 5, 61; satta -- atṭha° 7 or 8 years old PvA 67. -- See cpd. °sata. -- 3. semen virile, virility: see cpds. °kamma & °vara. -- agga shelter from the rain, a shed (agga=agāra) J i.123; DhA iii.105=VvA 75. -- āvāsa vassa -- residence A iii.67. -- āvāsika belonging to the spending of the rainy season, said of food (bhatta) given for that purpose J vi.71; DhA i.129 (as one of the 4 kinds: salāka°, pakkhika°, navacanda°, vass' -- āvāsika°), 298; iv.129 (°lābha a gift for the r. s.). -- upagamana entering on the vassa -- residence PvA 42. -- upanāyikā (f.) the approach of the rainy season, commencement of Vassa residence [BSk. varṣopanāyikā Divy 18, 489; AvŚ i.182, where Ep. of the full moon of Āsālha]. Two such terms for taking up the residence: purimikā & pacchimikā A i.51; i. e. the day after the full moon of Ā. or a month after that date. See upanāyika. -- vass' ūpanāyika -- divasa the first day of Lent Vism 92; DhA iv.118; °ūpanāyikaṇ khandhakaṇ the section of the Vinaya dealing with the entrance upon Lent (i. e. Vin i.137 sq.) Mhvs 16, 9. -- odaka rain -- water Vism 260=VbhA 243. -- kamma causing virility D i.12 (=vasso ti puriso, vosso ti paṇḍako iti; vossassa vassa -- karaṇaṇ vassa -- kammaṇ, vassassa vossa -- karaṇaṇ vossa -- kammaṇ DA i.97). -- kāla time for rain J iv.55. -- dasa (& °dasaka) a decade of years: see enumd at J iv.397. -- pūgāni innumerable years J vi.532, cp. Sn 1073. -- vara a eunuch J vi.502. -- valāhaka a rain cloud A iii.243 (°devā). -- vassana shedding of rain, raining DhA ii.83. -- vāsa Vassa residence S v.326; PvA 20. -- vutṭhi rainfall SnA 34, cp. 224. -- sata a century Sn 589, 804; A iv.138; Pv ii.115; PvA 3, 60, 69. -- satika centenarian Miln 301.

Vassati

Vassati1 [vr̥ṣ, varṣati, vr̥ṣate; Idg. *ǵers to wet, cp. Vedic vr̥ṣa bull, varṣa rain, vr̥ṣabha (P. usabha), Av. varṣna virile, Lat. verres boar; Gr. a)/rrhn virile, e)/rsh dew; with which root is connected *eres to flow: Sk. arṣati, r̥ṣabha bull, Lat. ros dew=Sk. rasa essence etc. <-> Dhtm 471 gives "secana" as defn] to rain (intrs.), fig. to shower, pour(down) Vin i.32 (mahāmegho vassi); S iii.141 (deve vassante); v.396 (id.); Sn 30 (devassa vassato, gen. sg. ppr.); PvA 6, 139, 287; Mhvs 21, 33; DhA ii.83 (vassatu, imper.; vassi, aor.); 265 (devo vassanto nom. sg.). -- Cp. kālena kālaṇ devo vr̥ṣyate Divy 71. -- Caus. II. vassāpeti to cause to rain J v.201 (Sakko devaṇ v. let the sky shed rain). -- pp. vaṭṭa, vaṭṭha, vuṭṭha. Another pp. of the Caus. *vasseti is vassita.

Vassati

Vassati2 [vāś to bellow, Vedic vāśyate; Dhtm 471: "sad- dane"] to utter a cry (of animals), to bellow, bark, to bleat, to crow etc. S ii.230; J i.436 (of a cock); ii.37, 153, 307; iii.127; vi.497 (ppr. vassamāna=vāsamāna C.). -- pp. vassita2.

Vassana

Vassana1 (nt.) [fr. vassati1] raining, shedding (water) DhA ii.83 (vassa°).

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Vassana

Vassana2 (nt.) [fr. vassati2] bleating; neg. a° J iv.251.

Vassāna

Vassāna [gen. pl. formation fr. vassa, like gimhāna fr. gimha (q. v.). Kern, Toev. s. v. sees in it a contraction of varṣāyaṇa. Cp. Trenckner, Miln p. 428] (belonging, to) the rainy season Vin iv.286; A iv.138; J ii.445; v.177.

Vassāpanaka

Vassāpanaka (adj.) [fr. vassāpeti; Caus. of vassati1] shedding, pouring out J i.253 (dhana°).

Vassika

Vassika (adj.) [fr. vassa] 1. (cp. vassa1) for the rainy season D ii.21 (palace); cp. AvŚ i.269 varṣaka (id.). -- 2. (-- °) of years, in gaṇa° for many years Sn 279; SnA 339; tero° more than one year (old): see under tero; satta° seven years old PvA 53.

Vassikā

Vassikā (f.) & Vassika (nt.)=vassikī, i. e. Jasminum Sambac; cp. BSk. varṣika Lal. Vist. 366, 431; Divy 628; AvŚ i.163. (a) f. (the plant) Dh 377 (=sumanā DhA iv.112); Miln 251. (b) nt. (the flower, said to be the most fragrant of all flowers) A v.22; S v.44; DhA iv.112 (°puppha).

Vassikī

Vassikī (f.) the great -- flowered jasmine, *Jasminum Sambac* (cp. *vassikā*) Dh 55 =J iii.291=Miln 333; Miln 181, 338; DhA i.422.

Vassita

Vassita1 [pp. of **vasseti*, Caus. of *vassati*1] sprinkled with, wet with, endowed with, i. e. full of J iv.494 (*balena vassita*).

Vassita

Vassita2 (nt.) [pp. of *vassati*2] a cry J i.432; iv.217, 225.

Vassitar

Vassitar [n. ag. fr. *vassita*1] a shedder of rain A ii.102= Pug 42.

Vassin

Vassin (adj. n.) [fr. *vassati*1] raining; in *padesa*° shedding local showers It 64.

Vaha

Vaha (-- °) [fr. *vah*] 1. bringing, carrying, leading Pv i.58 (*vāri*° river= *mahānadī* PvA 29); S i.103; PvA 13 (*anattā*°). Doubtful in *hetu* -- *vahe* Pv ii.85, better with v. l. °*vaco*, expld by *sakāraṇa* -- *vacana* PvA 109. -- 2. a current J iv.260 (*Gangā*°); v.388 (*mahā*°). -- Cp. *vāha*.

Vahati

Vahati [*vah*, Idg. **uegh* to drive, lead, cp. Sk. *vahitra*= Lat. *vehiculum*=E. vehicle; Gr. *o*)/*xos* waggon, Av. *važaiti* to lead, Lat. *veho* to drive etc.; Goth. *ga* -- *wigan* =Ohg. *wegan*=Ger. *bewegen*; Goth. *wēgs*=Ger. *weg*, E. way; Ohg. *wagan*= E. waggon, etc. -- DhTp 333 & DhTm 498: *vaha pāpuṇane* 1. to carry, bear, transport J iv.260; PvA 14 (=dhāreti); Miln 415 (of iron: carry weight). -- imper. *vaha* Vv 8117; inf. *vahituṇ* PvA 122 (perhaps superfluous); grd. *vahitabba* Mhvs 23, 93. <-> 2. to proceed, to do one's work M i.444; Mhvs 34, 4 *guḷayantaṇ* *vahitvāna*, old var. reading for P.T.S. ed. T. reading *guḷayantamhi katvāna*. -- 3. to work, to be able, to have power A i.282. -- Pass. *vuyhati* (Sk. *uhyate*) to be carried (along) Vin i.106; Th 1, 88; ppr. *vuyhamāna* S iv.179; Th 1, 88; J iv.260; PvA 153; pass. also *vahīyati* PvA 56 (=nīyati); ppr. *vahīyamāna* Miln 397. -- pp. *ūḷha* (see *soḍha*), *vuḷha* & *vūḷha* (*būḷha*). -- Caus. *vāheti* to cause to go, to carry, to drive away Vin ii.237; Sn 282; J vi.443. -- ppr. *vāhiyamāna* (in med. pass. sense) J vi.125. -- pp. *vahita* (for *vāh*°) Miln 346. Cp. *ubbahati*2.

Vahana

Vahana (adj. nt.) [fr. *vah*] 1. carrying VvA 316; DhA iii.472 (*dhura*°). -- 2. a current J iv.260.

Vahanaka

Vahanaka (adj.) (-- °) [*vahana*+*ka*] carrying, bearing J ii.97 (*dhura*°).

Vā

Vā (indecl.) [Ved. vā, Av. vā, Gr. h)/, Lat. -- ve] part. of dis- junction: "or"; always enclitic Kh viii. (itthiyā purisassa vā; mātari pitari vā pi). Usually repeated vā -- vā (is it so --) or, either -- or, e. g. Sn 1024 (Brahmā vā Indo vā pi); Dh 1 (bhāsati vā karoti vā); PvA 74 (putto vā dhītā vā natthi?). -- with negation in second place: whether -- or not, or not, e. g. hoti vā no vā is there or is there not D i.61; taṇ patthehi vā mā vā VvA 226. -- Combined with other emphatic particles: (na) vā pana not even Pv ii.69 (manussena amanussena vā pana); vā pi or even Sn 382 (ye vā pi ca); Pv ii.614 (isayo vā pi ye santā etc.); iti vā Nd2 420; atha vā Dh 83 (sukhena atha vā dukhena); uda . . . vā Sn 232 (kāyena vācā uda cetasā vā). -- In verse vā is sometimes shortened to va, e. g. devo va Brahmā vā Sn 1024: see va4.

Vāk

Vāk (° --) [Vedic vāc, for which the usual P. form is vācā] speech, voice, talk; only in cpd. °karaṇa talk, speaking, conversation, as kālyāṇa -- vāk -- karaṇa good speech A ii.97; iii.195, 261; iv.296 sq.; 328; v.155; abstr. °ta A i.38. Cp. vākya.

Vāka

Vāka (nt.) [late Sk. valka, cp. P. vakka] the bark of a tree D i.167; Vin iii.34; J i.304; ii.141; Vism 249=VbhA 232 (akka° & makaci°); Miln 128. -- avāka without bark J iii.522. -- cīra (=cīvara) a bark garment worn by an ascetic Vin iii.34; A i.240, 295; J i.8, 304; v.132; Pug 55. -- maya made of bark Vin ii.130.

Vākarā=vāgūlā

Vākarā=vāgūlā; net, snare M i.153 (daṇḍa°, Dvandva); ii.65. -- As vākara at J iii.541; as vākura at Th 1, 774.

Vākya

Vākya (nt.) [fr. vac: see vāk & vācā; Vedic vākya] saying, speech, sentence, usually found in poetry only, e. g. D ii.166 (suṇantu bhonto mama eka -- vākyaṇ); A ii.34 (sutvā arahato vākyaṇ); iii.40 (katvāna vākyaṇ Asitassa tādino); Sn 1102 (=vacana Nd2 559); J iv.5; v.78; Ap 25; KhA 166 (°opādāna resumption of the sentence); DhA 324 (°bheda "significant sentence" trsln).

Vāgamā

Vāgamā at Mhvs 19, 28 (tadahe v. rājā) is to be read (tadah' ev) āgamā, i. e. came on the same day. The passage is corrupt: see trsln p. 130.

Vāgura & °ā

Vāgura & °ā (f.) [cp. Epic & Class. Sk. vāgurā; to Idg. *u̯eg to weave, as in Lat. velum sail, Ags. wecca=E. wick; Ohg. waba=Ger. wabe] a net; as °a J vi.170; KhA 47 (sūkara°); ThA 78; as °ā J vi.582. Another P. form is vākarā.

Vācaka

Vācaka (adj.) [fr. vācā] reciting, speaking, expressing SnA 164 (lekha°); sotthi° an utterer of blessings, a herald Miln 359. -- f. °ikā speech Sdhp 55.

Vācanaka

Vācanaka (nt.) [fr. vāceti] talk, recitation, disputation; invitation (?), in brāhmaṇa° J i.318 (karoti); iii.171; iv.391 (karoti); regarded as a kind of festival. At J iii.238 vācanaka is used by itself (two brahmins receiving it). It refers to the treating of brāhmaṇas (br. teachers) on special occasions (on behalf of their pupils: a sort of farewell -- dinner?). -- It is not quite sure how we have to interpret vācanaka. Under brāhmaṇa (cpds.) we have trsl'd it as "elocution show" (cp. our "speech day"). The E. trsl'n gives "brahmin feast"; Prof. Dutoit "Brahmanen -- backwerk" (i. e. special cakes for br.). vācana may be a distortion of vājana, although the latter is never found as v. l. It is at all events a singular expression. BR give vācanaka as a(/pac legome/non in meaning of "sweetmeat," with the only ref. Hārāvalī 152 (Calc. ed.), where it is expl'd as "prahelaka" (see P. pahaṇaka). On the subject see also Fick, Soc. Glied. 137, 205.

Vācanā

Vācanā (f.) [fr. vāceti] recitation, reading; °magga way of recitation, help for reading, division of text (into chapters or paragraphs) Tikp 239; KhA 12, 14, 24.

Vācapeyya

Vācapeyya (1) amiable speech (vācā+peyya=piya) J vi.575 (=piyavacana C.). -- (2) spelling for vājapeyya (q. v.).

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Vācasika

Vācasika (adj.) [fr. vācā] connected with speech, verbal (contrasted with kāyika & cetasika) Vin iv.2; Pug 21; Miln 91; Vism 18; DhsA 324. -- As nt. noun at Miln 352 in meaning "behaviour in speech."

Vācā

Vācā (f.) [vac, vakti & vivakti; cp. vacaḥ (P. vaco); Vedic vāk (vāc°) voice, word, vākya; Av. vacah & vaxs word; Gr. e)/pos word, o)/y voice, Lat. vox= voice, voco to call; Ohg. gi -- wahan to mention etc. The P. form vācā is a remodelling of the nom. vāc after the oblique cases, thus transforming it from the cons. decl. to a vowel (°ā) decl. Of the old inflexion we only find the instr. vācā Sn 130, 232. The compn forms are both vācā° and vacī°] word, saying, speech; also as adj. (-- °) vaca speaking, of such a speech (e. g. dutṭha° Pv i.32, so to be read for dukkha°). -- D iii.69 sq., 96 sq., 171 sq.; S iv.132 (in triad kāyena vācāya manasā: see kāya iii., and mano ii.3); Sn 232 (kāyena vācā uda cetasā vā), 397, 451 sq., 660, 973, 1061 (=vacana Nd2 560); Nd1 504; DhsA 324 (vuccatī ti vācā). -- In sequence vācā girā byappatha vacībheda vācasikā viññatti, as a defn of speech Vin iv.2, expl'd at DhsA 324: see byappatha. -- vācaṇ bhindati: (1) to modify the speech or expression SnA 216 (cp. vākya -- bheda DhsA 324). -- (2) to use a word, so say something Vin i.157; M i.207 (Neumann, "das Schweigen brechen"); Miln 231 (i. e. to break silence? So Rh. D. trsl'n). Cp. the English expression "to break the news." -- vācā is mostly applied with some moral characterization, as the foll., frequently found: atthasaṇḥitā A iii.244; kalyāṇa° A iii.195, 261; iv.296; v.155; piṣuṇā & pharusā A i.128, 174, 268 sq.; iii.433; iv.247 sq.; DA i.74, 75; Nd1 220, and passim; rakkhita° S iv.112; vikiṇṇa° S i.61, 204; A i.70; iii.199, 391 sq.; sacca° A ii.141, 228; saṇhā A ii.141, 228; iii.244; iv.172; see also vacī -- sucārta; sammā° Vbh 105, 106, 235; VbhA 119; see also magga; hīnā etc. S ii.54. -- ānurakkhin guarding one's speech Dh 281 (cp. vācāya saṇvara DhA iv.86). -- ābhilāpa "speechjabbering," forbidden talk Sn 49 (i. e. the 32 tiracchānakathā Nd2 561). -- uggata with well intoned speech Miln 10. -- yata restrained in speech Sn 850 (=yatta gutta rakkhita Nd1 221). -- vikkhepa confusion of speech, equivocation D i.24 sq.; DA i.115.

Vācetar

Vācetar [n. ag. fr. vāceti] one who teaches or instructs D i.123.

Vāceti

Vāceti [Caus. of vac] to make speak or recite, to teach: see vatti. -- pp. vācita.

Vāja

Vāja [cp. Vedic vāja strength; Idg. * ue^{h} ; cp. vājeti, vajra (P. vajira); Lat. vegeo to be alert ["vegetation"], vigeo to be strong ["vigour"]; Av. važra; Oicel. wokr=Ags. wacor=Ger. wacker; E. wake, etc.] 1. strength, a strength -- giving drink, Soma SnA 322. <-> 2. the feather of an arrow J iv.260; v.130.

Vājapeyya

Vājapeyya [cp. Vedic vājapeya; see Macdonell, Vedic Mythology pp. 131 sq., 155, quoting Weber, Vājapeya; Banerjea, Public Administration etc. 92] the vājapeya sacrifice, a soma offering. Spelling often vāca° (mostly as v. l.); see S i.76; A ii.42; iv.151; Sn 303; It 21; Miln 219; J iii.518. Cp. peyya2.

Vājita

Vājita (adj.) [pp. of vājeti: see vāja] feathered (of an arrow) M i.429.

Vājin

Vājin (adj. -- n.) [fr. vāja] possessed of strength or swiftness; a horse, stallion Dāvs i.31; v.35 (sita°), 53 (sasi -- paṇḍara°); VvA 278.

Vāṭa

Vāṭa [cp. Class. Sk. vāṭa; on etym. see Walde, Lat. Wtb. s. v. vallus] enclosure, enclosed place Vin ii.154. See also yañña°.

Vāṭaka

Vāṭaka (-- °) [fr. vāṭa] enclosure, circle, ring; in gala° the throat circle, i. e. the bottom of the throat Vism 258; DhA 316; DhA i.394; caṇḍāla° circle of Caṇḍālas J vi.156; brāhmaṇa° of Brahmins DhA iv.177.

Vāṇija

Vāṇija [fr. vaṇij (vaṇik): see vaṇijjā; lit. son of a mer- chant; Vedic vāṇija] a merchant, trader Vin iii.6 (assa°); Sn 614, 651, 1014; J v.156 (so read for va°); Pv i.106; Dāvs i.58; KhA 224; SnA 251; PvA 47, 48, 100, 191, 215, 271. On similes with v. see J.P.T.S. 1907, 134.

Vāṇijaka=vāṇijā

Vāṇijaka=vāṇijā S ii.215 (sūci°); J iii.540.

Vāṇijjā

Vāṇijjā (f.) [fr. vāṇija, cp. vaṇijjā] trade, trading Vin iv.6 (as one of the exalted professions); PvA 111, 201, 273, 277.

Vāta

Vāta [Vedic vāta, of vā; cp. Sk. vāti & vāyati to blow, vāyu wind; Lat. ventus, Goth. winds=wind; Ohg. wājan to blow, Oir. feth air; Gr. a)/hmi to blow, a)h/ this wind, Lith. áudra storm etc.] wind. There exists a common distinction of winds into 2 groups: "internal" and "external" winds, or the ajjhattikā vāyo -- dhātu (wind category), and the bāhirā. They are discussed at Vbh 84, quoted at MA 30, 31, and expld in detail at VbhA 70 sq.; Vism 350. The bāhirā also at Nd2 562, and in poetical form at S iv.218. -- The internal winds (see below 2) comprise the foll.: uddhangamā vātā, adhogamā, kucchisayā, koṭṭhāsasayā, angam -- ang'<-> ānusārino, satthakā, khurakā, uppalakā, assāso, passāso, i. e. all kinds of winds (air) or drawing pains (rheumatic?) in the body, from hiccup, stitch and stomach -- ache up to breathing. Their complement are the external winds (see below 1), viz. puratthimā vātā, pacchimā, uttarā, dakkhiṇā (from the 4 quarters of the sky), sarajā arajā, sītā uṇhā, parittā adhimattā, kālā, verambha°, pakkha°, supaṇṇa°, tālavanta°, vidhūpana. ° These are characterized according to direction, dust, temperature, force, height & other causes (like fanning etc.). -- 1. wind (of the air) S iv.218 (vātā ākāse vāyanti); Sn 71, 348, 591 (vāto tūlaṇ va dhaṇsaye), 622, 1074; J i.72; Pug 32; Vism 31. adhimatta v. S iv.56; mahā° S ii.88; A i.136, 205; ii.199; iv.312; veramba° (winds blowing in high regions: upari ākāse S ii.231) A i.137; Th 1, 598; J vi.326. -- 2. "winds" of the body, i. e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or sharp & dragging pains in var. parts of the body Nett. 74. Also applied to certain humours, supposed to be caused by derangements of the "winds" of the body (cp. Gr. qumo/s; or E. slang "get the wind up"), whereas normal "winds" condition normal health: Pv ii.61 (tassa vātā baliyanti: bad winds become strong, i. e. he is losing his senses, cp. PvA 94: ummāda -- vātā). -- anga° pain in the limbs (or joints), rheumatism Vin i.205; udara° belly ache J i.393, 433; DhA iv.129; kammaja° birth -- pains Vism 500; kucchi° pains in the abdomen (stomach) VbhA 5; piṭṭhi° pains in the back ibid. -- 3. (fig.) atmosphere, condition, state; or as pp. (of vāyati) scented (with), full of, pervaded (by), at Vin i.39 (vijana° pervaded by loneliness, having an atmosphere of loneliness; Kern. Toev. s. v. vāta wrongly "troop, crowd." The same passage occurs at D iii.38, where Rh. D., Dial. iii.35, trsls "where the breezes from the pastures blow"; with expln vijana= vṛjana [see vajati], hardly justified. In same connection at A iv.88); Miln 19 (isi° -- parivāta scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). -- On vāta in similes see J.P.T.S. 1907, 135. -- ātapa (Dvandva) wind and heat. In this phrase Bdhgh. takes vāta as wind (above 1) at Vism 31 (saraja & araja v.), but as (bodily) pain (above 2) at VbhA 5. See D iii.353; S ii.88; iii.54; v.379; A i.204; ii.117, 143, 199; iii.394 sq., 404; v.15, 127; Sn 52; J i.93; Miln 259, 314, 416; DhA iii.112. -- ābādha "wind disease," internal pains (not rheumatism) Vin i.205;

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Miln 134; Vism 41. -- āyana air hole, window Mhvs 5, 37; Dāva v.57. -- āhata struck by the wind Vism 63; DhA iii.328. -- erita moved by the wind (of trees) S v.123; A iii.232; VvA 175. -- kkhandha "wind bulk," mass of wind, region of the wind J vi.326. -- ghāta ("wind -- struck") the tree Cassia (or Cathartocarpus) fistula, a syn. of uddāla(ka) J iv.298; VvA 197; also as °ka at J v.199, 407; VvA 43. -- java swiftness of the wind J vi.274. -- dhuta shaken by the wind, swaying in the w. Vv 385, cp. VvA 174. -- passa the wind side DhA ii.17. -- pāna lattice, window Vin i.209; ii.148, 211; A i.101, 137; iv.231; J ii.325; v.214; vi.349 (read vātāpān° for dvārapān°); KhA 54; DhA i.211, 370; VvA 67; PvA 4, 216, 279. -- bhakkha living on air DhA ii.57. -- maṇḍala a whirlwind, gust of wind, storm, tornado [cp. BSk. vāyu -- maṇḍala at AvŚ i.256 with note] J i.72; SnA 224. -- maṇḍalikā id. Vin ii.113; iv. 345; J iv.430. -- yoga direction of the wind J ii.11. -- roga "wind disease," upset of the body, disturbance of the intestines, colic SnA 69; VvA 185. -- vassā (pl.) wind and rain PvA 55. -- vuṭṭhi id. SnA 34. -- vega force of the wind Sn 1074; PvA 47. -- sakuṇa a certain kind of bird ("wind -- bird") Nd1 87, where KhA 118 reads bhāsa°.

Vātaka

Vātaka (adj.) (-- °) [fr. vāta 2] belonging to or connected with the winds (of the body) in ahi -- vātaka -- roga a cert. (intestinal) disease (lit. "snake -- pain"), pestilence, plague; dysentery (caused by a famine and attacking men and beasts alike) DhA i.169, 187, 231; iii.437.

Vāti

Vāti see vāyati (in meaning "weave," as well as "blow").

Vātika

Vātika (adj.) [fr. vāta 2, cp. *Sk. vātaḥ Halāyudha ii.451] connected with the winds (humours) of the body, having bad circulation, suffering from internal trouble, rheumatic (?) Miln 135, 298.

Vātingaṇa

Vātingaṇa [cp. *Sk. vātingaṇa] the egg plant, Solanum melongena J v.131; DhsA 320.

Vāda

Vāda [fr. vad: see vadati; Vedic vāda (not in RV!), in meaning of "theory, disputation" only in Class. Sk. <-> The relation of roots vac: vad is like E. speak: say; but vāda as t. t. has developed quite distinctly the specified meaning of an emphatic or formulated speech= assertion or doctrine] 1. speaking, speech, talk, nearly always -- °, e. g. iti° hearsay, general talk M. i.133; S v.73; A ii.26; kumāraka° child -- talk or childish talk, i. e. in the manner of talking to a child S ii.218 sq.; cori° deceitful talk PvA 89 (so read with v. l. for T. bheri°); dhammika° righteous speech A v.230; musā° telling lies, false speech A i.129; ii.141; iv.401; PvA 15. See under musā. -- adj. (-- °) speaking up for, proclaiming, advertising D i.174 (sīla°, paññā° etc.); Sn 913 (nivissa° dogmatist); A i.287 (kamma°, kiriya°, viriya°). -- vādaṇ bhindati to refute a speech, to make a view discrepant (cp. bhinna -- vāda under 4!) SnA 45 (Māravādaṇ bh.). -- 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 550=nindā -- vacana); J i.2 (jāti° genealogy, cp. D i.137). See also cpd. °patha. -- 3. discussion, disputation, argument, controversy, dispute Sn 390, 827 (also as adj. hīna°); DhA iii.390= Vin iv.1; Mhvs 4, 42 (sutvā ubhinnaṇ vādaṇ). -- 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: ācariya° traditional teaching Miln 148; also "heterodoxy" Mhvs 96, cp. Dpvs v.30; uccheda° annihilistic doctrine Nd1 282: see under uccheda; therā° the tradition of the Theras, i. e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpvs v.10, 14 (theravādo aggavādo ti vuccati), 51 (17 heretical sects, one orthodox, altogether 18 schools); dhuta° (adj.) expounding punctiliousness Vism 81 (=aññe dhutangena ovadati anusāsati). See under dhuta; bhinna° heretical sect (lit. discrepant talk or view) Dpvs v.39, 51 (opp. abhinnaka vāda); sassata° an eternalist Ps i.155. -- ānuvāda the trsln of this phrase (used as adj.) at S iii.6 (see K.S. iii.7) is "one who is of his way of thinking." all kinds of sectarian doctrines or doctrinal theses D i.161; iii.115; S iii.6; iv.51, 340, 381; v.7; A iii.4; Nett 52. -- kāma desirous of disputation Sn 825. -- khitta upset in disputation, thrown out of his belief Vin iv.1=DhA iii.390. -- patha "way of speech," i. e. signs of recognition, attribute, definition Sn 1076 (expld dogmatically at Nd2 563); A ii.9. -- sattha the science of disputation, true doctrine SnA 540. -- sīla having the habit of, or used, to disputes Sn 381.

Vādaka

Vādaka (adj. n.) [fr. vāda] doctrinal, sectarian, heretical; vagga° (either vagga1 or vagga2) professing somebody's party, sectarian, schismatic Vin iii.175 (anu -- vattaka+); vādaka -- sammuti doctrinal (sectarian) statement A iv. 347.

Vādana

Vādana (nt.) [fr. vādeti] playing on a musical instrument, music VvA 276.

Vādika

Vādika1 (adj.) (-- °) [fr. vāda] speaking, talking (of) Mhvs 5, 60 (pāra° speaking of the farther shore, i. e. wishing him across the sea).

Vādika

Vādika2 [?] a species of bird J vi.538 (v. l. vāj°).

Vādita

Vādita (nt.) [pp. of vādeti] (instrumental) music D i.6; iii.183; A i.212; ii.209; DhA iv.75; DA i.77.

Vāditar

Vāditar [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D iii.232; A ii.246; iv.307.

Vādin

Vādin (adj.) (-- °) [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs. only at A ii.138 (cattāro vādī four kinds of disputants); Sn 382 (ye vā pi c'aññe vādino professing their view). Otherwise -- °, e. g. in agga° "teacher of things supreme" Th 1, 1142; uccheda° professing the doctrine of annihilation Nett 111 (see uccheda); kāla°, bhūta° attha° etc. speaking in time, the truth & good etc. D i.4, 165; A i.202; V. 205, 265, 328; caṇḍāla° uttering the word C. Mhvs 5, 60; tathā° speaking thus, consistent or true speaker D iii.135; Sn 430; dhamma° professing the true doctrine S iii.138; in combn with vinaya -- vādin as much as "orthodox" Vin iii.175; mahā° a great doctrinaire or scholar SnA 540; yatha° cp. tathā° -- ; sacca° speaking the truth A ii.212; the Buddha so -- called Th ii.252 f.; vaṇṇa° singing the praises (of) Vin ii.197.

Vāna

Vāna1 (nt.) [fr. vā2: see vāyati1] sewing, stuffing (of a couch) DA i.86; DhA i.234 (mañca°).

Vāna

Vāna2 (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. vana1 etym.), fig. desire, lust (=taṇhā craving) DhA 409; KhA 151, 152.

Vānaya

Vānaya in combn suvānaya (S i.124, 238) is to be separated su -- v -- ānaya (see ānaya).

Vānara

Vānara [fr. vana] monkey, lit. "forester" Th 1, 399= Dh 334; Th 1, 454; J ii.78 (Senaka), 199 sq. (Nandiya); iii.429; iv.308; v.445; Miln 201; DhA ii.22. -- inda monkey king J i.279; ii.159.

Vāpi

Vāpi (f.) [cp. Epic & Classic Sk. vāpī] a pond; °jala water from a pond Mhvs 25, 66.

Vāpita

Vāpita1 [pp. of vāpeti] sown J i.6 (+ropita, of dhañña).

Vapita

Vapita2 [pp. of vāpeti] mown DhsA 238.

Vāpeti

Vāpeti [Caus. fr. vap, representing vapati1 as well as vapati2] to cause to sow [cp. Divy 213 vāpayituṇ] or to mow. -- pp. vāpita.

*Vābhi

*Vābhi [fr. vā to weave] appears in P. as nābhi in uṇṇa- nābhi (q. v.).

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Vāma

Vāma (adj.) [Vedic vāma] 1. left, the left side (always opposed to dakṣhiṇa) J iv.407 (°akkhi); Pv iv.78; Miln 295 (°gāhin left -- handed); PvA 178 (°passa left side). As "northern" at J v.416. vāmaṇ karoti to upset J iv.101. -- instr. vāmena on the left Sn p. 80. <-> abl. vāmato from or on the left J iii.340; Pv ii.320 (as much as "reverse"; PvA 87=vilomato). -- 2. beautiful; only in cpd. vām -- ūru having beautiful thighs D ii.266; J ii.443. So read at both places for vāmuru.

Vāmana

Vāmana (adj.) [fr. vāma1, cp. Ger. linkisch=uncouth] dwarfish; m. dwarf Vin i.91; DA i.148.

Vāmanaka

Vāmanaka (adj. -- n.) [fr. vāmana] dwarfish, crippled J ii.226; iv.137; v.424, 427. -- f. °ikā N. of certain elephants M i.178.

Vāya

Vāya [fr. vā, vāyati1] weaving PvA 112 (tunna°). See tanta°.

Vāyati

Vāyati1 [Vedic vayati, vā, cp. Sk. veman loom, vāṭikā band, Gr. i)/tus willow, Ohg. wīda id.; Lat. vicio to bind or plait] to weave, only in pp. vāyita. -- Pass. viyyati Vin iii.259. pp. also vīta. -- Caus. II. vāyāpeti to cause to be woven Vin iii.259 (=vināpeti); VvA 181. -- See also vināti.

Vāyati

Vāyati2 [Vedic vāti & vāyati. See etym. under vāta] 1. to blow (only as vāyati) Vin i.48; D ii.107 (mahāvātā vāyanti); S iv.218 (vātā ākāse v.); J i.18; vi.530; Mhvs 12, 12. -- aor. vāyi S iv.290; J i.51. Cp. abhi°, upa°, pa°. -- 2. to breathe forth, to emit an odour, to smell Pv i.61; PvA 14; as vāti (2nd sg. vāsi) at J ii.11 (=vāyasi C.). -- pp. vāta only as noun "wind" (q. v.).

Vāyana

Vāyana (nt.) [fr. vā, vāyati2] blowing VbhA 71 (upari° - vāta).

Vāyamati

Vāyamati [vi+ā+yam] to struggle, strive, endeavour; to exert oneself S iv.308; v.398; A iv.462 sq. (chandan janeti v. viriyaṇ ārabhati cittaṇ paggaṇhāti); Pv iv.52; Vbh 208 sq.; Pug 51; Vism 2; DhA iii.336; iv.137; PvA 185.

Vāyasa

Vāyasa [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D i.9 (°vijjā: see DA i.93); S i.124; Sn 447, 675; J i.500; ii.440; Miln 373; DhA iii.206; VvA 27.

Vāyāma

Vāyāma [fr. vi+ā+yam] striving, effort, exertion, endeavour S ii.168; iv.197; v.440; A i.174 (chando+), 219; ii.93; iii.307; iv.320; v.93 sq.; J i.72; Vbh 123, 211, 235; VbhA 91; DhA iv.109; PvA 259. On vāyāma as a constituent of the "Path" (sammā°) see magga 2.a. -- vāyāmaṇ karoti to exert oneself DhA iv.26; PvA 259.

Vāyita

Vāyita [pp. of vāyati1, cp. Divy 276 vāyita] woven M iii.253 (sāma°), where Miln 240 in id. p. reads sayañ°; Vin iii.259. Cp. vīta.

Vāyin

Vāyin (adj.) [fr. vāyati2] blowing (forth), emitting an odour, smelling PvA 87.

Vāyima

Vāyima (adj.) [fr. vā: vāyati1] weaving, woven; a° not woven Vin iii.224 (of a rug or cover).

Vāyu

Vāyu [Vedic vāya, fr. vā: vāyati2] wind Miln 385; PvA 156. See next.

Vāyo

Vāyo (nt.) [for vāyu, in analogy to āpo & tejo, with which frequently enumerated] wind D iii.268 (°kasiṇa); M i.1, 424=A iv.375; A v.7, 318, 353 sq. (°saññā); S iii.207; Vism 172 (°kasiṇa), 350 (def.). On vāyo as t. t. for mobility, mobile principle (one of the 4 elements) see CpD. 3, 270; Dhs trsln § 962. -- dhātu the wind element, wind as one of the four great elements, wind as a general principle (consisting of var. kinds: see enumd under vāta) Vbh 84; Vism 363; Nett 74; VbhA 55; VvA 15; DA i.194.

Vāra

Vāra [fr. vr̥, in meaning "turn," cp. vuṇāti] 1. turn, occasion, time, opportunity J i.58 (utu -- vārena utuvārena according to the turn of the seasons), 150; vi.294; Vism 431 (santati° interval); DA i.36; DhA i.47 (dve vāre twice); DhsA 215; VvA 47 (tatiyavāraṇ for the 3rd & last time); PvA 109, 135. -- 2. In pada° "track -- occasion," i. e. foot -- track, walk(ing), step J i.62, 213 (°vārena) by walking (here spelt pāda°), 506 (pādavāre pādavāre at every step). -- 3. In udaka° v. stands for vāraka (i. e. bucket), the phrase udakavāraṇ gacchati means "to go for water," to fetch water (in a bucket) J iv.492; DhA i.49. Dutoit (J.

trsln iv.594) trsls "Wunsch nach Wasser." -- 4. bhāṇa° "turn for recitation," i. e. a portion for recital, a chapter SnA 194. See bhāṇa.

Vāraka

Vāraka [cp. Sk. vāra & vāraka] a pot, jar Vin ii.122 (three kinds: loha°, dāru° and cammakhaṇḍa°); J i.349; ii.70; iii.52 (dadhi°); Miln 260; DhA 377 (phānita°).

Vāraṇa

Vāraṇa1 (nt.) [fr. vṛ to obstruct] warding off, obstruction, resistance VbhA 194, 195 (=nivāraṇa). -- ātapa° sunshade Dāvs i.28; v.35.

Vāraṇa

Vāraṇa2 [cp. Vedic vāraṇa strong] 1. elephant J i.358; iv.137; v.50, 416; DA i.275; DhA i.389 (°līlā elephant's grace); VvA 36, 257. -- 2. the Hatthilinga bird Th 1, 1064.

Vāraṇa

Vāraṇa3 [for vāruṇī?] spirituous liquor J v.505.

Vāraṇika

Vāraṇika at Th 1, 1129 read cāraṇika (a little play): see Brethren 419 note.

Vārattika

Vārattika (adj.) [fr. varatta] consisting of leather or a strap J iii.185.

Vāri

Vāri (nt.) [Vedic vāri, cp. Av. vār rain, vairi -- sea; Lat. ūrīna=urine; Ags. waer sea; Oicel. ūr spray, etc.] water D ii.266; M iii.300; A iii.26 (in lotus simile); Th 1, 1273; Sn 353, 591, 625, 811; Vv 7910; J iv.19; Nd1 135, 203 (= udaka); Miln 121; PvA 77. -- gocara living or life (lit. feeding) in water Sn 605. -- ja "water -- born," i. e. (1) a lotus Sn 845, cp. Nd1 203; -- (2) a fish Dh 34 (=maccha DhA i.289); J v.464 (=Ānanda -- maccha C.), 507. -- da "water -- giver," i. e. cloud Dāvs iii.40. -- dhara water -- holder, water jug J v.4. -- bindu a drop of water Sn 392. -- vāha "watercarrier," i. e. cloud A ii.56; iii.53; S v.400; J vi.26, 543, 569; Kh vii.8. -- vārita, -- yuta, -- dhuta, -- phuṭa (Jain practice) D i.57; M i.377.

Vārita

Vārita [pp. of vāreti, Caus. of vṛ1] obstructed, hindered J iv.264; restrained (sabbavāri) see vāri. -- vata (so read for cārita°) "having the habit of selfdenial" (trsln) S i.28 (cp. K.S. i.39 & 320 with note & Bdgh's expln: "kilesānaṃ pana chinnattā vataṇ phala -- samādhinā samāhitaṇ"), cp. bhāvanā -- balena vāritattā dhammā etc. at Tikp. 14.

Vāritta

Vāritta (nt.) [fr. vṛ, on the analogy of cāritta. The BSk. is vāritra: Mvyut 84] avoidance, abstinence Th 1, 591; Miln 133 (cārittaṇ ca vārittaṇ ca); Vism 11.

Vāruṇī

Vāruṇī (f.) [cp. Sk. vāruṇī, with only ref. in BR.: Hari- vaṇśa 8432] 1. spirituous liquor A iii.213; J i.251 (°vāṇija spirit merchant), 268; vi.502. -- 2. an intoxicated woman; term for a female fortune -- teller J vi.500 (Vāruṇī 'va pavedhati; C. devatā -- bhūta -- pavitṭhā yakkha -- dāsī viya gahitā, i. e. possessed), 587 (vāruṇī 'va pavedhentī; C. yakkh' āvitṭhā ikkhaṇikā viya).

Vāreti

Vāreti [Caus. of vūṇāti, representing vṛ1 (to enclose, obstruct), as well as vṛ1 (to choose)] 1. to prevent, obstruct, hinder Pv ii.77 (vārayissaṇ I had the habit of obstructing;=nivāresu PvA 102); VvA 68; Sdhp 364. -- 2. to ask in marriage ThA 266; PvA 55. -- Caus. II. vārāpeti to induce somebody to choose a wife J iv. 289. -- Note. vāriyamāna (kālakappaṇi -- salākā) at J iv.2 read cār° (cp. PvA 272 vicāresuṇ id.). -- pp. vārita.

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Vāreyya

Vāreyya (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

Vāla

Vāla1 [Vedic vāla; connected with Lat. adūlare (ad+ ūlare) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. valai horse hair] 1. the hair of the tail, horse -- hair, tail Vin ii.195=J v.335 (pahaṭṭha -- kaṇṇavāla with bristling ears & tail, of an elephant); J v.274 (so read for phāla, cp. p. 268, v. 113); PvA 285 (°koṭi, so read for bāla°); Sdhp 139. -- pallankassa vāle bhinditvā destroying the hair (-- stuffing) of a couch Vin ii.170=DA i.88; cp. Vin iv.299; pallanko āharimehi vālehi kato. -- On v. in similes see J.P.T.S. 1907, 136. -- 2. a hair -- sieve [also Vedic] M i.229. -- agga the tip of a hair A iii.403; Miln 250 (°vedha hitting the tip of a hair, of an archer); DA i.66. -- aṇḍupaka a cert. material, head dress (?) A i.209 (so read for vālanduka); Vism 142; DhsA 115 (reads leḍḍupaka). -- kambala a blanket made of horse -- tails D i.167; A i.240, 296; Pug 55. -- koṭi the tip of the hair PvA 285. -- rajju a cord made of hair S ii.238; A iv.129; J ii.161. -- vījanī a fan made of a Yak's tail, a chowrie D i.7. -- vedhin (an archer) who can hit a hair J i.58 (akkhana -- vedhin+); Vism 150; Mhvs 23, 86 (sadda -- vedhin vijju -- vedhin+). The abstr. °vedhā hitting a hair, at Vism 150. -- fig. an acute arguer, a hair -- splitter; in standing phrase paṇḍitā nipuṇā kata -- para -- ppavādā vālavedhi -- rūpā at D i.26; M i.176; ii.122; see expln at DA i.117.

Vāla

Vāla2 (adj.) [cp. Sk. vyāla] malicious, troublesome, difficult Vin ii.299 (adhikaraṇa).

Vāla

Vāla3 (nt.) [=vāri, cp. late Sk. vāla] water; only in cpd. °ja a fish (cp. vārija).

Vālatṭa

Vālatṭa (nt.) [abstr. fr. vāla2] trouble, difficulty Vin ii.86 (in same context as vāla2); A i.54.

Vāladhi

Vāladhi [cp. Epic Sk. vāladhi] a tail (usually of a large animal) Th 1, 695; J i.63, 149; vi.302; Pv i.83; Mhvs 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.

Vālikā

Vālikā (f.) [a by -- form of vālukā] sand (often sprinkled in connection with festivities to make the place look neat) A i.253; J i.210; iii.52, 407; vi.64; Vism 420; DhA i.3, 111; VvA 160, 305; PvA 189. -- paritta° sand (on the head) as an amulet J i.396, 399. -- In cpds. usually vālika°. Cp. vālukā. -- puñja a heap of sand J vi.560. -- pulina sand bed or bank J ii.366; iii.389. -- vassa a shower of sand SnA 224.

Vālin

Vālin (adj.) [fr. vāla1] having a hairy tail Vv 647, cp. VvA 277.

Vālukantāra

Vālukantāra at VvA 332 probably for vāluka -- kantāra, i. e. sandy desert. See vaṇṇu.

Vālukā

Vālukā (f.) [cp. Vedic & Epic Sk. vālukā] sand. In compn usually vāluka°. -- S iv.376; Vv 391; 441; Ap. 23; Nd2 p. 72 (Gangāya v.); J ii.258; iv.16; Pv ii.121; Mhvs 23, 86; DhA iii.243, 445; VvA 31, 177; Sdhp 244. See also vālika.

Vāḷa

Vāḷa1 [cp. late Sk. vyāḍa, see Geiger, P.Gr. § 546] 1. a snake Vism 312 (so read for vaḷa). -- 2. a beast of prey A iii.102 (amanussa); J i.295; iii.345 (°macchā predaceous fishes); Miln 23 (°vana forest of wild beasts). -- miga a beast of prey, predaceous animal, like tiger, leopard, etc. J vi.569; DhA i.171 (°tṭhāna); iii.348 (°rocanā); Vism 180, 239.

Vāḷa

Vāḷa2 [misspelt for vāda?] music (?) Pgdp 83.

Vāvatteti

Vāvatteti (vi+ā+vṛt) to turn away (trs.), to do away with, remove M i.12 (aor. vāvattayi saṇḍojjanaṇ, expld at MA 87 as "parivattayi, nimmūḷaṇ akāsi")= 122 (with v. l. vi°, see p. 526); A ii.249 (v. l. vi°).

Vāsa

Vāsa1 [vas to clothe, see vasati1] clothing; adj. (-- °) clothed in J vi.47 (hema -- kappana -- vāsase).

Vāsa

Vāsa2 [vas to dwell, see vasati2] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha -- vāsaṇ vasati to lead a helpless life); PvA 12 (saraagga -- vāsaṇ v. live a life of concord); SnA 59 (lokantarika°). Cp. pari°, saṇ°. <-> 2. home, house, habitation Sn 40. vāsaṇ kappeti to live (at a place), to make one's home J i.242; PvA 47, 100. vāsaṇ upagacchati to enter a habitation (for spending the rainy season) PvA 32. In special sense "bed": see cpd. °ūpagata. -- 2. state, condition (-- °), in ariya° holy state A v.29 sq.; brahmacariya° chastity PvA 61. -- 4. (adj.) (-- °) staying, living, abiding, spending time Sn 19 (ekaratti°), 414 (ettha°). vassa° spending Lent PvA 20; vuttha° having spent Lent J i.183. Cp. ante -- vāsika -- vāsa. -- attha home success, luck in the house, prosperity A ii.59, 61 sq. -- āgāra bedroom J iii.317. -- ūpagata (a) having entered one's hut or abode (for the rainy season) Sn 415. -- (b) gone to bed Pv ii.128; PvA 280. -- ghara living room, bedroom SnA 28

(=kuṭṭi). -- dhura ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariyatta -- dhura), 306 (: ganthadhura).

Vāsa

Vāsa3 [cp. Class. Sk. vāsa, e. g. Mālatīm. 148, 4; fr. vā: see vāta] perfume J i.242; vi.42.

Vāsaka, vāsika

Vāsaka, vāsika (adj.) (-- °) [fr. vāsa2] living, dwelling; vāsaka: see saṇ°. vāsika: gāma° villager Mhvs 28, 15; Bārāṇasi° living in Benares J iii.49. See also ante°.

Vāsati

Vāsati [vāś, see vassati2] to cry (of animals) J vi.497.

Vāsana

Vāsana1 (adj. -- nt.) [=vasana1] clothing, clothed in (-- °) PvA 173.

Vāsana

Vāsana2 (adj. -- nt.) [=vasana2] dwelling Dpvs v.18.

Vāsanā

Vāsanā (f.) [fr. vasati2 = vāsa2, but by Rh. D., following the P. Com̄. connected with vāseti & vāsa3] that which remains in the mind, tendencies of the past, impression, usually as pubba° former impression (Sn 1009; Miln 10, 263). -- Cp. Nett 4, 21, 48, 128, 133 sq., 153, 158 sq., 189 sq. -- Cp. BSk. vāsanā, e. g. MVastu i.345.

Vāsara

Vāsara [cp. Vedic vāsara matutinal, vasaḥ early] day (opp. night), a day Dāvs i.55; v.66.

Vāsi

Vāsi (f.) [cp. Sk. vāśī] 1. a sharp knife, axe, hatchet, adze (often combd with pharasu) J i.32, 199; ii.274; iii.281; iv.344; Miln 383; 413; DhA i.178 (tikhiṇā vāsiyā khaṇḍākhandaṇḍikaṇ chinditvā: cutting him up piecemeal with a sharp knife); KhA 49. -- °jaṭa handle of a mason's adze Vin iv.168; S iii.154; A iv.127. -- 2. a razor J i.65; ii.103; iii.186, 377.

Vāsita

Vāsita [fr. vāseti2] 1. scented J i.65; ii.235 (su°); iii.299; v.89; Vism 345. -- 2. [preferably fr. vāseti1=vasati2] established, made to be or live, preserved Mhvs 8, 2. So also in phrase vāsita -- vāsana (adj.) or vāsana -- vāsita one who is impressed with (or has retained) a former impression Sn 1009 (pubba°, =vāsanāya vāsita -- citta SnA 583); Miln 263 (id.); Vism 185 (+bhāvita -- bhāvana). If taken as vāseti2, then to be trsl'd as "scented, filled, permeated," but preferably as vāseti1. -- Cp. pari°.

Vāsitaka

Vāsitaka (adj.) [fr. vāsita] scented, perfumed Vin iv.341 (vāsitakena piññākena nhāyeyya: should bathe with perfumed soap). -- f. vāsikā (scil. mattikā) scented clay Vin ii.280 (id.).

Vāsin

Vāsin1 (adj.) (-- °) [fr. vas1] clothed in, clad Sn 456 (san- ghāṭi°), 487 (kāṣāya°); Pv iii.16 (sāhunda°); J iii.22 (nantaka°); iv.380 (rumma°); f. vāsinī Vin iii.139 (chanda°, paṭa° etc.)= VvA 73.

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Vāsin

Vāsin2 (adj.) (-- °) [fr. vas2] liking, dwelling (in) Sn 682 (Mern -- muddha°), 754 (āruppa°); PvA 1 (Mahāvihāra°), 22 (Anga -- Magadha°), 47 (Sāvatthi°), 73 (Bārāṇasi°)

Vāseti

Vāseti1: Caus. of vasati2 (q. v.).

Vāseti

Vāseti2 [Denom. fr. vāsa perfume] to perfume, to clean or preserve by means of perfumes, to disinfect (?) Vin i.211 (here in the sense of "preserve, cure," probably as vāseti of vasati2); ii.120; J iv.52 (aṭṭhīni, for the sake of preservation); v.33 (saso avāsesi sake sarīre, expld as "sake sarīre attano sarīraṇ dātuṇ avāsesi vāsāpesī ti attho, sarīraṇ c' assa bhakkh' atthāya adāsi." In this passage vāseti is by Kern, Toev. s. v. taken as Caus. of vas to eat, thus "he made eat, feasted, entertained by or on his own body"), 321 (kusumehi vāsetvā: perfume). See also vasati2 (Caus.). -- pp. vāsita. <-> Caus. II. vāsāpeti J v.33.

Vāha

Vāha (adj. -- n.) [fr. vah] 1. carrying, leading; a leader, as in sattha° a caravan leader, merchant J i.271; Vv 847; 8420; VvA 337. -- 2. a cart, vehicle; also cartload Sn p. 126 (tila°=tila -- sakata SnA 476); J iv.236 (satṭhi°sahassāni 60,000 cartloads); Miln 80 (°sataṇ).

Vāhaka

Vāhaka [fr. vāheti] that which carries (or causes to carry) away, i. e. a current, torrent, flow; only in combn with udaka° a flood of water A i.178; Vin i.32; Miln 176.

Vāhana

Vāhana [fr. vāheti] 1. (adj.) carrying, pulling, drawing Vin ii.122 (udaka° -- rajju); J i.136 (kaṭṭha° gathering fire -- wood); PvA 127 (ratha -- yuga°). -- 2. (nt.) conveyance, beast of burden, mount Vin i.277 (°āgāra stable, garage); Sn 442 (Māra sa° with his elephant); Pv ii.926; DhA i.192 (hatthi°, elephant -- mount; cp. p. 196, where five. vāhanāni, belonging to King Pajjota, are enumd, viz. kaṇeru, dāsa, dve assā, hatthi). -- bala° army & elephants, i. e. army in general, forces J i.262.

Vāhanaka

Vāhanaka=vāha 1; VvA 337.

Vāhasā

Vāhasā (indecl.) [an instr. of vāha, formed after the manner of balasā, thāmasā, used adverbially] owing to, by dint of, on account of, through Vin iv.158; Th 1, 218, 1127; Miln 379; VvA 100.

Vāhin

Vāhin (adj. -- n.) [fr. vāha] carrying, conveying J vi.125 (haya° running by means of horses, i. e. drawn by horses); also as poetical expression for "horse" J vi.252 (=sindhava C.). The reading vāhin at Mhvs 22, 52 is given as v. l. for T. vājīn in P.T.S. ed. -- f. vāhinī, an army J iii.77 (miga°; expld as "aneka -- sahassa -- sankhā migasenā"); vi.581.

Vāheti

Vāheti is Caus. of vahati (q. v.).

Vi

Vi (indecl.) [prefix, resting on Idg. *ui "two," as connotation of duality or separation (Ger. "ent -- zwei"), which is contained in viṣṣati, num. for "twenty" (see vīṣati), cp. Sk. viṣu apart, Gr. i)/dios private (lit. separate); also Sk. u -- bhau both; and *uidh, as in Lat. dīvido=divide. A secondary (compar.) formation in Sk. vitara further, farther, Goth. wipra against, Ger. wider] 1. (a) inseparable prefix of separation and expansion, in original meaning of "asunder," semantically closely related to Lat. dis -- & Ger ver -- . Often as base -- prefix in var. meanings (see below 1 -- 4), also very frequent as modifying prefix (in combn with other primary prefixes like ā, ni, pa, paṭi, saṇ), where its prevailing character is one of emphasis. -- (b) The native grammarians define vi- either as "vividha" (i. e. our meaning 2): see Bdgh. at SnA 136 (viharati=vividhaṇ hitaṇ harati); and Vism 179 vividhaṇ khittaṇ=vikkhittaṇ; see also under viggaṇhati; or "prātilomya" (i. e. meaning 3): Nirukta (ed. Roth) i.3; or paraphrase it by su° or suṭṭhu (i. e. meaning 4): see under vimāna & vipasanna. The latter meaning also in Hemacandra's Anek' ārtha -- sangraha (ed. Calc.) 7, 15: "śreṣṭhe 'tīte nānārthe" (i. e. Nos. 4 & 2). -- (c) vi° occurs also as distributive (repetitional) prefix in reduplication compounds (here closely resembling paṭi° and the negative a°), like cuṇṇa -- vicuṇṇa piecemeal, chidda -- vicchidda holes upon holes, vaṭṭa -- vivaṭṭa, etc. -- Contracted forms are vy° (=viy° before vowels) and vo° (=vi+ ava); the guṇa & vridhhi form is ve°. -- II. Meanings. -- 1. denoting expansion, spreading out; fig. variety or detail, to be trsl'd by expressions with over or about (cp. Lat. e --), as: °kampati shake about, °kāseti open out, °kirati scatter about, °kūjati sing out (=upa -- nadati C), °carati move about (=ā -- hiṇḍati), °churita sprinkled about, °jāyati bring forth, °tāna "spread out," °tthāra ex -- tension, de -- tail, °dāleti break open, °dhammati whirl about, °dhāyaka providing, °pakirati strew all over, °pphāra pervading, °pphārika ef -- fulgence, °bhajati ex -- plain, °bhatta dis -- tributed, °bhāga division, distribution, °ravati shout out, °rūhana growing up, °rocati shine out, °ssajjati give out, °ssaṭṭha sent out, °ssara shouting out, °ssuta far -- famed. -- 2. denoting disturbance, separation, mixing up (opp. saṇ°), as given with "away" or "down," or the prefixes de -- and dis -- , e. g. °kasita burst asunder, °kubbana change, i. e. miracle (meta -- morphosis), °kkaya sell ("ver -- kaufen"), °kkhambhati de -- stroy, °kkhāleti wash off (=ācameti), °kkhepa de -- rangement, °gata dis -- appeared (used as defn of vi° at ThA 80), °galita dripping down, °ggaha separation, °cinati dis -- criminate, °jahati dis -- miss, °desa foreign country (cp. verajjaka), °naṭṭha destroyed, °nata bending down, °nāsa de -- struction, °nicchaya dis -- crimination, °nodaka driving out, °pāṭeti to be destroyed, °ppalapati to talk confusedly, °rājeti discard as rāga, °rodha destruction, °lumpati break up, °vitta separated, °vidha mixed, °veka separation, °vāha carrying away, i. e. wedding. -- 3. denoting the reverse of the simple verb, or loss, difference, opposite, reverse, as expressed by un -- or dis -- , e. g. °asana mis -- fortune, °kaṭika unclean, °kappa change round, °kāra per -- turbation, dis -- tortion, °kāla wrong time, °tatha un -- truth, °dhūma smoke -- less, °patti corruption, °parīta dubious, °ppaṭipanna on the wrong track, °bhava non -- existence (or as 4 "more" bhava, i. e. wealth), °mati doubt, °mānana dis -- respect, °yoga separation, °raja fault -- less, °rata abs -- taining, °rūpa un -- sightly, °vaṭa unveiled, °vaṇṇeti defame, °vāda dis -- pute, °sama uneven, °ssandati overflow, °ssarita for -- gotten, °siṭṭha distinguished, °sesa difference, distinction. -- 4. in intensifying sense (developed fr. 1 & 2), mostly with terms expressing per se one or the other of shades of meanings given under 1 -- 3; to be trsl'd by "away," out, all over, "up," or similarly (completely), e. g. °ākula quite confused, °katta cut up, °kopeti shake up, °garahati scold

intensely, °chindati cut off, °jita conquered altogether, °jjotita resplendent, °tarati come quite through, °niyoga close connection, °nivatteti turn off completely, °pariṇāma intense change, °ppamutta quite released, °ppasanna quite purified, °pphalita crumpled up, °bandhana (close) fetter, °ramati cease altogether, °sahati have sufficient strength, °sukkha dried up, °suddha very bright, °ssamati rest fully (Ger. aus -- ruhen), °haññati to get slain.

Vikaca

Vikaca (adj.) blossoming DA i.40.

Vikaṭa

Vikaṭa [vi+kata, of kr] changed, altered, distorted; dis- gusting, foul, filthy Pgdp 63 (°ānana with filthy mouth). -- nt. filth, dirt; four mahā -- vikaṭāni applied against snake -- bite, viz., gūtha, mutta, chārikā, mattikā Vin i.206. -- Cp. vekaṭika. -- bhojana filthy food D i.167; M i.79.

Vikaṇṇa

Vikaṇṇa (adj.) [vi+kaṇṇa] having deranged or bent corners, frayed Vin i.297; ii.116.

Vikaṇṇaka

Vikaṇṇaka [fr. vikaṇṇa] a kind of arrow (barbed?) J ii.227, 228.

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Vikata

Vikata changed, altered Vin i.194 (gihi -- vikata changed by the g.)

Vikati

Vikati (f.) [fr. vi+kr] "what is made of something," make, i. e. 1. sort, kind J i.59 (ābharāṇa° kind of ornament), 243 (maccha -- maṇṣa°); Miln 403 (bhojana° all kinds of material things); Vism 376 (bhājana° special bowl); VbhA 230 (pilandhana°); DhA ii.10 (khajja°). -- 2. product, make; vessel: danta° "ivory make," i. e. vessels of ivory M ii.18; D i.78; J i.320. -- 3. arrangement, get up, assortment; form, shape J v.292 (mālā° garlandarrangement). -- phala an assortment of fruit J v.417.

Vikatika

Vikatika (f.) [fr. vikati] a woollen coverlet (embroidered with figures of lions, tigers etc.) D i.7 (cp. DA i.87); A i.181; Vin i.192; ThA 55 (Ap v.10: tūlikā°).

Vikatta

Vikatta (adj.) [pp. of vi+kantati2] cut open J vi.111 (v. l. °kanta).

Vikattana

Vikattana (nt.) [fr. vi+kantati2] cutter, knife Vin iii.89 (tiṇha go°) M i.449; J vi.441.

Vikatthati

Vikatthati [vi+katthati] to boast, show off S ii.229; J i.454 (=vañcana -- vacanaṃ vadati C.). -- pp. vikatthita.

Vikatthana

Vikatthana (nt.) [fr. vi+katth] boasting SnA 549.

Vikatthita

Vikatthita (nt.) [fr. vikatthati] boasting J i.359.

Vikatthin

Vikatthin (adj.) [fr. vi+katth] boasting; only neg. a° not boasting, modest A v.157; Sn 850; Miln 414.

Vikanta

Vikanta=vikatta; cut open, cut into pieces J ii.420.

Vikantati

Vikantati [vi+kantati2] to cut J v.368 (=chindati C.). - pp. vikatta & vikanta.

Vikantana

Vikantana (nt.) [fr. vikantati] knife M i.244. Cp. vikat- tana.

Vikappa

Vikappa [vi+kappa] 1. thinking over, considering, thought, intention Nd 97, 351. -- 2. doubtfulness, indecision, alternative, appld to the part. vā SnA 202, 266; KhA 166; DA i.51; PvA 18. -- attha° consideration or application of meaning, exposition, statement, sentence J iii.521; SnA 433, 591. -- Cp. nibbikappa.

Vikappana

Vikappana (nt.) & °ā (f.) [fr. vikappeti] 1. assignment, apportioning Vin iv.60 =123=283. At Vin iv.122 two ways of assigning a gift are distinguished: sammukhāvikappanā & parammukhā°. All these passages refer to the cīvara. -- 2. alternative, indecision, indefiniteness (=vikappa), as t. t. g. applied to part. ca and vā, e. g. SnA 179 ("ca"); KhA 166 ("vā").

Vikappita

Vikappita [pp. of vikappeti] prepared, put in order, arranged, made; in combn su° well prepared, beautifully set Sn 7; VvA 188 (manohara+). -- Bdgh. at SnA 21 interprets °kappita as chinna "cut," saying it has that meaning from "kappita -- kesa -- massu" (with trimmed hair & beard), which he interprets ad sensum, but not etymologically correctly. Cp. vikappeti 5.

Vikappin

Vikappin (adj.) [fr. vikappa] having intentions upon (-- °), designing A iii.136 (an -- issara° intentioning unruliness).

Vikappiya

Vikappiya (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

Vikappeti

Vikappeti [vi+kappeti] 1. to distinguish, design, intend, to have intentions or preferences, to fix one's mind on (loc. or acc.) Sn 793=802 (=vikappaṇ āpajjati Nd1 97), 918 (id. Nd1 351). -- 2. to detail, describe, state KhA 166; SnA 43. -- 3. to assign, apportion, give Vin i.289 (cīvaraṇ); iv.121 (id.). -- 4. to arrange, put on, get ready Vin i.297. -- 5. to change, alter, shape, form J v.4 (ambapakkaṇ satthena v.; C. not quite correctly =vicchindati). -- pp. vikappita .

Vikampati

Vikampati [vi+kamp] to shake; fig. to be unsettled, to waver, to be in doubt S iv.71 (cittaṇ na vikampate); Th 1, 1076 (vidhāsu na v.; trsln Brethren p. 366: "who is not exercised about himself in this way or in that"); Nd1 195 (tīsu vidhāsu, as at Th 1, 1076; as comment on Sn 843); J vi.488. -- ppr. med. vikampamāna, only neg. a° not hesitating, settled, well balanced, resolved Sn 842; J iv.310; v.495 (C. anoliyamāna); vi.175 (C. nirāsanka). -- pp. vikampita.

Vikampin

Vikampin (adj.) [fr. vikampati] shaking; only neg. a° not shaking, steadfast, steady, settled Sn 952; Vv 5022.

Vikaroti

Vikaroti [vi+kr] to alter, change, disturb; aor. vyākāsi J ii.166 (=vikāraṇ akāsi parivattayi C.); so read for T. vyākāsi. -- Imper. Pass. 3 sg. vikiriyyatu "let him be disturbed" J iii.368 (after Kern, Toev. s. v. One may take it to vikirati, q. v.). -- pp. vikaṭa & vikata. See also vikubbatī, etc.

Vikala

Vikala (adj.) [Sk. vikala] defective, in want of, deprived, (being) without Th 2, 391; Pv iv.1 (bhoga°); J iv.278; vi.232; Miln 106, 307 (udakena); DA i.222; PvA 4 (hattha°). Cp. vekalla.

Vikalaka

Vikalaka (adj.) [vikala+ka] being short of, wanting Vin i.285.

Vikasati

Vikasati1 [vi+kas] to open (out), to expand, to blossom fully (of flowers). -- pp. vikasita. Caus. vikāseti to open J vi.364 (hatthaṇ).

Vikasati

Vikasati2 [vi+kāś, cp. okāsa] to shine; Caus. vikāseti to illuminate Davs v.47 (mukh' ambuja -- vanāni vikāsayanto).

Vikasita

Vikasita [pp. of vikasati1] burst asunder, blossoming, opened (wide), expanded, usually appld to flowers J iii.320 (=phālita C.); iv.407; VvA 40, 206 (of eyes); SnA i 39; DA i.40.

Vikāra

Vikāra [fr. vi+kr̥] 1. change, alteration, in mahā° great change Vism 366, 367 (of two kinds: anupādiṇṇa & upādiṇṇa, or primary & secondary, i. e. the first caused by kappa -- vuṭṭhāna, the second by dhātu -- kkhobha); KhA 107 (vaṇṇa°). -- 2. distortion, reversion, contortion, in var. connections, as kucchi° stomach -- ache Vin i.301; bhamuka° frowning DhA iv.90; raukha° grimace, contortion of the face, J ii.448; PvA 123; hattha° hand -- figuring, signs with the hand, gesture Vin i.157 (+hattha -- vilanghaka)=M i.207 (reads vilangaka); Vin v.163 (with other similar gestures); J iv.491; v.287; vi.400, 489. -- Kern. Toev. s. v. vikāra is hardly correct in translating hattha -- vikārena at Vin i.157 by "eigenhandig," i. e. with his own hand. It has to be combd with hattha -- vilanghakena. -- 3. perturbation, disturbance, inconvenience, deformity Vin i.271, 272 (°ṇ sallakkheti observe the uneasiness); Miln 224 (tāvataka v. temporary inconvenience), 254 (°vipphāra disturbing influence); SnA 189 (bhūta° natural blemish). -- 4. constitution, property, quality (cp. Cpd. 1572, 1681) Vism 449 (rūpa° material quality); VvA 10 (so correct under maya in P.D. vol. iii. p. 147). -- 5. deception, fraud PvA 211 (=nikati). -- Cp. nibbikāra.

Vikāla

Vikāla [vi+kāla] "wrong time," i. e. not the proper time, which usually means "afternoon" or "evening," and therefore often "too late." -- Vin iv.274 (=time from sunset to sunrise); J v.131 (ajja vikālo to -- day it is too late); VvA 230 (id.). -- loc. vikāle (opp. kāle) as adv., meaning: (1) at the wrong time Vin i.200; Sn 386; PvA 12. -- (2) too late Vv 84 (=akāle VvA 337); DhA i.356; iv.69. -- (3) very late (at night) J v.458. -- bhojana taking a meal at the wrong time, i. e. in the afternoon Vin i.83; D i.5; A i.212; ii.209; Sn 400; DA i.77.

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Vikāsa

Vikāsa [vi+kas: see vikasati1] opening, expansion J vi.497 (vana° opening of the forest); Dhṭp 265.

Vikāsika

Vikāsika [fr. vi+kr̥ṣ: see kasati] a linen bandage (Kern: "pluksel") Vin i.206 (for wound -- dressing). May be a dern fr. kāsika, i. e. Benares cloth, the vi° denoting as much as "a kind of."

Vikāsitar

Vikāsitar [fr. vi+kr̥ṣ, kasati] one who plucks or pulls, bender of a bow, archer J vi.201.

Vikāsin

Vikāsin (adj.) (-- °) [fr. vi+kās: see vikasati2] illumining, delighting Mhvs 18, 68.

Vikāseti

Vikāseti see vikasati.

Vikiṇṇa

Vikiṇṇa [pp. of vikirati] scattered about, strewn all over, loose Vin i.209 (undurehi okiṇṇa°; overrun); J v.82. -- kesa with dishevelled hair J i.47; Vism 415. -- vāca (adj.) of loose talk S i.61 (=asaññata -- vacana K.S. i.320); Pug 35 (same expln PugA 217): J v.77 (=patthaṭavacana C.).

Vikitteti

Vikitteti [vi+kitteti] to slander Miln 276 (opp. pakitteti).

Vikiraṇa

Vikiraṇa (nt. & adj.) [fr. vikirati] 1. scattering, dispersing; being scattered or dispersed D i.11 (cp. DA i.96). -- Vbh 358 (T. reads viki°; v. l. vikāraṇa & vikkir°)=Pug 23 (which reads nikaraṇā; trsl. "guilefulness"). In this connection VbhA 493 interprets vikiraṇa (or °ā) as "denial, abnegation" (pretext?), by saying "nāhaṇ eva karomī ti pāpānaṇ vikkhipanato vikiraṇā." -- With ref. to Arahantship (the dissolution of the body) at DhA iii.109 in formula bhedana -- vikiraṇa -- viddhaṇṣanadhamma i. e. "of the nature of total destruction." Cp. BSk. formula śatana -- patana -- vikiraṇa -- vidhvaṇsana (-- dharmatā) AvŚ i.96 (where S. Speyer in Index considers vikaraṇa the correct form)=Divy 299 (reading cyavanapatana°)=Lal. V. 242. See also S iii.190 (under vikirati). -- 2. (adj.) scattering, spending, squandering, f. °ī Sn. 112.

Vikirati

Vikirati [vi+kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M i.127; S iii.190 (in simile of playing children: paṇṣv' āgārakāni hatthehi ca pādehi ca vikiranti [mix up] vidhamanti [fall about] viddhaṇṣenti [tumble over] vikiṭṭanikaṇ karonti, describing the scrambling and crowding about. In quite a diff. interpretation appld to Arahantship: see under vikiraṇa, as also in the same chapter (S iii.190 § 11 sq.) in phrase rūpaṇ vikirati vidhamati etc. where it is meant in trs. sense of "destroy"; thus vi° in the same verb in meaning (vi° 1 & 2); S iv.41 (kāyo vikiri [came to pieces] seyyathāpi bhusa -- muṭṭhi); J i.226; Pv ii.38 (vikiri, v. l. for okiri); Miln 101, 237 (lokadhātu vikireyya, would fall to pieces; combd with vidhameyya & viddhaṇṣeyya "drop & tumble," denoting total confusion and destruction. Similarly on p. 250=337 "vāri pokkhara -- patte vikirati vidhamati viddhaṇṣati": the water scatters, drops & falls off; appld figuratively to bad qualities at same passage); SnA 172. -- Pass. vikiriyyati & vikirīyati may be taken either to vikirati or vikaroti (cp. kiriyati); DhsA 19 (suttana sangahitāni pupphāni na vikirīyanti na viddhaṇṣiyanti: get scattered and fall off); ppr. vikirīyamāna PvA 271 (with sprawling or confused limbs); imper. vikiriyyatu J iii.368. -- pp. vikiṇṇa.

Vikiṭṭanika

Vikiṭṭanika (adj. & nt.) [fr. vi+kīṭana] playing about; in phrase vikiṭṭanikaṇ karoti (intrs.) to play all over or excitedly (lit. to make play; vi° in meaning vi° 1) S iii.190; as trs. to put out of play, to discard (vi° 3) ibid. (rūpaṇ etc. v. karoti).

Vikujjhita

Vikujjhita [vi+pp. of kujjheti] made angry, angered, annoyed, vexed M ii.24 (so read for vikujjita).

Vikuṇṭa

Vikuṇṭa (adj.) [vi+kuṇṭa] distorted, deformed Vism 346 (°mukha); PvA 123 (id.). Cp. vikūṇa.

Vikuddha

Vikuddha (adj.) [vi+kuddha] free fr. anger J v.308.

Vikubbati

Vikubbati [vi+kubbati, med. of karoti] to change round, transform, do magic J iii.114 (=parivatteti); Dpvs i.40 (vikubbeyya); also in phrase iddhi -- vikubbati to work transformation by magic (psychic) potency Kvu 55. -- ppr. f. vikubbantī Vv 112 (iddhiṃ working magic, =vikubban' iddhiyo vaḷaṇjenti VvA 58), and vikubbamānā (iddhi°) Vv 311. -- pp. *vikubbita miracle: see vikubbana.

Vikubbana

Vikubbana (nt.) & °ā (f.) [fr. vikubbati] miraculous trans-formation, change; assuming a diff. form by supernatural power; miracle Th 1, 1183; Ps ii.174, 210; Dpvs viii.6 (°esu kovida); Mhvs 19, 19; Miln 343; Vism 309, 316 sq. More specific as iddhi -- vikubbana (or °ā), i. e. by psychic powers, e. g. D ii.213; Vism 373 sq.; or vikubbana iddhi Vism 378, 406; VvA 58; DhsA 91 (the var. forms of iddhi). Cp. Kvu trsl. 50; Cp. 61. -- The BSk. form is represented by the pp. of vikubbati, i. e. vikurvita, e. g. AvŚ i.258; Divy 269 etc.

Vikulāva(ka)

Vikulāva(ka) (adj.) [vi+kulāva] having no nest, without a nest S i.224 (ka); J i.203.

Vikūjati

Vikūjati [vi+kūjati] to sing (like a bird), warble, chirp, coo PvA 189 (=upanadati). -- ppr. med. vikūjamāna Vin iv.15; J v.12.

Vikūṇa

Vikūṇa [cp. vikuṇita & vikāra] distortion, grimace (mukha°) SnA 30.

Vikūla

Vikūla (adj.) [vi+kūla] sloping down, low -- lying A i.35 (contrasted with ukkūla). We should expect ni° for vi°, as in BSk. (see ukkūla).

Vikūlaka

Vikūlaka (adj.) [fr. vikūla] contrary, disgusting Th 2, 467 (=paṭikūla ThA 284).

Vikesikā

Vikesikā (adj. -- f.) [vi+kesa+ika] with loose or dishevelled hair Vin i.15.

Vikoṭṭita

Vikoṭṭita [vi+kōṭṭita] beaten, cut, slain, killed Miln 304 (koṭṭita+).

Vikopana

Vikopana (nt.) [fr. vi+kup] upsetting, injuring, doing harm J ii.330=iv.471; Miln 185, 266; DhsA 145.

Vikopin

Vikopin (adj.) [vi+kup] shaking, disturbed; neg. a° J vi.226.

Vikopeti

Vikopeti [vi+kopeti] 1. to shake up PvA 253. -- 2. to upset, spoil, to do harm Vin iii.47; Miln 276 (vikitteti+). -- 3. to destroy J vi.68 (padaṇ a track).

Vikkanta

Vikkanta [pp. of vi+kram] heroic J i.119; ii.211; iv.271; Miln 400 (°cārin, of a lion).

Vikkandati

Vikkandati [vi+kandati] to cry out, lament, wail J vi.525.

Vikkama

Vikkama [fr. vi+kram] 1. walking about, stepping; in °malaka walking -- enclosure, "peripatei_on," corridor J i.449. -- 2. strength, heroism J ii.211, 398; iii.386 (°porisa).

Vikkamati

Vikkamati [vi+kamati] to have or show strength, to exert oneself J iii.184 (= parakkamati); Miln 400. -- pp. vikkanta.

Vikkaya

Vikkaya [vi+kaya] selling, sale A ii.209; Sn 929 (kaya+); J i.121; ii.200; iv.115 (majja°); Miln 194 (°bhaṇḍa goods for sale, merchandise); PvA 29, 113 (°bhaṇḍa).

Vikkayika & °kāyika

Vikkayika & °kāyika (adj. -- n.) [fr. vikiṇāti] 1. a salesman, vendor DhA iv.50 (ā). -- 2. for sale J i.201 (ā); DhA i.269 (a).

Vikkiṇāti

Vikkiṇāti [vi+kiṇāti] to sell J i.227, 377 (ger. vikkiṇitvā); PvA 100 (id.), 191 (aor. vikkiṇi). -- inf. vikketu ṇ J iii.283. -- grd. vikkiṇiya=for sale DhA i.390 (°bhaṇḍa merchandise).

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Vikkīlita

Vikkīlita (nt.) [vi+kīlita] sporting, amusement, pastime Nett 124 (in appld meaning).

Vikkuthita

Vikkuthita (adj.) [vi+kuthita] boiled, °duddha boiled milk KhA 60 (T. reads vikkuthita -- duṭṭha -- vaṇṇa, but App. SnA Index p. 870: vikkūṭṭhita -- duddha°). The corresp. passage at Vism 260 has duṭṭha -- khīra -- vaṇṇa, which seems faulty.

Vikkhaṇḍati

Vikkhaṇḍati [vi+khaṇḍati] to break (up), destroy, spoil Sdhp 450 (ger. °iya). -- pp. vikkhaṇḍita.

Vikkhaṇḍita

Vikkhaṇḍita [pp. of vikkhaṇḍati] broken, ruined, spoilt Sdhp 436.

Vikkhambha

Vikkhambha [vi+khambha 1] diameter (lit. support) J v.268, 271; Mhvs 18, 27.

Vikkhambhati

Vikkhambhati [fr. vi+khambha 2] (intrans.) to become stiff (with fear), to be scared or frightened Ap. 50.

Vikkhambhana

Vikkhambhana (nt.) [vi+khambha+na] withdrawal of support, stopping (the nīvaraṇas or any evil influences or corruptions: kilesa°), arresting, paralysing; elimination, discarding Ps ii.179; Nd1 6; Nd2 338, 606b; J iii.15 (kilesa°+metta -- bhāvana -- jhān' uppatti); iv.17; Vism320; Sdhp 455. -- Usually in foll. cpds.: °pahāna elimination (of character -- blemishes) by discarding J ii.230; Nd2 203; Vism 5; DhsA 352; SnA 19; °vimutti emancipation by elimination J ii.35; °viveka arrest by aloofness DhsA 12, 164; Vism 140, 141.

Vikkhambhanatā

Vikkhambhanatā (f.) [vikkhambhana+tā] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

Vikkhambhika

Vikkhambhika (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

Vikkhambhita

Vikkhambhita [pp. of vikkhambheti] arrested, stopped, paralysed, destroyed Ps ii.179; Tikp 155, 320 sq.; Dupk 10.

Vikkhambhiya

Vikkhambhiya (adj.) [grd. of vikkhambheti] in neg. a° not to be obstructed or overcome D iii.146.

Vikkhambheti

Vikkhambheti [vi+khambheti] (trs.) to "unprop," un- settle, discard; to destroy, extirpate, paralyse (cp. khambha 2 and chambheti), give up, reject Sn 969 (=abhibhavati etc. Nd1 492); Vism 268; J i.303 (jhānabalena kilese v.); Miln 34 (nīvaraṇe); DhA iv.119 (pītiṇ vikkhambhetvā: here in meaning "set up, establish"? Or to produce such pīti as to be called pharaṇā pīti, thus vikkhambheti=pharati 2? Or as Denom. fr. vikkhambha "diameter"=to establish etc.?); VvA 156 (read °etvā.) -- pp. vikkhambhita.

Vikkhalita

Vikkhalita (nt.) [vi+khalita2] stumbling, fault, faux pas A i.199.

Vikkhāyitaka

Vikkhāyitaka (adj. -- nt.) [vi+khāyati(=khādita)+ka] "pertaining (or: of the nature of) to being eaten up," i. e. a (mental) representation obtained by contemplation of a corpse gnawed by animals, one of the asubhakammaṭṭhānas Vism 110=Miln 332 (°saññā); Vism 179, 194.

Vikkhālita

Vikkhālita [pp. of vikkhāleti] washed off, cleansed Vin ii.201; Vism 59.

Vikkhāleti

Vikkhāleti [vi+khāleti] to wash off, to wash one's face (mukhaṇ) rinse one's mouth Vin ii.201; S ii.269; J i.266, 459; PvA 75, 209, 241 (=ācameti). -- pp. vikkhālita

Vikkhitta

Vikkhitta (adj.) [vi+khitta] 1. upset, perplexed, mentally upset, confused S ii.122 (°citta); v.157, 263 sq.; A iii.174 (°citta); v.147 (id.); Vism 410 (= uddhacc' ānugata). -- a° undisturbed, composed, collected A v.149; It 94; PvA 26.

Vikkhittaka

Vikkhittaka (adj.) [vi+khitta+ka] 1. scattered all over, deranged, dismembered; of a dead body with respect to its limbs (as one of the asubha -- kammaṭṭhāna's: cp. vikkhāyika & vicchiddaka) Vism 110 (°saññā)=Miln 332; Vism 179 (with defn vividhaṇ khittaṇ vikkhittaṇ; aññena hatthaṇ aññena pādaṇ aññena sīsaṇ ti evaṇ tato tato khittassa chava -- sarīrassa adhivacanaṇ), 194. -- hata° killed & cut up Vism 179. -- 2. citta° of unbalanced or deranged mind Miln 308.

Vikkhipana

Vikkhipana (nt.) [cp. BSk. viksepa refusal AvŚ i.94] refusal, denial VbhA 493 (see vikiraṇa 1).

Vikkhipatti

Vikkhipatti [Pass. of vikkhipati] to be disturbed J i.400 (gocare, in . . .); Miln 337 (cittaṇ). -- pp. vikkhitta.

Vikkhīṇa

Vikkhīṇa [vi+khīṇa] totally destroyed, finished, gone Th 2, 22.

Vikkhīyati

Vikkhīyati [vi+khīyati] to go to ruin, to be destroyed, to be lost J v.392 (fut. °tyissati). -- pp. vikkhīṇa.

Vikkhepa

Vikkhepa [vi+khepa] 1. disturbance, derangement J vi.139. -- 2. perplexity, confusion D i.59. -- vācā° equivocation, senseless talk D i.24. -- 3. in citta° & cetaso v. upset of mind, unbalanced mind, mental derangement: citta° S i.126; Pug 69; cetaso A iii.448; Dhs 429; Vbh 373. -- avikkhepa equanimity, balance D iii.213; A i.83; Ps i.94; Dhs 160, 430; Vbh 178 sq., 231 sq., 266 sq., 279 sq., 285 sq. -- paṭibāhana exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.

Vikkhepika

Vikkhepika (adj.) [fr. vikkhepa], in phrase amarā°: see under amarā; another suggestion as to explanation may be: khīpa=eel -- basket, thus vikhep -- ika one who upsets the eel -- basket, i. e. causes confusion.

Vikkheḷikā

Vikkheḷikā (adj. -- f.) [vi+kheḷa+ikā] having saliva dropping from the mouth (of sleeping women), slobbering Vin i.15.

Vikkhobhita

Vikkhobhita [pp. of vikkhobheti: see khobha] thoroughly shaken up or disturbed Miln 377.

Vikhādana

Vikhādana (nt.) [vi+khādana] biting, chewing Dhs 646, 740, 875; DhsA 330.

Vigacchati

Vigacchati [vi+gacchati] to depart, disappear; to decrease D i.138 (bhogakkhandha vigacchissati); Sdhp 523. <-> pp. vigata.

Vigata

Vigata (° --) [pp. of vigacchati, in act. (reflexive) & med- pass. function] gone away, disappeared, ceased; having lost or foregone (for -- gone=vi -- gata), deprived of, being without; often to be trsl'd simply as prep. "without." It nearly always occurs in compn, where it precedes the noun. By itself rare, e. g. Sn 483 (sārambhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: °āsa Pug 27; °āsava SnA 51; °icchā Dh 359; °khila Sn 19; °cāpalla D i.115; DA i.286; °chavivaṇṇa ThA 80 (=vivaṇṇa); °jīvita PvA 40; °paccaya Vism 541; Tikp 7, 21, 59; °paṭighāta DhA iv.176; °mada Mhvs 34, 94; °raja Sn 517; J i.117; °valita PvA 153. Cp. vīta° in similar application and meaning.

Vigama

Vigama (-- °) [fr. vi+gam] going away, disappearance, departing, departure Dāvs v.68 (sabb' āsava°); DhsA 166; Sdhp 388 (jighacchā°), 503 (sandeha°).

Vigayha

Vigayha see vigāhati.

Vigarahati

Vigarahati [vi+garahati] to scold (intensely), to abuse Vin ii.161 (dhammiṇ kathā); iii.46; S i.30 (ariyadhamma); Miln 227.

Vigaḷati

Vigaḷati [vi+gaḷati] to drop Miln 250. -- pp. vigaḷita. Cp. vinigaḷati.

Vigaḷita

Vigaḷita [pp. of vigaḷati] dropping, dripping (down) PvA 56.

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Vigāhati

Vigāhati [vi+gāhati] to plunge into, to enter S i.180 (ger. vigāhiya); J v.381 (°gāhisuṇ, aor.); Mhvs 19, 29 (here as °gāhetvā). The ger. is also vigayha at Sn 2, 825; cp. Nd1 163 (=ogayha pavasitvā). At Vin ii.106 we should prefer to read viggayha for vigayha.

Viggaṇhati

Viggaṇhati [vi+gaṇhati] 1. to take hold of, to quarrel, to be in disharmony with; only in ger. viggayha disputing, quarrelling, fighting Vin ii.106 (read gg for g! Bdhgh on p. 315: rubbing against each other); Ud 69; Sn 844, 878; Nd1 285 (=uggahetvā parāmasitvā). <-> 2. to stretch out, disperse, divide, spread; ger. viggayha Vv 501 (hattha -- pāde v.; expld as "vividhehi ākārehi gahetvā" VvA 209).

Viggaha

Viggaha [fr. vi+gah: see gaṇhati 3] 1. dispute, quarrel J i.208 (nātakāṇaṇ aññamaññaṇ viggaho); Miln 90; often combd with kalaha, e. g. Vin ii.88; A iv.401; Nd1 302; Miln 383. -- 2. taking up form (lit. seizing on), "incorporation," form, body D ii.210=226 (sovaṇṇo viggaho mānusaṇ viggahaṇ atirocati); Vin i.97 (manussa°); ii.286 (id.); iv.215 (tiracchānagata -- manussa°), 269 (id.); J v.398=405 (=sarīra C); vi.188 (rucira°); Dāvs i.42 (uju -- somma°). -- 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada°); SnA 168; ThA 202 (pada°).

Viggahita

Viggahita [pp. of vigganhati] taken hold of, seized; prejudiced against, seduced by (--), in phrase dhamm' uddhacca -- viggahita -- mānasa A ii.157; Ps ii.101. Cp. BSk. vigrāhita, e. g. AvŚ i.83=308 (Ajātaśatru Devadatta°); Divy 419, 557, 571; Jtm 143, 146.

Viggāhika

Viggāhika (adj.) [fr. viggaha] of the nature of dispute or quarrel; only in cpd. °kathā quarrelsome speech, dispute D i.8; S v.419; Sn 930; DA i.91.

Vighaṭṭita

Vighaṭṭita [vi+ghaṭṭita] struck, knocked, beaten J v.203 (a°).

Vighāṭana

Vighāṭana (adj.) [fr. vighāṭeti] unfastening, breaking up, overthrowing Th 1, 419.

Vighāṭita

Vighāṭita [pp. of vighāṭeti, Denom. fr. vi+ghāṭa, cp. gantheti] overthrown, destroyed Sdhp 314.

Vighāta

Vighāta [vi+ghata] 1. destruction, killing, slaughter PvA 150 (vighātaṇ āpajjati=vihaññati). -- as adj. slain, beaten Pv iv.53 (=vighātavā vihata -- bala). <-> 2. distress, annoyance, upset of mind, trouble, vexation D iii.249; M i.510; A ii.197 sq.; iv.161 (°pariḷāha); Sn 814 (=ugghāta pīḷana ghaṭṭana upaddava Nd1 140=170); Th 2, 450 (bahu° full of annoyance). -- sa° connected with, or bringing vexation, with opp. a° free of annoyance: S iii.8; v.97; A i.202 sq.; iii.3, 429; Th 2, 352; ThA 242. -- 3. opposition M i.499. -- pakkhika having its part in adversity, associated with trouble M i.115; S v.97; DhsA 382. -- bhūmi ground for vexation Sn 830 (cp. Nd1 170 with expln as above).

Vighātavant

Vighātavant (adj.) [vighāta+vant] full of annoyance or vexation S iii.16 sq.; A ii.143 (=discontented); Th 1, 899 (in same connection, neg.); PvA 260 (=distressed).

Vighāsa

Vighāsa (& °ghasa) [fr. vi+ghasati] remains of food, broken meat, scraps Vin iv.265, 266; J ii.288; iii.113, 191, 311 (read °ghasa for metre); v.268 (do.); Sdhp 389. -- āda one who eats the remains of food Vin i.200 (panca° -- satāni) J i.348; ii.96; iii.191; DhA ii.128. Also N. of an animal J vi.538.

Vicakka

Vicakka (adj.) [vi+cakka] without wheels J i.378 (sakāṭa). Doubtful in phrase asani°, where used as a noun, probably in diff. meaning altogether (=asani -- pāta?): see S ii.229 ("falling of a thunderbolt" K.S. ii.155); D iii.44, 47.

Vicakkhaṇa

Vicakkhaṇa (adj. -- nt.) [vi+cakkhaṇa, of cakṣ to see, attentive, watchful, sensible, skilful; (nt.) application, attention, wit S i.214=Sn 186 (appamatta+; trsln K.S. i.277 "discerning wit"); Sn 583; J iv.58; vi.286; Miln 216; Vism 43; SnA 238; Sdhp 200, 293.

Vicakkhu

Vicakkhu (adj.) [vi+cakkhu] eyeless, blind, in phrase °kamma making blind or perplexed S i.111, 118 ("darkening their intelligence" trsln) [cp. BSk. vicakṣu -- karma MVastu iii.416; Lal V. 490].

Vicakkhuka

Vicakkhuka (adj.) [vicakkhu+ka] not seeing, blinded, dulled in sight, half -- blind Miln 295 (Rh. D. "squinting").

Vicaya

Vicaya [fr. vi+ci: see vicināti] search, investigation, examination S iii.96 (vicayaso, i. e. thoroughly); Pug 25; Miln 340 (dhamma°); Nett 1, 2, 10; DhsA 147; Sdhp 466. For dhamma° see sambojjhanga.

Vicarāṇa

Vicarāṇa (adj. -- nt.) [fr. vicarati] going about, circulating, moving, travelling J v.484 (°bhaṇḍa travelling merchandise).

Vicarati

Vicarati [vi+carati] to go or move about in (loc.), to walk (a road=acc.), to wander Sn 444 (raṭṭhā raṭṭhaṇ vicarissaṇ, fut.), 696 (dhamma -- maggaṇ); Nd1 201, 263; Pv iii.73 (aor. vicari); DhA i.66; PvA 4, 22, 33, 69, 120, 185 (= āhiṇḍati); Sdhp 133. -- In Sn often with loke (in this world), e. g. Sn 466, 501, 845, 846, 864. <-> Caus. vicāreti; pp. vicarita, vicārita & viciṇṇa. Cp. anu°.

Vicarita

Vicarita [pp. of vicarati] occupied by (-- °), haunted, frequented VvA 163.

Vicāra

Vicāra [vi+cāra] investigation, examination, consideration, deliberation. -- Defd as "vicaraṇaṇ vicāro, anusaṇcaraṇaṇ ti vuttaṇ hoti" Vism 142 (see in def. under vitakka). -- Hardly ever by itself (as at Th 1, 1117 mano°), usually in close connection or direct combn with vitakka (q. v.).

Vicāraka

Vicāraka (adj.) [fr. vicāreti] 1. looking after something; watching J i.364 (ghara°). -- 2. investigating; (n.) a judge Mhvs 35, 18.

Vicāraṇā

Vicāraṇā (f.) & a° (nt.) [fr. vicāreti] 1. investigation, search, attention Sn 1108, 1109 (f. & nt.); J iii.73 (°paṇṇā). -- 2. arranging, planning, looking after; scheme J i.220; ii.404 (yuddha°); vi.333 sq.

Vicārita

Vicārita [pp. of vicāreti] thought out, considered; thought D i.37 (vitakkita+, like vitakka -- vicāra, cp. DA i.122), 213 (id.); SnA 385.

Vicāreti

Vicāreti [Caus. of vicarati] 1. to make go round, to pass round, to distribute PvA 272 (salākaṇ). -- 2. to think (over) S v.156 (vitakketi+). -- 3. to investigate, examine, test J ii.413; iii.258; VvA 336 (a° to omit examining). -- 4. to plan, consider, construct J ii.404; vi.333. -- 5. to go about (some business), to look after, administer, provide J ii.287; iii.378; Mhvs 35, 19 (rajjāṇ); PvA 93 (kammante). -- pp. vicārita & viciṇṇa.

Vicāliya

Vicāliya (adj.) [grd. of vi+cāleti] in neg. a° not to be shaken, not wavering Sdhp 444.

Vicikicchati

Vicikicchati [vi+cikicchati] lit. "dis -- reflect," to be dis- tracted in thought, i. e. to doubt, hesitate D i.106; S ii.17, 50, 54; iii.122, 135; J iv.272 (2 sg. vicikicchase); SnA 451; DA i.275; -- pp. vicikicchita.

Vicikicchā

Vicikicchā (f.) [fr. vicikicchati] doubt, perplexity, uncer- tainty (one of the nīvaraṇas) D i.246; iii.49, 216, 234, 269; S i.99; iii.106 sq. (dhammesu v. doubt about the precepts); iv.350; A iii.292, 438; iv.68, 144 sq.; v.144; Sn 343, 437, 540; Vv 81 (=soḷasa -- vatthuka -- vicikicchā VvA 317); J ii.266; Pug 59; Vbh 168, 341, 364; Dhs 425; Nett 11; Tikp 108, 122, 152 sq., 171, 255, 275;

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Dukp 170 sq., 265 sq., 289 sq.; Vism 471 (=vigatā cikicchā ti v. etc.), 599 sq.; VbhA 209; VvA 156; MA 116; Sdhp 459. -- As adj. (-- °) vicikiccha, e. g. tiṇṇa° one who has overcome all doubt D i.71, 110; M i.18; A ii.211; iii.92; 297 sq.; iv.186; 210. -- See also Cpd. 242; Dhs. trsl. § 425 n. 1; and cp. kathankathā, kicchati, vecikicchīn.

Vicikicchita

Vicikicchita (nt.) [pp. of vicikicchati] doubt Pv iv.137.

Vicikicchīn

Vicikicchīn see ve°.

Viciṇṇa

Viciṇṇa [pp. of vicāreti] thought out; in neg. a° not thought out; reading however doubtful, better to be taken as adhiciṇṇa, i. e. procedure, method D i.8= M ii.3=S iii.12 (vi° as v. l.). -- DA i.91 reads āciṇṇa (cp. M i.372).

Vicita

Vicita [pp. of vi+ci to gather] in phrase °kāḷaka bhatta rice from which the black grains have been separated D i.105; M ii.8; DA i.274; as vicita -- bhatta in same sense at J iv.371.

Vicitta

Vicitta (& °citra) (adj.) [vi+citta1] various, variegated, coloured, ornamented, etc. J i.18, 83; Pv ii.19; Vv 6410 (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. -- vicitra -- kathika eloquent Miln 196.

Vicinati

Vicinati (°cināti) [vi+cināti] 1. to investigate, examine, discriminate S i.34 (yoniso vicine dhamma); A iv.3 sq. (id.); Sn 658, 933; Ap 42; J vi.373; Nd1 398; Nett 10, 22 (grd. vicetabba), 25 sq.; Miln 298; Dpvs iv.2; DhsA 147; PvA 140; Sdhp 344. -- ger. viceyya discriminating; with discrimination D ii.21 (doubled: with careful discrimn); iii.167 (°pekkhitar); Sn 524 sq.; usually in phrase viceyya -- dāna a gift given with discrimination S i.21; A iv.244; J iv.361; v.395; Pv ii.972; DhA iii.221; Mhvs 5, 35. -- 2. to look for, to seek, to linger, to choose Pv iii.64 (aor. vicini=gavesi C.); iv.142 (ger. viceyya= vicinitvā PvA 240); J i.419. -- See also pacinati.

Vicinana

Vicinana (nt.) [fr. vicinati] discrimination Vism 162.

Vicinteti

Vicinteti [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.

Vicuṇṇa

Vicuṇṇa [vi+cuṇṇa] crushed up, only in redupl. -- iter. formation cuṇṇa -- vicuṇṇa crushed to bits, piecemeal J i.26; iii.438 etc. See under cuṇṇa.

Vicuṇṇita

Vicuṇṇita [pp. of vi+cuṇṇeti] crushed up J i.203 (viddhasta+).

Viccuta

Viccuta [vi+cuta] fallen down J v.403 (expld as viyutta C.); Dh i.140.

Vicchaḍḍeti

Vicchaḍḍeti [vi+chaḍḍeti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchaḍḍita) and 136 (nt. vicchaḍḍana throwing out).

Vicchandanika

Vicchandanika (& °ya) (adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in °kathā sermon to rid of the desire for the body Vin iii.271 (Sam. Pās. on Pār. iii.3, 1); & °sutta the Suttanta having disillusionment for its subject (another name given by Bdgh to the Vijayasutta Sn 193 -- 206) SnA 241 sq. (°ya). Cp. vicchindati.

Vicchādanā

Vicchādanā (f.) [vi+chādanā] concealment Pug 19, 23.

Vicchika

Vicchika [cp. Vedic vṛścika: Zimmer, Altind. Leben 98] a scorpion D i.9 (°vijjā scorpion craft); Vin ii.110; A ii.73; iii.101, 306; iv.320; v.289 sq.; J ii.146; Miln 272, 394; Vism 235; DA i.93.

Vicchita

Vicchita in phrase balavicchita -- kārin at Miln 110 is to be read balav' icchita -- kārin "a man strong to do what he likes," i. e. a man of influence.

Vicchidda

Vicchidda (adj.) [vi+chidda] only in (redupl.) combin. chidda° full of little holes, perforated all over J i.419.

Vicchiddaka

Vicchiddaka [vi+chidda+ka] "having holes all over," referring to one of the asubha -- kammaṭṭhānas, obtained by the contemplation of a corpse fissured from decay A ii.17 (°saññā); v.106, 310; Miln 332; Vism 110, 178, 194.

Vicchinda

Vicchinda [fr. vi+chind as in vicchindati] breaking off, cutting off J ii.436, 438 (kāya°). Kern, Toev. s. v. considers it as a corruption of vicchanda. See vicchandaniya.

Vicchindati

Vicchindati [vi+chindati] to cut off, to interrupt, to prevent PvA 129 (°itu -- kāma). The BSk. form is vicchandayati [=vi+Denom. of chando] e. g. Divy 10, 11, 383, 590. -- pp. vicchinna.

Vicchinna

Vicchinna [pp. of vicchindati] cut off, destroyed Sdhp 34, 117, 370, 585.

Vicchurita

Vicchurita [vi+churita] besprinkled, sprinkled about VvA 4, 280 (=ullitta).

Viccheda

Viccheda [vi+cheda] cutting off, destruction J iv.284 (santati°). a° uninterruptedness VvA 16.

Vijaṭana

Vijaṭana (nt.) [fr. vijaṭeti] disentangling Miln 11.

Vijaṭita

Vijaṭita [pp. of vijaṭeti] disentangled S i.165.

Vijaṭeti

Vijaṭeti [vi+Caus. of jaṭ: see jaṭita] 1. to disentangle, to comb out; fig. to unravel, explain Vin ii.150 (bimbohanaṃ kātuṃ tūlāni v.); Miln 3; Vism 1, 2. -- 2. to plunder J iii.523. -- pp. vijaṭita.

Vijana

Vijana (adj.) [vi+jana] deserted of people, lonely S i.180; ThA 252. -- °vāta: see vāta.

Vijambhati

Vijambhati [vi+jambhati] to rouse oneself, to display activity, often appld to the awakening of a lion S iii.84; A ii.33; J i.12, 493; v.215 (°amāna, ppr., getting roused), 433, 487; vi.173; Vism 311.

Vijambhanā

Vijambhanā (f.) [vi+jambhanā] arousing, activity, energy J vi.457.

Vijambhikā

Vijambhikā (f.) [fr. vijambhati] yawning (before rising) i. e. drowsiness, laziness, in ster. combn with arati & tandī S i.7 (trsln "the languid frame"); A i.3; Vbh 352; Vism 33. As vijambhitā at S v.64; J i.506 (here in meaning "activity, alertness," but sarcastically as siha°); VbhA 272 (=kāya -- vināmanā).

Vijaya

Vijaya [fr. vi+ji] victory; conquering, mastering; triumph over (-- °) D i.46; A iv.272 (idha -- loka°); SnA 241 sq. (°sutta, another name for the Kāya -- vicchandana -- sutta).

Vijayati

Vijayati (& vijinati) [vi+jayati] to conquer, master, triumph over DA i.250 (vijeti); fut. vijessati J iv.102. <-> ger. vijeyya Sn 524, 1002; and vijetvā J iii.523. -- pp. vijita. Cp. abhi°.

Vijahati

Vijahati [vi+jahati] to abandon, forsake, leave; to give up, dismiss Pv iii.615 (sarīraṇ); VvA 119; Pot. vijaheyya Pv iv.110; fut. vijahissati S ii.220; Pv ii.67 (jīvitāṇ). -- ger. vihāya Mhvs 12, 55; & vijahitvā Vin iv.269; J i.117; iii.361 (iddh' ānubhāvena attabhāvaṇ). -- grd. vihātabba A iii.307 sq.; Miln 371. -- Pass. vihiyati J vi.499 (eko v.=kilamissati C.). -- pp. vijahita & vihīna.

Vijahana

Vijahana (nt.) [fr. vijahati] abandoning, relinquishing DA i.197.

Vijahita

Vijahita [pp. of vijahati] left, given up, relinquished; only in neg. a° J i.71, 76, 94, 178.

Vijātā

Vijātā (f.) [pp. of vijāyati] (a woman) having borne J ii.140; Pv ii.23 (= pasūtā PvA 80). -- kāla time of birth J ii.140. -- ghara birth -- chamber Miln 301.

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Vijāti

Vijāti in °loha a kind of copper VbhA 63.

Vijāna

Vijāna (nt. -- adj.) [fr. vijānāti] understanding; as adj. (-- °) in cpds. du° (dubbijāna) hard to understand S i.60; J iv.217; and su° easy to perceive Sn 92; J iv.217.

Vijānana

Vijānana (nt.) [the diaeretic form of Sk. vijñāna: cp. jānana=ñāṇa] recognition, knowing, knowledge, discrimination Vian 452; DhsA 141.

Vijānāti

Vijānāti [vi+jñā] to have discriminative (dis=vi°) know- ledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know Sn 93 sq., 763; Dh 64, 65; Nd1 442. See also viññāṇa 2a. -- imper. 2nd sg. vijāna Sn 1091 (=ājāna Nd2 565b); Pv iv.55 (=vijānāhi PvA 260); ppr. vijānanto Sn 656, 953; Pv iv.188; PvA 41; and vijānaṇ neg. a° ignorant Dh 38, 60; It 103. Pot. 1st sg. (poet.) vijaññaṇ J iii.360 (= vijāneyyaṇ C.); Sn 1065, 1090, 1097 (=jāneyyaṇ Nd2 565a); & vijāniyaṇ Vv 415 (paṭivijjhiṇ C.); 3rd sg. vijañña Sn 253, 316, 967 (cp. Nd1 489). -- ger. vijāniya Mhvs 8, 16; viññāya Sn 232; & viññitvā Vin iv.264. -- aor. (3rd pl.) vijāniṇsu Mhvs 10, 18. -- Pass. viññāyati PvA 197; fut. viññissati Th 1, 703. -- inf. viññātuṇ S iii.134. -- grd. viññātabba (to be understood) VbhA 46; & viññeyya (q. v.). -- pp. viññāta. -- Caus. II. viññāpeti (q. v.).

Vijāyana

Vijāyana (nt.) [fr. vijāyati] bringing forth, birth, delivery A i.78; J iii.342; vi.333; Vism 500; VbhA 97.

Vijāyati

Vijāyati [vi+jāyati] to bring forth, to bear, to give birth to Sdhp 133; aor. vijāyi VvA 220; PvA 82 (puttaṇ); ger. vijāyitvā Mhvs 5, 43 (puttaṇ); and vijāyitvāna Pv i.63. -- pp. vijāta. -- Caus. II. vijāyāpeti to cause to bring forth J vi.340.

Vijāyin

Vijāyin (adj. -- n.) [fr. vijāyati] in f. °inī able to bear a child, fertile J iv.77 (opp. vañjhā); DhA i.46 (id.).

Vijigucchati

Vijigucchati [vi+j.] to loathe Sn 41 (°amāna=aṭṭiyamāna harāyamāna Nd2 566), 253, 958 (°ato=aṭṭiyato harāyato Nd1 466), 963; Nd1 479.

Vijita

Vijita [pp. of vijayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; DA i.160; PvA 75, 76, 161. <-> Cp. nijjita. -- 2. (nt.) conquered land, realm, territory, kingdom J i.262; Vv 8120 (=desa VvA 316); DhA i.386. -- anga at Pv iii.117 (PvA 176) read vījit.° -- indriya one who has conquered his senses Sn 250. -- sangāma by whom the battle has been won, victorious D ii.39; It 76; Nd2 542; Pug 68.

Vijitāvin

Vijitāvin (adj.) [vijita+āvin; see Geiger, P.Gr. 1983] victorious D i.88 (caturanta+); ii.146; S iii.83; Sn 552, 646; DA i.249; DhA iv.232; SnA 162.

Vijina

Vijina [doubtful] distress (?), in stock phrase at A v.156, 158, 160, 162 (v. l. at all pass. vicina).

Vijīyati

Vijjyati at J iii.374 is to be read as vijjiyati (Pass. of vījati).

Vijja

Vijja (adj.) (-- °) [=vijjā] having vijjā, possessed of wisdom; in vatthu°, tiracchāna°, nakkhatta° etc. (referring to the lower arts condemned as heretic: vijjā c.) S iii.239. te° possessed of threefold wisdom: see vijjā b.

Vijjaṭipatti

Vijjaṭipatti (f.) [? doubtful spelling] adultery PvA 151.

Vijjati, vijjamāna

Vijjati, vijjamāna etc.: see vindati.

Vijjantarikā

Vijjantarikā (f.) is not clear; according to Kern, Toev. s. v.=vīthi+antarikā [a very bold assumption: vīthy° contracted to vijj°!], i. e. space in between two streets or midstreet M i.448; A i.124. Neumann (Mittl. Slg. ii.182) translates "Rinnstein" (i. e. gutter). Under antarikā we have given the trsln "interval of lightning," thus taking it as vijju+antarikā. Quoted DA i.34.

Vijjā

Vijjā (f.) [cp. Vedic vidyā knowledge: etym. see under vindati] one of the dogmatic terms of Buddhist teaching, varying in meaning in diff. sections of the Canon. It is not always the positive to avijjā (which has quite a well-defined meaning from its first appearance in Buddhist psych. ethics), but has been taken into the terminology of Buddhism from Brahmanic and popular philosophy. The opposite of avijjā is usually ñāṇa (but cp. S iii.162 f., 171; v.429). Although certain vijjās pertain to the recognition of the "truth" and the destruction of avijjā, yet they are only secondary factors in achieving "vimutti" (cp. abhiññā, ñāṇa -- dassana & paññā). That vijjā at M i.22 is contrasted with avijjā is to be expld as a word -- play in a stereotype phrase. -- A diff. side of "knowledge" again is given by "bodhi." <-> (a) Vijjā is a general, popular term for lore in the old sense, science, study, esp. study as a practice of some art (something like the secret science of the medicine man: cp. vejja!); hence appld in special, "dogmatic" sense as "secret science," revelation (put into a sort of magic formula), higher knowledge (of the learned man), knowledge which may be applied and used as an art (cp. magister artium!), practical knowledge; but also mysterious knowledge: "charm." -- (b) vijjā, having a varying content in its connotation, is applied to a series of diff. achievements. A rather old tabulation of the stages leading by degrees to the attainment of the highest knowledge is given in the Sāmañña -- phala -- sutta (D i.63 -- 86), repeated in nearly every Suttanta of D 1. It is composed of the 3 sampadās, viz. sīla°, citta° & paññā°. Under the first group belong sīla(-- kkhandha), indriya -- saṅvara, sati -- sampajañña, santutṭhi; the second is composed (1) of the overcoming of the nīvaraṇas, (2) of the 4 jhānas; the third consists of 8 items, viz. (1) ñāṇa -- dassana, (2) manomaya -- kāya, (3) iddhi, (4) dibba -- sota, (5) ceto -- pariyañāṇa, (6) pubbe -- nivās' ānussatiñāṇa, (7) cut' ūpapatti -- ñāṇa, (8) āsavāṇaṃ khaya -- ñāṇa. Other terms used are: for the 2nd sampadā: caraṇa (D. i.100), and for the 3rd: vijjā (ibid.). <-> The discussion at D i.100 is represented as contradicting the (brahmanic) opinion of Ambaṭṭha, who thought that "vijjā nāma tayo Vedā, caraṇaṃ pañca sīlāni" (DA i.267 sq.). -- In the enumn of 3 vijjās at M i.22 sq. only Nos. 6 -- 8 of the 3rd sampadā (said to have been attained by the Buddha in the 3 night watches) with the verbs anussarati (No. 6), pajānāti (7), abhijānāti (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijjā." Quoted at Vism 202, where all 8 stages are given as "atṭha vijjā," and caraṇa with 15 qualities (sīla -- saṅvara, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at D iii.220, 275, and poetically at A ii.165 as the characteristics of a proper (ariya, Buddhist) monk (or brāhmaṇa): "etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo," opposing the three Veda --

knowledge of the Brahmins. -- Tevijja (adj.) in same meaning at S i.146 (where it refers to Nos. 3, 5, 8 of above enumn), 192, 194. In brahmanic sense at Sn 594 (=tiveda SnA 463). Both meanings compared & contrasted at A i.163 (aññathā brāhmaṇā brāhmaṇaṇ tevijjaṇ paññāpentī, aññathā ca pana ariyassa vinaye tevijjo hoti "different in the Brahmanic and diff. in the Buddhist sense"). -- Tisso vijjā (without specification, but referring to above 6, 7, 8) further at Vin ii.183; Sn 656; Ps i.34; ii.56; Pv iv.134; Miln 359 (+chaḷabhiññā); DhA iv.30 (id.). It is doubtful whether the defn of ñāṇa as "tisso vijjā" at Vin iii.91 is genuine. <-> On vijjā -- caraṇa see also D iii.97, 98, 237; S i.153, 166; ii.284; v.197; A ii.163; iv.238; v.327; Sn 163, 289, 442. -- On vijjā in the doctrinal appln see: D iii.156, 214, 274; S ii.7 sq. (cakkhu, ñāṇa, paññā, vijjā, āloka); iii.47; 163; 171; iv.31, 49 sq. A i.83; ii.247; Sn 334 (simply meaning "wisdom," craft, care, but Bdgh SnA 339 takes it as "āsavānaṇ -- khaya -- ñāṇa"), 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. -- (c) popular meanings & usage of vijjā: science, craft, art, charm,

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spell D i.213 (Gandhārī nāma v., also mentioned at J iv.498 as practised by physicians), 214 (Maṇika n. v.); J iii.504 (Cintāmaṇi v.); iv.323 (vatthu°: see under vatthu), 498 (ghora°); v.458 (anga° palmistry); Miln 200; Dh i.259 (bhūmicāla n. v. "earthquake" charm), 265 (dhanu -- agamanīyaṇ Ambaṭṭha n. v.); KhA 237 (vatthu°, khetta°, anga°); and see the list of forbidden crafts at D i.9 (anga°, vatthu°, khetta° etc.; cp. Dial. i.18, 19). -- gata having attained wisdom Sn 730 (opp. avijjā; the playful expln at SnA 505 is "ye arahatta -- maggavijjāya kilese vijjhitvā gatā khīṇāsava -- sattā"). -- caraṇa (-- sampanna) (endowed with) special craft (wisdom) & virtue: see above, b. -- tṭhāna branch of study; there are 18 vijjā -- tṭhānāni or "arts & sciences," subjects of study, referred to at J i.259. -- dhara a knower of charms, a sorcerer J iii.303, 529; iv.496; v.94; Miln 153, 200, 267. -- bhāgiyā (dhammā) (states) conducive to wisdom (6 kinds of saññā) A iii.334; cp. D iii.243; S v.395; A iv.52 sq. -- mayā (iddhi) (potency) accomplished by art or knowledge (Expos. i.122) Vism 383; see iddhi. -- vimutti wisdom (higher knowledge) as salvation S v.28, 335 sq.; Ps ii.243 (in detail).

Vijju & vijjutā

Vijju & vijjutā (f.) [cp. Vedic vidyut; fr. vi+dyut: see juti] lightning. -- (a) vijju: S i.100 (°māli); A i.124 (°ūpamacitta); J v.322 (°vaṇṇin); Pug 30; Miln 22 (°jāla); VvA 12; Sdhp 244, 598. -- (b) vijjutā: Th 1, 1167; J ii.217. -- On similes with v. see J.P.T.S. 1907, 136. -- Cp. next.

Vijjullatā

Vijjullatā (f.) [vijju(t)+latā] a flash or streak of light- ning, forked lightning S i.106; J i.103, 279, 501.

Vijjotati

Vijjotati [vi+jotati] to shine (forth) PvA 56; Caus. °eti to illumine PvA 10. -- pp. vijjotita.

Vijjotalati

Vijjotalati [Freq. of vijjotati? Or=vijjotayati=vijjo- teti?] to flicker Vin ii.131; M i.86.

Vijjotita

Vijjotita [pp. of vijjotati] resplendent PvA 154.

Vijjhati

Vijjhati [vyadh] to pierce, perforate; to shoot with an arrow; to strike, hit, split; fut. °issati J iv.272; inf. °ituṇ ibid.; ger. °itvā Vin ii.150; J i.201 (boring through timber); SnA 505 (kilese); PvA 155; & viddhā J

vi.77. -- Pass. vijjhati: ger. °itvā having been hit J iii.323; ppr. vijjhamāna PvA 107; grd. viddheyya J vi.77. -- pp. viddha. -- Caus. vijjheti J i.45 (sūlehi vijjhayanto); and vedheti to cause to be pierced J vi.453 (fut. vedhayissati). -- pp. vedhita.

Vijjhana

Vijjhana (nt.) [fr. vijjhati] piercing or getting pierced DA i.75; ii.87 (kaṇṇa° -- mangala, ear -- piercing ceremony); PvA 107.

Vijjhāpeti

Vijjhāpeti [vi+jhāpeti] to extinguish Vin i.31; ii.219, 221; J iv.292; Miln 42.

Vijjhāyati

Vijjhāyati [vi+jhāyati2] to be extinguished, to go out (of fire) Vin i.31 (imper. °āyatu & fut. °āyissati); DhA i.21 (akkhīni dīpa -- sikhā viya vijjhāyīṇsu).

Viññatti

Viññatti (f.) [fr. viññāpeti] intimation, giving to under- stand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin i.72 (°bahula, intent on . . .); iii.144 sq. (id.); iv.290; J iii.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta°, obhāsa°, parikathā; as t. t., cp. Cpds. 1201: medium of communication); Miln 343, 370; DhA ii.21 (viññattiṇ katvā bhuñjituṇ na vaṭṭati); PvA 146. -- Two kinds of viññatti are generally distinguished, viz. kāya° and vac° , or intimation by body (gesture) and by voice: Dhs 665, 718; Miln 229 sq.; Vism 448, 530, 531. Cp. Cpds. 22, 264.

Viññāṇa

Viññāṇa (nt.) [fr. vi+jñā; cp. Vedic vijñāna cognition] (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life -- force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next. (See also below, c & d). In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by "mind." It is difficult to give any one word for v., because there is much difference between the old Buddhist and our modern points of view, and there is a varying use of the term in the Canon itself. In what may be a very old Sutta S ii.95 v. is given as a synonym of citta (q. v.) and mano (q. v.), in opposition to kāya used to mean body. This simpler unecclasiastical, unscholastic popular meaning is met with in other suttas. E. g. the body (kāya) is when animated called sa -- viññāṇaka (q. v. and cp. viññāṇatta). Again, v. was supposed, at the body's death, to pass over into another body (S i.122; iii.124) and so find a support or platform (paṭiṭṭhā). It was also held to be an immutable, persistent substance, a view strongly condemned (M i.258). Since, however, the persistence of v. from life to life is declared (D ii.68; S iii.54), we must judge that it is only the immutable persistence that is condemned. V. was justly conceived more as "minding" than as "mind." Its form is participial. For later variants of the foregoing cp. Miln 86; PvA 63, 219. Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paṭiccasamuppāda; (d) āhāra; (e) kāya. (a) V. as fifth of the five khandhas (q. v.) is never properly described or defined. It is an ultimate. But as a factor of animate existence it is said to be the discriminating (vijānāti) of e. g. tastes or sapid things (S iii.87), or, again, of pleasant or painful feeling (M i.292). It is in no wise considered as a condition, or a climax of the other incorporeal khandhās. It is just one phase among others of mental life. In mediaeval dogmatic it appears rather as the bare phenomenon of aroused attention, the other khandhās having been reduced to adjuncts or concomitants brought to pass by the arousing of v. (Cpds. 13), and as such classed under cetasikā, the older sankhārakkhandha. -- (b) as dhātu, v. occurs only in the category of the four

elements with space as a sixth element, and also where dhātu is substituted for khandha (S iii.10). -- (c) In the chain of causation (Paṭicca -- samuppāda) v. is conditioned by the sankhāras and is itself a necessary condition of nāma -- rūpa (individuality). See e. g. S ii.4, 6, 8, 12 etc.; Vin i.1; Vism 545 sq.=VbhA 150; Vism 558 sq.; VbhA 169 sq.; 192. -- At S ii.4=iii.61 viññāṇa (in the Paṭicca -- samuppāda) is defined in a similar way to the defn under v. -- tṭhiti (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "katamaṇ viññāṇaṇ? cha -- y -- ime viññāṇa -- kāyā (groups of v.), viz. cakkhu° sota° etc.," which means that viññāṇa is the apperceptional or energizing principle, so to speak the soul or life (substratum, animator, lifepotency) of the sensory side of individuality. It arises through the mutual relation of sense and sense -- object (M iii.281, where also the 6 v. -- kāyā). As such it forms a factor of rebirth, as it is grouped under upadhi (q. v.). Translations of S ii.4: Mrs. Rh. D. (K.S. ii.4) "consciousness"; Geiger (in Z. f. B. iv.62) "Erkennen." <-> (d) As one of the four āhāras (q. v.) v. is considered as the material, food or cause, through which comes rebirth (S ii.13; cp. B.Psy. p. 62). As such it is likened to seed in the field of action (kamma) A i.223, and as entering (a body) at rebirth the phrase viññāṇassa avakkanti is used (D ii.63; S ii.91). In this connection the expression paṭisandhi -- viññāṇa first appears in Ps i.52, and then in the Commentaries (VbhA 192; cf. Vism 548, 659 paṭisandhicitā); in Vism 554=VbhA 163, the v., here said to be located in the heart, is made out, at bodily death, "to quit its former 'support' and proceed (pavattati) to another by way of its mental object

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and other conditions." Another scholastic expression, both early and late, is abhisankhāra -- v., or "endowment consciousness," viz. the individual transmigrant or transmitted function (viññāṇa) which supplies the next life with the accumulation of individual merit or demerit or indifference, as it is expressed at Nd2 569a in defn of v. (on Sn 1055: yaṇ kiñci sampajānāsi . . . panujja viññāṇaṇ bhava na tittṭhe): puññ' ābhisankhāra -- sahaḡata -- viññāṇaṇ, apuññ' . . . , ānejj' . . . -- Under the same heading at Nd2 569b we find abhisankhāra v. with ref. to the sotāpatti -- stage, i. e. the beginning of salvation, where it is said that by the gradual disappearance of abhis. -- v. there are still 7 existences left before nāma -- rūpa (individuality) entirely disappears. The climax of this development is "anupādi -- sesa nibbāna -- dhatu," or the nibbāna stage without a remainder (parinibbāna), which is characterized not by an abhisankhāra -- v., but by the carimaka -- v., or the final vital spark, which is now going to be extinct. This passage is referred to at DhsA 357, where the first half is quoted literally. -- (e) As kāya i. e. group, v. is considered psycho -- physically, as a factor in senseperception (D iii.243, M iii.281, etc.), namely, the contact between sense -- organ and object (medium, metazu/ was not taken into account) produces v. of sight, hearing etc. The three factors constitute the v. -- kāya of the given sense. And the v. is thus bound to bodily process as a catseye is threaded on a string (D ii.76). Cp. above c. Other applications of the term v., both Canonical and mediaeval: on details as to attributes and functions, see Vin i.13 (as one of the khandhas in its quality of anattā, cp. S iv.166 sq.); D iii.223 (as khandha); S ii.101 sq. (°assa avakkanti); iii.53 sq. (°assa gati, āgati, cuti etc.); A i.223 sq.; iii.40; Sn 734 (yaṇ kiñci dukkhaṇ sambhoti, sabbaṇ viññāṇa -- paccayā), 1037 (nāma -- rūpa destroyed in consequence of v. destruction), 1073 (cavetha v. [so read for bhavetha]; v. at this passage expld as "punappāṭisandhi -- v." at Nd2 569c); 1110 (uparujjhati); Ps i.53 sq., 153 sq.; ii.102; Vbh 9 sq., 53 sq., 86; Nett 15 (nāma -- rūpa v. -- sampayutta), 16 (v. -- hetuka n. -- r.), 17 (nirodha), 28, 79, 116 (as khandha); Vism 529 (as simple, twofold, fourfold etc.), 545=VbhA 150 sq. (in detail as product of sankhāras & in 32 groups); VbhA 172 (twofold: vipāka & avipāka); DhA iv.100. -- ānañc'āyatana infinitude (-- sphere) of life -- force or mind -- matter D i.35, 184, 223; iii.224, 262, 265; Nett 26, 39. It is the second of the Āruppa -- jhānas; see jhāna. -- āhāra consciousness (i. e. vital principle) sustenance: see above d and cp. Dhs 70, 126; Nett 114 sq.; Vism 341. -- kāya: see above e. -- khandha life -- force as one of the aggregates of physical life D iii.233; Tikp 61; DhsA 141; VbhA 21, 42. -- tṭhiti viññāṇa -- duration, phase of mental life. The emphasis is on duration or continuation rather than place, which would be tṭhāna. There are (a) 4 v. -- durations with regard to their "storing" (abhisankhāra) quality, viz. combinations of v. (as the governing, mind -- principle) with each of the 4 other khandhas or aggregates of material life (rūpa, vedanā, saññā, sankhārā), v. animating or bringing them to consciousness in any kind of life -- appearance; and (b) 7 v. -- durations with regard to their "regenerating" (new -- life combn or rebirth=paṭisandhi) quality, viz. the 4 planes of var. beings (from men to devas), followed by the 3 super -- dimensional stages (the ānañc' āyatanas) of ākāsa -- infinitude, viññāṇa -- infin. & ākiñ -- cañña -- infin. -- Passages in the Canon: (a) as 4: D i.262 sq.; S iii.53 sq. ("standing for consciousness" & "platform," paṭitṭhā S iii.54;

K.S. iii.45) <-> (b) the 7: D ii.68 sq.; iii.253 (trsln "station of consciousness"), 282; =A iv.39. Both the 4 and the 7 at Nd2 570. Cp. under a slightly diff. view S ii.65 (yaṇ ceteti . . . ārammaṇaṇ . . . hoti viññāṇassa ṭhitiyā). -- See also Ps i.22, 122; Sn 1114; Nett 31, 83 sq.; Vism 552; VbhA 169. -- dhātu mind -- element, which is the 6th dhātu after the 4 great elements (the mahābhūtāni) and ākāsa -- dhātu as fifth (this expld as "asamphuṭṭha -- dhātu" at VbhA 55, whereas v. -- dhātu as "vijānana -- dhātu") D iii.247; Vbh 85, 87; VbhA 55; cp. A i.176; M iii.31, 62, 240; S ii.248. -- vīthi the road of mind (fig.), a mediaeval t. t. for process in senseperception KhA 102.

Viññāṇaka

Viññāṇaka (adj.) [viññāṇa+ka] having life or conscious- ness or sense, endowed with vitality. Found in the four Nikāyas only in one standard passage in the same connection, viz. sa -- viññāṇaka kāya "the body with its viññāṇa" (i. e. life -- force or mind): S ii.253; iii.80, 169; v.311; A i.132; iv.53. Thus (sa°) should be read at all passages. -- Later in contrast pair sa° and a°, i. e. with life & without, alive & lifeless, animate & inanimate, e. g. J i.466, 468; DhA i.6; PvA 130.

Viññāṇatta

Viññāṇatta (nt.) [abstr. formation fr. viññāṇa] the fact of being endowed with viññāṇa S iii.87; PvA 63.

Viññāta

Viññāta [pp. of vijānāti] apperceived, (re)cognized, under- stood, cogitated (Cp. 37), learned Sn 323 (°dhamma, one who has recognized or understood the Dhamma); Vv 4418 (=viññāta -- sāsaṇa -- dhamma VvA 192); J i.2; Sdhp 429. -- Often in sequence diṭṭha suta muta viññāta to denote the whole range of the cognitional & apperceptual faculties (see muta), e. g. D iii.232; Sn 1086, 1122.

Viññātar

Viññātar [n. ag. of viññāta] a perceiver, one who apper- ceives or takes to heart, a learner D i.56; A iii.169; iv.196 (sotar, uggahetar, v.).

Viññāpaka

Viññāpaka (adj.) [fn. viññāpeti] clever in instruction, able to instruct S v.162=Miln 373; It 107.

Viññāpana

Viññāpana (adj.) [fr. viññāpeti] instructing, informing A ii.51, 97. -- f. viññāpanī instructive, making clear (of speech) D i.114 (atthassa viññāpaniyā= viññāpanasamattāya DA i.282); A iii.114; Dh 408 (=attha° DhA iv.182); Sn 632.

Viññāpaya

Viññāpaya (adj.) [grd. of viññāpeti, =*viññāpya] acces- sible to instruction; only in cpds du° & su° indocile & docile S i.138; D ii.38; Nd2 2353; Ps i.121; ii.195; Vbh 341.

Viññāpita

Viññāpita [pp. of viññāpeti] instructed, informed; su° well taught Miln 101.

Viññāpetar

Viññāpetar [n. ag. of viññāpita] an instructor, teacher D i.56; A iv.196.

Viññāpeti

Viññāpeti [Caus. II. of vijānāti] to address, inform, teach, instruct; to give to understand; to appeal to, to beg Vin i.54; iv.264; D i.251; J iii.72 (to intimate); Miln 229; VvA 72, 181. -- pp. viññāpita.

Viññāya & viññāyati

Viññāya & viññāyati see vijānāti.

Viññutā & viññūtā

Viññutā & viññūtā (f.) [fr. viññu] discretion; in phrase viññutaṃ pāpuṇāti to reach the years of discretion or puberty Vin i.269; ii.278; J i.231; iii.437; PvA 3.

Viññupasaṭṭha

Viññupasaṭṭha [vi+ni+upasaṭṭha, pp. of sṭj (?)] un- attacked, not deficient, unmolested, undisturbed: is Kern's (Toev. s. v.) proposed reading for viññū -- pasattha ("extolled by the wise") at S ii.70 (reads tṭh); v.343; D ii.80; iii.245: all identical passages. We consider Kern's change unnecessary: anupasaṭṭha would have been the most natural expression if it had been meant in the sense suggested by Kern.

Viññū

Viññū (adj.) [cp. Sk. vijña] intelligent, learned, wise D i.163; S i.9; iii.134; iv.41 sq., 93, 339; A ii.228; v.15; It 98; Sn 39, 294, 313, 396, 403; Ps ii.19, 21; Miln 21; DA i.18; VvA 87; PvA 130, 226; Sdhp 45. <-> a° DhA iii.395.

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Viññeyya

Viññeyya (adj.) [grd. of vijānāti] to be recognized or apperceived (of the sense objects: cakkhu -- viññeyya rūpa, etc.) D i.245; M iii.291; A iii.377; iv.404 sq., 415, 430; Nd1 24. -- su° easily understood VvA 258.

Viṭapa

Viṭapa [cp. Epic Sk. viṭapa] the fork of a tree, a branch J i.169, 215, 222; iii.28; vi.177 (nigrodha°).

Viṭapin

Viṭapin [viṭapa+in] a tree, lit. "having branches" J vi.178.

Viṭabhī

Viṭabhī (f.) [=Sk. viṭapin] the fork of a tree M i.306; J ii.107; iii.203.

Vitakka

Vitakka [vi+takka] reflection, thought, thinking; "initial application" (Cpd. 282). -- Defd as "vitakkaṇaṇ vitakko, ūhanan ti vuttaṇ hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra: kumbhakārassa daṇḍa -- ppahārena cakkaṇ bhamayitvā, bhājanaṇ karontassa uppīlana -- hattho viya vitakko (like the hand holding the wheel tight), ito c' ito sañcaraṇahattho viya vicāro: giving vitakka the characteristic of fixity & steadiness, vicāra that of movement & display). -- D ii.277 ("pre -- occupation" trsln: see note Dial. ii.311); iii.104, 222, 287 (eight Mahāpurisa°); M i.114 (dvidhā -- kato v.), 377; S i.39, 126, 186, 203; ii.153; iv.69, 216; A ii.36; iii.87 (dhamma°); iv.229 (Mahāpurisa°), 353 (°upaccheda); Sn 7, 270 sq., 970, 1109; J i.407 (Buddha°, Sangha°, Nibbāna°); Nd1 386, 493, 501 (nine); Nd2 s. v. takka; Ps i.36, 136, 178; Pv iii.58; Pug 59, 68; Vbh 86, 104 (rūpa°, sadda° etc.), 228 (sa°), 362 (akusala°); Dhs 7, 160, 1268; Tikp 61, 333, 353; Vism 291 (°upaccheda); Miln 82, 309; DhsA 142; DhA iv.68; VbhA 490; PvA 226, 230. -- kāma°, vihiṇṣā°, vyāpāda° (sensual, malign, cruel thought): D iii.226; S ii.151 sq.; iii.93; A i.148, 274 sq.; ii.16, 117, 252; iii.390, 428. Opp. nekkhamma°, avyāpāda°, avihīṇṣā° A i.275; ii.76; iii.429. - vitakka is often combd with vicāra or "initial & sustained application" Mrs. Rh. D.; Cpd. 282; "reflection & investigation" Rh. D.; to denote the whole of the mental process of thinking (viz. fixing one's attention and reasoning out, or as Cpd. 17 expls it "vitakka is the directing of concomitant properties towards the object; vicāra is the continued exercise of the mind on that object." See also above defn at Vism 142). Both are properties of the first jhāna (called sa -- vitakka sa -- vicāra) but are discarded in the second jhāna (called a°). See e. g. D. i.37; S iv.360 sq.; A iv.300; Vin iii.4; Vism 85; and formula of jhāna. The same of pīti & samādhi at Vbh 228, of paññā at Vbh 323. The same combn (vitakka+vicāra) at foll. passages: D iii.219 (of samādhi which is either sa°, or a°, or avitakka vicāra -- matta); S iv.193; v.111; A iv.409 sq., 450; Nett 16; Miln 60, 62; Vism 453. Cp. rūpa -- (sadda -- etc.) vitakka+rūpa<-> (sadda -- etc.) vicāra A iv.147; v.360; Vbh 103. -- On term (also with vicāra) see further: Cpd. 40, 56, 98, 238 sq., 282 (on difference between v. & manasikāra); Expos. i.188n; Kvu trsln 2381. -- Cp. pa°, pari°. Note. Looking at the combn vitakka+vicāra in earlier and later works one comes to the conclusion that they were once used to denote one & the same thing: just thought, thinking, only in an emphatic way (as they are also semantically synonymous), and that one has to take them as one expression, like jānāti passati, without being able to state their difference. With the advance in the Sangha of intensive study of terminology they became distinguished mutually. Vitakka became the inception of mind, or attending, and was no longer applied, as in the Suttas, to thinking in general. The explns of Commentators are mostly of an edifying nature and based more on popular etymology than on natural psychological grounds.

Vitakkana

Vitakkana (nt.)=vitakka Vism 142.

Vitakkita

Vitakkita [pp. of vitakketi] reflected, reasoned, argued DA i.121. Cp. pari°.

Vitakketi

Vitakketi [Denom. fr. vitakka] to reflect, reason, consider S i.197, 202; iv.169; v.156; A ii.36; Miln 311. -- pp. vitakkita.

Vitacchika

Vitacchika at S ii.99=iv.188 read vītaccika (q. v.).

Vitacchikā

Vitacchikā (f.) [cp. *Sk. (medical) vicarcikā] scabies Nd2 3041 (as roga).

Vitacchita

Vitacchita [pp. of vitaccheti] planed, smoothed; su° well carded (of a cīvara) Vin iii.259.

Vitaccheti

Vitaccheti [vi+taccheti] 1. tear, pluck, pick to pieces; in simile M i.364 (+virājeti)=S ii.255 (reads vibhajeti for virājeti)=Vin iii.105 (id.). -- 2. to smoothe: see pp. vitacchita.

Vitaṇḍā

Vitaṇḍā (f.) [cp. Epic Sk. vitaṇḍā, e. g. Mbh 2, 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. vitaṇḍa°: °vāda sophistry SnA 447; DA i.247; °vādin a sophist, arguer DhA 3 (so read for vidaḍḍha); VbhA 9, 51, 319, 459. See lokāyata.

Vitata

Vitata [pp. of vitanoti] stretched, extended, diffused S i.207; Sn 272, 669 (v. l. vitthata); J i.356 (tanta° where the strings were stretched); Miln 102, 307; Mhvs 17, 31 (vallīhi v.) -- nt. vitata a drum (with leather on both sides) VvA 37.

Vitatha

Vitatha (adj.) [vi+tatha; cp. Epic & Class. Sk. vitatha] untrue; nt. untruth D ii.73 (na hi Tathāgatā vitathan bhaṇanti); Sn 9 sq.; Vv 5315 (=atatha, musā ti attho VvA 240); J v.112; vi.207; Ps 104; DA i.62. -- avitatha true S ii.26; v.430; Miln 184; Sdhp 530; DA i.65.

Vitanoti

Vitanoti (*vitanati) [vi+tanoti] to stretch out, spread out; poet. ger. vitanitvāna J vi.453. -- Pass. vitaniyyati ibid. -- pp. vitata. Cp. vitāna.

Vitaraṇa

Vitaraṇa (nt.) [fr. vitarati] overcoming, getting through M i.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.

Vitarati

Vitarati [vi+tarati] 1. to go through, come through, over- come Sn 495, 779 (ger. °eyya, taken as Pot. at Nd1 57: oghaṇ samatikkameyya), 941, 1052; Pv iii.24 (vitaritvā =vitiṇṇo hutvā PvA 181, q. v. for detail). -- 2. to perform J ii.14 (bubhukkhito no vitarāsi bhottuṇ; v. l. visahāmi). -- pp. vitiṇṇa.

Vitāna

Vitāna (m. & nt.) [fr. vi+tan] spread -- out, canopy, awning Vin iv.279; J i.40, 62, 83; DhA ii.42; SnA 447; VvA 32, 173; PvA 154. See also cela°.

Vitiṇṇa

Vitiṇṇa [pp. of vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 (°kankha); Sn 514 (id.), 746; PvA 181. -- 2. given up, rejected, abandoned Dh 176 (°paraloka); J iv.447 (=pariccatta C.).

Vitudati

Vitudati [vi+tudati] to strike, prick, nudge, knock, push, attack D i.105; S iv.225; A iii.366; Sn 675; Ud 67; J ii.163, 185. -- Pass. vitujjati Vism 505; VbhA 104, 108. -- pp. vitunna.

Vitunna

Vitunna [pp. of vitudati] struck, pricked, pushed J iii.380.

Vitureyyati

Vitureyyati at J v.47 is not clear. The v. l. is vitariyati; the C. expls by tuletī tīreti, i. e. contemplates, examines. Kern, Toev. s. v. discusses it in detail & proposes writing vituriyata (3rd sg. praet. med.), & expls at "get over" [cp. Vedic tūryati overcome, fr. tur or tvar=P. tarati²]. Dutoit trsls "überstieg."

Vitta

Vitta1 [orig. pp. of vindati=Av. vista, Gr. a)/istos, Lat. vīsus; lit. one who has found, acquired or recognized; but already in Vedic meaning (as nt.) "acquired possessions"] property, wealth, possessions, luxuries S i.42; Sn 181 sq., 302; J v.350, 445; vi.308; Pv ii.81 (=vittiyā upakaraṇa -- bhūtaṇ vittaṇ PvA 106). -- Often in phrase °upakaraṇa possessions & means, i. e. wealth,

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e. g. D i.134; S i.71; iv.324; Pug 52; Dh i.295; PvA 3, 71. Vittaṇ is probably the right reading S i.126 (15) for cittaṇ. Cf. p. 123 (3); K.S. i.153, n. 3.

Vitta

Vitta2 (adj.) [identical with vitta1] gladdened, joyful, happy J iii.413 (= tuṭṭha); iv.103; Vv 414 (=tuṭṭha C.); 4414 (id.), 495 (id.).

Vitta

Vitta3 [pp. of vic to sift, cp. Sk. vikta] see vi°.

Vittaka

Vittaka (adj.) [fr. vitta1] possessing riches, becoming rich by (-- °) J i.339 (lañca°); iv.267 (miga°), vi.256 (jūta°).

Vittakatā

Vittakatā (f.) [vittaka+tā] in suta° "the fact of getting rich through learning" as an expln of the name Sutasoma J v.457 (for auspiciousness). Dutoit trsls quite differently: "weil er am Keltern des Somatrankes seine Freude hatte," hardly correct.

Vitti

Vitti (f.) [cp. Sk. vitti, fr. vid] prosperity, happiness, joy, felicity A iii.78; J iv.103; vi.117; Kvu 484; Th 1, 609; Dhs 9 (cp. DhsA 143); PvA 106.

Vittha

Vittha (nt.) [vi+sthā°] a bowl, in surā° for drinking spirits J v.427; DhA iii.66.

Vitthaka

Vitthaka (nt.) [fr. vittha] a small bowl, as receptacle (āvesana°) for needles, scissors & thimbles Vin ii.117.

Vitthata

Vitthata1 [pp. of vi+str] 1. extended, spread out, wide M. i.178; Vin i.297; J v.319; Miln 311; SnA 214; PvA 68 (doubtful!). -- 2. wide, spacious (of a robe) Vin iii.259. -- 3. flat SnA 301.

Vitthata

Vitthata2 [pp. of vitthāyati (?). A difficult form!] per- plexed, confused, hesitating Miln 36 (bhīta+). Ed. Müller, P.Gr. 102 considers it as pp. of vi+ tras to tremble, together with vitthāyati & vitthāyi.

Vitthambhana

Vitthambhana (nt.) [fr. vi+thambhati] making firm, strengthening, supporting Vism 351 (cp. DhsA 335).

Vitthambheti

Vitthambheti [vi+thambheti] to make firm, strengthen DhsA 335.

Vitthāyati

Vitthāyati [vi+styā: see under thīna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate Vin i.94=ii.272; aor. vitthāsi (vitthāyi?) ibid. [the latter taken as aor. of tras by Geiger, P.Gr. § 166]. -- pp. vitthata2 & vitthāyita.

Vitthāyitatta

Vitthāyitatta (nt.) [abstr. fr. vitthāyita, pp. of vitthāyati] perplexity, hesitation D i.249.

Vitthāra

Vitthāra [fr. vi+str] 1. expansion, breadth; instr. vitthā- rena in breadth Miln 17; same abl. vitthārato J i.49. -- 2. extension, detail; often in C. style, introducing & detailed explanation of the subject in question, either with simple statement "vitthāro" (i. e. here the foll. detail; opp. sankhepa), e. g. DA i.65, 229; SnA 325 [cp. same in BSk. "vistaraḥ," e. g. Divy 428], or with cpds. °kathā SnA 464; PvA 19; °desanā SnA 163; °vacana SnA 416. Thus in general often in instr. or abl. as adv. "in detail," in extenso (opp. sankhittena in short): vitthārena D iii.241; S iv.93; A ii.77, 177, 189; iii.177; Pug 41; PvA 53, 113; vitthārato Vism 351, 479; PvA 71, 77, 81. Cp. similarly BSk. vistarena kāryaṇ Divy 377.

Vitthārātā

Vitthārātā (f.) [fr. vitthāra] explicitness, detail Nett 2. As vitthāraṇā at Nett 9.

Vitthārika

Vitthārika (adj.) [vitthāra+ika] 1. wide -- spread Miln 272. -- 2. widely famed, renowned Sn 693; J iv.262. See also bahujañña.

Vitthārita

Vitthārita [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati° with too much detail; opp. sankhitta).

Vitthāriyati

Vitthāriyati [Denom. fr. vitthāra] to expand, to go into detail Nett 9.

Vitthāreti

Vitthāreti [fr. vitthāra] 1. to spread out A iii.187. -- 2. to expand, detail give in full Vism 351; SnA 94, 117, 127, 274 and passim. -- pp. vitthārita; f.pp. vitthāretabba.

Vitthiṇṇa

Vitthiṇṇa [vi+thiṇṇa] "spread out," wide, large, extensive, roomy J ii.159 (so read for vittinṇa); Miln 102, 283, 311, 382; DhA 307; SnA 76; VvA 88; Sdhp 391, 617. Cp. pari°.

Vidaṇṣaka

Vidaṇṣaka (ad.) [fr. vidaṇseti] showing; danta° showing one's teeth (referring to laughter) A i.261; J iii.222.

Vidanseti

Vidanseti [vi+daṇseti=dasseti] to make appear, to show A i.261; Th 2, 74; J v.196; Miln 39. Cp. pa°.

Vidaḍḍha

Vidaḍḍha [vi+daḍḍha] in redupl. -- iter. cpd. daḍḍha- vidaḍḍha -- gatta "with limbs all on fire" Miln 303.

*Vidati

*Vidati see vindati.

Vidatthi

Vidatthi (f.) [cp. Vedic vitasti; see Geiger, P.Gr. 383] a span (of 12 angulas or finger -- breadths) Vin iii.149 (dīghaso dvādasa vidatthiyo sugata -- vidatthiyā); iv.279; J i.337; iii.318; Miln 85; Vism 65, 124, 171, 175, 408; DhA iii.172; iv.220; VbhA 343 (dvādas' angulāni vidatthi; dve vidatthiyo ratanaṇ, etc.).

Vidahati

Vidahati [vi+dahati; dhā] to arrange, appoint, assign; to provide; to practise. -- Pres. vidahati: see saṇ°; vidadhāti J vi.537; vidheti J v.107. Pot. vidahe Sn 927 (=vidaheyya Nd1 382); aor. vidahi J v.347.<-> Perf. 3rd pl. vidadhu [Sk. vidadhuh] J vi.284.<-> inf. vidhātuṇ Vin i.303 (bhesajjaṇ); ger. vidhāya Mhvs 26, 12 (ārakkhaṇ, posting a guard). -- grd. vidheyya in meaning "obedient," tractable J vi.291. -- pp. vihita.

Vidāraṇa

Vidāraṇa (nt.) [fr. vidāreti] splitting, rending Dhṭp 247 (in expln of dar), 381 (do of bhid).

Vidārita

Vidārita [pp. of vidāreti] split, rent Sdhp 381.

Vidāreti

Vidāreti [vi+dāreti: see under darī] to split, rend J i.340. -- pp. vidārita.

Vidālana

Vidālana (nt.) [fr. vidāleti] breaking open, bursting, splitting Miln 1.

Vidālita

Vidālita [pp. of vidāleti] split, broken, burst J i.493; PvA 220.

Vidāleti

Vidāleti [vi+dāleti; see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. -- pp. vidālita.

Vidita

Vidita [pp. of vindati] known, found (out) D iii.100; S v.180; Sn 436, 1052; Mhvs 17, 4; DA i.135 (a°).

Viditatta

Viditatta (nt.) [abstr. fr. vidita] the fact of having found or known, experience J ii.53.

Vidisā

Vidisā (f.) [vi+disā] an intermediate point of the compass S i.224; iii.239; Sn 1122; J i.20, 101; vi.6, 531.

Vidugga

Vidugga (adj. -- n.) [vi+dugga] hard to walk; troublesome, difficult, painful. -- (m.) difficult passage; difficulty, distress D iii.27; A iii.128; J iii.269; iv.271.

Vidura

Vidura (adj.) [fr. vid, cp. Sk. vidura] wise, clever J v.399 (=paṇḍita C.). Cp. vidhura 2.

Vidū

Vidū (adj.) [Vedic vidu] clever, wise, knowing, skilled in (-- °) S i.62 (loka°); v.197; Vin ii.241 (pl. paracittaviduno); Sn 677 (vidūhi), 996; J v.222 (dhamma°); Vv 3011 (=sappañña VvA 127); Miln 276; Mhvs 15, 51 (thān' āṭhāṇa° knowing right & wrong sites). -- In Pass. sense in dubbidū hard to know J v.446. -- For vidū (vidu) "they knew" see vindati.

Vidūpita

Vidūpita at Ud 71 (vitakkā vidūpitā) is to be read as vi- dhūpita.

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Vidūra

Vidūra (adj.) [vi+dūra] far, remote, distant A ii.50 (su°). Mostly neg. a° not far, i. e. near Sn 147; PvA 14, 31, 78, 81.

Vidūsita

Vidūsita (adj.) [vi+dūsita] corrupted, depraved PvA 178 (°citta).

Videsa

Videsa [vi+desa; cp. disā at Vin i.50] foreign country Miln 326; VvA 338.

Vidomanassā

Vidomanassā (f.) [vi+domanassa] absence of dejection Vism 504=VbhA 105.

Viddasu

Viddasu (adj.) [another form of vidvā=Sk. vidvān: see under vindati] skilled, wise M i.65 (gen. sg. & nom. pl. viddasuno), 310 (id.). Usually in neg. form aviddasu foolish Vin ii.296=A ii.56 (pl. aviddasū); S v.1; Th 2, 164 (pl. aviddasū); Sn 762 (=bāla C.); Dh 268=Nd2 514 (=aviññū DhA iii.395); PvA 18.

Viddesa

Viddesa [fr. vi+disa] enmity, hatred J iii.353; ThA 268.

Viddesanā

Viddesanā (f.) [abstr. formation fr. viddesa, cp. disatā2] enmity Th 2, 446; J iii.353.

Viddesin

Viddesin (adj. -- n.) [vi+desin; see dessin] hating; an enemy Th 1, 547.

Viddessati

Viddessati [vi+dessati] to hate Th 2, 418. -- grd. vidde- sanīya to be hated, hateful Sdhp 82.

Viddha

Viddha1 [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd1 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kaṇṭakena).

Viddha

Viddha2 (adj.) [cp. *Sk. vīdhra clear sky] clear; only in phrase viddha vigata -- valāhaka deva a clear sky without a cloud Vin i.3; M i.317=S i.65=iii.156= v.44=It 20.

Viddhaṇsa

Viddhaṇsa [fr. vidhaṇsati] demolition, destruction J iv.58 (°kārin).

Viddhaṇsati

Viddhaṇsati [vi+dhāṇsati] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. °eyya). -- Caus. viddhaṇseti to shatter, to destroy S iii.190 (both trs. & intrs., the latter for °atī); J ii.298; iii.431; v.100; DA i.265; Nd1 5 (vikirati vidhameti viddhaṇseti: see also under vikirati). -- pp. viddhastā & viddhaṇsita.<-> Pass. viddhaṇsiyati to drop or to be destroyed, to come to ruin DA i.18=DhsA 19 (suttana sangahitāni pupphāni na vikiriyanti na v.).

Viddhaṇsana

Viddhaṇsana (adj. -- nt.) [fr. viddhaṇseti; cp. BSk. vidhvaṇ- sana Divy 180] shattering, destruction (trs. & intrs.), undoing, making disappear; adj. destroying S iv.83; Miln 351 (kosajja°); J i.322; v.267 (adj.); Vism 85 (vikkeha+); VvA 58, 161 (adj.). -- Often in phrase (denoting complete destruction): anicc -- ucchādana -- parimaddana -- bhedaṇa -- viddhaṇsana -- dhamma, e. g. D i.76; M i.500; A iv.386; J i.146 [cp. Divy 180: śatanapatana -- vikiraṇa -- vidhvaṇsana -- dharmatā; see also under vikiraṇa].

Viddhaṇsaka

Viddhaṇsaka (adj.) [fr. viddhaṇsana] destroying DhsA 165.

Viddhaṇsanatā

Viddhaṇsanatā (f.) [abstr. formation fr. viddhaṇsana] quality of destruction, ability to destroy Vism 8.

Viddhaṇsita

Viddhaṇsita [pp. of viddhaṇseti] shattered, destroyed DhA iii.129.

Viddhastā

Viddhastā [pp. of viddhaṇsati] fallen to pieces, broken, destroyed M i.227; A ii.50; Sn 542; J i.203; v.69, 401; Vv 6314 (=vinatṭha VvA 265).

Viddhā

Viddhā poet. ger. of vijjhati J vi.77.

Vidvā

Vidvā see under vindati.

Vidha

Vidha1 (adj. (-- °) [=vidhā] of a kind, consisting of, -- fold, e. g. aneka° manifold DA i.103; tathā° of such - kind, such -- like Sn 772; ti° threefold D i.134; Sn 509; nānā° various PvA 53, 96, 113; bahu° manifold ThA 197; etc.

Vidha

Vidha2 [=vidha1 as noun] form, kind Th 1, 428 (māna°). -- There are several other meanings of vidha, which are, however, uncertain & rest on doubtful readings. Thus it occurs at Vin ii.136 in meaning of "buckle" (v. l. pīṭha; C. silent); at Vin iv.168 in meaning "little box" (?); at DA i.269 as "carrying pole" (=kāca2, but text D i.101 has "vividha").

Vidhamaka

Vidhamaka (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa -- mala -- duggandha°).

Vidhamati

Vidhamati & °eti [vi+dhmā in particular meaning of blowing i. e. driving asunder, cp. dhamati] (trs.) to destroy, ruin; do away with, scatter. -- (intrans.) to drop off, fall away, to be scattered, to roll or whirl about. <-> Both vidhamati & °eti are used indiscriminately, although the Caus. °eti occurs mostly in meaning of "destroy." (1) vidhamati: S iii.190; J i.284 (in play of words with dhamati to blow; aor. vidhami=viddhaṇsesi C.); vi.490 (vidhaman te raṭṭhaṇ, is ruined); Miln 91, 226 (Mārasenaṇ), 237, 337 (intrans., with vikirati & viddhaṇsati). -- (2) vidhameti: Nd1 5; J iii.261 (poet. vidhamemasi [write °se!]=vidhamema, nāsema C.); v.309; Miln 39; PvA 168. -- pp. vidhamita.

Vidhamana

Vidhamana (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccu -- sena°).

Vidhamita

Vidhamita [pp. of vidhamati] destroyed Nd2 576a.

Vidhavā

Vidhavā (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separated, Av. vidavā= Goth. widuwō=Ohg. wituwa (Ger. Witwe=E. widow); Gr. h) i/qeos unmarried; Lat. vidua widow, etc., in all Idg. languages] a widow S i.170; A iii.128; J vi.33; Miln 288; Vism 17; PvA 65, 161; VbhA 339.

Vidhā

Vidhā (f.) [cp. Sk. vidhā] 1. mode, manner, sort, kind; proportion, form, variety D iii.103 (ādesana°); Th 2, 395 (cakkhu° "shape of an eye" trsl); VbhA 496 (in expln of kathaṇ -- vidha: "ākāra -- saṇṭhānaṇ vidhā nāma"); DA i.222 (iddhi°), 294 (in expln of tividha -- yañña: "ettha vidhā vuccati ṭhapanā" i. e. performance, arrangement), 299 (similarly tisso vidhā=ṭīṇi ṭhapanāni; of yañña). -- Used as (abl.) adv. vidhā in meaning "variously" at Pv ii.952 (C. expln=vidhātabba, not quite correctly; PvA 135). Perhaps the phrase vidhāsamattikkanta is to be explained in this way, viz. "excelling in a variety of ways, higher than a variety (of things)" or perhaps better: "going beyond all distinctions" (i. e. of personality); free from prejudice [i. e. No. 2] S ii.253; iii.80, 136, 170; A iv.53. <-> 2. (ethically) in special sense: a distinctive feature (of a person as diff. from others), a "mode" of pride or delusion, a "form" of conceit. As such specified as three kinds of conceit (tisso vidhā), viz. "seyyo 'ham asmi," "sadiṣo 'ham asmi," & "hīno 'ham asmi" (i. e. I am better than somebody else, equal to, & worse than somebody else). See e. g. D iii.216; S

i.12; iii.48, 80, 127; v.56, 98; Nd1 195; Vbh 367; Sn 842; VbhA 496 (māno va vidhā nāma). -- The adj. form is vidha: see sep.

Vidhātar

Vidhātar [n. ag. of vidahati] provider, disposer J v.221 (dhātā vidhātā, as of Viśvakarman: cp. Macdonell, Vedic Mythology p. 118).

Vidhāna

Vidhāna (nt.) [fr. vi+dhā; Vedic vidhāna] 1. arrange-ment, get up, performance, process J iii.178 (attano vidhānena "in his robes of office"); Vism 66 sq.; DhsA 168=Vism 122 (bhāvanā°); VbhA 69, 71 (manasikāra°); ThA 273 (id.). -- 2. ceremony, rite J vi.202 (yañña°); Miln 3. -- 3. assignment, disposition, provision J ii.208

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(vidhi -- vidhāna -- ññū; C. expld v. as "koṭṭhāso vā saṇṇavidahanaṇ vā"); PvA 30. -- 4. succession (as much as "supplement") KhA 216; SnA 23 (note 2). -- Cp. saṇṇavidahana & saṇṇvidhāna.

Vidhānavant

Vidhānavant (adj.) [vidhāna+vant] making dispositions, careful in providing, circumspect, considerable J vi.287.

Vidhāyaka

Vidhāyaka [fr. vi+dhā] providing PvA 60.

Vidhāvati

Vidhāvati [vi+dhāvati] to run about, roam, cover space (acc.), stray S i.37; Sn 411, 939; Nd1 414; DA i.39.

Vidhi

Vidhi (f.) [fr. vi+dhā, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra°, eightfold); PvA 78 (dāna°= dāna), 126; VvA 82. -- instr. vidhinā in due form Mhvs 14, 52; PvA 130; Sdhp 336. -- 2. luck, destiny J ii.243 (°rahita unlucky).

Vidhutika

Vidhutika [etym.?] a wreath Vin ii.10; iii.180.

Vidhunāti

Vidhunāti [vi+dhunāti] to shake S i.197; Miln 399; Vism 71. -- 2. to remove, to skin (an animal) Vin i.193.

Vidhura

Vidhura (adj.) [Vedic vidhura: see vidhavā] 1. destitute, lonely; miserable, wretched J v.399 (so read for vidura; according to Kern, Toev. s. v., but doubtful). <-> 2. [vi+dhura] "burdenless," unequalled Sn 996

(=vigata -- dhura, appaṭima SnA 583); A i.116 (here in meaning "clever," perhaps=vidura; spelt vidhūra). Cp. Np. Vidhura KhA 128; SnA 201 (as Vidhūra at J iv.361).

Vidhūpana

Vidhūpana (adj. -- nt.) [fr. vidhūpeti] fanning, a fan Vin ii.130; iv.263; A ii.130; Nd2 562; Vv 3342 (=caturassa vījani) VvA 147; VbhA 71.

Vidhūpita

Vidhūpita [pp. of vidhūpeti] scattered, destroyed Sn 472 (=daḍḍha SnA 409); Ud 71 (so read for vidūpita).

Vidhūpeti

Vidhūpeti (°dhūpayati) [vi+dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. -- 2. to scatter, destroy Vin i.2 (vidhūpayan Māra -- senaṇ); S i.14; iii.90=A v.325; S iv.210; Ps ii.167. -- pp. vidhūpita.

Vidhūma

Vidhūma (& vidhuma) (adj.) [vi+dhūma] "without smoke," i. e. passionless, quiet, emancipated S i.141 (K.S.: "no fume of vice is his"); Sn 460 (=kodhadhūma -- vigamena v. SnA 405), 1048 (cp. Nd2 576 with long exegesis); Pv iv.134 (=vigata -- micchā -- vitakkadhūma PvA 230).

Vinaṭṭha

Vinaṭṭha [pp. of vinassati] destroyed VvA 265; PvA 55.

Vinata

Vinata [pp. of vi+nam] bent, bending PvA 154 (°sākhā).

Vinadati

Vinadati [vi+nadati] to cry or shout out, to scold J iii.147 (kāmaṇ vinadantu let them shout!). Cp. BSk. vinādita "reviled" Divy 540.

Vinaddha

Vinaddha [pp. of vinandhati] covered, bound, intertwined Vin i.194 (camma°, onaddha+); J v.416; vi.589 (kañcanalatā° bheri); Vism 1 (=jaṭita saṇsibbita).

Vinandhati

Vinandhati [vi+nandhati] to close, encircle, cover Mhvs 19, 48; Vism 253 (ppr. vinandhamāna: so read for vinaddh°). -- pp. vinaddha.

Vinandhana

Vinandhana (nt.) [fr. vi+nandhati] tying, binding Vin ii.116 (°rajjū rope for binding).

Vinaya

Vinaya [fr. vi+nī, cp. vineti] 1. driving out, abolishing destruction, removal Vin i.3 (asmi -- mānassa), 235= iii.3 (akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi); S i.40; Sn 921; A i.91 (kodha°, upanāha°); ii.34 (pipāsā°); iv.15 (icchā°); v.165 (id.); SnA 12; PvA 114 (atthassa mūlaṃ nikati°). Often in phrase rāga°, dosa°, moha°, e. g. S iv.7 sq.; v.137 sq., 241; A iv.175; Nett 22. -- 2. rule (in logic), way of saying or judging, sense, terminology (cp. iminā nayena) S iv.95 (ariyassa vinaye vuccati loko); A i.163 (ariyassa vinaye tevijjo one called a threefold wise in the nomenclature of the Buddhist); ii.166 (ariyassa v.); SnA 403. -- 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J iv.241 (=ācāra -- vinaya C.); A ii.112; iii.353 sq. (ariya -- vinaye saddhā yassa patitthitā etc. faith established in Buddhist ethics). -- 4. code of ethics, monastic discipline, rule, rules of morality or of canon law. In this sense applied to the large collection of rules which grew up in the monastic life and habits of the bhikkhus and which form the ecclesiastical introduction to the "Dhamma," the "doctrine," or theoretical, philosophical part of the Buddhist Canon. The history & importance of the Vinaya Piṭaka will be dealt with under the title "Vinaya" in the Dictionary of Names. Only a few refs. must suffice here to give a general idea. See also under Dhamma C., and in detail Geiger, Dhamma pp. 55 -- 58. -- Often combd with dhamma: dhammato vinayato ca on the ground of Dh. and V. Vin i.337; cp. ii.247. -- dhammo ca vinayo ca Vin i.356; ii.285, 302; or (as (Dvandva) dhammavinaya (i. e. the teaching of the Buddha in its completeness) D i.229; Vin ii.237 sq.; M i.284; ii.181 sq.; A i.283; iii.297, 327; S i.9; iii.65; Ud 53; VvA 3. Often approaches the meaning of "Buddhist order," e. g. Vin i.69; D i.176; M i.68, 459, 480; iii.127; S ii.120; A i.185; ii.123; v.122. -- See further Vin ii.96 (vinaye cheko hoti); A ii.168 (ayaṃ dhammo, ayaṃ v., idaṃ Satthu -- sāsaṇaṃ); Vism 522; VbhA 273; KhA 106, 151; SnA 4, 195, 310. -- a -- vinaya one who sins against the V. (like a -- dhamma one who neglects the Dh.) Vin ii.295 sq.; iii.174; A i.18; v.73 sq. -- The division of the books of the Vinaya is given at DhA 18. Its character (as shown by its name) is given in the foll. verse at DhA 19: "(vividha -- visesa --) nayattā vinayanato c' eva kāya -- vācānaṃ vinayy' attha -- vidūhi ayaṃ vinayo Vinayo ti akkhāto," i. e. "Because it shows precepts & principles, and governs both deed and word, therefore men call this scripture V., for so is V. interpreted" (Expos. i. 23). -- atthakathā the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. -- ānuggaha taking up (i. e. following the rules) of the Vinaya Vin iii.21; A i.98, 100; v.70. -- kathā exposition of the Vinaya Vin iv.142. -- dhara one who knows or masters the V. by heart, an expert in the V. Vin i.169; ii.299 (with dhamma -- dhara & mātikā -- dhara); A i.25; ii.147; iii.78 sq., 179, 361; iv.140 sq.; v.10 sq.; J iii.486; iv.219; Vism 41, 72; KhA 151; DhA ii.30 (with dhamma -- kathika & dhuta -- vāda) [cp. BSk. vinayadhara Divy 21]. -- piṭaka the V. Piṭaka KhA1 2, 97; VbhA 431. -- vatthu chapter of the V. Vin ii.307. -- vādin one who professes the V. (or "speaking in accordance with the rules of conduct"), a V. -- follower D i.4 (here expld by Bdghg as "saṃvara -- vinaya -- pahāna -- vinaya sannissitaṃ katvā vadaṃ ti" v. DA i.76, thus taking it as vinaya 3) =M iii.49=Pug 58 (trsln here: "speaking according to self -- control"); D iii.135, 175.

Vinayati

Vinayati see vineti.

Vinayana

Vinayana (nt.) [fr. vi+nī] 1. removing, removal Miln 318 (pipāsā°); PvA 39 (soka°). -- 2. instruction, discipline, setting an example J v.457 (conversion); Miln 220.

Vinaṭikata

Vinaṭikata (adj.) [vi+naṭa+kata, with naṭī for naṭa in combn with kr] lit. "having the reed or stem removed," rendered useless, destroyed M i.227; A ii.39; Sn 542 (=ucchinna SnA 435); Th 1, 216; J vi.60 (viddhasta+, as at Sn 542).

Vinassati

Vinassati [vi+nassati] to be lost; to perish, to be destroyed S iv.309; M ii.108 (imper. vinassa "away with you"); J iii.351; v.468; Pv iii.45; Vism 427. -- pp. vinaṭṭha. Caus. vināseti.

Vinā

Vinā (indecl.) [Vedic vinā=vi -- nā (i. e. "not so"), of pron. base Idg. *no (cp. nānā "so & so"), as in Sk. ca - na, Lat. ego -- ne, pō -- ne behind, etc. See na1] without, used as prep. (or post -- position) with (usually) instr., e. g. Vin ii.132 (vinā daṇḍena without a support); PvA 152 (purisehi vinā without men); or abl., e. g. Sn 589 (ñāti sanghā vinā hoti is separated from his relatives; cp. BSk. vinābhavati MVastu i.243); or acc., e. g. Mhvs 3, 10 (na sakkā hi taṇ vinā). In compn vinā -- bhāva separation [cp. BSk. vinābhāva MVastu ii.141] Sn 588, 805; Nd1 122; J iii.95; iv.155; v.180; vi.482 (=viyoga C.).

Vināti

Vināti [vi, by -- form of vā to weave: see vāyati1] to weave J ii.302; DhA i.428 (tantaṇ); inf. vetuṇ Vin ii.150. <-> Pass. viyyati. Cp. upaviyati. -- Caus. II. vināpeti to order to be woven Vin iii.259 (=vāyāpeti).

Vināma

Vināma (m.) & Vināmana (nt.) [fr. vināmeti] bending Miln 352 (°na); VbhA 272 (kāya -- vināmanā, bending the body for the purpose of getting up; in expln of vijambhikā); Dhṭp 208.

Vināmeti

Vināmeti [vi+nāmeti; Caus. of namati] to bend, twist Miln 107, 118.

Vināyaka

Vināyaka [fr. vi+nī] 1. a leader, guide, instructor M ii.94; Vv 167 (=veneyya -- satte vineti VvA 83); ThA 69. <-> 2. a judge J iii.336.

Vināsa

Vināsa [vi+nāsa, of naś] destruction, ruin, loss D i.34 (+uccheda & vibhava), 55; Pv ii.710; Vism 427 (so read for vinasa); DA i.120; PvA 102 (dhana°), 133.

Vināsaka (°ika)

Vināsaka (°ika) (adj.) [fr. vināsa] causing ruin; only neg. a° not causing destruction A iii.38; iv.266, 270; J v.116.

Vināsana

Vināsana (adj.) [fr. vināsa], only neg. a° imperishable Dpvs iv.16.

Vināseti

Vināseti [Caus. of vinassati] 1. to cause destruction, to destroy, ruin, spoil Th 1, 1027; Sn 106; Pv ii.78; DA i.211; PvA 3 (dhanaṇ), 116; Sdhp 59, 314, 546. <-> 2. to drive out of the country, to expel, banish J iv.200.

Vinigaḷati

Vinigaḷati [vi+nigaḷati] to drop down Miln 349.

Viniggata

Viniggata [vi+niggata] coming (out) from J vi.78; DA i.140; DhA iv.46; Sdhp 23.

Viniggaha

Viniggaha [vi+niggaha] checking, restraint Ps i.16; ii.119.

Viniggilati

Viniggilati [vi+niggilati] to throw out, to emit KhA 95.

Vinighātin

Vinighātin (adj.) [fr. vi+nighāta] afraid of defeat, anxious about the outcome (of a disputation), in phrase vinighāti -- hoti (for °ī -- hoti) Sn 826, cp. Nd1 164.

Vinicchaya

Vinicchaya [vi+nicchaya; cp. Vedic viniścaya] 1. dis- crimination, distinction, thought, (firm) opinion; thorough knowledge of (-- °) A iii.354 (pāpakamma°); Sn 327 (dhamma°), 838 (=dvāsattḥi diṭṭhi -- vinicchayā Nd1 186), 867 (°ṇ kūrute; cp. Nd1 265); J iii.205 (attha°); PvA 1, 112, 210 (kūta°), 287. -- 2. decision; (as t. t. in law:) investigation, trial, judgment (given by the king or his ministers) D ii.58 (with ref. to lābha, expld as deciding what to do with one's gains)=iii.289=A iv.400=Vbh 390 (expld at VbhA 512, where vinicchaya is said to be fourfold, viz. ñāṇa°, taṇhā°, diṭṭhi°, vitakka°); J ii.2. -- 3. court house, hall of judgment J i.176; iii.105; iv.122, 370; vi.333; Miln 332 (vinaya°, i. e. having the Vinaya as the law court in the City of Righteousness). -- 4. (as t. t. in logic & psychology:) (process of) judgment, detailed analysis, deliberation, consideration, ascertainment J v.60 (°ṇ vicāreti); VbhA 46 sq. (according to attha, lakkhaṇa, etc.), 83 sq. (id.); KhA 23, 75. -- kathā analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. pāli -- vaṇṇanā). -- ññū clever in deciding or giving judgment J iii.205; v.367 (a°). -- ṭṭhāna place of judgment, law court J v.229; DhA iii.141; iv.215. -- dhamma law practice J. v.125; DhA iii.141. -- vīthi process of judgment (in logic): see Cpd. 241. -- sālā the law court(s) J iv.120; DhA iii.380.

Viniccharati

Viniccharati [vi+niccharati] to go out (in all directions) J iv.181.

Vinicchita

Vinicchita [pp. of vinicchīnāti] discerned, decided, distinguished, detailed Vin i.65 (su°); J v.65 (a°); SnA 477; Sdhp 508.

Vinicchin

Vinicchin (adj.) [fr. vinicchīnāti] discerning Th 1, 551.

Viniccīnana

Viniccīnana (nt.) [fr. vinicchīnāti] giving judgment J v.229.

Vinicchināti

Vinicchināti (°inati) & vinicchati [vi+nicchināti] to in- vestigate, try; to judge, determine, decide J v.229; fut. vinicchissati Vin iii.159; ger. vinicchinitvā Nd1 76; aor. vinicchini J ii.2; inf. vinicchituṇ J i.148; DhA iv.215. -- pp. vinicchita.

Vinijjita

Vinijjita (adj.) [vi+nijjita] unvanquished Sdhp 318.

Vinidhāya

Vinidhāya (indecl.) [vi+nidhāya, ger. of vinidahati] lit. "misplacing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin ii.205, expld at Vin iv.2; SnA 204.

Vinindati

Vinindati [vi+nindati] to censure, blame, reproach J ii.346; vi.200.

Vinipāta

Vinipāta [fr. vi+nipāteti] ruin, destruction; a place of suffering, state of punishment, syn. with apāya & duggati (with which often combd, plus niraya, e. g. Vin i.227; D i.82, 162; M i.73; A iii.211; It 58; Pug 60); A v.169; Sn 278; J iii.32; Miln 108; Vism 427 (where expld as "vināsā nipatanti tattha dukkaṭakārino," together with duggati & niraya). The sotāpanna is called "avinipāta -- dhammo," i. e. not liable to be punished in purgatory: see under sotāpanna, & cp. sym. term khīna -- niraya A iii.211.

Vinipātika

Vinipātika (adj.) [fr. vinipāta] destined to suffer in purgatory, liable to punishment after death D ii.69; iii.253; M i.73, 390; A i.123; ii.232 sq.; iv.39, 401; J v.117, 119.

Vinipāteti

Vinipāteti [vi+nipāteti] to bring to ruin, to destroy, to frustrate Vin i.298; J vi.71; VvA 208.

Vinibaddha

Vinibaddha (adj.) [vi+nibaddha] bound (to) S i.20; iii.9; A iii.311 (chanda -- rāga°); iv.289 (id.); Nd1 30 (+lagga etc.).

Vinibandha

Vinibandha [vi+nibandha] bondage S ii.17; iii.135, 186; A i.66 (+vinivesa); Sn 16. -- The five cetaso vinibandhā (bondages of the mind) are: kāmesu rāgo, kāye rāgo, rūpe rāgo, yāvadatthaṇ udar' āvadehakaṇ bhuñjitvā seyya -- sukhaṇ anuyogo, aññatarāṇ deva -- nikāyaṇ paṇidhāya brahmacariyaṇ; thus at D iii.238; M i.103; A iii.249; iv.461, 463 sq.; v.17; Vbh 377.

Vinibbhujati

Vinibbhujati (or °bhuñjati) [vi+ni+bhujati] 1. [to bhuj, to bend, as in bhuja1 & nibbhujati] to turn inside out Th 2, 471. -- 2. [to bhuj or bhuñj as in bhuñjati2 and paribhuñjati2] to separate, cut off, remove M i.233; S

iii.141; iv.168 (spells wrongly jj). -- 3. [id.] to cleanse; fig. to sift out thoroughly, to distinguish, discriminate M i.292; J v.121 (avinibbhujāṇ, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhsA 311. -- pp. vinibbhutta .

Vinibbhujana

Vinibbhujana (nt.) [fr. vinibbhujati] turning inside out ThA 284.

Vinibbhutta

Vinibbhutta [pp. of vinibbhujati] separated, distinguished, discriminated Vism 368.

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Vinibbhoga

Vinibbhoga1 (adj.) [vi+nibbhoga] lacking, deprived of (-- °), deficient ThA 248 (viññāṇa°).

Vinibbhoga

Vinibbhoga2 [fr. vinibbhujati 3] sifting out, distinction, discrimination Vism 306 (dhātu°), 368 (id.); neg. a° absence of discrimination, indistinction DhsA 47; used as adj. in sense of "not to be distinguished," indistinct at J iii.428 (°sadda).

Vinibhindati

Vinibhindati [vi+ni+bhid] to break (right) through M i.233.

Vinimaya

Vinimaya [fr. vi+nimināti] reciprocity, barter, exchange J ii.369.

Vinimīleti

Vinimīleti [vi+nimīleti] to shut one's eyes Sdhp 189.

Vinimutta

Vinimutta (Vinimutta) [vi+nis+mutta] 1. released, free from J i.375 (mm); Sdhp 1, 4, 16, 225. -- 2. discharged (of an arrow) DhA iii.132 (mm).

Vinimoceti

Vinimoceti [vi+nis+moceti, cp. nimmoka] to free (one- self) from, to get rid of A iii.92; Pug 68.

Viniyujjati

Viniyujjati [vi+niyujjati] to be connected with, to ensue, accrue PvA 29 (= upakappati).

Viniyoga

Viniyoga [vi+niyoga] possession, application, use DhsA 151; VvA 157; PvA 171, 175.

Vinivaṭṭeti

Vinivaṭṭeti (& °vatteti) [vi+nivatteti] 1. to turn over, to repeat J i.25 (tt), 153 (tt), 190 (tt). -- 2. to turn (somebody) away from, to distract Pv i.88 (read °vattayi for °vattanti); ii.619 (°vattayi; aor.); J iii.290 (tt). <-> 3. to roll over, to glide off J iii.344 (tt); DhA ii.51 (tt).

Vinivijjha

Vinivijjha (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J v.46.

Vinivijjhati

Vinivijjhati [vi+ni+vijjhati] to pierce through & through J ii.91; Miln 339; DhsA 253.

Vinivijjhana

Vinivijjhana (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expln of bahuvidha).

Vinividdha

Vinividdha [pp. of vinivijjhati] pierced (all through), perforated J v.269; vi.105; Vism 222.

Viniveṭhana

Viniveṭhana (& °nibbeṭhana) (nt.) [vi+nibbeṭhana] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd2 503 (diṭṭhi -- sanghātassa vinibbeṭhana; where id. p. at Nd1 343 reads vinivedhana, cp. nibbedha); Miln 96; VvA 297 (diṭṭhi -- gaṇṭhiviniveṭhana).

Viniveṭheti

Viniveṭheti [vi+nibbeṭheti] 1. to disentangle, to unwrap Vin i.3, 276 (anta -- gaṇṭhiṇ, the intestines); J ii.283 (sarīraṇ); v.47. -- 2. to disentangle oneself, to free oneself (from) A iii.92; Pug 68.

Vinivesa

Vinivesa [vi+nivesa] tie, bond, attachment A i.66 (+vini- bandha).

Vinīta

Vinīta [pp. of vineti] led, trained, educated S v.261; A iv.310 (viyatta+); DhA ii.66 (°vatthu); PvA 38. -- avinīta not trained S iv.287; Vv 297; Dhs 1003, 1217; suvinīta well trained S iv.287; opp. dubbinīta badly trained J v.284, 287. -- ratha -- vinīta (nt.) a relay M i.149.

Vinīlaka

Vinīlaka (adj.) [vi+nīlaka] of a bluish -- black (purple) colour, discoloured J ii.39 (of a cygnet, bastard of a swan & a crow, "resembling neither father nor mother," i. e. "black & white"). Usually applied to the

colour of a corpse (purple, discoloured), the contemplation of which forms one of the 10 asubha -- saññās: M i.88 (uddhumātaka+); Sn 200 (id.). -- A. i.42; ii.17; S v.129 sq.; Dhs 264; Nett 27; Miln 332; Vism 110, 178, 193.

Vinīvaraṇa

Vinīvaraṇa (adj.) [vi+nīvaraṇa] unobstructed, unbiassed, unprejudiced A ii.71; Sdhp 458. Usually in phrase °citta of an unbiassed mind, combd with mudu -- citta & udagga -- citta: Vin i.16, 181; D i.110, 148; A iv.186. <-> Same in BSk., e.g. MVastu iii.225; Divy 616 sq.

Vinudati

Vinudati is only found in Caus. form vinodeti.

Vinetaṛ

Vinetaṛ [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps ii.194 (netar, vinetaṛ, anunetaṛ); J iv.320.

Vineti

Vineti [vi+neti; cp. vinaya] 1. to remove, put away, give up. -- ppr. vinayaṇ J vi.499; Pot. 3rd sg. vinayetha Sn 361, & vineyya Sn 590; imper. vinaya Sn 1098, & vinayassu Sn 559. -- ger. vineyya Sn 58 (but taken as Pot. at Nd2 577b); Pv ii.334 (macchera -- malaṇ); vinetvā J v.403 (chandaṇ); vinayitvā VvA 156, & vinayitvāna Sn 485 (bhakuṭṭiṇ). -- 2. to lead, guide, instruct, train, educate A iii.106 (inf. vinetuṇ); S iv.105 (Pot. vineyyaṇ & fut. vinessati); aor. vinesi Miln 13 (Abhidhamme); ger. vinayitvāna ThA 69 (Ap. v. 10); grd. vinetabba SnA 464, & vineyya Miln 12; cp. veneyya. -- pp. vinīta.

Vinodaka

Vinodaka (adj.) [fr. vinodeti, cp. nudaka & nūdaka] driving out, dispelling, allaying PvA 114 (parissama°).

Vinodana

Vinodana (adj. -- nt.) [fr. vinodeti] dispelling, removal A iii.387, 390; Sn 1086 (chanda -- rāga°, =pahāna etc. Nd2 578); Miln 285; DA i.140 (niddā°); DhA i.41 (tama°, adj.); PvA 38 (soka°).

Vinodeti

Vinodeti [Caus. of vi+nudati] to drive out, dispel, remove, put away S iv.70, 76, 190; A ii.13, 117; Sn 273, 956, (tamaṇ); 967; Nd1 454, 489; J i.183; ii.63, 283 (sinehaṇ); Vv 8426; Miln 259 (imper. vinodehi, +apanehi, nicchārehi); Mhvs 5, 245 (vimatiṇ); 31, 10 (kankhaṇ); DhA iv.145; PvA 38 (sokaṇ).

Vindati

Vindati [vid, both in meaning "to know" & "to find"; cp. Gr. ei)_don I saw, oi)_da I know=Sk. veda "Veda," ei)/dwlon "idol"; Vedic vindati to find, vetti to know, vidyā knowledge; Goth. witan to observe & know= Ger. wissen; Goth. weis= E. wise, etc., for which see Walde, Lat. Wtb. s. v. video] the Vedic differentiations vetti "to know" and vindati "to find" are both in Pāli, but only in sporadic forms, some of which are archaic and therefore only found in poetry. Of vid are more frequent the Pass. vijjati and derivations fr. the Caus. ved°. The root vind occurs only in the present tense and its derivations. -- A. vid to know, to ascertain: The old Vedic pres. vetti only at Th 1, 497 (spelt veti). Another old aor. is vedi [Sk. ayedīt] Dh. 419, 423; J iii.420 (= aññāsi); iv.35 (here perhaps as aor. to Caus. vedeti: to cause to know or

feel). Remnants of the old perfect tense 3rd pl. [Sk. viduḥ] are vidū & viduṇ (appears as vidu in verse), e. g. at Th 1, 497; Sn 758; Pv ii.74 (=jānanti PvA 102); J v.62 (=vijānanti C.); Mhvs 23, 78. The old participle of the same tense is vidvā [=Sk. vidvān; cp. Geiger P.Gr. 1002] in meaning "wise" Sn 792, 897, 1056, 1060; expld as vijjāgato ñāṇī vibhāvī medhāvī at Nd1 93, 308; Nd2 575. Opp. avidvā Sn 535; M i.311. -- Younger forms are a reconstructed (grammatical) pres. vidati DA i.139; ger. veditvā S v.193; Sn 353, 365, 581, 1053, 1068 and pp. vidita (q. v.). -- Pass. vijjati to be found, to be known, to exist; very frequent, e. g. Sn 20 (pl. vijjare), 21, 431, 611, 856, 1001, 1026; Th 1, 132; D i.18; Pv i.56; ii.318 (spelt vijjite!) ii.914 (=atthi C.); 3rd sg. pret. vijjittha Sn 1098 (mā v.=saṇvijjittha Nd2 568). ppr. vijjamāna existing J i.214; iii.127; PvA 25, 87, 103; Miln 216 (gen. pl. vijjamānataṇ). <-> Caus. vedeti; Pass. Caus. vediyati; grd. vedanīya: see separately, with other derivations. -- B. vind to find, possess, enjoy (cp. vitta1, vitta2, vitti) Sn 187 (vindate dhanāṇ), 658; Th 1, 551; 2, 79 (aor. vindi); J vi.508 (vindate, med.=look for, try to find for oneself); Mhvs

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1, 13 (ppr. vindaṇ); DhA iii.128 (ppr. vindanto), 410. PvA 60, 77. -- inf. vindituṇ Miln 122; J 18; grd; vindiya Vism 526 (as avindiya in expln of avijjā). <-> Cp. nibbindati. -- pp. vitta1 (for which adhigata in lit. meaning).

Vindussara

Vindussara is v. l. of bindu° (q. v.).

Vipakka

Vipakka (adj.) [vi+pakka] fully ripe J i.136.

Vipakkha

Vipakkha (adj.) [vi+pakkha1 2] opposite, hostile; enemy; only in foll. cpds.: -- sevaka siding in or consorting with the enemy, keeping bad company, a traitor J i.186; iii.321; DhA iv.95. -- sevin id. J i.487; ii.98.

Vipakkhika

Vipakkhika (adj.) [vipakkha+ika] 1. [vi+pakkha1 1] without wings J i.429. -- 2. [vi+pakkha1 2] opposite, hostile Sdhp 71.

Vipakkhin

Vipakkhin (adj.) [vi+pakkhin] having no wings, without wings J v.255.

Vipaccatā

Vipaccatā (f.) at Vin ii.88 is perhaps a der. fr. vi+vac, and not pac, thus representing a Sk. *vivācyatā, meaning "challenging in disputation," quarrelsomeness, provocation. See also vipāceti. If fr. vi+pac, the meaning would be something like "heatedness, exasperation."

Vipaccati

Vipaccati [vi+paccati] 1. to be cooked, i. e. to ripen J v.121; PvA 104. -- 2. to bear fruit D ii.266; S i.144; M i.388; Nett 37; VvA 171.

Vipaccanaka

Vipaccanaka (adj.) [fr. vipaccati, cp. paccana] bearing fruit, ripening (fully) Miln 421 (Notes); PvA 190.

Vipaccanīka

Vipaccanīka (adj.) [vi+paccanīka] hostile M i.402; A iv.95; J iv.108; Pug 20; Vbh 351, 359, 371; VbhA 478; PvA 87.

Vipajjati

Vipajjati [vi+pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA iii.357; PvA 34. -- pp. vipanna.

Vipañcanā & Vipañciyati

Vipañcanā & Vipañciyati: see under vipañcita.

Vipañcita

Vipañcita [fr. vi+pañc, cp. papañcita] only in phrase °ññū either: knowing diffuseness or detail, or: of unillusioned understanding, clear -- minded, unprejudiced, combd with ugghaṭita -- ññū at A ii.135=Pug 41 (trsl'd by B. C. Law as "learning by exposition"; PugA 223 expls as "vitthāritaṇ atthaṇ jānāti," i. e. one who knows a matter expl'd in detail. The spelling at A ii.135 is vipacita°; at Pug 41 vipaccita° & at PugA vipaccita°, with v. l. vipañcita°); Nett 7 sq., 125; SnA 163 (where ugghaṭita -- ññū is applied to those who understand by condensed instruction, sankhepa -- desanāya, and vipañcita -- ññū to those who need a detailed one, vitthāradesanā; thus "learning by diffuseness"). -- At Nett 9 we have the var. terms vipañcanā, vipañcayati & vipañciyati (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here vipañcanā (resting clearly on Sk. papañca expansion) means "expanding" (by letters & vowels) and stands midway between ugghaṭanā & vitthāraṇā "condensing & detailing." The term vipañcayati (=vipañciyati) is used in the same way. -- Note. The term is not sufficiently cleared up. It occurs in BSk. as vipañcika (e. g. Divy 319, 391, 475, where it is appl'd to "brāhmaṇā naimittikā" & trsl'd by Cowell as "sooth -- sayer"), and vipañcanaka (Divy 548?), with which cp. vipañcitājña at Lal. Vist. 520. See remark on vejjañjanika.

Vipaṇeti

Vipaṇeti [vi+Caus. of paṇati] to sell, to trade (with) J iv.363 (=vikkiṇati C.).

Vipatati

Vipatati see vipāṇeti 2.

Vipatti

Vipatti (f.) [vi+patti2] wrong state, false manifestation, failure, misfortune (opp. sampatti) Vin i.171 (ācāra° failure of morality); A i.270 (ājīva°); iv.26, 160 (atta°, para°); Ps i.122; J vi.292; Nett 126 (the 3 vipattiyo: sīla°, diṭṭhi°, ācāra°); DhA i.16 (sīla°) DA i.235. <-> Often in pair diṭṭhi° wrong view, heresy, & sīla° moral failure: D ii.213; A i.95, 268, 270; Vin v.98; Vbh 361; Dhs 1361. -- payoga° wrong application PvA 117, 136 (opp. °sampatti).

Vipatha

Vipatha [vi+patha] wrong way or course Vv 5010 (=apatha VvA 212).

Vipanna

Vipanna [pp. of vipajjati] gone wrong, having lost, failing in (-- °), opp. sampanna: A iii.19 (rukkho sākhā -- palāsa° a tree which has lost branches and leaves); Sn 116 (°ditṭhi one who has wrong views, heretic; expld as "vinatṭha -- sammāditṭhi" SnA 177); Miln 258 (su° thoroughly fallen). -- sīla° gone wrong in morals, lacking morality Vin i.63 (+ācāra°, ditṭhi°); ii.4 (id.); J iii.138 (vipanna -- sīla).

Vipannatta

Vipannatta (nt.) [fr. vipanna] failure, misfortune Dhs A 367.

Viparakkamma

Viparakkamma (indecl.) [ger. of vi+parakkamati] en- devouring strongly, with all one's might Sn 425

Viparāmosa

Viparāmosa (Viparāmāsa) [vi+parāmāsa, the form °mosa probably a distortion of °māsa] highway robbery D i.5 (expld as twofold at DA i.80, viz. hima° & gumba°, or hidden by the snow & a thicket; the pop. etym. given here is "janaṇ musanti," i. e. they steal, or beguile people); iii.176 (v. l. °māsa); A ii.209; v.206; S v.473; Pug 58.

Viparāvatta

Viparāvatta [pp. of vi+parā+vṛt] reversed, changed D i.8; M ii.3; S iii.12; v.419; DA i.91.

Vipariṇata

Vipariṇata [vi+pariṇata] changed, perverted Dhs 1038; Vbh 1, 3, 5 sq.; Miln 50.

Vipariṇāma

Vipariṇāma [vi+pariṇāma] change (for the worse), reverse, vicissitude D iii.216 (°dukkhatā); M i.457 (also as "disappointment"); S ii.274; iii.8; iv.7 sq., 67 sq.; A ii.177 (°dhamma subject to change); iii.32; v.59 sq.; Vbh 379 (°dhamma); Vism 499 (°dukkha), 629 sq.; VbhA 93 (id.); PvA 60. -- a° absence of change, steadfastness D i.18; iii.31, 33; DhA i.121.

Vipariṇāmeti

Vipariṇāmeti [Denom. fr. vipariṇāma] to change, alter D i.56 (T. °ṇamati; but DA i.167 °ṇāmeti: sic for °ṇāmati!)=S iii.211; PvA 199.

Viparibhinna

Viparibhinna [vi+paribhinna] (entirely) broken up M i.296; S iv.294.

Vipariyattha

Vipariyattha in verse at J v.372 is the poet. form of vipal- lattha (so the C. expln).

Vipariyaya

Vipariyaya & Vipariyāya [vi+pariyaya] change, reversal DA i.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333. Cp. vipariyesa & vipallāsa.

Vipariyādikata

Vipariyādikata (adj.) [vipariyāya+kata, with sound change y>d, viz. °āyi>°ādi] thrown out of its course, upset, destroyed Th 1, 184 (cittaṃ; cp. similar phrase vipariyatthaṃ cittaṃ J v.372 -- The v. l. at Th passage is vimariyādi°).

Vipariyesa

Vipariyesa [a contamination form between °pariyaya & °pallāsa] reversal, contrariness, wrong state Kvu 306 (three reversals: saññā°, citta°, diṭṭhi°; or of perception, consciousness & views, cp. Kvu trsln 176); Vbh 376 (id.). -- °gāha inverted grasp i. e. holding opposite views or "holding the contrary aim" (B. C. Law) Pug 22; DhsA 253 (=vipallattha -- gāha).

Viparivatta

Viparivatta [vi+parivatta] changing or turning round, upset J i.344 (lokassa °kāle).

Viparivattati

Viparivattati [vi+parivattati] to turn round, to upset J iv.224 (nāvā °amānā capsizing); Miln 117; ThA 255.

Viparivattana

Viparivattana (nt.) [fr. viparivattati] changing, change. reverse DhsA 367.

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Viparīta

Viparīta (adj.) [pp. of vi+pari+i] reversed, changed; equivocal; wrong, upset A iii.114 (°dassana); iv.226 (id.); v.284; Th 2, 393; J i.334; Kvu 307; Miln 285, 324; Nett 85 (°gāha), 126 (°saññā); PvA 244. -- aviparīta unequivocal, certain, distinct, definite A v.268 (°dassana); Miln 214 (°vacana); PvA 231 (=sacca & yāthāva).

Viparītātā

Viparītātā (f.) [abstr. fr. viparīta] contradistinction Vism 450 (tabbiparītātā).

Vipalāvita

Vipalāvita [vi+palāvita, pp. of Caus. of plu] made to float, floating, thrown out (into water) J iv.259 (reads vipalāvitaṃ)=i.326 (reads vipalāvitaṃ, with reading nipalāvitaṃ in C.). The C. at J iv.259 expls as "uttārīta," so at J i 326 as "brought out of water," fished out=thale ṭhapita, evidently incorrect.

Vipallattha

Vipallattha (adj.) [=Sk. viparyasta, pp. of vi+pari+as: see vipallāsa] changed, reversed, upset, deranged, corrupt, perverted. Occurs in two forms: vipariyattha J v.372 (°cittaṇ: in poetry); and vipallattha Vism 20 (°citta: trsln "with corrupt thought"; T. spells vipallatta, v. l. °attha); DhA 253 (°gāha); PvA 212.

Vipallāsa

Vipallāsa [cp. Sk. viparyāsa, vi+pari+as (to throw). The diaeretic P. form (founded on Sk. is vipariyāsa; another bastard form is vipariyesa (q. v.))] reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. -- The form vipariyāsa occurs at Vin ii.80 (citta -- °kata, with deranged mind or wrong thoughts); J i.344 (where it is expld by vipallāsa). Otherwise vipallāsa, e. g. Sn 299; Ps ii.80; Vism 214 (attha°); Nett 4, 27, 31, 85 sq., 115 sq.; DhA ii.228; PvA 7, 70. -- There are 3 kinds of vipallāsas, viz. saññā° perversion of perception, citta° of thought, ditṭhi° of views; A ii.52; Nett 85; Vism 683. See the same under vipariyesa!

Vipallāsayati

Vipallāsayati [Denom. fr. vipallāsa] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

Vipassaka

Vipassaka (adj.) [fr. vipassati] qualified to win insight, contemplating, gifted with introspection S ii.232; Ps i.167; Miln 342, 369; 393, VbhA 297.

Vipassati

Vipassati [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D iii.196 (ye nibbutā loke yathābhūtaṇ vipassisuṇ, aor.); Th 1, 471; 2, 271 (vipassi for °passasi); Sn 1115; J iii.183 (pabbajitvā vipassitvā arahattaṇ pāpuṇṇsu).

Vipassanā

Vipassanā (f.) [fr. vi+passati; BSk. vipāśyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D iii.213, 273; S iv.195, 360; v.52 (samatha+); A i.61 (id.), 95; ii.140, 157 (samatha+); iv.360; v.99, 131; Ps i.28, 57 sq., 181; ii.92 sq.; Pug 25; J i.106; DhA 55, 1356; Nett 7, 42 sq., 50, 82, 88 sq., 125 sq., 160, 191; Miln 16; Vism 2 (with jhāna etc.), 289 (+samādhi), 628 sq. (the 18 mahā°); PvA 14 (samāhita -- citta°), 167; VvA 77; Sdhp 457, 466. -- anga constituent of intuition SnA 8 (given as "nāmarūpa -- pariccheda etc."). -- upekkhā indifference by introspection Vism 162. -- kammaṭṭhāna exercise for intuition DhA iv.46. -- ñāṇa ability or method of attaining insight Vism 629; DhA iv.30; cp. Cpd. 65 sq., where 10 such modes. -- dhura obligation of introspection DhA i.8; iv.37 sq.

Vipassin

Vipassin (adj.) [fr. vipassati] gifted with insight, wise A iv.244; Sn 349; It 2=7.

Vipāka

Vipāka [fr. vi+pac] fruit, fruition, product; always in pregnant meaning of "result, effect, consequence (of one's action)," either as good & meritorious (kusala) or bad & detrimental (akusala). Hence "retribution" (kamma°), reward or punishment. See on term e. g. DhA. trsln introd.2 xciii; Cpd. 43. 249. -- D iii.150, 160, 176 sq.; S i.34, 57, 92 (kamma); ii.128 (compar. vipākātara), 255 (id.); iv.186 sq., 348 sq.; A i.48, 97 (sukha°, dukkha°), 134 (kamma°), 263; ii.34 (agga), 80, 112; iii.35, 172 (dānassa), 410 sq. (kāmaṇaṇ etc.), 436; iv. 303 (kamma°); v.251; Sn 653 (kamma°); Ps ii.79 (dukkha°); Pv i.91; i.107 & passim; Pug 13, 21;

Dhs 431, 497, 987; Vbh 16 sq., 73, 319, 326 sq., 334 (sukha°); Kvu 353 sq., 464 (kamma & vipāka); Nett 99, 161, 180 sq.; Tikp 27 (fourfold), 44, 48, 50, 292 (a° & sa°), 328 sq. (°tika), 350 sq.; Dulp 17; Vism 177, 454 (fourfold), 456 (°viññāṇa), 538 (°paccaya), 545 sq.; VbhA 17, 150 sq. (kusala° & akusala), 144, 177, 391; PvA 50, 73, 77; Sdhp 12, 73, 197, 235.

Vipākatta

Vipākatta (nt.) [abstr. fr. vipāka] state of being ripe PvA 52.

Vipāceti

Vipāceti [Caus. of vi+pac, or distorted fr. vivāceti?] to become annoyed, to get angry (lit. to get heated): this meaning as trsln of vi+pac, although not quite correct, as pac means to "ripen" and is not ordinarily used of heated conditions. Since the word is not sufficiently cleared up, we refrain from a detailed discussion concerning possible explanations. It may suffice to point out that it occurs only in Vinaya (and in one sporadic passage S i.232) in standing combn ujjhāyati khīyati vipāceti, expressing annoyance or irritation about something; e. g. Vin i.191; ii.85, 291; iv.64. The corresponding BSk. phrase is avadhyāyati dhriyati [to resist, dhr] vivācayati, e. g. Divy 492. It is not quite clear which of the two versions is the older one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems a priori the more intelligible one; if we take vipāceti= vivāceti, we should translate it as "to speak disparagingly." Mrs. Rh. D at K.S. i.296 trsls as "were vexed and fretted and consumed with indignation." -- See remarks under khīyati & cp. vipaccatā.

Vipāṭeti

Vipāṭeti [vi+pāṭeti] 1. to rip or tear open Vin ii.115. - 2. to be destroyed, to fall to pieces (cp. pāṭeti & Pass. pāṭiyati in sense of "destroy") Pv iv.146 (saṅghāṭiyo vipātayanti T.; vv. ll. vināsayati & vidālayati; PvA 240 expls as Pass. vipāṭiyati [=vipāṭiyati?] with v. l. vidāliyati); J v.33 (reads: muddhā vipphaleyya sattadhā: perhaps the best reading), 493 (muddhā vipateyya [sic] sattadhā). See vipphalati.

Vipāṭiyati

Vipāṭiyati see vipāṭeti 2.

Vipitṭhi

Vipitṭhi [vi+pitṭhi] in phrase vipitṭhi -- katvā(na) Sn 67 & 362, to turn one's back on (acc.), to leave behind, to abandon; cp. pitṭhito karoti. The expln at Nd2 580 is pahāna etc.; at SnA 119 pitṭhito katvā.

Vipina

Vipina (nt.) [cp. *Sk. vipina, Halāyudha 2, 55] wood, grove D i.248 (doubtful; vv. ll. vijina, vivada, vivana); Ap 51 (vv. ll. vivana, vicina; C. vivana & vipina); Dāvs iv.39; PvA 81 (read vicitta!).

Viputta

Viputta (adj.) [vi+putta] without a son, bereft of his son J v.106.

Vipubbaka

Vipubbaka (adj.) [fr. vi+pubba] full of corruption or matter, festering (said of a dead body). The contemplation (saññā) of a festering corpse is one of the asubhakammaṭṭhānas. -- M i.58, 88; iii.91; A iii.324. <-> As °saññā: A ii.17; v.310; Dhs 264; Nett 27; Miln 102, 332; Vism 110, 178, 193.

Vipula

Vipula (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is poetical. -- D iii.150; A i.45 (°paññatā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd1 581 (=adhimatta); Vv 676 (=mahanta VvA 290); Ap 40; Pv ii.118; ii.49; ii.969 (=ulāra PvA 139); Miln 164, 311, 404; PvA 7, 76; Sdhp 271.

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Vippakata

Vippakata [pp. of vippakaroti; vi+pakata] 1. imperfectly executed, left unfinished, interrupted D i.2 (cp. Dh i.49); Vin ii.172, 243, 304; iv.279; A ii.196; J i.120. -- 2. done wrongly J v.214. -- At Vin iv.358 (in Bdgh's remarks on Pāc. 26, 1) we find vippagatamedhuna as inaccurate spelling for vippakata -- methuna ("interrupted intercourse").

Vippakaroti

Vippakaroti [vi+pa+kr] to ill -- treat, abuse Vin ii.133. - pp. vippakata.

Vippakāra

Vippakāra [vi+pakāra] change, mutation, alteration J vi.370; DhA i.28; VvA 46.

Vippakiṇṇa

Vippakiṇṇa [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J ii.240; vi.42; DhA i.140; DA i.40; VvA 36.

Vippakiṇṇatā

Vippakiṇṇatā (f.) [abstr. fr. vippakiṇṇa] the fact of being beset or endowed (with) Vism 8.

Vippakirati

Vippakirati [vi+pakirati] 1. to strew all over PvA 92. - 2. to confound, destroy J ii.398. -- pp. vippakiṇṇa.

Vippakkamati

Vippakkamati [vi+pakkamati] to part company, to go away Vin iv.284.

Vippajahati

Vippajahati [vi+pajahati] to give up, to abandon Sn 817 (inf. °pahātave), 926 (Pot. °pajahe); ger. °pahāya Sn 367, 499, 514; J i.87. -- pp. vippahīna.

Vippaṭikkula

Vippaṭikkula (adj.) [vi+paṭikkūla] contrary, antagonistic Dhs 1325=Pug 20.

Vippaṭipajjati

Vippaṭipajjati [vi+paṭipajjati. Cp. BSk. vipratipadyate Divy 293] to go astray; fig. to err, fail; to commit sin Vin iii.166; S i.73; J i.438. -- pp. vippaṭipanna. <-> Caus. vippaṭipādeti.

Vippaṭipatti

Vippaṭipatti (f.) [vi+paṭipatti] wrong way, error, sin Vism 511.

Vippaṭipanna

Vippaṭipanna [pp. of vippaṭipajjati] "on the wrong track," going or gone astray, committing sin Pv iv.159 (°citta=adhammiyaṃ paṭipadaṃ paṭipanna PvA 242).

Vippaṭipādeti

Vippaṭipādeti [Caus. of vippaṭipajjati] to cause to commit sin (esp. adultery) Vin iii.40.

Vippaṭisāra

Vippaṭisāra [vi+paṭisāra] bad conscience, remorse, regret, repentance Vin ii.250; D i.138; S iii.120, 125; iv.46; A iii.166, 197, 353; iv.69; J iv.12; v.88; Pug 62; DhA iv.42; VvA 116; PvA 14, 60, 105, 152. -- a° no regret, no remorse A iii.46.

Vippaṭisārin

Vippaṭisārin (adj.) [fr. vippaṭisāra; cp. BSk. vipratīṣārin Divy 322, 638] remorseful, regretful, repentant S iii.125; iv.133, 320 sq.; 359 sq.; A iii.165 sq.; iv.244, 390; J i.200; Miln 10, 285; Tikp 321, 346.

Vippataccheti

Vippataccheti [vi+pa+taaccheti] to scratch open or apart M i.506.

Vippanaṭṭha

Vippanaṭṭha [vi+pp. of paṇassati] strayed, lost, perished Vv 849=8444 (=magga -- sammūḷha VvA 337); J iv.139; v.70; vi.525; Miln 326.

Vippamutta

Vippamutta [vi+pamutta] released, set free, saved S i.4, 29, 50; iii.31, 83; iv.11; A i.10; ii.34; Sn 176, 218, 363, 472, 492, 501, 913; J i.84; Vv 204≈2910; Nd1 331, 336.

Vippamokkha

Vippamokkha [vi+pamokkha] release, deliverance S i.154; J v.27.

Vippayutta

Vippayutta [vi+payutta] separated S ii.173 (visaṇ- yutta+); Sn 914 (or °mutta). -- °paccaya the relation of dissociation Tikp 6, 53 sq., 65; Vism 539.

Vippayoga

Vippayoga [vi+payoga] separation Sn 41; PvA 161 (piya°).

Vippalapati

Vippalapati [vi+palapati] to talk confusedly (as in one's sleep), to chatter, wail, lament Vin i.15; S iv.303; J i.61; iii.217; iv.167; DhA ii.100; PvA 40, 93.

Vippalambheti

Vippalambheti [vi+palambheti] to deceive, mock DA i.151; ThA 78.

Vippalāpa

Vippalāpa [vi+palāpa] confused talk, wailing Ps i.38; PvA 18.

Vippalujjati

Vippalujjati [vi+palujjati] to be broken up, to be destroyed Nd1 5.

Vippavadati

Vippavadati [vi+pavadati] to dispute, disagree J iv.163; vi.267.

Vippavasati

Vippavasati [vi+pavasati] to go from home, to be away from (abl.), to be absent Sn 1138 (=apeti apagacchati vinā hoti Nd2 582); J iv.51, 439. -- pp. vippavuttha.

Vippavāsa

Vippavāsa [vi+pavāsa] absence; in sati° absence of mind, neglect, absentmindedness, thoughtlessness J i.410; SnA 339; a° thoughtfulness, mindfulness Vin v.216; Sn 1142; J iv.92.

Vippaviddha

Vippaviddha [pp. of vippavijjhati, vi+pa+vyadh] pierced through and through J i.61.

Vippavuttha

Vippavuttha [pp. of vippavasati] absent; °sati neglectful DhA i.239.

Vippasanna

Vippasanna (adj.) [vi+pasanna] (quite) purified, clear; happy, bright, pure, sinless Vin iii.88 (°chavivaṇṇa); S i.32 (cetas); iii.2, 235; iv.118, 294; v.301; A iii.41, 236; Sn 637; Dh 82, 413 (=pasanna -- citta DhA

iv.192); Pv i.1010 (=sutṭhu pasanna); ii.935; Vism 262 (where KhA reads pasanna only); DhA ii.127; DA i.221.

Vippasādeti

Vippasādeti [Caus. of vippasīdati] to purify, cleanse Sn 506.

Vippasīdati

Vippasīdati [vi+pasīdati] to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J i.51; PvA 122 (mukha -- vaṇṇa). Caus. vippasādeti.

Vippasukkhati

Vippasukkhati [vi+pa+sukkhati] to dry up entirely J v.106.

Vippahāna

Vippahāna (nt.) [vi+pahāna] leaving, abandoning, giving up S i.39=Sn 1109; Sn 1097; J vi.260; Miln 181.

Vippahita

Vippahita (nt.) [vi+pahita2] sending out in all directions, message J iii.386 (dūta°).

Vippahīna

Vippahīna [pp. of vippajahati] given up, abandoned S i.99; A v.16, 29 sq.; Sn 360, 362.

Vippita

Vippita at J vi.185 is to be read cipīṭa ("flat").

Vipphandati

Vipphandati [vi+phandati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 5216 (5214 Ha.); J iv.495 -- pp. vipphandita.

Vipphandita

Vipphandita (nt.) [pp. of vipphandati] "writhing," twitching, struggle M i.446; S ii.62; -- (fig.) in ditṭhi° combd with visūkāyita "scuffling of opinion" (Mrs. Rh. D.), sceptical agitation, worry & writhing (cp. Dial. i.53) M i.8, 486; S i.123 (here without ditṭhi°; the C. expln is "hatthirājavaṇṇa sappavaṇṇ' ādidassa nāni" K.S. i.320); Dhs 381; Pug 22.

Vipphala

Vipphala (or is it pipphala?)=phala at J vi.518.

Vipphalati

Vipphalati [vi+phalati] (intrs.) to split open, to burst asunder: so read at J v.33, 493 (for vipatati); Pv iv.146 (for vipāṭeti); see detail under vipāṭeti.

Vipphāra

Vipphāra [fr. vi+pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A i.171 (vitakka -- vip phāra -- sadda, cp. Kvu trsln 241), 206 (mahājutika mahā vipphāra); iv.252; Ps i.112 sq.; ii.174; J iii.12 (mahā° +mahājutika); v.150 (id.); Miln 230 & 270 (vacī°

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dilating in talk), 130, 346; Vism 42; DA i.192; VvA 103 (mahā°+mahājutika); PvA 178 (karuṇā°).

Vipphāravant

Vipphāravant (adj.) [fr. vipphāra, cp. pharati 1 & vip- phurati] possessing vibration DhsA 115=Vism 142.

Vipphārika

Vipphārika (adj.) [fr. vi+pharati 2] spreading out (in effulgence) VvA 5 (mahā°).

Vipphārita

Vipphārita [pp. of Caus. vi+pharati] expanded Dāvs v.34 (°akkhi -- yugala, both eyes wide open).

Vipphālita

Vipphālita (adj.) [vi+phālita 2] split open, cut to pieces PvA 152 (su°; so read for vipphalita); Sdhp 188 (°anga).

Vipphāleti

Vipphāleti [vi+sphar: cp. phālita 1. It is not=vi+ phāleti] to expand, to bend or draw the bow J vi.580.

Vipphuraṇa

Vipphuraṇa (nt.) [vi+phuraṇa=pharaṇa] spreading out, effulgence, pervasion VvA 277.

Vipphurati

Vipphurati [vi+phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J i.51; SnA 225; VvA 12 (vijjotamāna vipphurato).

Vipphoṭita

Vipphoṭita (adj.) [vi+phoṭita: see phoṭa, cp. BSk. vis- phoṭa open Divy 603] burst open (of a boil) Th 1, 306.

Viphala

Viphala (adj.) [vi+phala] fruitless, useless Sdhp 527.

Vibandha

Vibandha [vi+bandha] fetter PvA 207.

Vibandhana

Vibandhana (nt.) [vi+bandhana]=vibandha ThA 243.

Vibādhaka

Vibādhaka (adj.) [fr. vibādha] doing harm to (-- °), injuring, preventing Dāvs ii.88.

Vibādhati

Vibādhati [vi+bādhati] to oppress, harm Miln 135 (so read for °bhādati); DhsA 42. -- Pass. vibādhiyati to be oppressed PvA 239.

Vibbedha

Vibbedha [fr. vi+vyadh after analogy of ubbedha; not vi+bheda] circumference J i.212.

Vibbhanta

Vibbhanta [pp. of vibbhamati] 1. roaming, straying; strayed, confused M i.171 (padhāna° giving up exertion), 247 (id.). Usually in phrase °citta with wandering (or confused) mind S i.61 (see expln of C. at K.S. i.321), 204; iii.93; v.269; A i.70; ii.30; iii.391; It 90; J iv.459 (+kupit' indriya); Miln 324. -- At DhsA 260 we find the cpd. vibbhanti -- bhāva [vibbhanta in compn with bhu!] of citta, in meaning "wavering, roaming" (of mind): so read for vibhatti -- bhāva.

Vibbhantaka

Vibbhantaka (adj.) [vibbhanta+ka] 1. straying away from (-- °), confused Vism 187 (jhāna°), 429. -- 2. (a bhikkhu) who has forsaken the Order, apostate Vin ii.60.

Vibbhamati

Vibbhamati [vi+bhamati] to wander about, to go astray, to forsake the Order Vin i.72; ii.14; iii.40 (may be taken in the sense of enjoying oneself or sporting, i. e. cohabiting, at this passage), iv.216; J i.117; iii.462 (of a bhikkhu enticed by his former wife), 496. -- pp. vibbhanta.

Vibhanga

Vibhanga [vi+bhanga, of bhaj1] distribution, division, distinction, classification Vin i.359; Sn 600 (jāti° classification of species; expld as jāti -- vitthāra at SnA 464); J iv.361 (+vicaya; C. expls as vibhāga); Mhvs 30, 87 (dhātu° distribution of relics); SnA 422 (contrasted with uddesa). -- Vibhanga is the title of the second book of the Abhidhamma Piṭaka (see Pāli Name Dictionary). Cp. Sutta -- vibhanga.

Vibhajati

Vibhajati [vi+bhajati, i. e. bhaj1, as in bhājeti] (lit.) to distribute, divide; (fig.) to distinguish, dissect, divide up, classify; to deal with something in detail, to go into details M iii.223; S ii.2, 255 (vibhājeti)=M i.364

(reads virājeti); S iv.93 (atthaṇ); v.261 (dhammaṇ vivarati vibhajati uttāni -- karoti); Sn 87; Pug 41; Vbh 259; Miln 145; SnA 237; DA i.104; PvA 81, 111. ger. vibhajja (q. v.). -- pp. vibhatta.

Vibhajana

Vibhajana (nt.) & °ā (f.) [fr. vibhajati] distinction, division, going into detail Nett 5, 8 sq., 38 (+vivaraṇā & uttāni -- kammata); Tikp 10; SnA 445 (vivaraṇa, v., uttāni -- karaṇa); DhsA 343, 344. Cp. vibhājana.

Vibhajja

Vibhajja (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail (° --) D iii.229 (°vyākaraṇīya pañha "discriminating reply" trsln); A ii.46 (°vacana analysis). -- °vāda the Vibhajja doctrine, i. e. the doctrine which analyses, or the "religion of logic or reason"; a term identical with theravāda, the doctrine of the Elders, i. e. the original teaching of the Buddhist church. -- °vādin one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. Kvu trsln introd. p. 38.

Vibhatta

Vibhatta (adj.) [pp. of vibhajati] 1. (lit.) divided, distributed; parted, partitioned, having divisions, portioned off Sn 300; Pv i.1013 (of niraya); J v.266 (id.); Miln 316 (a° samudda). -- su° well divided, well planned, proportioned, regular Sn 305; Pv iii.221; Miln 330, 345; Vism 108. -- 2. (fig.) detailed, explained, analysed Vism 187; SnA 288; PvA 104.

Vibhattavant

Vibhattavant (adj.) [fr. vibhatta] full of details, giving all detail Vism 212; DA i.34.

Vibhatti

Vibhatti (f.) [fr. vibhajati] 1. division, distinction, classification, detail, variety J vi.432 (of paintings); Nett 1 sq., 105; Miln 102, 381; Vism 352 (contrasted with sankhepa); PvA 199, 282 (rūpa° various forms, patterns). -- 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. -- °lopa omission of inflection VvA 174, 192; PvA 147. -- Note. vibhattibhāva at DhsA 260 is to be read as vibbhanti° (see under vibbhanta).

Vibhattika

Vibhattika (adj.) [fr. vibhatti] having divisions; (fig.) detailed. Neg. a° not giving details VvA 164.

Vibhava

Vibhava [vi+bhava] 1. power, wealth, prosperity DA i.147; J i.56; v.285; Mhvs 26, 6; DhA i.6; ii.9, 84; iv.7; VvA 5, 302 (°sampanna rich); PvA 122, 130, 176, 196. Great wealth is expressed by asīti -- koṭi -- vibhava, consisting in 80 koṭis, e. g. DhA i.367; ii.25. -- bahu° very rich J i.145; mahā° id. PvA 97, 107. -- yathā vibhavaṇ according to one's means or power PvA 54; vibhav' ānurūpaṇ id. VvA 254. -- 2. non -- existence, cessation of life, annihilation D i.34; Sn 514 (+bhava), 867 (id.); Nd1 274, 282; J iii.402 (°ṇ gata=vinaṣaṇ patta C.); v.267 (id.); DhsA 392; DA i.120; VbhA 505 (=bhava -- vigama). See also taṇhā B 1. -- taṇhā "craving for life to end" (Dial. iii.208), desire for non -- existence D iii.216, 275; Vin i.10; Ud 33; It 50; VbhA 111. -- ditṭhi the theory of non -- becoming D iii.212; A i.83; Nd1 245, 274.

Vibhavati

Vibhavati [vi+bhavati] to cease to exist S iii.56 (fut. °issati); Sn 873 (vibhoti); Nd1 279 (id.). -- pp. vibhūta.

Vibhassikata

Vibhassikata (nt.) [vi+bhassa+kata] gossip, lit. "made into talk" Vin iv.241.

Vibhāga

Vibhāga [fr. vibhajati, cp. vibhanga & vibhajana] distribution, division; detailing, classification J iv.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. -- attha° detailing of meaning Vism 569; dhātu° distribution of relics VvA 297; PvA 212; pada° division of words SnA 269; PvA 34. -- Cp. saṇ°.

Vibhājana

Vibhājana (nt.) [vi+bhājana2] distribution, division DhTp 92, 561; DhTm 776, 787.

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Vibhāta

Vibhāta [pp. of vibhāti] shining, turned to light, bright; in phrase vibhātāya rattiya when night had become light, i. e. at daybreak or dawn (DhA iv.105; PvA 13, 22). -- (nt.) daybreak, dawn DhA ii.5 (°khaṇe).

Vibhāti

Vibhāti [vi+bhāti] to shine forth, to be or become light (said of the night turning into day); pres. also vibhāyati Vin i.78; fut. vibhāyissati D ii.148; aor. vibhāyi J v.354. -- pp. vibhāta.

Vibhādāti

Vibhādāti at Miln 135 should be read at vibādhati.

Vibhāyana

Vibhāyana (nt.) [fr. vibhāti] shining forth, brightening VvA 148.

Vibhāvana

Vibhāvana (nt.) & ā (f.) [fr. vibhāveti] 1. making clear, ascertainment, explanation, exposition J iii.389; Vbh 342, 343 (ā); Sn A 13, 261 sq., 318; VbhA 409 (ā); ThA 76 (ā), 230; PvA 137, 140 (so read for vibhavanā in attha°). -- 2. annihilation, disappearance, making non -- existing (cp. vibhava 2) DhsA 163 (vibhāvanā nāma antara -- dhāpanā ti attho).

Vibhāvaniya

Vibhāvaniya (adj.) [fr. vibhāvana] pertaining to ascertainment, making clear, explaining PvA 244 (paramattha°).

Vibhāvita

Vibhāvita [pp. of vibhāveti] made non -- existing, annihilated Nd2 584.

Vibhāvin

Vibhāvin (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J vi.304; Nd2 259 (= medhāvin); Miln 21, 276, 346; Sdhp 382.

Vibhāveti

Vibhāveti [vi+bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a -- vibhāvayitvā). -- 2. to make clear, to explain KhA 89; SnA 406, 472; PvA 1, 70, 92, 135. -- 3. to put out of existence, to annihilate [as Caus. of vibhava 2] DhsA 163. <-> pp. vibhāvita.

Vibhāsita

Vibhāsita [pp. Caus. of vi+bhāsati2] illuminated, made bright, shining forth Sdhp 591.

Vibhinna

Vibhinna (adj.) [vi+bhinna] scattered; divided, at variance Sn 314 (=aññam -- aññañ bhinna SnA 324).

Vibhītaka

Vibhītaka (& °ṭaka) [cp. *Sk. vibhīta & °ka] the plant Terminalia belerica; beleric myrobolan. Dice were made from its fruits, which are also used as medicine (intoxicant); its flowers smell vilely. -- Vin i.201; J iii.161; v.363; vi.529.

Vibhūta

Vibhūta (adj.) [pp. of vibhavati, or vi+bhūta] 1. [cp. bhūta 1, & vibhava 2] destroyed, annihilated, being without Th 1, 715; Sn 871 sq., 1113 (=vibhāvita atikkanta vītivatta Nd2 584). -- 2. [cp. bhūta 3] false Sn 664. -- 3. [cp. vibhāveti 2] clear, distinct A v.325; Miln 311; Abdhs 16 (a° unclear); Vism 112 (& a°). -- °ṇ karoti to explain Miln 308.

Vibhūti

Vibhūti (f.) [fr. vi+bhavati] 1. [cp. vibhūta 2] destruction, ruin Th 1, 1018 (°nandin=malign). -- 2. [cp. vibhava 1] splendour, majesty, glory J v.305; PvA 133 (dāna°), 216 (rāja°).

Vibhūsana

Vibhūsana (nt.) [vi+bhūsana] adornment A i.212; ii.40, 145, 209; Sn 59 (cp. Nd2 585); Pug 21, 58; J i.8; Dhs 1348; Miln 382.

Vibhūsā

Vibhūsā (f.) [vi+bhūsā] ornament, decoration, distinction, pride Sn 926; Nd1 380; Nd2 585; Miln 224 (Rh. D. trsls "dexterity," hardly correct. Should we read "vibhūti"?).

Vibhūsita

Vibhūsita [pp. of vibhūseti] adorned, decorated Mhvs 25, 102; Vism 10; PvA 46, 157.

Vibhūseti

Vibhūseti [vi+bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA i.77. -- pp. vibhūṣita.

Vibheti

Vibheti [vi+bhāyati] to be afraid, to stand in awe of J v.509 (=bhāyati C.). Should we read bibheti?

Vibhedaka

Vibhedaka [vi+bhedaka] one who disturbs friendship, a slanderer J iii.260.

Vibhedika

Vibhedika (f.) [fr. vi+bhid] the palmyra tree J vi.529.

Vibhedeti

Vibhedeti [vi+bhedeti] to cause disruption, to slander A v.345 sq.

Vimajjana

Vimajjana (nt.) [fr. vi+majjati²] making smooth, polishing M i. 385.

Vimaṭṭha

Vimaṭṭha (adj.) [vi+maṭṭha] smoothed, soft, smooth, polished J v.96 (°ābharana), (C. expls as "visāla"), 204, 400 (of ornaments). -- ubhato -- bhāga° polished or smooth on both sides M i. 385; A v.61=M ii.13 (has °maddha).

Vimata

Vimata (adj.) [fr. vi+man] perplexed, in doubt J v.340.

Vimati

Vimati (f.) [vi+mati] doubt, perplexity, consternation D i.105; S iv.327; A ii.79, 185; Ap 29; Dhs 425; J iii.522; Miln 119, 144, 339; DA i.274.

Vimada

Vimada (adj.) [vi+mada] disintoxicated, without conceit J v.158 (taken as "unconscious" by C.).

Vimaddana

Vimaddana (nt.) [vi+maddana] crushing, destroying VvA 232.

Vimana

Vimana (adj.) [vi+mano] 1. perplexed, consternated Miln 23, 118; PvA 274. -- 2. infatuate Th 2, 380. <-> 3. distracted, distressed Th 1, 1051; J vi.523.

Vimariyādikata

Vimariyādikata (adj.) [vi+mariyādā+kata] lit. made unrestricted, i. e. delivered, set free S ii.173; iii.31 (vip̐pamutto °ena cetasā viharati); vi.11; A v.151 sq. -- At Th 1, 184 v. l. for vipariyādi°.

Vimala

Vimala (adj.) [vi+mala] without stains, spotless, un- stained, clean, pure A iv.340; Sn 378, 476, 519, 637, 1131 (cp. Nd2 586); J i.18; Miln 324; DhA iv.192.

Vimalayaka

Vimalayaka [cp. Sk. vimalaka] a certain precious stone of dark -- blue colour VvA 111.

Vimāna

Vimāna1 (nt.) [in the Pāli meaning not Vedic. Found in meaning "palace -- chariot" in the Mbhārata and elsewhere in Epic Sk.] lit. covering a certain space, measuring; the defns given by Dh̐pāla refer it to "without measure," i. e. immeasurable. Thus=vigata -- māne appamāṇe mahanta vara -- pāsāda VvA 131;= viṣiṭṭhamāṇaṇ, pamāṇato mahantaṇ VvA 160. -- Appld meaning: heavenly (magic) palace, a kind of paradise, elysium. -- 1. General remarks: (a) The notion of the vimāna is peculiar to the later, fantastic parts of the Canon, based on popular superstition (Vimāna & Peta Vatthu, Apadāna, Jātaka and similar fairy tales). It shows distinct traces of foreign (Hellenic -- Babylonian) influence and rests partly on tales of sea - - faring merchants (cp. location of V. in mid -- ocean). On the other hand it represents the old (Vedic) ratha as chariot of the gods, to be driven at will (cp. below 5, 7, 8). Thus at Vv 16 (here as 500 chariots!), 36, 63, 64; J i.59 (deva -- vimānasadisā ratha). -- (b) The vimānas are in remote parts of the world (cp. the island of the blessed), similar to the elysium in Homer's Odyssey, e. g. iv.563 sq.: s)e)s *)hlu/sion pedi/on kai\ pei/rata gai/hs a)qa/natoi pemyousin etc. (trsln G. Chapman: "the immortal ends of all the earth, the fields Elysian Fate to thee will give; where Rhadamanthus rules, and where men live a nevertroubled life, where snow, nor show'rs, nor irksome winter spends his fruitless pow'rs, but from the ocean zephyr still resumes a constant breath, that all the fields perfume"). Cp. Ehni, Yama p. 206 sq. -- (c) In popular religion the influence of this eschatological literature has been very great, so great in fact as to make the Vimāna and Peta -- vatthus & the Jātakastories, exemplifying the theory of retribution as appealing to an ordinary mind by vivid examples of mythology, greater favourites than any other canonical

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book. From this point of view we have to judge Mhvs 14, 58: Petavatthuṇ Vimānaṇ ca sacca -- saṇyuttaṇ eva ca desesi therō . . . -- 2. The descriptions of the Vimānas are in the most exuberant terms. The palaces (kingdoms in miniature) are of gold, crystal or exquisite jewels, their pillars are studded with gems, their glittering roofs are peaked with 700 pinnacled turrets (VvA 244, 289; also as "innumerable" VvA 188, or 18,000 Ap. 63). Surrounded are these towering (ucca) mansions by lovely, well -- planned gardens, the paths of which are sprinkled with gold dust; they are full of wishing -- trees, granting every desire. There is a variety of stately trees, bearing heavenly flowers & fruit, swaying gently in delicious breezes. Lotus ponds with cool waters invite to refreshing baths; a host of birds mix their songs with the strains of cymbals and lutes, played by heavenly musicians. Angelic maidens perform their dances, filling the atmosphere with a radiant light which shines from their bodies. Peace and happiness reign everywhere, the joys of such a vimāna cannot be expressed in words. This elysium lasts for aeons (cira -- t̐t̐hitika Vv 801, kappa -- t̐t̐hāyin Th 1, 1190); in short it is the most heavenly paradise which can be imagined. -- For a monograph of vimāna the Vimāna Vatthu and its Commentary should in the first place be consulted. -- 3. The inhabitants of the Vimānas are usually happy persons (or yakkhas: see Stede, P. V. trsl. 39 -- 41), called devatā, who have attained to such an exalted state through their own merit (puñña see foll. 4). -- Departed souls who have gone through the Petastage are frequently such devas (at Vv 172 called pubbadevatā). That these are liable to semi -- punishment and semi -- enjoyment is often emphasized, and is founded on the character of their

respective kamma: J i.240 (vimāna -- petiyo sattāhaṇ sukhaṇ anubhavanti, sattāhaṇ dukkhaṇ); J v.2 (vemānika -- peta -- bhavena -- kammassa sarikkhako vipāko ahoṣi; i. e. by night pleasures; by day tortures); cp. Pv ii. 12 (see Stede, *Gespensstergeschichten des Peta Vatthu* p. 106), iii. 78; PvA 204, 210, & Divy p. 9. Expressions for these "mixed" devatās who are partly blessed, partly cursed are e. g.: vimānapeta PvA 145, 148, 271, 275; f. vimāna -- peti PvA 152, 160, 186, 190; vimāna devatā PvA 190; vemānika -- peta J v.2; PvA 244; DhA iii.192 (as powerful, by the side of nāgas & supaññas). -- In their appearance they are like beautiful human beings, dressed in yellowish (pīta, expld as "golden" robes (cp. the angels in the oldest Christian apocalyptic literature: on their relation to Hellenic ideas see e. g. A. Dieterich, *Nekyia*, Leipzig 1903, pp. 10 -- 18, 29: red & white the colours of the land of the blessed), with gold and silver as complementary outfit in person and surroundings. Thus throughout the *Vimāna Vatthu*, esp. Nos. 36 & 47 (pīta -- vimāna). Their splendour is often likened to that of the moon or of the morning star. -- 4. Origin of *Vimānas*. A *vimāna* arises in the "other world" (paraloka) at the instant of somebody doing good (even during the lifetime of the doer) and waits for the entry of the owner: DhA iii.291 sq. In the description of the *vimāna* of the nāga -- king (J vi.315=Vv 8422) it is said on this subject: a *vimāna* is obtained neither without a cause (adhicca), nor has it arisen in the change of the seasons, nor is it self -- made (sayankata), nor given by the gods, but "sakehi kammehi apāpakehi puññehi laddha" (i. e. won by one's own sinless & meritorious deeds). -- Entering the *Vimāna* -- paradise is, analogous to all semi -- lethal passing over into enchanted conditions in fairy tales, compared with the awakening from sleep (as in a state of trance): sutta -- ppabuddha DhA iii.7. Of the *Vimāna* itself it is said that it appears (pātur ahoṣi), e. g. VvA 188; DhA i.131; or arises (uggañchi) DhA iii.291; VvA 221. -- 5. Location of the *Vimānas*. The "*vimāna*" is an individual paradisiacal state Therefore *vimānas* are not definitely located "Elysian Fields." They are anywhere (in this world as well as in the Beyond), but certain places are more favourable for their establishment than others. Thus we may state that kat) e) coxh/n they are found in the neighbourhood of water. Thus either in the Ocean (majjhe sāgarasmiṇ Th 1, 1190; samudda -- majjhe PvA 47), where access is possible only through adventures after shipwreck or similar causes (J. iv.1 sq.; Pv iv.11); or at one or the other of the great lakes of the Himavant (Pv ii.12). They are in out -- of -- the -- way places ("end of the world"); they are also found in the wilderness: Vv 84; Pv iv.32. As tree -- *vimānas* with rukkha -- devatā as inhabitants they occur e. g. at J iii.310; v.502; Pv i.9; ii.9; PvA 244. Very often they are phantasmagorical castles in the air. By special power of their inhabitants they may be transported to any place at will. This faculty of transference is combined with the ability of extremely swift motion (compared to the speed of thought: manojava). Thus a golden palanquin is suspended in mid -- air above a palace at VvA 6 (ākāsa -- cārin, sīgha -- java). They are said to be ākāsaṭṭhānāni J vi.117; SnA 222, 370 (but the palace of the Yakkha Ālavaka is bhumma -- ṭṭha, i. e. stands on the ground, and is described as fortified: SnA 222). The place of a (flying) *vimāna* may be taken by various conveyances: a chair, an elephant, ship, bed, litter etc. Or the location of it in the other world is in the Cittalatāvana (Vv 37), or the Pāricchattaka tree (Vv 38), or in the Cātummahārājika -- bhavana (VvA 331). -- Later on, when the theory of meritorious deities (or departed souls raised to special rank) as vemānikā devā was established, their abode was with their *vimānas* settled among the Tāvatiṇsa (e. g. VvA 188, 217, 221, 244, 289; DhA iii.291), or in the Tusita heaven. Thus Tusita -- pura interchanges with Tusita -- vimāna at DhA ii. 208. The latter occurs e. g. at DhA iii.173, 219. <-> 6. The dimensions of the *Vimānas* are of course enormous, but harmonious (being "divine"), i. e. either of equal extent in all directions, or specially proportioned with significant numbers. Of these the foll. may be mentioned. The typical numbers of greatest frequency are 12, 16, 30, 700, in connection with yojana. The dimensions, with ref. to which 12 & 16 are used, are length, width, height, & girth, whereas 700 applies usually to the height (DhA iii 291 e. g., where it is said to be "over 700"), and the number of turrets (see above 2). At VvA 267 (satta -- yojana -- pamāṇo ratho) No. 7 is used for 700; No. 30 (extent) is found e. g. at DhA iii.7; ThA 55; No. 12 e. g. at J vi.116; DhA iii.291; VvA 6, 217, 221, 244, 246, 291 sq.; No. 16 at VvA 188, 289. -- 7. *Vimānas* of sun and moon. A peculiar (late?) idea is that sun and moon have their *vimānas* (cp. Vedic ratha=sun). There are only very few passages in the post -- canonical books mentioning these. The idea that the celestial bodies are *vimānas* ("immense chariots in the shape of open hemispheres" Kirfel, *Kosmographie der Inder* p. 282) is essentially Jainistic. See on Jain *Vimānas* in general Kirfel, l. c. pp. 7 -- 9, 292 -- 300. -- In the Pāli Com. we find SnA 187, 188 (canda -- vimānaṇ bhinditvā=breaking up the moon's palace, i. e. the moon itself); and DhA iii.99 (candimasuriyā vimānāni gahetvā atṭhaṇsu). -- 8. Other terms for *vimāna*, and specifications. Var. other expressions are used more frequently for *vimāna* in general. Among these are ratha (see above 1 a); nagara (Pv ii.125); pura (see above 5, as tusita°); pāsāda; either as dibba° (DhA iii.291), or vara° (VvA 130), or vimāna° (Vv 3110). -- The *vimānas* are specified as deva -- vimāna "heavenly palace," e. g. J i.59; Vism 342; VvA 173; or (in a still more superlative

expression) brahmavimāna, i. e. best or most excellent magic palace, highest paradise, e. g. D i.17 (here perhaps "palace of Brahmā"); iii.28 ("abode of brahmās" Rh. D.); It 15; Vism 108. The latter expression is abbreviated to brahma (nt.) "highest, best thing of all," "summum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap.

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v. 8), at both places as sukataṇ, i. e. well made. -- A rather odd expression for the paradisiacal state (in concrete form) is attabhāva (existence, cp. Gr. bioth/ Hom. Od. iv.365?) instead of vimāna, e. g. DhA i.131 (tigāvuta -- ppamāṇa); iii.7 (id.). -- 9. Various. Of innumerable passages in the books mentioned above (under 1) only the foll. may be given for ref.: J iii.310 398, 405; v.165, 171; vi.117 sq., 120 sq.; Ap 35, 55, 59; Dāvs iv.54 (acalaṇ v. antalikkhamhi nāvaṇ gativirahitaṇ ambhorāsi -- majjhamhi disvā); and Vimāna Vatthu throughout. Of passages in the 4 older Nikāyas we have only A ii.33 (ye devā dīgh' āyukā uccesu vimānesu cira -- tthitikā). At S i.12=23 we should read "na ca mānaṇ" for "na vimānaṇ" (K.S. i.18).

Vimāna

Vimāna2 [vi+māna] disrespect, contempt Sn 887 (°dassin showing contempt).

Vimānana

Vimānana (nt.) [vi+mānana] disrespect, contempt D iii. 190 (a°); Miln 377, 386.

Vimānita

Vimānita [pp. of vimāneti] treated with contempt A iii.158, 160.

Vimāneti

Vimāneti [vi+māneti] to disrespect, to treat with contempt Vin ii.260; Sn 888; Nd1 297. -- pp. vimānita.

Vimukha

Vimukha (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma -- saññā°), 269 (carita°).

Vimuccati

Vimuccati [vi+muccati, Pass. of muñcati] to be released, to be free (of passion), to be emancipated M i.352; S ii.94, 124; iii.46, 189; iv.86; v.218; A iv.126 sq., 135, 179; Sn 755; Pug 61, 68; Sdhp 613. -- aor. 3rd pl. vimuccijṣu Sn p. 149. -- pp. vimutta. See also (an)upādā & (an)upādāya. -- Caus. vimoceti to cause to be released or emancipated, to set free A ii.196 (cittaṇ); Vin iii.70 (id.). -- grd. vimocanīya A ii.196.

Vimutta

Vimutta [pp. of vimuñcati] freed, released, intellectually emancipated Vin i.8; A iv.75, 179, 340; v.29; D iii.97, 100, 133, 258; S i.23, 35; iii.13, 53, 137; Sn 354, 475, 522, 877, 1071 sq., 1101, 1114; Nd1 283; Nd2 587; Pv iv.132 (arahā+); Vism 410. -- Often as cittaṇ v. an emancipated heart, e. g. D i.80; A iii.21; S i.46, 141; iii.90; iv.164; v.157 (here taken by Mrs. Rh. D. at S vi.93, Index, as "unregulated, distraught"); Sn 975; Nd1 284; Vbh 197. ubhatobhāga° emancipated in both ways (see Dial ii. 70) D ii.71; iii.105, 253; S i.191; A i.73; iv.10, 77, 453; v.23; M i.439, 477 sq. -- paññā°, emancipated by insight, freed by reason (see Dial. ii.68) S i.191; ii.123; D ii.70; iii.105, 254; M i.439, 477. -- saddhā° freed by faith A i.73; iv.10, 77; v.23; Ps

ii.52; M i.439, 477. -- anupādā vimutta freed without any further clinging to the world M i.486; S ii.18; iii.59; iv.83 and passim. -- atta having an emancipated self S iii.46, 55, 58; A iv.428. -- āyatana point or occasion of emancipation, of which there are 5, viz. hearing the Dhamma taught by the Master, teaching it oneself, reciting it, pondering over it, understanding it A iii.21 sq.; D iii.241, 279; Ps i.5.

Vimutti

Vimutti (f.) [fr. vimuccati] release, deliverance, emancipation D i.174; iii.288; S v.206 sq. (abhiñānāti), 222 (ariya°), 266, 356; A ii.247, iii.165 (yathābhūtaṃ pajānāti), 242, Sn 54, 73, 725 sq.; J i.77, 78, 80; Ps i.22; ii.143 sq.; Nd1 21; Pug 27, 54 sq.; Vbh 86, 272 sq., 392 (micchā°) Nett 29; Vism 410; Sdhp 614. -- ceto° (& paññā°) emancipation of heart (and reason) D i.156; iii.78, 108, 247 sq., 273; S i.120; ii.214; iv.119 sq.; v.118 sq., 289 sq.; A i.123 sq., 220 sq.; 243; ii.36, 87, 214; iii.20, 131, 400; iv.83, 314 sq.; v.10 sq.; Vbh 344; Nett 40, 43, 81 sq., 127. -- sammā° right or true emancipation A ii.222 sq.; v.327; Ps i.107; ii.173. -- See also arahatta, upekkhā, khandha ii.A, dassana, phala, mettā. -- rasa the essence of emancipation A i.36; iv.203; PvA 287. -- sāra substance or essence of emancipation A ii.141, 243; iv.385.

Vimokkha

Vimokkha (& Vimokha) [fr. vi+muc, cp. mokkha1] deliverance, release, emancipation, dissociation from the things of the world, Arahantship D ii.70, 111; iii.34, 35, 230, 288; M i.196 (samaya° & asamaya°); S i.159 (cetaso v.); ii.53, 123; iii.121; iv.33; A ii.87; iv.316; v.11; Vin v.164 (cittassa); Sn 1071 (which Nd2 588 expls as "agga" etc., thus strangely taking it in meaning of mokkha2, perhaps as edifying etym.); Nd2 466 (in expln of Bhagavā); Ps i.22; ii.35 (as 68!), 243; Pug 11 sq.; Vbh 342; Dhs 248; Nett 90, 100, 119, 126; Vism 13, 668 sq.; Miln 159; PvA 98; Sdhp 34, 264. <-> The three vimokkhas are: suññato v., animitto v., appaṇihito v. Ps ii.35; Vism 658. The eight vimokkhas or stages of emancipation, are: the condition of rūpī, arūpa -- saññī, recognition of subha, realization of ākāśānañc'āyatana, of viññān'ānañc'āyatana, ākiñcaññ'āyatana, neva -- saññā -- n'āsaññ'āyatana, saññāvedayita -- nirodha D iii.262 (cp. Dial. iii.242), A i.40; iv.306; Vbh 342; expld in detail at Ps ii.38 -- 40. [cp. BSk. aṣṭau vimokṣāḥ, e. g. AvŚ ii.69, 153.] -- In sequence jhāna vimokkha samādhi samāpatti (magga phala) at Vin i.97, 104; iii.91; iv.25; A iii.417, 419; v.34, 38; Vbh 342. -- See also jhāna.

Vimocana

Vimocana (nt.) [vi+mocana] 1. letting loose, discharging Dhtn 216 (assu°). -- 2. release from, doing away with Mhvs 35, 73 (antarāya°).

Vimoceti

Vimoceti see vimuccati.

Vimohita

Vimohita [pp. of vi+moheti] deluded, bewildered Sdhp 363.

Vimba

Vimba is another spelling for bimba at S v.217. Cp. BSk. vimbaka (form of face) Divy 172, 525.

Vimhaya

Vimhaya [cp. Sk. vismaya, vi+smi] astonishment, surprise, disappointment J v.69 (in expln of vyamhita); Mhvs 5, 92; SnA 42 (explaining "vata"), 256 (do. for "ve"=aho); DA i.43; VvA 234, 329.

Vimhāpaka

Vimhāpaka (adj.) [fr. vimhāpati] deceiving, dismaying SnA 549 (=kuhaka).

Vimhāpana

Vimhāpana (nt.) [fr. vimhāpeti] dismaying, deceiving, disappointing Vism 24 (in expln of kuhana); Dhṭp 633 (id.).

Vimhāpeti

Vimhāpeti [Caus. of *vimhayati=vi+smi] to astonish, to cause dismay to, to deceive Mhvs 17, 44; DA i.91 (in expln of kuhaka).

Vimhita

Vimhita (adj.) [pp. of vi+smi, cp. mihita] astonished, discouraged, dismayed J vi.270 (su° very dismayed); Miln 122; Mhvs 6, 19; Dāvs ii.80. See also vyamhita.

Viya

Viya (indecl.) [another form of iva, viā *via (so some Prākṛits: Pischel Prk. Gr., § 143, 336)>viya. Pischel, Prk. Gr. § 336, 337 derives it fr. viva=v' iva] 1. part of comparison: like, as; stands for iva (usually in verse after ā: Sn 420 (jātimā v.); Pv i.85 (vārinā v.); or o Sn 580 (vajjho v.), 818 (kapaṇo v.); or ṇ: Sn 381 (vajantaṇ v.), 689 (nekkhaṇ v.). -- 2. dubitative particle: na viya maññe I suppose not M ii.121. <-> Cp. byā.

Viya°

Viya° the diaeretic form (for sake of metre) of vya° [=vi+ a°], which see generally. Cp. the identical veyya°.

Viyatta

Viyatta (adj.) [cp. Sk. vyakta, vi+pp. of añj] determined, of settled opinion, learned, accomplished; only in stock phrase sāvakā viyattā vinītā viśārādā (which Rh. D. trsls "true hearers, wise and well -- trained, ready etc." Dial. ii. 114) at D ii.104=A iv.310=S v.260=Ud 63.

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The BSk. (at Divy 202) has śrāvakāḥ (for bhikkhū!) paṇḍitā bhaviṣyanti vyaktā vinītā viśārādāḥ. <-> 2. separated, split, dissenting, heretic Sn 800 (= vavattitha bhinna dvejjhāpanna etc. Nd2 108; =bhinna SnA 530). Cp. the two meanings of vavattitha (=vyakta), which quasi -- correspond to viyatta 1 & 2 At this passage the v. l. (all SS of the Commentary) viyutta is perhaps to be preferred to viyatta. Note. It is to be noted that viyatta in § 1 does not occur in poetry, but seems to have spelling viy° because of the foll. vinītā and viśārada. Cp. vyatta & veyyatta.

Viyatti

Viyatti (f.) [cp. Sk. vyakti] distinctness Dhṭp 366 & Dhṭm 593 (in defn of brū). Cp. veyyatti.

Viyākāra

Viyākāra [vi+ākāra] preparation, display, distinction, splendour, majesty Sn 299 (=sampatti SnA 319).

Viyācikkhati

Viyācikkhati in verse at Sn 1090 for vyācikkhati, i. e. vi+ācikkhati, to tell, relate, explain; pp. vyākhyāta.

Viyāpanna

Viyāpanna [vi+āpanna, pp. of vi+āpajjati cp. vyāpaj- jati] gone down, lost, destroyed Sn 314 (in verse; gloss viyāvatta. The former expld as "naṭṭha," the latter as "viparivattitvā aññathā -- bhūta" at SnA 324).

Viyāyata

Viyāyata [vi+āyata] stretched out or across J iii.373 (in verse).

Viyārambha

Viyārambha [vi+ārambha] striving, endeavour, under- taking Sn 953 (expld as the 3 abhisankhāras, viz. puñña°, apuñña° & āneñja° at Nd1 442).

Viyūḷha

Viyūḷha [apparently vi+ūḷha, pp. of viyūhati, but mixed in meaning with vi+ūha (of vah)=vyūha] massed, heaped; thick, dense (of fighting) M i.86=Nd2 1995 (ubhato viyūḷhaṇ sangāmaṇ massed battle on both sides); A iii.94, 99 (sangāma, cp. S iv.308); J vi.275 (balaggāni viyūḷhāni; C.=pabbūḷha -- vasena ṭhitāni where pabbūḷha evidently in meaning "sambādha." <-> 2. put in array, prepared, imminent J ii.336 (maraṇe viyūḷhe=paccupaṭṭhite C.). Cp. saṇyūḷha.

Viyūhati

Viyūhati [vi+ūh, a differentiated form of vah] to take away, carry off, remove Vin iii.48 (paṇsuṇ vyūhati); J i.177, 199 (paṇsuṇ), 238, 331 (kaddamaṇ dvidhā viyūhitvā); iii.52 (vālikaṇ); iv.265 (paṇsuṇ); vi.448 (vālikaṇ); DhA 315; DhA ii.38; iii.207 (paṇsuṇ). <-> pp. viyūḷha. Cp. saṇyūhati.

Viyūhana

Viyūhana (nt.) [fr. viyūhati] removing, removal Vism 302 (paṇsu°).

Viyoga

Viyoga [vi+yoga 2] separation J vi.482; Mhvs 19, 16 (Mahābodhi°); PvA 160, 161 (pati° from her husband); Sdhp 77, 164.

Viiyati

Viiyati [Pass. of vāyati1 or vināti. The Vedic is ūyate] to be woven Vin iii.259. -- pp. vīta2.

Viracita

Viracita [vi+racita] 1. put together, composed, made VvA 14, 183. -- 2. ornamented ThA 257; VvA 188.

Viraja

Viraja (adj.) [vi+rajo] free from defilement or passion, stainless, faultless Vin i.294 (āgamma maggaṇ virajaṇ); Sn 139, 520, 636, 1105 (see exegesis at Nd2 590); Pv iii.36 (=vigata -- raja, niddosa PvA 189); DhA iv.142, 187; DA i.237. Often in phrase virajaṇ vītamalaṇ dhamma -- cakkhuṇ udapādi "there arose in him the stainless eye of the Arahant," e. g. Vin i.16; S iv.47. -- virajaṇ (+asokaṇ) padaṇ "the stainless (+painless) element" is another expression for Nibbāna, e. g. S iv.210; A iv.157, 160; It 37, 46; Vv 169; similarly thānaṇ (for padaṇ) Pv ii.333 (=sagga PvA 89).

Virajjaka

Virajjaka (adj.) [vi+rajja+ka] separated from one's kingdom, living in a foreign country VvA 336.

Virajjati

Virajjati [vi+rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S ii.94, 125 (nibbindaṇ [ppr.] virajjati); iii.46, 189; iv.2, 86; A v.3; Sn 739=S iv.205 (tattha); Th 1, 247; Sn 813 (na rajjati na virajjati), 853; Nd1 138, 237; Miln 245; Sdhp 613. -- pp. viratta. -- Caus. virājeti to put away, to estrange (acc.) from (loc.), to cleanse (oneself) of passion (loc.), to purify, to discard as rāga D ii.51; S i.16=Sn 171 (ettha chandaṇ v.=vinetvā viddhaṇsetvā SnA 213); S iv.17=Kvu 178; A ii.196 (rajanīyesu dhammesu cittaṇ v.); Sn 139, 203; Th 1, 282; Pv ii.1319 (itthi -- cittaṇ= viratta -- citta PvA 168); ThA 49; DhA i.327 (itthi -- bhāve chandaṇ v. to give up desire for femininity). -- pp. virājita.

Virajjana

Virajjana (nt.) [fr. virajjati; cp. rajjana] discolouring J iii.148 (rajjana+).

Virajjhati

Virajjhati [vi+rādh; cp. Sk. virādhyati: see rādheti1] to fail, miss, lose S iv.117; J i.17, 490 (aor. virajjhi); ii.432 (id.); PvA 59. -- pp. viraddha. -- Caus. virādheti (q. v.).

Virāṇa

Virāṇa (adj. nt.) [vi+raṇa] without fight or harm, peace Sdhp 579.

Virata

Virata [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd1 314; Nd2 591; VvA 72; Sdhp 338.

Virati

Virati (f.) [vi+rati] abstinence Mhvs 20, 58. The three viratis given at DA i.305 (=veramaṇī) are sampatta°, samādāna°, setughāta° (q. v.). Cp. DhsA 154 (tisso viratiyo), 218; Sdhp 215, 341 & CpD. 244, n. 2.

Viratta

Viratta [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S iii.45 (rūpadhātuya cittaṇ virattaṇ vimuttaṇ); Sn 204 (chandarāga°), 235 (°citta āyatike bhavasmiṇ); A v.3, 313; J v.233 (mayi); Sdhp 613.

Viraddha

Viraddha [pp. of virajjhati] failed, missed, neglecte S v.23 (ariyo maggo v.), 179 (satipaṭṭhānā viraddhā 254, 294; Nd1 512; J i.174, 490; ii.384; iv.71, 497; Nett 132.

Viraddhi

Viraddhi (f.) (missing, failure?) at Vin i.359 is uncertain reading. The vv. ll. are visuddhi, visandi & visandhi, with explns "viddhaṭṭhāna" & "viraddhaṭṭhāna": see p. 395.

Virandha

Virandha [vi+randha2] opening; defect, flaw Nd1 165.

Viramaṇa

Viramaṇa (nt.) (-- °) [fr. viramati] abstinence, abstaining from (-- °) Mhvs 14, 48 (uccā -- seyyā°).

Viramati

Viramati [vi+ramati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. °meyya), 828 (Pot. °me), 925; Nd1 168, 376; Th 2, 397 (aor. viramāsi, cp. Geiger, P.Gr. § 1651); Pv iv.355 (pāpadassanaṇ, acc.); Miln 85; PvA 204.

Virala

Virala (& Virala) (adj.) [connected with Vedic ṛtē excluding, without, & nirṛti perishing; cp. also Gr. e)/rhmos lonely; Lat. rarus=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expld as vilūna -- kesa ThA 210, i. e. almost bald; spelling l); DhsA 238 (l); DhA i.122 (°cchanna thinly covered); PvA 4 (in ratta -- vaṇṇa -- virala -- mālā read better with v. l. as ratta -- kaṇavāra -- mālā, cp. J iii.59).

Viralita

Viralita [pp. of Denom. of virala=viraleti, cp. Sk. viralā- yate to be rare] thin, sparse, rare Dāvs iv.24 (a°), with v. l. viralita.

Virava

Virava (& °rāva) [vi+rava & rāva; cp. Vedic virava] shouting out, roaring; crying (of animals) J i.25, 74 (ā), 203 (of elephants); v.9 (ā, of swans).

Viravati

Viravati [vi+ravati] 1. to shout (out), to cry aloud; to utter a cry or sound (of animals) J ii.350 (kikī sakuṇo viravi); v.206; Mhvs 12, 49 (mahārāvaṇ viraviṇsu mahājanā); PvA 154, 217, 245 (vissaraṇ), 279 (id.); Sdhp 179, 188, 291. -- 2. to rattle J i.51. -- Caus. virāveti to sound Mhvs 21, 15 (ghaṇṭaṇ to ring a bell).

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Viraha

Viraha (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (sīla°).

Virahita

Virahita (adj.) [vi+rahita] empty, exempt from, rid of, without Miln 330 (dosa°); PvA 139.

Virāga

Virāga [vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. <-> D iii.130 sq., 136 sq., 222, 243, 251, 290; S i.136; iii.19 sq., 59 sq., 163, 189; iv.33 sq., 47, 226, 365; v.226, 255, 361; A i.100, 299; ii.26; iii.35, 85, 325 sq.; iv.146 sq., 423 sq.; v.112, 359; Th 1, 599; Sn 795; Ps ii.220 sq.; Nd1 100; Kvu 600=Dh 273=Nett 188 (virāgo seṭṭho dhammāṇa); Dhs 163; Nett 16, 29; Vism 290 (khaya° & accanta°) 293. -- Often nearly synonymous with nibbāna, in the description of which it occurs frequently in foll. formula: taṇhakkhaya virāga nirodha nibbāna, e. g. S i.136; Vin i.5; A ii.118; It 88; -- or combd with nibbidā virāga nirodha upasama . . . nibbāna, e. g. M i.431; S ii.223; cp. nibbāna ii.B1 & iii.8. -- In other connection (more objectively as "destruction"): aniccatā sankhārāṇaṇ etc., vipariṇāma virāga nirodha, e. g. S iii.43; (as "ceasing, fading away":) khaya(-- dhamma liable to), vaya°, virāga°, nirodha° M i.500; S ii.26. -- 2. colouring, diversity or display of colour, dye, hue (=rāga 1) J i.89 (nānā° -- samujjala blazing forth different colours); 395 (nānā° variously dyed); PvA 50 (nānā° -- vaṇṇa -- samujjala).

Virāgatā

Virāgatā (f.) [abstr. fr. rāga] disinterestedness, absence of lust Kvu 212=Ud 10.

Virāgita

Virāgita (adj.) [fr. vi+*rāgeti, Denom. of rāga?] at J v.96 is not clear. It is said of beautiful women & expld by C. as vilagga -- sarīrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for virājita? It may also be a distorted vilāka (q. v.) or vilaggita.

Virāgin

Virāgin (adj.) [fr. virāga 2, cp. rāgin] 1. discoloured, fading in colour J iii.88 (fig. saddhā avirāginī), 148 (rāga° fading in the original dye, of citta). -- 2. changing, reversing A iii.416 (of dukkha: dandha° & khippa° of slow & quick change; v. l. M6 is viparāgi, which may represent a vipariyāyi, i. e. changing).

Virāguṇa

Virāguṇa in meaning "fading away, waning" in verse at It 69 (of viññāṇa) is doubtful reading. It corresponds to virāgadhamma of the prose part (virāgudh° vv. II.). The v. l. is pabhanguṇa (which might be preferable, unless we regard it as an explanation of virāgin, if we should write it thus).

Virāgeti

Virāgeti [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virāgeti like BSk. ārāgeti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M i.327 (puriso narakapapāte papatanto hatthehi ca pādehi ca paṭhaviṇ virāgeyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). -- Perhaps also in virāgāya (either as ger. to virāgeti or as instr. to virāga in sense of virādha(na)) Pv i.117 (sukhaṇ virāgāya, with gloss virāgena, i. e.

spurning one's good fortune; expld as virajjhita virādheta at PvA 59). Cp. virāye (=virāge?) at Th 1, 1113 (see virādheta).

Virājati

Virājati [vi+rājati] to shine PvA 189 (=virocati).

Virājita

Virājita1 [pp. of virājati] cleansed, discarded as rāga, given up S iv.158 (dosa); J iii.404 (=pahīna C.).

Virājita

Virājita2 [pp. of Caus. of virājati] shining out, resplendent J ii.33 (mora . . . suratta -- rāji -- virājita here perhaps =streaked?). Cp. virāgita.

Virājeti

Virājeti see virajjati.

Virādhana

Virādhana (f.) [fr. virādheta] failing, failure D ii.287; A v.211 sq.

Virādhita

Virādhita [pp. of virādheta] failed, missed, lost J v.400; Pv iv.13 (= pariccatta C.).

Virādheta

Virādheta [vi+rādheta1, or Caus. of virajjhata] to miss, omit, fail, transgress, sin Sn 899; Th 1, 37, 1113 virāye for virādhaya C., may be virāge, cp. Brethren 3752 & see virāgeti); Nd1 312; J i.113; Ap. 47; PvA 59. -- Cp. virāgeti. -- pp. virādhita.

Virāva

Virāva see virava.

Viriccati

Viriccati [Pass. of vi+riñcati] to get purged D ii.128 (ppr. viriccamāna). -- pp. viritta. -- Cp. vireka.

Viritta

Viritta [pp. of viriccati] purged Miln 214.

Viriya

Viriya (nt.) [fr. vīra; cp. Vedic vīrya & vīria] lit. "state of a strong man," i. e. vigour, energy, effort, exertion. On term see also Dhs. trsln § 13; Cp. 242. -- D iii.113, 120 sq., 255 sq.; S ii.132, 206 sq.; Sn 79, 184, 353, 422, 531, 966, 1026 (chanda°); Nd1 476, 487; Nd2 394; J i.178 (viriyaṇ karoti, with loc.); Pug

71; Vbh 10; Nett 16, 28; Tikp 60, 63; Miln 36; Vism 160 (°upekkhā), 462; KhA 96; SnA 489; DhA iv.231; DA i.63; DhsA 120; VvA 14; PvA 98, 129; Sdhp 343, 517. <-> accāraddha° too much exertion M iii.159; A iii.375; opp. atilīna° too little ibid; utṭhāna° initiative or rousing energy S i.21, 217; A iii.76; iv.282; ThA 267; PvA 129; nara° manly strength J iv.478, 487. -- viriyaṇ āra(m) bhati to put forth energy, to make an effort S ii.28; iv.125; v.9, 244 sq.; A i.39, 282, 296; ii.15= iv.462. -- As adj. (-- °) in alīna° alert, energetic J i.22; āraddha° full of energy, putting forth energy, strenuous S i.53, 166, 198; ii.29, 207 sq.; iv.224; v.225; A i.4, 12; ii.76, 228 sq.; iii.65, 127; iv.85, 229, 291, 357; v.93, 95, 153, 335; J i.110; ossaṭṭha° one who has given up effort J i.110; hīna° lacking in energy It 34 (here as vīriya, in metre). -- v. is one of the indriyas, the balas & the sambojjhangas (q. v.). -- ārambha "putting forth of energy," application of exertion, will, energy, resolution D iii.252; S ii.202; iv.175; A i.12; iii.117; iv.15 sq., 280; v.123 sq.; Ps i.103 sq.; Vbh 107, 194, 208; DhsA 145, 146. -- indriya the faculty of energy D iii.239, 278; S v.196 sq.; Dhs 13; Vbh 123; Nett 7, 15, 19; VbhA 276. -- bala the power of energy D iii.229, 253; A iv.363; J i.109. -- saṇvara restraint by will Vism 7; SnA 8; DhsA 351.

Viriyatā

Viriyatā (f.) [abstr. fr. viriya] manliness, energy, strength M i.19; VvA 284.

Viriyavant

Viriyavant (adj.) [viriya+vant] energetic A i.236; Sn 528, 531 (four -- syllabic), 548 (three -- syllabic); Vism 3 (=ātāpin); Sdhp 475.

Virujaka

Virujaka (vīṇā°) lute -- player J vi.51 (=vīṇā -- vādaka C.). See rujaka.

Virujjhati

Virujjhati [vi+rujjhati] to be obstructed Sn 73 (aviruj- jhamāna unobstructed); J vi.12.

Virujjhana

Virujjhana (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J vi.448.

Viruta

Viruta (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expld as "virudaṇ [spelling with d, like ruda for ruta] vuccati -- miga -- cakkāṇ; miga -- cakkā -- pāthakā [i. e. experts in the ways of animals; knowers of auspices] migacakkāṇ ādisanti" at Nd1 382; and as "mig' ādīṇaṇ vassitaṇ" at SnA 564. The passage is a little doubtful, when we compare the expression virutaṇ ca gabbhakaraṇaṇ at Sn 927 with the passage viruddha -- gabbhakaraṇaṇ at D i.11 (cp. DA i.96), which seems more original.

Viruddha

Viruddha [pp. of virundhati] hindered, obstructed, dis- turbed S i.236; Sn 248, 630; Nd1 239; Miln 99, 310;

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J i.97. -- Often neg. a° unobstructed, free S i.236; iv.71; A iii.276 (°ka); Dh 406; Sn 365, 704, 854; VbhA 148=Vism 543. -- gabbha -- karaṇa (using charms for) procuring abortion D i.11; DA i.96 (expld here as first trying to destroy the foetus and afterwards giving medicine for its preservation). See also viruta.

*Virundhati

*Virundhati [vi+rundhati] to obstruct etc. Pass. viruj- jhati (q. v.). -- pp. viruddha. -- Caus. virodheti. (q. v.).

Virūpa

Virūpa (adj.) [vi+rūpa] deformed, unsightly, ugly Sn 50; J i.47; iv.379; vi.31, 114; PvA 24, 32, 47; Sdhp 85. at Sn 50 virūpa is taken as "various" by Bdgh (SnA 99), and virūpa -- rūpa expld as vividha -- rūpa, i.e. diversity, variety. So also the Niddesa.

Virūḷha

Virūḷha [pp. of virūhati] having grown, growing S ii.65 (viññāṇe virūḷhe āyatiṇ punnabbhav' ābhinibbatti hoti).

Virūḷhi

Virūḷhi (f.) [vi+rūḷhi, of ruh] growth M i.250; S iii.53; A iii.8, 404 sq.; v.152 sq., 161, 350 sq.; It 113; Miln 33; Mhvs 15, 42; VbhA 196. -- avirūḷhi -- dhamma not liable to growth Sn 235; DhA i.245.

Virūhati

Virūhati [vi+rūhati] to grow, sprout It 113; Miln 386; DA i.120. -- Cp. paṭi°. -- pp. virūḷha. -- Caus II. virūhāpeti to make grow, to foster Miln 386.

Virūhanā

Virūhanā (f.) & °a (nt.) [vi+rūhanā] growing, growth J ii.323 (f.); Miln 354; Vism 220; DA i.161; PvA 7.

Vireka=virecana

Vireka=virecana; Miln 134 (cp. Vin i.279).

Virecana

Virecana (nt.) [vi+recana, ric] purging, a purgative Vin i.206 (°ṇ pātuṇ to drink a p.), 279 (id.); D i.12; A v.218; J iii.48 (sineha° an oily or softening purgative); DA i.98.

Virecaniya

Virecaniya (adj.) [grd. formation fr. virecana] (one who is) to be treated with a purgative Miln 169.

Vireceti

Vireceti [vi+Caus. of riñcati] to purge Miln 229, 335.

Virocati

Virocati [vi+rocāti] to shine (forth), to be brilliant Vin ii. 296 (tapati, bhāsati, v.); Sn 378, 550; It 64 (virocāre); J i.18, 89; iv.233; Pv i.114; ii.962; iii.35 (=virājati PvA 189); DhA i.446; iv.143; DhsA 14; PvA 110 (°amāna=sobhamāna), 136 sq., 157. Cp. verocana. <-> Caus. viroceti to illumine Miln 336.

Virodha

Virodha [vi+rodha] obstruction, hindrance, opposition, enmity S i.111; iv.71, 210; Sn 362; Pug 18, 22; Kvu 485; Miln 394; DhsA 39. -- avirodha absence of obstruction, gentleness M ii.105=Th 1, 875; Pv iii.73.

Virodhana

Virodhana (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. a° absence of opposition, J iii.274, 320, 412; v.378.

Virodhita

Virodhita [pp. of virodheti] obstructed, rendered hostile Pgdp 90 (or is it virādhita?).

Virodheti

Virodheti [Caus. of virundhati] to cause obstruction, to render hostile, to be in disharmony, to exasperate S iv.379=A v.320 (which latter passage reads viggaṇhati instead); Sdhp 45, 496. -- pp. virodhita.

Virosanā

Virosanā (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

Vilakkhaṇa

Vilakkhaṇa (adj. -- nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. sa° in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.

Vilagga

Vilagga (adj.) [vi+lagga] 1. stuck Vin i.138; M i.393. - 2. slender (of waist) J v.96 (see virāgita), 216 (see vilāka).

Vilaggita

Vilaggita (adj.) [vi+laggita] stretched or bending (?), slender J iv.20 (see under vilāka).

Vilanga

Vilanga (nt.) [*Sk. viḍaṅga] the plant Erycibe paniculata Vin i.201 (v. l. viḷ°). -- °thālikā at Nd1 154 read as bilanga° (q. v.).

Vilanghaka

Vilanghaka [fr. vilangheti] in hattha° jerking of the hand beckoning (as a mode of making signs) Vin i.157= M i.207 (has g for gh, cp. p. 547). -- Cp. hattha -- vikāra.

Vilanghati

Vilanghati [vi+langhati] to jump about, to leap (over) Sdhp 168.

Vilajjati

Vilajjati [vi+lajjati] to be ashamed, to be bashful, to pretend bashfulness J v.433.

Vilapati

Vilapati [vi+lapati] 1. to talk idly J i.496. -- 2. to lament, wail Th 1, 705; J ii.156; v.179; Miln 275; ThA 148 (Ap. v. 66).

Vilamba

Vilamba (adj.) [vi+lamba] hanging down; only in redupl. -- iter. cpd. olamba -- vilamba dropping or falling off all round J iv.380.

Vilambati

Vilambati [vi+lambati] to loiter, to tarry, lit. "hang about" J i.413; DhA i.81.

Vilambin

Vilambin (adj.) [vi+lambin] hanging down, drooping M i.306 (f. °inī, of a creeper, i. e. growing tendrils all over).

Vilaya

Vilaya [vi+laya, cp. līyati] dissolution; °ṇ gacchati, as much as: "to be digested," to be dissolved Miln 67. <-> adj. dissolved, dispersed Dpvs i.65.

Vilasati

Vilasati [vi+lasati] to play, dally, sport; to shine forth, to unfold splendour J v.38 (of a tree "stand herrlich da" Dutoit), 433 (of woman); vi.44 (of a tree, vilāsamāna T.). -- pp. vilasita.

Vilasita

Vilasita (adj.) [pp. of vilasati] shining; gay, playful, coquettish J v.420.

Vilāka

Vilāka (adj.) [perhaps=vilagga (Geiger, P.Gr. § 612), although difficult to connect in meaning] only in f. °a: slender (of waist); the expln with vilagga may refer to a comparison with a creeper (cp. vilambin & J v.215) as "hanging" ("climbing") i. e. slim, but seems forced. See also virāgita which is expld in the same way. The word is peculiar to the "Jātaka" style. -- J iv.19 (=sutṭhu -- vilaggita -- tanu -- majjhā); v.155 (+mudukā; C. expls as sankhitta -- majjhā), 215 (°majjhā=vilaggasarīrā C.), 506 (velli -- vilāka -- majjhā=vilagga -- majjhā, tanu -- dīgha -- majjhā C.); VvA 280 (°majjhā for sumajjhīmā of Vv 6413; T. reads vilāta°).

Vilāpa

Vilāpa [vi+lāpa] idle talk J i.496; v.24. Cp. saṅ°.

Vilāpanatā

Vilāpanatā (f.)=vilāpa Pug 21.

Vilāsa

Vilāsa [fr. vilasati] 1. charm, grace, beauty J i.470; vi.43; Miln 201; ThA 78; PvA 3. -- desanā° beauty of instruction DA i.67; Vism 524, 541; Tikp 21. -- 2. dalliance, sporting, coquetry J iii.408; v.436. vilāsa is often coupled with līlā (q. v.).

Vilāsavant

Vilāsavant (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

Vilāsin

Vilāsin (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA i.40 (vyāmapabhā parikkhepa -- vilāsinī splendour shining over a radius of a vyāma).

Vilikhati

Vilikhati [vi+likhati] 1. to scrape, scratch S i.124 (bhū- miṇ); iv.198; DhsA 260 (fig. manañ v.; in expln of vilekha). -- 2. to scratch open Vin ii.175. -- pp. vilikhita.

Vilikhita

Vilikhita [pp. of vilikhati] scraped off SnA 207.

Vilitta

Vilitta [pp. of vilimpatī] anointed D i.104 (su -- nahāta su- vilitta kappita -- kesa -- massu); J iii.91; iv.442.

Vilimpatī

Vilimpatī [vi+limpati] to smear, anoint A iii.57; J i.265 (ger. °itvā); iii.277 (ppr. °anto); Pv i.106 (ger °itvāna); PvA 62 (°itvā). -- pp. vilitta. -- Caus. II. vilimpāpeti to cause to be anointed J i.50 (gandhehi), 254 (id.).

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Vilivili (kriyā)

Vilivili (-- kriyā) see biḷibiḷikā.

Vilīna

Vilina (adj.) [vi+lina, pp. of vilīyati] 1. clinging, sticking [cp. līyati 1] Vin i.209 (olīna° sticking all over). <-> 2. matured ("digested"? cp. vilaya) J iv.72 (nava°gosappi freshly matured ghee); Miln 301 (phalāni ripefruit). -- 3. [cp. līyati 2] molten, i. e. refined, purified J iv.118 (tamba -- loha° molten or liquid -- hot copper); v. 269 (tamba -- loha°, id.; cp. C. on p. 274; vilīnaṃ tambālohaṃ viya pakkatṭhitaṃ lohitaṃ pāyenti); DhsA 14 (°suvanna). -- Cp. uttatta in same sense and the expln of velli as "uttatta -- ghana -- suvaṇṇa -- rāsi -- ppabbā" at J v.506 C.

Vilīyati

Vilīyati [vi+līyati 2] to melt (intrs.), to be dissolved, to perish J iv.498; Vism 420 (pabbata, spelling here with l; Warren wrong "are hidden from view," i. e. nilīyati); DhsA 336 (phānita -- piṇḍa; trsltn not to the point: "reduced or pounded"); Sdhp 383; Pgdp 21. -- pp. vilīna. -- Cp. pa°.

Vilīyana

Vilīyana (nt.) [fr. vilīyati] melting, dissolution Sdhp 201.

Vilīva & Viliva

Viliva & Viliva (adj.) [Kern, Toev. s. v. compares SK, bilma slip, chip. Phonetically viliva=Sk. bilva: see billa] 1. made of split bamboo Vin ii.266 (i). -- 2. (ī) a chip of bamboo or any other reed, a slip of reed M i.566 (Bdhgh on M i.429); Vism 310 (°maya).

Vilīvakāra

Vilivakāra [vilīva+kāra] a worker in bamboo, a basket-maker Vin iii.82; Miln 331; VbhA 222 (°ka in simile); PvA 175.

Vilugga

Vilugga (adj.) [vi+lugga] broken; only in redupl. -- iter. cpd. olugga -- vilugga all broken up, tumbling to pieces M i.80, 450.

Vilutta

Vilutā [pp. of vilumpati] plundered, stripped, robbed, ruined S i.85=J ii.239; J v.99; vi.44; Miln 303; Mhvs 33, 71 (corehi).

Vilumpaka

Vilumpaka (adj.) [fr. vi+lup] (act. or pass.) plundering or being plundered J i.370 (°cora); ii.239 (pass.).

Vilumpati

Vilumpati [vi+lumpati] to plunder, rob, steal, ruin S i.85=J ii.239; v.99; Miln 193; VvA 100; DhA iii.23. -- Pass. viluppati J v.254 (gloss for °lump° of p. 253). -- pp. vilutta. -- Caus. II. vilumpāpeti to incite to plunder Miln 193; J i.263.

Vilumpana

Vilumpana (nt.) [fr. vilumpati] plundering DhA iii.23.

Vilumpamāna(ka)

Vilumpamāna(ka) [orig. ppr. med. of vilumpati] plundering, robbing J v.254; PvA 4 (°ka cora).

Vilulita

Vilulita (adj.) [vi+luḷita; cp. BSk. vilulita Jtm 210] stirred, agitated, shaken, disturbed Dāvs iv.54 (bhaya°citta). Cp. viloḷeti.

Vilūna

Vilūna (adj.) [vi+lūna] cut off (always with ref. to the hair) M iii.180=A i.138; Miln 11; PvA 47.

Vilekha

Vilekha [vi+lekha] perplexity, lit. "scratching" Vin iv.143 (here as f. °ā); Dhs 1256 (mano°); DhsA 260. <-> The more common word for "perplexity" is vikkhepa.

Vilepana

Vilepana (nt.) [vi+lepana] ointment, cosmetic, toilet perfume A i.107, 212; ii.209; Th 1, 616 (sīlaṇ v. setṭhaṇ. Cp. J iii.290); Pug 51, 58; Pv ii.316; DA i.77, 88.

Vilokana

Vilokana (nt.) [vi+lok (loc=roc), see loka & rocati] looking, reflection, investigation, prognostication; usually as 5 objects of reflection as to when & where & how one shall be reborn (pañca -- mahā -- °āni), consisting in kāla, desa, dīpa, kula, mātā (the latter as janetti -- āyu i. e. mother and her time of delivery at J i.48) or time (right or wrong), continent, sky (orientation), family (or clan) and one's (future) mother: J i.48, 49; DhA i.84; as 8 at Miln 193, viz. kāla, dīpa, desa, kula, janetti, āyu, māsa, nekkhamma (i. e. the 5+period of gestation, month of his birthday, and his renunciation). Without special meaning at DA i.194 (ālokana+). Cp. volokana.

Vilokita

Vilokita (nt.) [pp. of viloketi] a look A ii.104, 106 sq., 210; Pug 44, 45; DA i.193; VvA 6 (ālokita+).

Viloketar

Viloketar [n. ag. fr. viloketi] one who looks or inspects DA i.194 (āloketar+).

Viloketi

Viloketi [vi+loketi, of lok, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J i.48, 49; DhA i.84; Miln 193; Mhvs 22, 18. -- pp. vilokita. <-> Cp. pa° & vo°.

Vilocana

Vilocana (nt.) [vi+locana] the eye Dāvs i.41; ThA 253.

Vilopa

Vilopa [vi+lopa] plunder, pillage M i.456 (maccha° fish- haul); J i.7; iii.8; vi.409; Dpvs ix.7 (°kamma). <-> vilopaṇ khādati to live by plunder J vi.131.

Vilopaka

Vilopaka (adj.) [fr. vilopa] plundering, living by plundering J i.5; Miln 122 (f. °ikā).

Vilopiya

Vilopiya (adj.) [grd. formation fr. vilopa] to be plundered; neg. a° Sdhp 311.

Vilomatā

Vilomatā (f.) [abstr. fr. viloma] unseemliness, repugnance SnA 106.

Viloma

Viloma (adj.) [vi+loma] against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural Vin ii. 115 (of cīvara: unsightly); J iii.113; Dpvs vii.55; DhA i.379; PvA 87.

Vilomana

Vilomana (nt.) [fr. viloma] discrepancy, disagreement, reverse DhsA 253.

Vilometi

Vilometi [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhsA 253.

Viloḷana

Viloḷana (nt.) [fr. vi+luḷ] & Viloḷana [fr. vi+luḷ; cp. Whitney, Sanskrit Roots, 1885, p. 149, where themes & their forms are given by luṭh1 to roll, luṭh2 & luṇṭh to rob, luḍ to stir up (some forms of it having meaning of luṇṭh) =lul to be lively] shaking, stirring; only found in lexicogr. literature as defn of several roots, viz. of gāh Dhtp 349; Dhtm 504; math & manth (see mathati) Dhtp 126; Dhtm 183. See also luḷati.

Viloḷeti

Viloḷeti [vi+loḷeti or loleti, cp. vilulita] to stir, to move about J i.26; Dpvs vi.52.

Viḷayhati

Viḷayhati [vi+dayhati] to burn (intrans.) J ii.220.

Viḷāra

Viḷāra at A iii.122 read as biḷāra (sasa -- biḷārā rabbits & cats).

Vivajjita

Vivajjita [pp. of vivajjeti] 1. abandoning, abstaining from VvA 75 (°kiliṭṭha -- kamma). -- 2. avoided Th 2, 459. <-> 3. distant from (abl.) Miln 131.

Vivajjeti

Vivajjeti [vi+vajjeti] to avoid, abandon, forsake S i.43; A v.17; Sn 53 (= parivajj° abhivajj° Nd2 592), 399 (°jjaya), 407 (praet. °jjayi); Vv 8438 (°jjayātha=parivajjetha VvA 346); J i.473; iii.263, 481 (°jjayi); v.233 (Pot. °jjaye); Miln 129; Sdhp 210, 353, 395. -- pp. vivajjita. -- Pass. vivajjati J i.27.

Vivaṭa

Vivaṭa [vi+vaṭa, pp. of vr: see vuṇāti] uncovered, open (lit. & fig.), laid bare, unveiled Sn 19 (lit.), 374 (fig.= anāvaṭa SnA 366), 763, 793 (=open -- minded); Nd1 96; Pug 45, 46 (read vivaṭa for pi vaṭa; opp. pihita); Vism 185 (opp. pihita); J v.434; DhA iii.79; VvA 27; PvA 283 (mukha unveiled). -- vivaṭena cetasā "with mind awake & clear" D iii.223; A iv.86; S v.263; cp. cetovivaraṇa. -- vivaṭa is freq. v. l. for vivatta (- cchada), e. g. at A ii.44; Sn 372; DhA iii.195; SnA 265 (in expln of term); sometimes the only reading in this phrase (q. v.), e. g. at Nd2 593. -- instr. vivaṭena as adv. "openly" Vin ii.99; iv.21. -- cakkhu open -- minded, clear -- sighted Sn 921; Nd1 354. -- dvāra (having) an open door, an open house J v.293 (aḍḍha° half open); DhA ii.74 -- nakkhatta a yearly

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festival, "Public Day," called after the fashion of the people going uncovered (appaṭicchannena sarīrena) & bare -- footed to the river DhA i.388.

Vivaṭaka

Vivaṭaka (adj.) [vivaṭa+ka] open (i. e. not secret) Vin ii.99.

Vivaṭṭa

Vivaṭṭa (m. & nt.) [vi+vattā1] 1. "rolling back," with ref. to the development of the world (or the aeons, kappa) used to denote a devolving cycle ("devolution"), whereas vaṭṭa alone or saṇvattā denote the involving cycle (both either with or without kappa). Thus as "periods" of the world they practically mean the same thing & may both be interpreted in the sense of a new beginning. As redupl. -- inter. cpds. they express only the idea of constant change. We sometimes find vivaṭṭa in the sense of "renewal" & saṇvattā in the sense of "destruction," where we should expect the opposite meaning for each. See also vaṭṭa & saṇvattā. Dogmatically vivaṭṭa is used as "absence of vaṭṭa," i. e. nibbāna or salvation from saṇsāra (see vaṭṭa & cp. citta -- vivaṭṭa, ceto°, nāṇa°, vimokkha° at Ps i.108 & ii.70). -- Fig. in kamma° "the rolling back of k.," i. e. devolution or course of kamma at S i.85. -- Abs. & combd with saṇvattā (i. e. devolution combd with evolution) e. g. at D i.14, 16 sq.; iii.109; A ii.142 (where read vivaṭṭe for vivaṭṭo); Pug 60; Vism 419 (here as m. vivaṭṭo, compared with saṇvattō), 420 (°tthāyin). In cpd. °kappa (i. e. descending aeon) at D iii.51; Pug 60; It 15. -- 2. (nt.) part of a bhikkhu's dress (rolling up of the binding?), combd with anu -- vivaṭṭa at Vin i.287.

Vivaṭṭati

Vivaṭṭati [vi+vattati] 1. to move back, to go back, to revolve, to begin again (of a new world -- cycle), contrasted with saṇvattati to move in an ascending line (cp. vivattā) D i.17; iii.84, 109; Vism 327. -- 2. to be distracted or diverted from (abl.), to turn away; to turn over, to be upset Nett 131; Pug 32 (so read for vivattati); Ps ii.98 (ppr.). -- pp. vivaṭṭa.

Vivaṭṭana

Vivaṭṭana (nt.) & °ā (f) [fr. vivaṭṭati] turning away, moving on, moving back Ps i.66; ii.98; Vism 278 (f.; expld as "magga").

Vivaṭṭeti

Vivaṭṭeti [vi+vatteti] to turn down or away (perhaps in dogmatic sense to turn away from saṃsāra), to divert, destroy: only in phrase vivaṭṭayi saṃyojanaṃ (in standard setting with accheccchi taṇhaṃ), where the usual v. l. is vāvattayi (see vāvatteti). Thus at M i.12, 122; S i.127; iv.105, 205, 207, 399; A i.134; iii.246, 444 sq.; iv.8 sq.; It 47 (T. vivattayi).

Vivaṇṇa

Vivaṇṇa (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J ii.418.

Vivaṇṇaka

Vivaṇṇaka (nt.) [fr. vivaṇṇeti] dispraise, reviling Vin iv.143.

Vivaṇṇeti

Vivaṇṇeti [vi+vaṇṇeti] to dispraise, defame Pv iii.106 (thūpa -- pūjaṃ); PvA 212.

Vivattacchada

Vivatta -- cchada (adj.) having the cover removed, with the veil lifted; one who draws away the veil (cp. vivaraṇa) or reveals (the Universe etc.); or one who is freed of all (mental & spiritual) coverings (thus Bdhgh), Ep. of the Buddha. -- Spelling sometimes chadda° (see chada). -- D i.89; ii.16; iii.142 (dd; sammā - sambuddha loke vivatta -- chadda; trsln "rolling back the veil from the world"), 177 (dd); A ii.44 (v. l. dd); Sn 372 (expld as "vivata -- rāga -- dosa -- moha -- chadana SnA 365), 378, 1003 (ed. Sn prefers dd as T. reading); Nd2 593 (with allegorical interpretation); J i.51; iii.349; iv.271 (dd); DhA i.201 (v. l. dd); iii.195; DA i.250. -- It occurs either as vivatta° or vivata°. In the first case (vivatta°) the expln presents difficulties, as it is neither the opp. of vatta ("duty"), nor the same as vivaṭṭa ("moving back" intrs.), nor a direct pp. of vivattati (like Sk. vivṛtta) in which meaning it would come nearer to "stopped, reverted, ceased." vivattati has not been found in Pāli. The only plausible expln would be taking it as an abs. pp. formation fr. vṛt in Caus. sense (vatteti), thus "moved back, stopped, discarded" [cp. BSk. vivartayati to cast off a garment, Divy 39]. In the second case (vivata°) it is pp. of vivarati [vi+vr: see vuṇāti], in meaning "uncovered, lifted, off," referring to the covering (chada) as uncovered instead of the uncovered object. See vivata. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" vivatta would have the preference, whereas from a natural & simple point of view vivata seems more intelligible & more fitting. It is evidently an old phrase. Note. -- vivatta -- kkhandha at S i.121 is a curious expression ("with his shoulders twisted round"?). Is it an old misreading for pattakkhandha? Cp. however, S.A. quoted K.S. i.151, n. 5, explaining it as a dying monk's effort to gain an orthodox posture.

Vivattati

Vivattati at Pug 32 is to be read as vivaṭṭati.

Vivadati

Vivadati [vi+vadati] 1. to dispute, quarrel Sn 842, 884; J i.209; Miln 47. -- 2. (intrs.) to be quarrelled with S iii.138.

Vivadana

Vivadana (nt.) [fr. vivadati] causing separation, making discord D i.11; DA i.96.

Vivadha

Vivadha (carrying yoke) see khārī -- vidha and vividha2.

Vivana

Vivana (nt.) [vi+vana] wilderness, barren land S i.100; Vv 776 (=arañña VvA 302); J ii.191, 317.

Vivara

Vivara (nt.) [fr. vi+vr] 1. opening (lit. dis -- covering), pore, cleft, leak, fissure Dh 127 (pabbatānaṃ; cp Divy 532; Miln 150; PvA 104); Vism 192, 262; J iv.16; v.87; DhA iv.46 (mukha°); SnA 355; PvA 152, 283. <-> 2. interval, interstice D i.56 (quoted at Pv iv.327); Vism 185. -- 3. fault, flaw, defect A iii.186 sq.; J v.376.

Vivarāṇa

Vivarāṇa (nt.) [fr. vivarati] 1. uncovering, unveiling, making open, revelation, in loka° laying open the worlds, unveiling of the Universe; referred to as a great miracle at Vism 392; Miln 350; Dāvs ii.120; J iv.266. -- 2. opening, unfolding, making accessible, purifying (fig.), in ceto° A iii.117, 121; iv.352; v.67. -- 3. explanation, making clear (cp. vibhajana) Nett 8 (as f.); SnA 445.

Vivarati

Vivarati [vi+varati vr; see vuṇāti] 1. to uncover, to open Vin ii.219 (windows, opp. thaketi); D i.85 (paṭicchannaṃ v.); J i.63 (dvāraṇ), 69; iv.133 (nagaraṇ); DhA i.328 (vātapānaṇ); DA i.228; PvA 74 (mukhaṇ); VvA 157, 284. -- 2. (fig.) to open, make clear, reveal S iv.166; v.261; KhA 12 (+vibhajati etc.). - pp. vivaṭa.

Vivasati

Vivasati [vi+vasati2] to live away from home, to be separated, to be distant J iv.217. -- Cp. vipavasati.

Vivasana

Vivasana (nt.) [vi+vas (uṣ) to shine, cp. vibhāti] (gradually) getting light; turning into dawn (said of the night), only in phrase ratyā vivasane at the end of night, combd in stock phrase with suriy' uggamaṇaṇ pati "towards sunrise" (evidently an old phrase) at Th 1, 517; J iv.241; v.381, 461; vi.491; Pv iii.82. Also at Sn 710.

Vivaseti

Vivaseti [Caus. of vi+vas to shine] lit. to make [it] get light; rattiṇ v. to spend the night (till it gets light) Sn 1142; Nd2 594 (=atināmeti) -- vivasati is Kern's proposed reading for vijahati (rattiṇ) at Th 1, 451. He founds his conjecture on a v. l. vivasate & the C. expln "atināmeti khepeti." Mrs. Rh. D. trsls "waste" (i. e. vijahati).

Vivāda

Vivāda [fr. vi+vad] dispute, quarrel, contention D i.236; iii.246; A iv.401; Sn 596, 863, 877, 912; Nd1 103, 167, 173, 260, 307; Pug 19, 22; Ud 67; J i.165; Miln 413;

VvA 131. There are 6 vivāda -- mūlāni (roots of contention), viz. kodha, makkha, issā, sātheyya, pāpicchatā, sandiṭṭhi -- parāmāsa or anger, selfishness, envy, fraudulence, evil intention, worldliness: D iii.246; A iii.334 sq.; Vbh 380; referred to at Ps i.130. There is another list of 10 at A v.78 consisting in wrong representations regarding dhamma & vinaya.

Vivādaka

Vivādaka [fr. vivāda] a quarreller J i.209.

Vivādiyati

Vivādiyati (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahaṇ karoti Nd1 173), 879, 895. Pot. 3rd sg. vivādiyetha (=kolahaṇ kareyya Nd1 307), & vivādayetha Sn 830 (id. expln Nd1 170).

Vivāha

Vivāha [fr. vi+vah] "carrying or sending away," i. e. marriage, wedding D i.99; Sn p. 105; PvA 144; SnA 448 (where distinction āvāha=kaññā -- gahaṇaṇ, vivāha= kaññā -- dānaṇ). -- As nt. at Vin iii.135. Cp. āvāha & vevāhika.

Vivāhana

Vivāhana (nt.) [fr. vi+vah] giving in marriage or getting a husband for a girl (cp. āvāhana) D i.11; DA i.96. Cp. Vin iii.135.

Vivicca

Vivicca (indecl.) [ger. of viviccati] separating oneself from (instr.), aloof from D i.37; A iii.25; J vi.388; Dhs 160; Pug 68; Vism 139, 140 (expld in detail). -- Doubtful reading at Pv i.119 (for viricca?). -- As viviccaṇ (& a°) at J v.434 in meaning "secretly" (=raho paṭicchannaṇ C.).

Viviccati

Viviccati [vi+vic] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin iv.241; ger. viviccitvā DhsA 165, & vivicca (see sep.). -- pp. vivitta. -- Cp. viveceti.

Vivicchati

Vivicchati [Desid. of vindati] to desire, long for, want Nett 11.

Vivicchā

Vivicchā (f.) [Desid. of vid, cp. Sk. vivitsā] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expln "vivicchā nāma vuccati vicikicchā"). See also veviccha.

Vivitta

Vivitta (adj.) [pp. of viviccati; vi+vitta3] separated, secluded, aloof, solitary, separate, alone D i.71; S i.110; A ii.210; iii.92; iv.436; v.207, 270; Sn 221, 338, 810, 845; Nd1 201; Kvu 605; Miln 205; DA i.208; DhsA 166; DhA iii.238; iv.157 (so read for vivivitta!); VbhA 365; PvA 28, 141, 283. Cp. pa°.

Vivittaka

Vivittaka (adj.) [vivitta+ka] solitary J iv.242 (°āvāsa).

Vivittatā

Vivittatā (f.) [abstr. fr. vivitta] seclusion (=viveka) VbhA 316, cp. K.S. i.321.

Vivitti

Vivitti (f.) [fr. viviccati] separation DhsA 166. -- Cp. viveka.

Vividha

Vividha1 (adj.) [vi+vidha1] divers, manifold, mixed; full of, gay with (-- °) D ii.354; Pv ii.49; Vv 359; Miln 319; Mhvs 25, 30; SnA 136 (in expln of vi°: "viharatī= vividhaṇ hitaṇ haratī").

Vividha

Vividha2 [for Sk. vivadha; vi+vah] carrying -- yoke D i.101; S i.78 (as v. l. khāri -- vividhaṇ, see khāri); J iii.116 (parikkhāraṇ vividhaṇ ādāya, where v. l. reads khāriṇ vividhaṇ).

Viveka

Viveka [fr. vi+vic] detachment, loneliness, separation, seclusion; "singleness" (of heart), discrimination (of thought) D i.37, 182; iii.222, 226, 283=S iv.191 (°ninna citta); S i.2, 194; iv.365 sq.; v.6, 240 sq.; A i.53; iii.329; iv.224; Vin iv.241; Sn 474, 772, 822, 851, 915, 1065; Nd1 158, 222; J i.79; iii.31; Dhs 160; Pug 59, 68; Nett 16, 50; DhsA 164, 166; ThA 64; PvA 43; Sdhp 471. -- viveka is given as fivefold at Ps ii.220 sq. and VbhA 316, cp. K.S. i.321 (Bdhgh on S iii.2, 8), viz. tadanga°, vikkhambhana°, samuccheda° paṭippassaddhi°, nissaraṇa°; as threefold at Vism 140, viz. kāya°, citta°, vikkhambhana°, i. e. physically, mentally, ethically; which division amounts to the same as that given at Nd1 26 with kāya°, citta°, upadhi°, the latter equivalent to "nibbāna." Cp. on term Dial. i.84. See also jhāna. Cp. pa°.

Vivekattā=vivittatā

Vivekattā=vivittatā VbhA 316.

Vivecitatta

Vivecitatta (nt.) [abstr. fr. vivecita, pp. of viveceti] discrimination, specification DhsA 388.

Viveceti

Viveceti [Caus. of viviccati] to cause separation, to separate, to keep back, dissuade Vin i.64; D i.226; S iii.110; M. i.256; Pv iii.107 (=paribāheti PvA 214); Miln 339; DhsA 311; Nett 113, 164 (°iyamāna).

Viveṭhiyati

Viveṭhiyati [vi+veṭhiyati] to get entangled Vin ii.117.

Vivesa

Vivesa [?] distinction D i.229, 233. We should read visesa, as printed on p. 233.

Visa

Visa (nt.) [cp. Vedic viṣa; Av. viš poison, Gr. i)ō/s, Lat. vīrus, Oir. fī: all meaning "poison"] poison, virus, venom M i.316=S ii.110; Th 1, 418; 768; Sn 1 (sappa° snake venom); A ii.110; J i.271 (halāhala° deadly p.); iii.201; iv.222; Pug 48; Miln 302; PvA 62, 256; ThA 489. -- On visa in similes see J.P.T.S. 1907, 137. Cp. āsī°. -- uggāra vomiting of poison SnA 176. -- kaṇṭaka a poisoned thorn or arrow, also name of a sort of sugar DhsA 203. -- kumbha a vessel filled with p. It 86. -- pānaka a drink of p. DhA ii.15. -- pīta (an arrow) dipped into poison (lit. which has drunk poison). At another place (see pīta1) we have suggested reading visappita (visa+appita), i. e. "poison -- applied," which was based on reading at Vism 303. See e. g. J v.36; Miln 198; Vism 303, 381; DhA i.216. -- rukkhā "poison tree," a cert. tree Vism 512; VbhA 89; DA i.39. -- vaṇijjā trading with poison A iii.208. -- vijjā science of poison DA i.93. -- vejja a physician who cures poison (ous snake -- bites) J i.310. -- salla a poisoned arrow Vism 503.

Visaṇ

Visaṇ is P. prefix corresponding to Sk. viṣu (or visva° [see vi°] in meaning "diverging, on opposite sides,") apart, against; only in cpd. °vādeti and derivations, lit. to speak wrong, i. e. to deceive.

Visaṇyutta

Visaṇyutta (& visaññutta) (adj.) [vi+saṇyutta] 1. (lit.) unharnessed, unyoked Th 1, 1021 (half -- fig.). -- 2. detached from the world A i.262=iii.214; S ii.279 (ññ); Th 1, 1022; Sn 621, 626, 634; DhA iii.233 (sabba -- yoga°); iv.141, 159, 185.

Visaṇyoga

Visaṇyoga (& visaññoga) [vi+saṇyoga] disconnection, separation from (-- °), dissociation Vin ii.259 (ññ)=A iv.280; D iii.230 (kāma -- yoga°, bhava°, ditṭhi°, avijjā°; cp. the 4 oghas), 276; A ii.11; iii.156.

Visaṇvāda

Visaṇvāda [visaṇ+vāda] deceiving; neg. a° Miln 354.

Visaṇvādaka

Visaṇvādaka (adj.) [visaṇ+vādaka] deceiving, untrust- worthy Vism 496; f. °ikā J v.401, 410. -- a° not deceiving D iii.170; A iv.249; M iii.33; Pug 57.

Visaṇvādāna

Visaṇvādāna (nt.) & °ā (f.) & °atā (f.) [fr. visaṇvādeti] deceiving, disappointing A v.136 (°ā); Vin iv.2. -- a° honesty D iii.190 (°atā).

Visaṇvādayitar

Visaṇvādayitar [n. ag. fr. visaṇvādeti] one who deceives another D iii.171.

Visaṇvādeti

Visaṇvādeti [visaṇ+vādeti; cp. BSk. visaṇvādayati AvŚ i.262, after the Pāli] to deceive with words, to break one's word, to lie, deceive Vin iii.143; iv.1; Nett 91. -- Neg. a° J v.124.

Visaṇsaṭṭha

Visaṇsaṭṭha (adj.) [vi+saṇsaṭṭha] separated, unconnected with (instr.) M i.480; DA i.59.

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Visaṇhata

Visaṇhata [vi+saṇhata2] removed, destroyed Th 1, 89.

Visakkiya

Visakkiya [vi+sakkiya?] in °dūta is a special kind of messenger Vin iii.74.

Visaggatā

Visaggatā see a°.

Visanka

Visanka (adj.) [vi+sanka; Sk. viśanka] fearless, secure; a° Sdhp 176.

Visankita

Visankita (adj.) [pp. of vi+śank] suspicious, anxious ThA 134 (Ap. v. 78). -- neg. a° not perturbed, trusting, secure Sdhp 128.

Visankhāra

Visankhāra [vi+sankhāra] divestment of all material things Dh 154 (=nibbāna DhA iii.129). See sankhāra 3.

Visankhita

Visankhita [vi+sankhata] destroyed, annihilated Dh 154; J i.493 (=viddhaṇṣita DhA iii.129).

Visajjati

Visajjati [vi+sajjati, Pass. of sañj; the regular Act. would be visajati] to hang on, cling to, stick to, adhere (fig.); only in pp. visatta (q. v.). -- The apparent ger. form visajja belongs to vissajjati.

Visajjana & visajjeti

Visajjana & visajjeti: see viss°.

Visañña

Visañña (adj.) [vi+sañña=saññā] 1. having wrong perceptions Sn 874. -- 2. unconscious J v.159. In composition with bhū as visaññī -- bhūta at J i.67.

Visaññin

Visaññin (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummattaka Nd1 279) A ii.52 (khitta -- citta+); Miln 220; Sdhp 117.

Visaṭa & visata

Visaṭa & visata [pp. of vi+sr̥, Sk. visṛta] spread, diffused, wide, broad D iii.167 (t); Sn 1 (T. reads t, v. l. BB has ṭ); J ii.439; iv.499 (t); Miln 221, 354 (ṭ; +vitthata), 357. Cp. anu°.

Visatā & visatā

Visatā & visatā (f.) [abrh. formation fr. vi+sañj, spelling t for tt: see visatta. The writing of MSS. concerning t in these words is very confused] "hanging on," clinging, attachment. The word seems to be a quasi -- short form of visattikā. Thus at Sn 715 (=taṇhā C.; spelling t); Dhs 1059 (trsln "diffusion," i. e. fr. vi+sr̥; spelling ṭ)=Nd2 s. v. taṇhā (spelt with t).

Visatṭha

Visatṭha see vissatṭha.

Visatṭhi

Visatṭhi (f.) [for vissatṭhi, fr. vi+sr̥j] 1. emission; in sukka° emission of semen Vin ii.38; iii.112; Kvu 163. -- 2. visatṭhi at S iii.133 and A iv.52 (T. visatṭhi) probably stands for visatti in meaning "longing," clinging to (cp. BSk. viṣakti AvŚ ii.191), or "love for" (loc.).

Visati

Visati [viś, cp. viś dwelling -- place, veśa; Gr. oi/kos house, oi)ke/w to dwell; Lat. vīcus, Goth. weihs=E. °wick in Warwick, etc.] to enter, only in combn with prefixes, like upa°, pa°, pari°, sañ°, abhisañ°, etc. . . . See also vesma (house).

Visatta

Visatta [pp. of visajjati] hanging on (fig.), sticking or clinging to, entangled in (loc.) A ii.25; Sn 38, 272; Nd2 597; J ii.146; iii.241.

Visattikā

Visattikā (f.) [visatta+ikā, abstr. formation] clinging to, adhering, attachment (to=loc.), sinful bent, lust, desire. -- It is almost invariably found as a syn. of taṇhā. P. Commentators explain it with ref. either to visaṭa (diffused), or to visa (poison). These are of course only exegetical edifying etymologies. Cp. Dhs. trsln § 1059; Expositor ii.468; Brethren 213 n. 3, K.S. i.2, n. 6, and the varied exegesis of the term in the Niddesas. <-> S i.1, 24, 35, 107, 110; A ii.211; iv.434; Sn 333, 768, 857, 1053 sq.; Th 1, 519; Nd1 8 sq., 247; Nd2 598; DhA iii.198; iv.43; DhsA 364; Nett 24; Dhs 1059.

Visada

Visada (adj.) [cp. Sk. *viśada*] 1. clean, pure, white D ii.14; Miln 93, 247; Dāvs v. 28. -- 2. clear, manifest Miln 93; DhA 321, 328 (a°); VbhA 388 sq. -- *kiriya* making clear: see under *vatthu*1. -- *bhāva* clearness Vism 128; Tikp 59.

Visadatā

Visadatā (f.) [abstr. fr. *visada*] purity, clearness Vism 134 (*vatthu*°).

Visanna

Visanna [pp. of *visidati*] sunk into (loc.), immersed J iv.399. The poetical form is *vyasanna*.

Visappana

Visappana in °*rasa* at Vism 470 is not clear. Is it "spreading" [*vi+srp*], or misprint for *visa* -- *pāna*?

Visabhāga

Visabhāga (adj.) [*vi+sabhāga*] different, unusual, extra- ordinary, uncommon Miln 78 sq.; DA i.212; Vism 180 (*purisassa itthisarīraṇ*, *itthiyā purisa* -- *sarīraṇ visabhāgaṇ*), 516; DhA iv.52; PvA 118. -- °*ārammaṇa* pudendum muliebri J ii.274 ≈ iii.498.

Visama

Visama (adj.) [*vi+sama*3] 1. uneven, unequal, dishar- monious, contrary A i.74; PvA 47 (*vāta*), 131 (a°=*sama* of the "middle" path). -- 2. (morally) discrepant, lawless, wrong A iii.285; v.329; Sn 57 (cp. Nd2 599); Miln 250 (°*diṭṭhi*). -- 3. odd, peculiar, petty, disagreeable A ii.87; Miln 112, 304, 357; J i.391 (*nagaraka*). <-> As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A i.35 (*pabbata*°); S iv.117; Vbh 368 (two sets of 3 *visamāni*: *rāga*, etc.); Miln 136, 157, 277, 351; J v.70; VvA 301. -- *visamena* (instr.) in a wrong way Pv iv.14.

Visamāyati

Visamāyati [Denom. fr. *visama*] to be uneven D ii.269 (so read for *visamā yanti*).

Visaya

Visaya [cp. Sk. *viśaya*, fr. *vi+śī*] 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. combns: *petti*° (or *pitti*°) and *pettika* (a) the world of the manes or *petas* M i.73; S iii.224; v.342, 356 sq.; A i.37, 267; ii.126 sq.; iii.211, 339, 414 sq.; iv.405 sq.; v.182 sq.; Pv ii.22; ii.79; J i.51; PvA 25 sq., 59 sq., 214. (b) the way of the fathers, native or proper beat or range D iii.58; S v.146 sq.; A iii.67; J ii.59. *Yama*° the realm of *Yama* or the Dead Pv ii.82 (=petaloka PvA 107). -- 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. Cpd. 143 n. 2) S v.218 (*gocara*°); Nett 23 (*iddhi*°); Miln 186, 215, 316; Vism 216 (*visayī* -- *bhūta*), 570=VbhA 182 (*mahā*° & *appa*°); KhA 17; SnA 22, 154 (*buddha*°), 228 (id.); PvA 72, 89. -- *avisaya* not forming an object, a wrong object, indefinable A v.50; J v.117 (so read for °*ara*); PvA 122, 197. -- 3. object of sense, sensual pleasure SnA 100.

Visayha

Visayha (adj.) [ger. of *visahati*] possible Pv iv.112 (*yathā* °ṇ as far as possible); a° impossible M i.207=Vin i.157.

Visara

Visara [vi+sara] a multitude DA i.40.

Visalla

Visalla (adj.) [vi+salla] free from pain or grief S i.180; Sn 17, 86=367.

Visaritā

Visaritā (f.) at D ii.213 in phrase iddhi° is doubtful reading. The gloss (K) has "visevitā." Trsln (Dial. ii.246); "proficiency." It is combd with iddhi -- pahutā & iddhivikubbanatā. Bdhgh's expln is "visavanā" [fr. vi+sru?].

Visahati

Visahati [vi+sahati] to be able, to dare, to venture Sn 1069 (=ussahati sakkoti Nd2 600); J i.152. -- ppr. neg. avisahanto unable VvA 69, 112; and avisahamāna J i.91. -- ger. visayha (q. v.).

Visākha

Visākha (adj.) [visākhā as adj.] having branches, forked; in ti° three -- branched S i.118=M i.109.

Visākhā

Visākhā (f.) [vi+sākhā, Sk. viśākhā] N. of a lunar mansion (nakkhatta) or month (see vesākha), usually as visākha° (-- puṇṇamā), e. g. SnA 391; VvA 165.

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Visāṭṭita

Visāṭṭita [pp. of vi+sāṭeti] cut in pieces, smashed, broken J ii.163 (=bhinna C.).

Visāṇa

Visāṇa (nt.) [cp. Sk. viśāṇa] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin i.191; A ii.207; iv.376; Sn 35 (khagga°, q. v.), 309; Pug 56 (miga°); Ap 50 (usabha°); J i.505; Miln 103. -- 2. (also as m.) the tusks of an elephant J iii.184; v.41, 48. -- maya made of horn Vin ii.115.

Visāta

Visāta (adj.) [fr. vi+śat, cp. sāṭeti] crushed to pieces, destroyed M 11 102 (°gabbha, with mūḷha -- gabbha; v. l. viḡhāta).

Visāda

Visāda [fr. vi+sad] depression, dejection D i.248; DA i.121; Sdhp 117. Cp. visīdati.

Visāra

Visāra [fr. vi+sṛ] spreading, diffusion, scattering DhsA 118.

Visāraka

Visāraka (adj.) [vi+sāraka, of sṛ] spreading, extending, expanding Vin iii.97 (vattu° T.; vatthu° MSS.).

Visārada

Visārada (adj.) [cp. BSk. viśārada, e. g. AvS i.180. On etym. see sārada] self -- possessed, confident; knowing how to conduct oneself, skilled, wise D i.175; ii.86; S i.181; iv.246; v.261; A ii.8 (vyatta+); iii.183, 203; iv.310, 314 sq.; v.10 sq.; M i.386; Ap 23; J iii.342; v.41; Miln 21; Sdhp 277. -- avisārada diffident Miln 20, 105.

Visāla

Visāla (adj.) [cp. Sk. viśāla] wide, broad, extensive Sn 38; J v.49, 215 (°pakhuma); Miln 102, 311. -- akkhī (f.) having large eyes J v.40; Vv 371 (+vipulalocanā; or a petī).

Visālatā

Visālatā (f.) [abstr. fr. visāla] breadth, extensiveness VvA 104.

Visāhaṭa

Visāhaṭa (adj.) [visa+āhaṭa] only neg. a° imperturbed, balanced Dhs 11, 15, 24 etc.

Visāhāra

Visāhāra [visa+āhāra, or vi+saṇ+āhāra] distractedness, perturbation; neg. a° balance Dhs 11, 15.

Visikhā

Visikhā (f.) [cp. *Sk. (lexicogr.) viśikhā] a street, road Vin iv.312; J i.338; iv.310; v.16, 434. -- kathā gossip at street corners D i.179; M i.513; Dh i.90.

Visiṭṭha

Visiṭṭha (adj.) [pp. of visissati] distinguished, prominent, superior, eminent D iii.159; Vv 324; J i.441; Miln 203, 239; DhA ii.15; VvA 1 (°māna=vimāna), 85, 261; Sdhp 260, 269, 332, 489. -- compar. °tara Vism 207 (=anuttara). -- As visiṭṭhaka at Sdhp 334. -- See also abhi°, paṭi°, and vissatṭha.

Visiṇṇa

Visiṇṇa [pp. of viseyyati] broken, crushed, fallen to pieces J i.174.

Visineti

Visineti see usseneti.

Visibbata

Visibbata (adj.) [pp. of vi+sibbeti, sīv to sew] entwined, entangled Miln 102 (saṅsibbata° as redupl. -- iter. cpd.).

Visibbeti

Visibbeti [vi+sibbeti, sīv] to unsew, to undo the stitches Vin iv.280. -- Caus. II. visibbāpeti ibid. -- Another vṣibbeti see under visīveti.

Visissati

Visissati [Pass. of vi+śiṣ] to differ, to be distinguished or eminent Nett 188. -- pp. viṣiṭṭha. -- Caus. viseseti (q. v.).

Visīdati

Visīdati [vi+sad; cp. visāda & pp. BSk. viṣaṇṇa Divy 44] 1. to sink down J iv.223. -- 2. to falter, to be dejected or displeased S i.7; A iii.158; Pug 65. -- pp. visanna.

Visīyati

Visīyati [vi+sīyati; cp. Sk. śīyate, Pass. of śyā to coagu- late] to be dissolved; 3rd pl. imper. med. viṣīyaṇṭh Th 1, 312 (cp. Geiger, P.Gr. § 126).

Visīvana

Visīvana (nt.) [fr. visīveti] warming oneself J i.326; v.202. As visibbana at Vin iv.115.

Visīveti

Visīveti [vi+sīveti, which corresponds to Sk. vi -- śyāpayati (lexicogr.!), Caus. of śyā, śyāyati to coagulate; lit. to dissolve, thaw. The v stands for p; śyā is contracted to sī] to warm oneself Miln 47; J ii.68; DhA i.225, 261; ii.89. As visibbeti (in analogy to visibbeti to sew) at Vin iv.115. -- Caus. II. visīvāpeti J ii.69.

Visuṇ

Visuṇ (indecl.) [cp. Sk. viṣu, a derivation fr. vi°] separately, individually; separate, apart DhA ii.26 (mātā -- pitaro visuṇ honti). Usually repeated (distributively) visuṇ visuṇ each on his own, one by one, separately, e. g. Vism 250; Mhvs 6, 44; SnA 583; VvA 38; PvA 214. -- visukaraṇa separation ThA 257.

Visukkha

Visukkha (adj.) [vi+sukkha] dried out or up PvA 58.

Visukkhita

Visukkhita (adj.) [vi+sukkhita] dried up Miln 303.

Visujjhati

Visujjhati [vi+sujjhati] to be cleaned, to be cleansed, to be pure Vin ii.137; J i.75; iii.472. -- pp. visuddha. <-> Caus. visodheti (q. v.).

Visuddha

Visuddha (adj.) [pp. of visujjhati] clean, pure, bright; in appld meaning: purified, stainless, sanctified Vin i.105; D iii.52 (cakkhu); S ii.122 (id.); iv.47 (sīla); A iv.304 (su°); Sn 67, 517, 687; Nd2 601; Pug 60; PvA 1 (su°); Sdhp 269, 383.

Visuddhatta

Visuddhatta (nt.) [abstr. fr. visuddha] purity, purification A ii.239.

Visuddhi

Visuddhi (f.) [vi+suddhi] brightness, splendour, excellency; (ethically) purity, holiness, sanctification; virtue, rectitude Vin i.105 (visuddho paramāya visuddhiyā); D i.53; iii.214 (diṭṭhi°, sīla°), 288; M i.147; S iii.69; A i.95 (sīla° & diṭṭhi°); ii.80 (catasso dakkhiṇā°), 195; iii.315; v.64 (paramattha°); Sn 813, 824, 840, 892; Dh 16 (kamma°); Ps i.21 (sīla°, citta°, diṭṭhi°); ii.85 (id.); Nd1 138, 162; Vism 2; SnA 188 (°divasa), PvA 13 (°cittatā); Sdhp 447. A class of divine beings (dogmatically the highest in the stages of development, viz. gods by sanctification) is called visuddhi -- devā Nd2 307; J i.139; VvA 18. See under deva.

Visūka

Visūka (nt.) [perhaps to sūc, sūcayati] restless motion, wriggling, twisting, twitching (better than "show," although connection with sūc would give meaning "indication, show"), almost synonymous with vipphandita. Usually in cpd. diṭṭhi° scuffling or wriggling of opinion, wrong views, heresy M i.8, 486; Sn 55 (cp. Nd2 301); Pv iv.137. -- dassana visiting shows (as fairs) D i.5 (cp. DA i.77: "visūkaṇ paṭaṇi -- bhūtaṇ dassanaṇ," reading not clear); A i.212; ii.209; Pug 58.

Visūkāyita

Visūkāyita (nt.) [pp. of visūkāyeti, denom. fr. visūka] 1. restlessness, impatience M i.446. -- 2. disorder, twisting, distortion (of views); usually in phrase diṭṭhi° with °visevita & °vipphandita e. g. M i.234; S i.123 (Bdhgh's expln at K.S. i.321 is "vinivijjhan' atṭhena viloman' atṭhena"); ii.62 (in same combn; Bdhgh at K.S. ii.203: "sabbaṇ micchādiṭṭhi -- vevacanaṇ"); Dhs 381 ("disorder of opinion" trsln); Nd2 271iii; Vbh 145; DhsA 253. Cp. v. l. S i.12317 (K.S. i.155 "disorders"; n. p. 321).

Visūcikā

Visūcikā (f.) [cp. *Sk. visūcikā] cholera Miln 153, 167.

Viseni°

Viseni° [vi+sena in combn with kṛ and bhū; cp. paṭisena] "without an enemy," in °katvā making armyless, i. e. disarming Sn 833, 1078. Expld in the Niddesa as "keep away as enemies, conquering" Nd1 174=Nd2 602 (where Nd1 reads paṭisenikarā kilesā for visenikatvā kilesā). -- °bhūta disarmed, not acting as an enemy Sn 793=914, where Nd1 96=334 has the same

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expln as for °katvā; S i.141 (+upasanta -- citta; trsln "by all the hosts of evil unassailed" K.S. i.178). Kern, Toev. s. v. differently "not opposing" for both expressions.

Viseneti

Viseneti to discard, dislike, get rid of (opp. usseneti) S iii.89; Ps ii.167. See usseneti.

Viseyyati

Viseyyati [vi+seyyati, cp. Sk. śīryati, of śṛ to crush] to be broken, to fall to pieces J i.174. -- pp. visiṇṇa.

Visevita

Visevita (nt.) [vi+sevita] 1. restlessness, trick, capers M i.446 (of a horse; combd with visūkāyita). -- 2. disagreement S i.123 (=viruddha -- sevita K.S. i.320). Bdghg at K.S. ii.203 reads °sedhita. Cp. visūkāyita.

Visesa

Visesa [fr. vi+śiṣ, cp. Epic Sk. viśeṣa] 1. (mark of) distinction, characteristic, discrimination A i.267; S iv.210; J ii.9; Miln 29; VvA 58, 131; PvA 50, 60. -- 2. elegance, splendour, excellence J v.151; DhA i.399. -- 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D i.233 (so for vivesa all through?); A iii.349 (opp. hāna); J i.435; VvA 157 (puñña°); PvA 71 (id.), 147 (sukha°). -- 4. difference, variety SnA 477, 504; VvA 2; PvA 37, 81, 135 (pl.= items). abl. visesato, distinctively, altogether PvA 1, 259. -- 5. specific idea (in meditation), attainment J vi.69: see & cp. Brethren 24, n. 1; 110. -- Cp. paṭi°. -- ādhigama specific attainment A iv.22; M ii.96; Nett 92; Miln 412; DhA i.100. [Cp. BSk. viśeṣadhigama Divy 174]. -- gāmin reaching distinction, gaining merit A ii.185; iii.349 sq.; S v.108. -- gū reaching a higher state or attainment J vi.573. -- paccaya ground for distinction VvA 20. -- bhāgiya participating in, or leading to distinction or progress (spiritually) D iii.272 sq., 277, 282; Nett 77; Vism 11, 88 (abstr. °bhāgiyatā).

Visesaka

Visesaka (m. or nt.) [fr. visesa] 1. a (distinguishing) mark (on the forehead) Vin ii.267 (with apanga). -- 2. leading to distinction VvA 85.

Visesatā=visesa

Visesatā=visesa Sdhp 265.

Visesana

Visesana (nt.) [fr. viseseti] distinguishing, distinction, qualification, attribute Vv 1610; J iii.11; vi.63; SnA 181, 365, 399; VvA 13. -- instr. avisesena (adv.) without distinction, at all events, anyhow PvA 116.

Visesikā

Visesikā (f.) [fr. visesa] the Vaiśeṣika philosophy Miln 3.

Visesita

Visesita [pp. of viseseti] distinguished, differentiated Mhvs 11, 32; KhA 18; PvA 56.

Visesin

Visesin (adj.) [fr. visesa] possessing distinction, distinguished from, better than others Sn 799, 842, 855, 905; Nd1 244.

Visesiya

Visesiya (adj.) [grd. of viseseti] distinguished Vv 1610 (=visesaṇ patvā VvA 85); v. l. visesin (=visesavant C.).

Viseseti

Viseseti [Caus. of visissati] to make a distinction, to distinguish, define, specify J v.120, 451; SnA 343; grd. visesitabba (-- vacana) qualifying (predicative) expression VvA 13. -- pp. visesita.

Visoka

Visoka (adj.) [vi+soka] freed from grief Dh 90; DhA ii.166.

Visodha

Visodha [fr. vi+śudh] cleaning, cleansing, in cpd. dubbi- sodha hard to clean Sn 279.

Visodhana

Visodhana (nt.) [fr. visodheti] cleansing, purifying, emending Ps ii.21, 23; PvA 130.

Visodheti

Visodheti [Caus. of visujjhati] to clean, cleanse, purify, sanctify Kvu 551; Pv iv.325; DhA iii.158; Sdhp 321.

Visoseti

Visoseti [Caus. of vissussati] to cause to dry up, to make wither, to destroy A i.204; Sn 949=1099; Nd1 434 (=sukkhāpeti); Nd2 603 (id.).

Vissa

Vissa1 (adj.) [Vedic viśva, to vi°] all, every, entire; only in Np. Vissakamma. The word is antiquated in Pāli (for it sabba); a few cases in poetry are doubtful. Thus at Dh 266 (dhamma), where DhA iii.393 expls as "visama, vissagandha"; and at It 32 (vissantaraṇ "among all beings"? v. l. vessantaraṇ).

Vissa

Vissa2 (nt.) [cp. Sk. visra] a smell like raw flesh, as °gandha at Dhs 625; DhsA 319; SnA 286; DhA iii.393.

Vissaka

Vissaka [of viś] dwelling: see paṭi°.

Vissagga

Vissagga [vi+sagga, vi+srj, cp. Sk. visarga] dispensing, serving, donation, giving out, holding (a meal), only in phrases bhatta° the function of a meal Vin ii.153; iv.263; Pv iii.29 (so read for vissatta); Miln 9; SnA 19, 140; and dāna° bestowing a gift Pv ii.927 (=pariccāga -- tṭhāne dān'agge PvA 124).

Vissajjaka

Vissajjaka [fr. vissajjati] 1. giving out, distributing Vin ii.177 -- 2. one who answers (a question) Miln 295.

Vissajjati

Vissajjati [vi+sajjati, of srj. The ss after analogy of ussajjati & nissajjati, cp. ossajjati for osajjati]. A. The pres. vissajjati is not in use. The only forms of the simple verb system are the foll.: ger. vissajja, usually written visajja, in meaning "setting free," giving up, leaving behind Sn 522, 794, 912, 1060; Nd1 98; Nd2 596. -- grd. vissajjaniya [perhaps better to vissajjeti1] to be answered, answerable; nt. a reply Nett 161, 175 sq., 191; and vissajjiya to be given away: see under a°. <-> pp. vissatṭha. -- B. Very frequent is the Caus. vissajjeti (also occasionally as visajj°) in var. meanings, based on the idea of sending forth or away, viz. to emit, discharge J i.164 (uccāra -- passāvaṇ). -- to send Mhvs 8, 3 (lekaṇ visajjayi). -- to dismiss PvA 81 (there). -- to let loose PvA 74 (rathaṇ). -- to spend, give away, bestow, hand over Pug 26 (visajj°); Nd1 262 (dhanāṇ); Miln 41 (dhaññaṇ); PvA 111, 119. -- to get rid of J i.134 (muddikaṇ). -- to answer (questions), to reply, retort Sn 1005 (°essati, fut.); VvA 71; PvA 15, 59, 87. -- pp. vissajjita. -- Caus. II. vissajjāpeti (in meanings of vissajjeti) J iv.2 (hatthaṇ=to push away); Miln 143; Mhvs 6, 43.

Vissajjana

Vissajjana (nt.) & °ā (f.) [fr. vissajjeti] 1. giving out, bestowing Nd1 262 (dhana°). -- 2. sending off, discharging J i.239 (nāvā° putting off to sea). -- 3. answer, reply Vism 6, 84; often in combn pucchā° question and answer, e. g. Mhvs 4, 54; PvA 2.

Vissajjanaka

Vissajjanaka (adj.) (-- °) [fr. vissajjana] 1. giving out, bestowing PvA 121. -- 2. answering J i.166 (pañha°).

Vissajjāpetar

Vissajjāpetar [n. ag. fr. vissajjāpeti] one who replies or causes to reply DhA iv.199. Cp. vissajjetar.

Vissajjita

Vissajjita [pp. of vissajjeti] 1. spent, given away Sn 982 -- 2. let loose, sent off, discharged Mhvs 23, 88.

Vissajjetar

Vissajjetar [n. ag. fr. vissajjeti] one who answers (a question) A i.103 (pañhaṇ). Cp. vissajjāpetar.

Vissatṭha

Vissatṭha [pp. of vissajjati] 1. let loose; sent (out); released, dismissed; thrown; given out Mhvs 10, 68; J i.370; iii.373; PvA 46, 64, 123, 174. -- 2. (of the voice.) distinct, well enunciated D i.114 (=apalibuddha, i. e. unobstructed; sandiddha -- vilambit' ādi dosa -- rahita DA i.282); ii.211; A ii.51; iii.114; S i.189; J vi.16 (here as vissattha -- vacana). -- 3. vissatṭha at J iv.219 in phrase °indriya means something like "strong," distinguished. The v. l. visatta° suggests a probable visaṭa°; it may on the other hand be a corruption of visiṭṭha°.

Vissatṭhi

Vissatṭhi see visatṭhi.

Vissattha

Vissattha [pp. of vissasati] trusting or trusted; confident; being confided in or demanding confidence, intimate, friendly A iii.114; Vin i.87 (so read for ṭṭh); iv.21;

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J ii.305; iii.343; Miln 109 (bahu° enjoying great confidence); SnA 188 (°bhāva state of confidence); Sdhp 168, 593. -- vissatṭhena (instr.) in confidence Vin ii.99. -- Cp. abhi°.

Vissandaka

Vissandaka (adj.) [fr. vissandati] overflowing PvA 119.

Vissandati

Vissandati [vi+sandati, of syand] to flow out, to stream overflow J i.51; v.274; PvA 34 (aor. °sandi=pagghari), 51 (ppr. °amāna), 80 (ger. °itvā), 119 (°anto=paggharanto), 123 (for paggharati; T. °eti).

Vissamati

Vissamati [vi+samati, of śram] to rest, repose; to recover from fatigue J i.485; ii.70; 128, 133; iii.208; iv.93, 293; v.73; PvA 43, 151. -- Caus. vissameti to give a rest, to make repose J iii.36.

Vissamana

Vissamana (nt.) [fr. vissamati] resting, reposing J iii.435.

Vissametar

Vissametar [n. ag. fr. vissameti] one who provides a rest, giver of repose, remover of fatigue J vi.526.

Vissara

Vissara [fr. vi+sarati, of svar] 1. outcry, shout, cry of distress, scream Vin i.87; ii.152, 207; iv.316; PvA 22, 245 (s), 279, 284 (°ṇ karoti); Sdhp 188. -- 2. distress Vin iv.212, 229.

Vissarati

Vissarati [vi+sarati, of smr] to forget Vin i.207; iv.261; Mhvs 26, 16. -- pp. vissarita.

Vissarita

Vissarita [opp. of vissarati] forgotten PvA 202.

Vissavati

Vissavati [vi+savati, of sru] to flow, ooze Th 1, 453= Sn 205 (v. l. SS vissasati).

Vissasati

Vissasati & vissāseti [vi+sasati, of śvas] to confide in, to put one's trust in (loc. or gen.), to be friendly with S i.79 (vissase); J i.461 (vissāsayitvā); iii.148=525 (vissāsaye); iv.56; vi.292. -- pp. vissattha.

Vissāsa

Vissāsa [vi+sāsa, of śvas] trust, confidence, intimacy, mutual agreement Vin i.296; 308, A ii.78; J i.189, 487; Miln 126; Vism 190; VvA 66; PvA 13, 265. -- dubbissāsa difficult to be trusted J iv.462.

Vissāsaka

Vissāsaka (& °ika) (adj.) [vissāsa] intimate, confidential; trustworthy A i.26; Miln 146; DA i.289.

Vissāsaniya

Vissāsaniya (adj.) [grd. of vissāseti] to be trusted, trust- worthy PvA 9; Sdhp 306, 441; neg. a° J iii.474; cp. dubbissāsaniya hard to trust J iv.462.

Vissāsin

Vissāsin (adj.) [fr. vissāsa] intimate, confidential A iii.136 (asanthava° intimate, although not acquainted).

Vissuta

Vissuta (adj.) [vi+suta, of śru] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pv ii.74; Mhvs 5, 19; PvA 107 (=dūra -- ghuṭṭha).

Vissussati

Vissussati [vi+śuṣ] to dry up, to wither S i.126 (in combn ussussati vissussati, with ss from uss°). Spelling here visuss°, but ss at S iii.149. -- Caus. visoseti (q. v.).

Vissota

Vissota (adj.) [vi+sota, of sru] flowedaway, wasted Miln 294.

Vihaga

Vihaga [viha, sky, +ga] a bird (lit. going through the sky) DA i.46. -- °pati lord of birds, a garuḷa Dāvs iv.33, 38, 55.

Vihanga

Vihanga=vihaga, J v.416; PvA 154, 157; Sdhp 241.

Vihangama

Vihangama (adj.) [viha+gam] going through the air, flying; (m.) a bird A ii.39; iii.43; Sn 221, 606; Th 1, 1108; J i.216; iii.255; DA i.125=DhsA 141.

Vihaññati

Vihaññati [Pass. of vihanati] to be struck or slain; to be vexed or grieved, to get enraged, to be annoyed, suffer hardship; to be cast down Sn 168 sq.; Pv ii.117 (=vighātaṇ āpajjati PvA 150); iv.52 (with same expln); J i.73, 359; ii.442; v.330; DA i.289. -- ppr. vihaññamāna Sn 1121 (with long and detailed exegesis at Nd2 604); S i.28 (a°); PvA 150. pp. vihata DA i.231.

Vihata

Vihata1 [pp. of vihanati] struck, killed, destroyed, impaired It 100 (where A i.164 reads vigata); J vi.171; Sdhp 313, 425.

Vihata

Vihata2 (adj.) [cp. Sk. vihr̥ti] broad, wide J vi.171 (=pu- thula C.).

Vihanati

Vihanati [vi+hanati] to strike, kill, put an end to, remove A iii.248 (kankhaṇ; v. l. vitarati perhaps to be preferred); Sn 673; Pot. 3rd sg. vihane Sn 975 (cp. Nd1 509); & vihāne Sn 348=Th 1, 1268. -- ger. vihacca: see abhi°. -- Pass. vihaññati (q. v.). -- pp. vihata.

Viharaṇa

Viharaṇa (nt.) [fr. viharati] abiding, dwelling DhsA 164, 168.

Viharati

Viharati [vi+harati] to stay, abide, dwell, sojourn (in a certain place); in general: to be, to live; appld: to behave, lead a life (as such expld with "iriyati" at Vism 16). Synonyms are given at Vbh 194 with iriyati, vattati, pāleti, yapeti, yāpeti, carati; cp. VbhA 262. <-> See e. g. D i.251; Sn 136, 301, 925; Pug 68; DhsA 168; DA i.70, 132; PvA 22, 67, 78. -- Special Forms: aor. 3rd sg. vihāsi Sn p. 16; Pv ii.960; Mhvs 5, 233; PvA 54, 121; 3rd pl. vihiṇsu Th 1, 925, & vihaṇsu A ii.21; fut. viharissati A iii.70; vihessati Th 1, 257; vihissati Th 2, 181; and vihāhisi J i.298 (doubtful reading!), where C. expls as "vijahissati, parihāyissati"; with phrase sukhaṇ vihāhisi cp. dukkhaṇ viharati at A i.95, and see also vihāhesi. -- pp. not found.

Vihaviha

Vihaviha [for vihaga] a sort of bird Th 1, 49 (v. l. cihaciha). The C. expls by "parillaka."

Vihāmi

Vihāmi at J vi.78 (lohitāṇ) is poetical for vijahāmi; C. expls as niṭṭhubhāmi, i. e. I spit out.

Vihāya

Vihāya is ger. of vijahati (q. v.).

Vihāyasa

Vihāyasa [cp. Sk. viha & vihāyasa] the air, sky PvA 14. Cases adverbially: °yasā through the air Mhvs 12, 10, & °yasaṇ id. J iv.47. Cp. vehāyasa & vehāsa.

Vihāra

Vihāra [fr. viharati] 1. (as m. & adj.) spending one's time (sojourning or walking about), staying in a place, living; place of living, stay, abode (in general) VvA 50 (jala°); PvA 22, 79; eka° living by oneself S ii.282 sq.; janghā° wandering on foot PvA 73; divā° passing the time of day Sn 679; PvA 142. See also below 3 a. -- 2. (appld meaning) state of life, condition, mode of life (in this meaning almost identical with that of vāsa2), e. g. ariya° best condition S v.326; SnA 136; dibba° supreme condition (of heart) Miln 225; brahma° divine state S v.326; SnA 136; Vism 295 sq. (ch. ix.); phāsu° comfort A iii.119, 132; sukha° happiness S iii.8; v.326; A i.43; ii.23; iii.131 sq.; iv.111 sq., 230 sq.; v.10 sq. See further D i.145, 196; iii.220 (dibba, brahma, ariya), 250 (cha satata°), 281; S ii.273 (jhāna°); iii.235 (id.); A iii.294 (°ṇ kappeti to live one's life); Ps ii.20; Nett 119 sq. <-> 3. (a) a habitation for a Buddhist mendicant, an abode in the forest (arañña°), or a hut; a dwelling, habitation, lodging (for a bhikkhu), a single room Vin ii.207 sq.; D ii.7; A iii.51, 299 (yathāvihāraṇ each to his apartment); Sn 220 (dūra° a remote shelter for a bhikkhu), 391; Vism 118 (different kinds; may be taken as c.). -- (b) place for convention of the bhikkhus, meeting place; place for rest & recreation (in garden or park) DA i.133. -- (c) (later) a larger building for housing bhikkhus, an organized monastery, a Vihāra Vin i.58; iii.47; S i.185 (°pāla the guard of the monastery); J i.126; Miln 212; Vism 292; DhA i.19 (°cārikā visit to the monastery), 49 (°pakkharaṇī), 416; Mhvs 19, 77; PvA 12, 20, 54, 67, 141. 151; and passim. See also Dictionary of Names. The modern province Behar bears its name from the vihāras.

Vihāraka=vihāra

Vihāraka=vihāra 3 (room, hut) Th 2, 94 (=vasanaka- ovaraka ThA 90).

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Vihārika

Vihārika (adj.)=vihārin; in saddhi° co -- resident A iii.70.

Vihārin

Vihārin (adj.) (-- °) [fr. vihāra] dwelling, living; being in such & such a state or condition D i.162 (appa -- dukkha°), 251 (evaṇ°); A i.24 (araṇa°), 26 (mettā); It 74 (appamāda°); Sn 45 (sādhū°), 375; Pv iv.133 (araṇa°); PvA 77, 230 (mettā°); VvA 71. -- eka° living alone S ii.282 sq.; iv.35; opp. saddhi° together with another; a coresident, brother -- bhikkhu S ii.204; iv.103; A ii.239.

Vihāhesi

Vihāhesi "he banished" at J iv.471 is 3rd sg. aor. Caus. of vijahati (hā); expld in C. by pabbājesi. -- Another form vihāhisi see under viharati & cp. viheti2.

Vihīṇsati

Vihīṇsati [vi+hiṇsati] to hurt, injure, harass, annoy S i.165; It 86; Sn 117, 451; PvA 123, 198.

Vihīṇsanā

Vihīṇsanā (f.) a Commentary word for vihiṇsā VbhA 75. A similar vihiṇsakā occurs at PvA 123.

Vihīṇsā

Vihīṇsā (f.) (& adj. °a) [abstr. fr. vi+hiṇs, to injure] hurting, injuring, cruelty, injury D iii.215; 226 (°vitakka); S i.202; ii.151 (°dhātu); A iii.448; Sn 292; Nd1 207 (°saññā), 386, 501 (°vitakka); Vbh 86, 363 (°vitakka); Dhs 1348; Pug 25; Nett 97; Miln 337, 367, 390; DhsA 403; VbhA 74 (°dhātu), 118 (°vitakka); Sdhp 510. Neg. avihīṇsā see sep. -- See also vihesā.

Vihita

Vihita (adj.) [pp. of vidahati] arranged, prepared, disposed, appointed; furnished, equipped J vi.201 (loka); Miln 345 (nagara); D i.45, S iii.46; Pug 55 (aneka°); Mhvs 10, 93; PvA 51 (sutṭhu°). añña° engaged upon something else Vin iv.269.

Vihitaka

Vihitaka (adj.)=vihita; D iii.28 sq. (kathaṇ v. aggaññaṇ how as the beginning of things appointed?); -- añña° engaged upon something else J iv.389 (or does it belong to āhāra. in sense of "prepared by somebody else"?).

Vihitatā

Vihitatā (f.) [abstr. fr. vihita] in añña° being engaged upon something else DhA i.181.

Vihīna

Vihīna (adj.) [pp. of vijahati] left, given up, abandoned Sdhp 579.

Vihetṭhaka

Vihetṭhaka (adj.) [fr. vihetṭheti] harassing, oppressing, annoying J i.504; v.143; Sdhp 89. Neg. a° see sep.

Vihetṭhana

Vihetṭhana (nt.) [fr. vihetṭheti] harassing, hurting; oppression VbhA 74; VvA 68; PvA 232.

Vihetṭhanaka

Vihetṭhanaka (adj.) [fr. vihetṭhana] oppressing, hurting, doing harm J ii.123.

Vihetṭheti

Vihetṭheti [vi+hetṭheti, of hīḍ or heḷ to be hostile. Same in BSk., e. g. MVastu iii.360, Divy 42, 145 etc.] to oppress, to bring into difficulties, to vex, annoy, plague, hurt D i.116, 135; ii.12; Sn 35; J i.187; ii.267; iv.375; Miln 6, 14; DhA 191; VvA 69 (Pass. °iyamāna).

Viheti

Viheti1 [for bibheti?] to be afraid (of) J v.154 (=bhāyati C.). Cp. vibheti.

Viheti

Viheti2 [contracted Pass. of vijahāti=viḥāyati, cp. vihā- hesi] to be given up, to disappear, to go away J iv.216. Kern, Toev. s. v. wrongly=vi+eti.

Vihsaka

Vihsaka (adj.) [fr. viheseti] annoying, vexing, troubling Vin iv.36; Dpvs i.47. -- f. °ikā Vin iv.239, 241.

Vihesā

Vihesā (f.) [for vihiṇsā] vexation, annoyance, injury; worry M i.510; ii.241 sq.; S i.136; iii.132; iv.73; v.357; D iii.240 (a°); Vin iv.143 (+vilekhā); A iii.245, 291; Sn 247, 275, 277; Vbh 369; Nett 25; Miln 295; DhA i.55.

Vihsikā

Vihsikā (f.) [probably for Sk. *vibhīṣikā, fr. bhī, Epic Sk. bhīṣā, cp. bhīṣma =P. bhiṇsa (q. v.)] fright J iii.147. (C. says "an expression of fearfulness").

Viheseti

Viheseti [vi+hiṇs, or Denom. fr. vihesā, cp. Geiger, P.Gr. § 102] to harass, vex, annoy, insult S iv.63; v.346; A iii.194; Vin iv.36 sq.; Ud 44; Sn 277; Pv iv.147 (vihesaṇ, aor.); iv.149 (vihesayi, aor.).

Vīci

Vīci (m. & f.) [cp. late Sk. vīci wave; Vedic vīci only in meaning "deceit"; perhaps connected with Lat. vicis, Ags. wīce=E. week, lit. "change," cp. tide] 1. a wave J i.509; Miln 117 (jala°), 319 (°puppha wave -- flower, fig.); Vism 63 (samudda°); Dāvs iv.46; DhA 116= Vism 143. -- 2. interval, period of time (cp. "tide"= time interval) J v.271 (°antara, in Avīci definition as "uninterrupted state of suffering"). In contrast pair avīci (adj.) uninterrupted, without an interval, & savīci with periods, in defn of jarā at VbhA 99 & DhA 328, where avīci means "not changing quickly," and savīci "changing quickly." Also in defn of sadā (continuously) as "avīci -- santati" at Nd2 631. Cp. avīci.

Vījati

Vījati [vīj] to fan J i.165; SnA 487; VvA 6 (T. bījati). - Caus. vījeti DhA iv.213; Mhvs 5, 161. -- Pass. vījiyati: ppr. vījiyamāna getting fanned J iii.374 (so read for vijīy°); PvA 176 (so for vijjamāna!). -- pp. vījita.

Vījāna

Vījāna (nt.) [fr. vīj, cp. Class. Sk. vījāna] a fan, fanning; in vījāna -- vāta a fanning wind, a breeze SnA 174.

Vījanī

Vījanī (f.) [fr. vījāna, of vīj] a fan Vv 472 (T. bījanī, v. l. vīj°); J i.46; Vism 310; DhA iv.39; VvA 147; PvA 176; KhA 95. There are 3 kinds of fans mentioned at Vin ii.130, viz. vākamaya°, usīra°, mora -- piñcha°, or fans made of bark, of a root (?), and of a peacock's tail.

Vījita

Vījita [pp. of vījati] fanned Pv iii.117 (°anga).

*Vīṇati

*Vīṇati (?), doubtful: see apa° & pa°. Kern, Toev. s. v. wrong in treating it as a verb "to see."

Vīṇā

Vīṇā (f.) [cp. Vedic vīṇā] the Indian lute, mandoline S i.122=Sn 449 (kacchā bhassati "let the lyre slide down from hollow of his arm" K.S. i.153); Th 1, 467; S iv.196 (six parts); A iii.375; J iii.91; v.196, 281 (named Kokanada "wolf's howl"); vi.465=580; Vv 6419; 8110; Miln 53 (all its var. parts); VvA 138, 161, 210; PvA 151. -- vīṇaṇ vādeti to play the lute Mhvs 31, 82; ThA 203. -- daṇḍaka the neck of a lute J ii.225. -- doṇikā the sounding board of a lute (cp. doṇī 4) Vism 251; VbhA 234; KhA 45.

Vīta

Vīta1 (adj.) [vi+ita, pp. of i] deprived of, free from, (being) without. In meaning and use cp. vigata°. Very frequent as first part of a cpd., as e. g. the foll.: -- accika without a flame, i. e. glowing, aglow (of cinders), usually combd with °dhūma "without smoke" M i.365; S ii.99 (so read for vītacchika)=iv.188=M i.74; D ii.134; J i.15, 153; iii.447; v.135; DhA ii.68; Vism 301. -- iccha free from desire J ii.258. -- gedha without greed Sn 210, 860, 1100; Nd1 250; Nd2 606. -- taṇha without craving Sn 83, 741, 849, 1041, 1060; Nd1 211; Nd2 607. -- tapo without heat J ii.450. -- (d)dara fearless Th 1, 525; Dh 385. -- dosa without anger Sn 12. -- macchara without envy, unselfish Sn 954; Nd1 444; J v.398; Pv iii.115. -- mada not conceited So 328, cp. A ii.120. -- mala stainless (cp. vimala) S iv.47, 107; DA i.237; Miln 16. -- moha without bewilderment Sn 13. I have to remark that the reading vīta° seems to be well established. It occurs very frequently in the Apadāna. Should we take it in meaning of "excessive"? And are we confronted with an attribute of osadhi, the morning star, which points to Babylonian influence (star of the East)? As it occurs in the Vatthugāthās of the Pārāyanavagga, this does not seem improbable. -- raṇsi rayless (?) Sn 1016 (said of the sun; the expression is not clear. One MS. of Nd2 at this passage reads pīta°, i. e. with yellow, i. e. golden, rays; which is to be preferred). Cp. note in Index to SnA. -- rāga passionless Sn 11, 507, 1071; Pug 32; Pv ii.47; Miln 76, and frequently elsewhere. -- lobha without greed Sn 10, 469, 494. -- vaṇṇa colourless Sn 1120. -- salla without a sting S iv.64. -- sārada not fresh, not unexperienced, i. e. wise It 123.

Vīta

Vīta2 [pp. of vāyati1, or vināti] woven Vin iii.259 (su°).

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Vītaṇsa

Vītaṇsa [fr. vi+tan, according to BR. The word is found in late Sk. (lexicogr.) as vītaṇsa. BR compare Sk. avataṇsa (garland: see P. vaṭaṇsa) & uttaṇsa. The etym. is not clear] a bird -- snare (BR.: "jedes zum Fangen von Wild & Vögeln dienende Gerät"), a decoy bird Th 1, 139. Kern, Toev. s. v. "vogelstrik."

Vīti°

Vīti° is the contracted prepositional combn vi+ati, representing an emphatic ati, e. g. in the foll.: -- (k)kama (1) going beyond, transgression, sin Vin iii.112; iv.290; J i.412; iv.376; Pug 21; Miln 380; Vism 11, 17; DhA iv.3. -- (2) going on, course (of time) PvA 137 (°ena by and by; v. l. anukkamena). -- kiṇṇa sprinkled, speckled, gay with J v.188. -- nāmeti to make pass (time), to spend the time, to live, pass, wait J iii.63, 381; DhA ii.57; VvA 158; PvA 12, 21, 47, 76. -- patati to fly past, to flit by, to fly up & down Sn 688; A v.88=Miln 392. -- missa mingled, mixed (with) M i.318; D iii.96; J vi.151. -- vatta having passed or overcome, gone through; passed, spent S i.14, 145; iii.225; iv.52; A ii.44; Sn 6, 395, 796; J i.374; ThA 170; PvA 21, 55, 83. -- sāreti [fr. vi+ati+ sr; not with Childers fr. smr; cp. BSk. vyatisārayati] to make pass

(between), to exchange (greeting), to address, converse (kathaṇ), greet. Often in phrase sārāṇīyaṇ sammodanīyaṇ kathaṇ vītisāreti [for which BSk. sammodanīṇ saṇṇaṇjanīṇ vividhāṇ kathāṇ vyatisārayati, e. g. AvŚ ii.140] D i.52, 90, 118, 152; Sn 419; cp. Miln 19; J iv.98 (shortened to sārāṇīyaṇ vītisārimha; expld with sārāyimha); v.264. -- haraṇa passing (mutually), carrying in between J vi.355 (bhojanānaṇ). -- harati to associate with (at a meal) S i.162. -- hāra, in pada° "taking over or exchange of steps," a stride S i.211; A iv.429; J vi.354. Same in BSk., e. g. MVastu i.35; iii.162.

Vīthi

Vīthi (f.) [cp. Epic Sk. vīthi, to Idg. *uejā -- to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. ei/sato he went] 1. street, way, road, path, track A v.347, 350 sq.; Vv 836; J i.158 (garden path); v.350 (dve vīthiyo gahetvā tiṭṭhati, of a house); vi.276 (v. and raccha); DhA i.14; VvA 31; PvA 54. -- antaravīthiyaṇ (loc.) in the middle of the road J i.373; PvA 96. -- °sabhāga share of road J i.422; -- °singhātaka crossroad DhA iv.4. -- Of the path of the stars and heavenly bodies J i.23; VvA 326. -- Various streets (roads, paths) are named either after the professions carried on in them, e. g. dantakāra° street of ivory -- workers J i.320; pesakāra° weaver st. DhA i.424; bhatakāra° soldier st. DhA i.233; -- or after the main kind of traffic frequenting these, e. g. nāga° elephant road VvA 316; miga° animal rd. J i.372; -- or after special occasions (like distinguished people passing by this or that road), e. g. buddha° the road of the Buddha DhA ii.80; rāja° King st. ThA 52; Mhvs 20, 38. -- 2. (t.t. in psychology) course, process (of judgment, senseperception or cognition, cp. Cpd. 25, 124, 241 (vinicchaya°), 266. -- Vism 187 (kammaṭṭhāna°); KhA 102 (viññāṇa°). -- °citta process of cognition (lit. processed cognition) Vism 22; DhsA 269.

Vīthika

Vīthika (adj.) (-- °) [fr. vīthi] having (as) a road Miln 322 (satipaṭṭhāna°, in the city of Righteousness).

Vīmaṇsaka

Vīmaṇsaka (adj.) [fr. vīmaṇsā] testing, investigating, examining S iii.6 sq.; Sn 827; Nd1 166; J i.369.

Vīmaṇsati

Vīmaṇsati (& °eti) [Vedic mīmāṇsate, Desid. of man. The P. form arose through dissimilation m>v, cp. Geiger, P.Gr. 46, 4] "to try to think," to consider, examine, find out, investigate, test, trace, think over Sn 215 (°amāna), 405; J i.128, 147, 200; vi.334; Miln 143; PvA 145, 215, 272; Sdhp 91. -- ger. °itvā J vi.368; Mhvs 5, 36; PvA 155; inf. °ituṇ Mhvs 37, 234; PvA 30, 155, 283 (sippaṇ). -- Caus. II, vīmaṇsāpeti to cause to investigate J v.110. -- Cp. pari°.

Vīmaṇsana

Vīmaṇsana (nt.) & °ā (f.) [fr. vīmaṇsati] trying, testing; finding out, experiment Vin iii.79; J iii.55; Mhvs 22, 78; PvA 153.

Vīmaṇsā

Vīmaṇsā (f.) [fr. vīmaṇsati] consideration, examination, test, investigation, the fourth of the Iddhipādas, q. v.; D iii.77 (°samādhi), 222; S v.280; A i.39, 297; iii.37, 346; v.24, 90, 338; Ps i.19; ii.123; Kvu 508; Dhs 269; Vbh 219 (°samādhi), 222, 227; Tikp 2; Nett 16 (°samādhi), 42; DA i.106; SnA 349 (vīmaṇsa -- kāra=sankheyya -- kāra). -- Cp. pari°.

Vīmaṇsin

Vīmaṇṣin=vīmaṇṣaka Sn 877; Nd1 283; DA i.106.

Vīra

Vīra [Vedic vīra; cp. Av. vīra, Lat. vir, virtus "virtue"; Gotu. wair, Ohg. Ags wer; to vayas strength etc.; cp. viriya] manly, mighty, heroic; a hero S i.137; Sn 44, 165 (not dhīra), 642, 1096, 1102; Th 1, 736 (nara° hero); Nd2 609; DhA iv.225. -- mahā° a hero S i.110, 193; iii.83 (of the Arahant). -- vīra is often an Ep. of the Buddha. -- angarūpa built like a hero, heroic, divine D i.89; ii.16; iii.59, 142, 145; S i.89; Sn p. 106; expld as "devaputta -- sadisa -- kāya" at DA i.250 & SnA 450. <-> The BSk. equivalent is var -- anga -- rūpin (distorted fr. vīr°), e. g. MVastu i.49; ii.158; iii.197.

Vīyati

Vīyati [Pass. of vināti] see viyyati.

Vīvadāta

Vīvadāta (adj.) [vi+avadāta, the metric form of vadāta] clean, pure Sn 784, 881.

Vīsati & vīsaṇ

Vīsati & vīsaṇ (indecl.) [both for Vedic viṣāti; cp. Av. vīsaiti, Gr. ei]/ kosi, Lat. viginti, Oir. fiche, etc.; fr. Idg. *ui+komt (decad), thus "two decads." Cp. vi°] number 20. -- Both forms are used indiscriminately. -- (1) vīsati, e. g. Vin ii.271 (°vassa, as minimum age of ordination); Sn 457 (catu -- vīsaṭ'akkharaṇ); J i.89 (°sahassa bhikkhū); iii.360; VbhA 191 sq.; DhA i.4 (ekūna°, 19); ii.9, 54; iii.62 (°sahassa bhikkhū, as followers); as vīsatiṇ at DhA ii.61 (vassa -- sahaṣṣāni). <-> (2) vīsaṇ; e. g. Sn 1019 (°vassa -- sata); It 99 (jātiyo); J i.395 (°yojana -- sata); v.36 (°ratana -- sata); DhA i.8; ii.91 (°yojana -- sataṇ).

Vīhi

Vīhi [cp. Vedic vrīhi] rice, paddy Vin iv.264 (as one of the 7 kinds of āmaka -- dhañña); J i.429; iii.356; Miln 102, 267; Vism 383 (°tumba); DhA i.125; iii.374 (°piṭaka).

Vuccati

Vuccati [Pass. of vac] to be called D i.168, 245; Sn 436, 759, 848, 861, 946; Nd1 431; Nd2 s. v. katheti; SnA 204; DhA ii.35. See also vatti. -- pp. vutta.

Vuṭṭha

Vuṭṭha [pp. of vassati1] (water) shed, rained Pv i.56; PvA 29. See also vaṭṭa & vaṭṭha.

Vuṭṭhavant

Vuṭṭhavant=vusitavant, Nd2 179, 284, 611.

Vuṭṭhahati & vuṭṭhāti

Vuṭṭhahati & vuṭṭhāti [the sandhi form of uṭṭhahati (q. v.), with euphonic v, which however appears in BSk. as vyut° (i. e. vi+ud°); vyuttiṣṭhate "to come back from sea" Divy 35, and freq. in AvŚ, e. g. i.242] 1. to rise, arise; to be produced Vin ii.278 (gabbha). -- 2. to rise out of (abl.), to emerge from, to come back S

iv.294; Vism 661 (vuṭṭhāti). -- pp. vuṭṭhita. -- Caus. vuṭṭhāpeti (1) to ordain, rehabilitate Vin iv.226, 317 sq. (=upasampādeti). (2) to rouse out of (abl.), to turn away from A iii.115.

Vuṭṭhāna

Vuṭṭhāna (nt.) [the sandhi form of uṭṭhāna] 1. rise, origin J i.114 (gabbha°). -- 2. ordination, rehabilitation (in the Order) Vin iv.320; Miln 344. -- 3. (cp. uṭṭhāna 3) rousing, rising out, emerging, emergence; appld as a religious term to revival from jhāna -- abstraction (cp. Cpds. 67, 215 n. 4; Dhs. trln, § 1332) M i.302; S iii.270; iv.294; A iii.311, 418, 427 sq.; Vism 661 (in detail), 681

-- 645 --

sq. (id.); Dhs 1332; Nett 100; Tikp 272, 346. -- °gāminī (-- vipassanā -- ñāṇa) "insight of discernment leading to uprising" (Cpd. 67) Vism 661, 681 sq.

Vuṭṭhānatā

Vuṭṭhānatā (f.) [fr. vuṭṭhāna] rehabilitation; in āpatti° forgiveness of an offence Vin ii.250.

Vuṭṭhānima

Vuṭṭhānima [?] is an expression for a certain punishment (pain) in purgatory M i.337 (vuṭṭhānimaṇṇa nāma vedanaṇṇa vediyamāna).

Vuṭṭhi

Vuṭṭhi (f.) [fr. vṛṣ, see vassati & cp. Vedic vṛṣṭi] rain S i.172=Sn 77 (fig.= saddhā bījaṇṇa tapo vuṭṭhi); A iii.370, 378 (vāta°); It 83; Dh 14; J vi.587 (°dhārā); Ap 38 (fig.), 52 (amata°); Miln 416; Vism 37, 234 (salila°); Mhvs 1, 24; SnA 34, 224; PvA 139 (°dhārā shower of rain). -- dubbuṭṭhi lack of rain, drought (opp. suvuṭṭhi) J ii.367=vi.487; Vism 512.

Vuṭṭhikā

Vuṭṭhikā (f.)=vuṭṭhi; only in cpd. dubbuṭṭhikā time of drought, lack of rain D i.11; DA i.95; It 64 sq. (as avuṭṭhika -- sama resembling a drought); DhA i.52.

Vuṭṭhita

Vuṭṭhita [pp. of vuṭṭhahati; cp. uṭṭhita] risen (out of), aroused, having come back from (abl.) D ii.9 (paṭisallāṇā); Sn p. 59; S iv.294.

Vuṭṭhimant

Vuṭṭhimant (adj.) [fr. vuṭṭhi, cp. Vedic vṛṣṭimant in same meaning] containing rain, full of rain; the rainy sky Th 2, 487 (=deva, i. e. rain -- god or sky ThA 287). Kern, Toev. s. v. wrongly=*vyuṣṭi°, i. e. fr. vi+uṣ (vas) to shine, "luisterrijk," i. e. lustrous, resplendent.

Vuḍḍha & vuddha

Vuḍḍha & vuddha [pp. of vaḍḍhati] old (fig. venerable) - 1. vuḍḍha Pv ii.114; Mhvs 13, 2. -- 2. vuddha M ii.168; J v.140; Sn p. 108 (+mahallaka); DA i.283.

Vuḍḍhaka

Vuḍḍhaka (adj.) [vuḍḍha+ka] old; f. °ikā old woman Th 2, 16.

Vuḍḍhi & vuddhi

Vuḍḍhi & vuddhi (f.) [a by -- form of vaḍḍhi] increase, growth, furtherance, prosperity. -- 1. vuḍḍhi PvA 22. Often in phrase vuḍḍhi virūḷhi vepulla (all three almost tautological) Miln 51; Vism 129. -- 2. vuddhi M i.117 (+virūḷhi etc.); S ii.205 sq.; iii.53; v.94, 97; A iii.76 (opp. parihāni), 404 (+virūḷhi), 434 (kusalessu dhammesu); v.123 sq.; It 108; J v.37 (°ppatta grown up); Vism 271, 439 (so read for buddhi); DhA ii.82, 87; Sdhp 537.

*Vuṇāti

*Vuṇāti [we are giving this base as such only from analogy with the Sk. form vr̥ṇāti (vr̥ṇoti); from the point of view of Pāli grammar we must consider a present tense varati as legitimate (cp. saṇ°). There are no forms from the base vuṇāti found in the present tense; the Caus. vāreti points directly to varati]. The two meanings of the root vṛ as existing in Sk. are also found in Pāli, but only peculiar to the Caus. vāreti (the form aor avari as given by Childers should be read avāriṇsu Mhvs 36, 78). The present tense varati is only found in meaning "to wish" (except in prep. cpds. like saṇvarati to restrain). -- Defns of vṛ: Dhṭp 255 var=varaṇa -- sambhattisu; 274 val=sañvarāṇe (see valaya); 606 var=āvaraṇ'icchāsu. -- 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. rundhati); Idg. *ṷer and *ṷel, cp. Gr. e)/lutron, Sk. varutra, Lat. volvo, aperio etc. See vivarati. The pp. *vuta only in combn with prefixes, like pari°, saṇ°. It also appears as *vaṭa in vivaṭa. -- 2. to wish, desire; Idg. *ṷel, cp. Sk. varaṇa, varīyān "better," Gr. e)/ldomai to long for, Lat. volo to intend, Goth. wiljan to "will," wilja=E. will. -- Pres. varati (cp. vaneti): imper. varassu J iii.493 (varaṇ take a wish; Pot. vare Pv ii.940 (=vareyyāsi C.); ppr. varamāna Pv ii.940 (=patthayamāna PvA 128). -- pp. does not occur.

Vuṇhi°

Vuṇhi° (& instr. vuṇhinā) at Pgdp 13, 15, 19, 35 must be meant for v -- uṇha° (& v'uṇhena), i. e. heat (see uṇha).

Vutta

Vutta1 [pp. of vatti, vac; cp. utta] said DA i.17 (°ṇ hoti that is to say); DhA ii.21, 75, 80; SnA 174. -- vādin one who speaks what is said (correctly), telling the truth M i.369; S ii.33; iii.6.

Vutta

Vutta2 [pp. of vapati1] sown S i.134 (khetta); J i.340; iii.12; vi.14; Miln 375 (khetta); PvA 7, 137, 139.

Vutta

Vutta3 [pp. of vapati2] shaven M ii.168 (°siro). Cp. nivutta2.

Vuttavelā

Vutta -- velā at J iv.45 (tena vutta -- velāyaṇ & ittarāya vutta -- velāya) is by Kern, Toev. s. v. vutta2 fancifully & wrongly taken as *vyuṣṭa (=vi+uṣṭa, pp. of vas to shine), i. e. dawned; it is however simply vutta1=at the time said by him (or her).

Vuttaka

Vuttaka (nt.) [vutta1+ka. The P. connection seems to be vac, although formally it may be derived fr. vṛt "to happen" etc. (cp. vuttin & vattin, both fr. vṛt, & vutti). The BSk. equivalent is vṛttaka "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti -- vuttakaṇ" ("logia"): see under iti.

Vuttamāna

Vuttamāna at S i.129 read as vattamāna.

Vuttari

Vuttari of Dh 370 is pañca -- v -- uttari(ṇ), cp. DhA iv.109.

Vutti

Vutti (f.) [fr. vṛt, cp. vattati; Sk. vṛtti] mode of being or acting, conduct, practice, usage, livelihood, habit S i.100 (ariya°; cp. ariya -- vāsa); Sn 81= Miln 228 (=jīvitavutti SnA 152); Sn 68, 220, 326, 676; J vi.224 (=jīvita -- vutti C.); Pv ii.914 (=jīvita PvA 120); iv.121 (=jīvikā PvA 229); Miln 224, 253; VvA 23.

Vuttika

Vuttika (adj.) (-- °) [vutti+ka] living, behaving, acting A iii.383 (kaṇḍaka°); PvA 120 (dukkha°); sabhāga° living in mutual courtesy or properly, always combd with sappatissa, e. g. Vin i.187; ii.162; A iii.14 sq.

Vuttitā

Vuttitā (f.) (-- °) [abstr. formation fr. vutti] condition Vism 310 (āyatta°).

Vuttin

Vuttin (adj.) [cp. Sk. vṛttin]=vuttika; in sabhāga° Vin i.45; J i.219. Cp. vattin.

Vuttha

Vuttha1 [pp. of vasati1] clothed: not found. More usual nivattha.

Vuttha

Vuttha2 [pp. of vasati2] having dwelt, lived or spent (time), only in connection with vassa (rainy season) or vāsa (id.: see vāsa2). See e. g. DhA i.7; PvA 32, 43; J i.183 (°vāsa). With ref. to vassa "year" at J iv.317. -- At DhA i.327 vuttha stands most likely for vuddha (arisen, grown), as also in abstr. vutthattaṇ at DhA i.330. -- See also parivuttha, pavuttha & vusita.

Vutthaka

Vutthaka (adj.) (-- °) [vuttha2+ka] dwelt, lived, only in pubba° where he had lived before Mhvs 1, 53 (so for °vuttaka).

Vuddha & Vuddhi

Vuddha & Vuddhi: see vuḍḍha & vuḍḍhi.

Vuppati

Vuppati is Pass. of vapati.

Vuyhati

Vuyhati to be carried away: Pass. of vahati, q. v. and add refs.: Miln 69; Vism 603 (vuyhare). -- ppr. vuyhamāna: -- 1. being drawn M i.225 (of a calf following its mother's voice). -- 2. being carried away (by the current of a river), in danger of drowning Sn 319. <-> pp. vuḷha & vūḷha.

Vuyhamānaka

Vuyhamānaka (adj.) [vuyhemāna with disparaging suffix °ka] one who is getting drowned, "drownedling" J iii.507.

Vuḷha & Vūḷha

Vuḷha & Vūḷha [pp. of vahati, Pass. vuyhati; but may be vi+ūḷha] carried away. -- 1. vuḷha: Vin i.32, 109. <-> 2. vūḷha: A iii.69; J i.193; DhA ii.265 (udakena). See also būḷha.

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Vuvahyamāna

Vuvahyamāna at A iv.170 read with C. at opuniyamāna "sifting" (fr. opunāti): see remark at A iv.476.

Vusita

Vusita [Kern, Toev. s. v. vasati takes it as vi+uṣita (of vas2), against which speaks meaning of vivasati "to live from home." Geiger, P.Gr. § 661 & 195 expld it as uṣita with prothetic v, as by -- form of vuttha. Best fitting in meaning is assumption of vusita being a variant of vosita, with change of o to u in analogy to vuttha; thus=vi+osita "fulfilled, come to an end or to perfection"; cp. pariyosita. Geiger's expln is supported by phrase brahmacariyaṇ vasati] fulfilled, accomplished; (or:) lived, spent (=vuttha); only in phrase vusitaṇ brahmacariyaṇ (trsln Dial. i.93; "the higher life has been fulfilled") D i.84 (cp. Dh i.225= vutthaṇ parivutthaṇ); It 115 (ed. vūsita°); Sn 463, 493; Pug 61. -- Also at D i.90 neg. a°, with ref. to avusitavā, where Rh. D. (Dial. i.112) trsls "ill -- bred" and "rude," hardly just. See also arahant ii.A.

Vusitatta

Vusitatta (nt.) [abstr. fr. vusita] state of perfection D i.90 (vusitavā -- mānin kiṇ aññatra avusitattā=he is proud of his perfection rather from imperfection).

Vusitavant

Vusitavant (adj.) [vusita+vant] one who has reached perfection (in chaste living), Ep. of the arahant D ii.223 (trsln "who has lived ' the life '"): M i.4; S iii.61 ; A v.16; Sn 514; Nd1 611; Miln 104. On D i.90 see vusita (end). See also arahant ii C.

Vuṣimant

Vuṣīmant (adj.) [difficult to explain; perhaps for vaṣī- mant (see vaṣīvasa) in sense of vaṣavattin]=vusatavant A iv.340; Sn 1115 (cp. Nd2 611=vuṭṭhavā ciṇṇa -- caraṇo etc., thus "perfected," cp. ciṇṇavasin in same meaning).

Vussati

Vussati is Pass. of vasati² (q. v.).

Vūpakatṭha

Vūpakatṭha [doubtful, whether vi+upakatṭha (since the latter is only used of time), or=vavakatṭha, with which it is identical in meaning. Cp. also BSk. vyapakṛṣṭa AvS i.233; ii.194; of which it might be a re -- translation] alienated, withdrawn, drawn away (from), secluded: often in phrase eko vūpakatṭho appamatto ātāpī etc. (see arahant ii.B.), e. g. D iii.76; S i.117; ii.21, 244; iii.35, 73 sq.; iv.72; A iv.299. Cp. also A iv.435 (gaṇasmā v.).

Vūpakāsa

Vūpakāsa [formed fr. vūpakāseti] estrangement, alienation, separation, seclusion; always as twofold: kāya° & citta° (of body & of mind), e. g. D iii.285 (Dial. iii.260 not correctly "serenity"); S v.67; A iv.152.

Vūpakāseti

Vūpakāseti [Caus. of vavakassati] to draw away, alienate, distract, exclude Vin iv.326; A v.72 sq. -- Caus. II. vūpakāsāpeti to cause to distract or draw away Vin i.49; iv.326. -- pp. vūpakatṭha.

Vūparati

Vūparati [vi+uparati]=uparati cessation DhsA 403.

Vūpasanta

Vūpasanta [pp. of vūpasammati] appeased, allayed, calmed S iv.217, 294; A i.4 (°citta); iii.205; Sn 82; Pug 61 (°citta); PvA 113.

Vūpasama

Vūpasama [fr. vi+upa+śam; cp. BSk. vyupaśama Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S iii.32; iv.217; v.65 (cetaso); D ii.157 (sankhārā); A i.4 (id.); ii.162 (papañca°); v.72; Pug 69; J i.392; DhsA 403. -- 2. quenching (of thirst) PvA 104.

Vūpasamana

Vūpasamana (nt.) [fr. vi+upa+śam; cp. BSk. vyupaśa- mana AvŚ ii.114] allayment, cessation J i.393; Miln 320; PvA 37, 98.

Vūpasammati

Vūpasammati [vi+upammati] 1. to be assuaged or quieted S iv.215. -- 2. to be suppressed or removed J iii.334. -- 3. to be subdued or extinguished, to go out (of light) Ap. 35. -- pp. vūpasanta. -- Caus. vūpasāmeti to appease, allay, quiet, suppress, relieve S v.50; SnA 132 (reṇuṇ); PvA 20, 38 (sokaṇ), 200

Vūḷha

Vūḷha see vuḷha.

Ve

Ve1 (indecl.) [cp. Vedic vē, vai] part. of affirmation, emphasizing the preceding word: indeed, truly Vin i.3 (etaṇ ve sukhaṇ); Dh 63 (sa ve bāḷo ti vuccati), 83 (sabbattha ve), 163 (yaṇ ve . . . taṇ ve); Sn 1050, 1075, 1082; DhA iii.155 (=yeva). See also have.

Ve

Ve2 may be enclitic form of tumhe, for the usual vo at Sn 333 (=tumhākaṇ SnA 339). See P.T.S. ed. of Sn; cp. v. l. ve for vo at Sn 560 (here as particle!).

Ve°

Ve° is the guṇa (increment) form of vi°, found in many secondary (mostly f. & nt. abstr.) derivations from words with vi°, e. g. vekalla, vecikicchī, veneyya, vepulla, vematta, vevicchā, veramaṇī, which Bdhgh expls simply as "vi -- kāraṣṣa ve -- kāraṇ katvā veramaṇī" KhA 24. <-> Cp. veyy°.

Vekaṭika

Vekaṭika (adj.) [fr. vikaṭa] one addicted to dirt, living on dirty food D i.167; Miln 259 (doubled).

Vekaṇḍa

Vekaṇḍa [perhaps connected with vikaṇṇaka] a kind of arrow M i.429.

Vekata

Vekata (adj.) [=vikata] changed VvA 10.

Vekantaka

Vekantaka (VbhA 63) is a kind of copper: see loha.

Vekalla

Vekalla (nt.) [fr. vikala] deficiency J v.400; Miln 107; Dhs 223; DhA ii.26 (anga° deformity), 79; iii.22; VvA 193; Sdhp 5, 17. -- As vekalya at KhA 187 (where contrasted to sākalya). -- jaṇṇū avekallaṇ karoti to keep one's knees straight Miln 418 (Kern, Toev. s. v. trsls "presses tightly together"). See also avekalla.

Vekallatā & vekalyatā

Vekallatā & vekalyatā (f.) [abstr. fr. vekalla] deficiency A iii.441 (a°); Vism 350 (indriya°); J i.45 (v. 254) (°lya°).

Vekkhiya

Vekkhīya is poetical for avekkhīya (=avekkhitvā: see avekkhati) in appaṭivekkhīya not considering J iv.4. See the usual paccavekkhati.

Vega

Vega [cp. Vedic vega, fr. vij to tremble] quick motion, impulse, force; speed, velocity S iv.157; A iii.158 (sara°); Sn 1074; Miln 202, 258, 391; PvA 11, 47 (vāta°), 62 (visa°), 67, 284 (kamma°); Sdhp 295. -- instr. vegena (adv.) quickly DhA i.49; another form in same meaning is vegasā, after analogy of thāmasā, balasā etc., e. g. J iii.6; v. 117. -- Cp. saṇ°.

Vegha

Vegha at D ii.100 (°missakena, trsln Rh. D. "with the help of thongs")=S v.153 (T. reads vedha°), & Th 1, 143 (°missena, trsln "violence") may with Kern, Toev. s. v. be taken as veggha=viggha (Sk. vighna), i. e. obstacle, hindrance; cp. uparundhati Th 1, 143. It remains obscure & Kern's expln problematic. Cp. Dial. ii.107.

Vecikicchī

Vecikicchī (adj.) [fr. vicikicchā] doubting, doubtful A ii.174 (kankhin+); S iii.99 (id.); M i.18; Sn 510.

Vecitta

Vecitta (nt.) [fr. vi+citta2] confusion, disturbed state of mind Dhṭp 460 (in defn of root muh)

Vejja

Vejja [fr. vid, *Sk. vaidya, but to Pāli etym. feeling fr. vijjā] a physician, doctor, medical man, surgeon J i.455; iii.142; KhA 21; SnA 274 (in simile); VvA 185, 322; DhA i.8; PvA 36, 86; Sdhp 279, 351. -- hatthi° elephantdoctor J vi.490; Mhvs 25, 34; visa° a physician who cures poison(ous bites) J i.310; iv.498. -- kamma medical practice or treatment J ii.421; v.253; Vism 384; DhA iii.257, 351; iv.172.

Vejjikā

Vejjikā (f.) [fr. vejja?] medicine (?) Vin iii.185.

Veṭṭha

Veṭṭha [fr. viṣṭ, veṣṭ] wrap, in sīsa° head -- wrap, turban M i.244; S iv.56.

Veṭṭhaka

Veṭṭhaka (adj.) [fr. veṭṭeti] surrounding, enveloping D i.105 ("furbelow" see Dial. i.130); Mhvs 11, 14 (valayangulī°).

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Veṭṭhana

Veṭṭhana (nt.) [fr. veṭṭeti, cp. Epic & Class. Sk. veṣṭhana] 1. surrounding, enveloping J vi.489. -- 2. a turban, head -- dress D i.126; A i.145; iii.380 (sīsa°); J v.187; DhA iv.213; PvA 161. -- 3. wrapping, clothing, wrap, shawl J vi.12. -- Cp. paḷi°.

Veṭhita

Veṭhita [pp. of veṭheti] enveloped, enclosed, surrounded, wrapped Sdhp 362. Cp. ni°, pari°.

Veṭheti

Veṭheti [Vedic veṣṭate, viṣṭ or veṣṭ, to Lat. virga, branch, lit. twisting] to twist round, envelope, wrap, surround J i.5, 422; Miln 282. -- Pass. veṭhiyati: see vi°. -- pp. veṭhita. -- Cp. pali°.

Veṇa

Veṇa [cp. *Sk. vaiṇa, dial.] 1. a worker in bamboo PvA 175. -- 2. a member of a low & despised class (cp. pukkusa) Vin iv.6; S i.93 (°kula); A ii.85 (id.); iii.385; Pug 51; f. veṇī J v.306 (=tacchikā C.); Pv iii.113 (read veṇī for veṇiṇ).

Veṇi

Veṇi (f.) [cp. Sk. veṇī] a braid of hair, plaited hair, hair twisted into a single braid A iii.295; Vin ii.266 (dussa°); Th 2, 255; Vv 384 (=kesa -- veṇi C.). fig. of a "string" of people D i.239 (andha°). -- °kata plaited, having the hair plaited J ii.185; v.431.

Veṇu

Veṇu [cp. Vedic veṇu. Another P, form is veḷu (q. v.)] bamboo; occurs only in cpds., e. g. -- °gumba thicket of bamboo DhA i.177; -- °tinduka the tree Diospyros J v.405 (=timbaru C.); -- °daṇḍaka jungle -- rope J iii.204; -- °bali a tax to be paid in bamboo (by bamboo workers) DhA i.177; ° -- vana bamboo forest J v.38.

Vetaṇḍin

Vetaṇḍin (adj.) [fr. vitanḍā] full of sophistry, skilled in vitanḍā Miln 90 (said of King Milinda).

Vetana

Vetana (nt.) [cp. Epic & Class. Sk. vetana] wages, hire; payment, fee, remuneration; tip J i.194 (nivāsa° rent); Sn 24; VvA 141; DhA i.25; PvA 112. Most frequently combd with bhatta° (q. v.). As vedana at J iii.349.

Vetabba

Vetabba is grd. of *veti [vi]=vināti to weave (q. v.), thus "to be woven," or what is left to be woven J vi.26. <-> inf. vetuṇ Vin ii.150.

Vetasa

Vetasa [Vedic vetasa] the ratan reed, Calamus rotang J v.167; SnA 451.

Vetāla

Vetāla at D i.6 (in the lists of forbidden crafts) refers to some magic art. The proper meaning of the word was already unknown when Bdgh at DA i.84 explained it as "ghana -- tāḷaṇ" (cymbal beating) with remark "mantena mata -- sarīr' uṭṭhāpanan ti eke" (some take it to be raising the dead by magic charms). Rh. D. at Dial. i.8 translates "chanting of bards" (cp. vetālika). It is of dialectical origin.

Vetālika

Vetālika [dial.; cp. Epic & Class. Sk. vaitālika] a certain office or occupation at court connected with music or other entertainment, a bard. With other terms in list at Miln 331, some of them obscure and regional. Also at J vi.277, where expld as "vetālā [read vettāya?] utthāpake," i. e. those whose duty it is [by vetāla or vetta] to make (people) rise. The expln is obscure, the utthāpaka reminds of Bdhgh's utthāpana (under vetāla). Kern misunderstands the phrase by translating "chasing bards away."

Veti

Veti [vi+eti, of i; Sk. vyeti] to go away, disappear, wane S iii.135; A ii.51; J iii.154; DhsA 329. Cp. vyavayāti.

Vetulla

Vetulla (& vetulya) [cp. *Sk. vaitulya; also called vai- pulya, fr. vipula. The P. form is not clear; it probably rests on dial. trsln of a later term] a certain dissenting sect (see Mhvs. trsln 259, n. 2) in °vāda heretic doctrine Mhvs 36, 41; Dpvs 22, 45; -- °vādin an adherent of this doctrine.

Vetta

Vetta (nt.) [cp. Epic Sk. vetra] twig, rod; creeper; jungle- rope (cp. veṇu -- daṇḍa); cane (calamus). By itself only in standard list of punishments (tortures): vettehi tāleti to flog with canes, e. g. A i.47; ii.122; Miln 196. Otherwise freq. in cpds.: -- agga cane -- top, sprout of bamboo (cp. kaḷāra) Vism 255 (where KhA in id. p. reads °ankura); VbhA 60, 239, 252. -- ankura a shoot of bamboo KhA 52, 67. -- āsana cane chair VvA 8. -- cāra (vettācāra) "stick -- wandering" (?) J iii.541 (+sankupatha; C.: vettehi sañcaritabba); Vv 8411 (vettācāraṇ sankupathaṇ ca maggaṇ, expld as vettalatā bandhitvā ācaritabba magga VvA 338); better as "jungle -- path." -- patha "a jungle full of sticks" (trsln Rh. D.) Miln 280 (+sankupatha), jungle -- path. -- bandhana binding with twigs (rope?), creeper -- bands S iii.155; v.51=A iv.127. -- latā cane creeper J i.342; VvA 8, 338. -- valli garland of creeper Dāvs iii.40.

Veda

Veda [fr. vid, or more specifically ved as P. root] 1. (cp. vediyati & vedanā) (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement (something like saṇvega) D ii.210 (°paṭilābha+somanassa -- paṭilābha); M i.465 (uḷāra); Sn 1027 (=pīti SnA 585); J ii.336; iii.266. attha -- veda+dhamma -- veda enthusiasm for the truth (for the letter & the spirit) of Buddha's teaching M i.37; A v.329 sq., 333, 349, 352; veda here interpreted as "somanassaṇ" at MA i.173. -- See also cpd. °jāta. -- 2. (cp. vedeti & vijjā) (higher) knowledge (as "Buddhist" antithesis to the authority of the "Veda"), insight, revelation, wisdom: that which Bdhgh at MA i.173 defines with "ñāṇa," and illustrates with vedagū of Sn 1059; or refers to at DA i.139 with defn "vidanti etenā ti vedo." Thus at Sn 529 & 792 (=vedā vuccanti catūsu maggesu ñāṇaṇ paññā Nd1 93), cp. SnA 403. -- As adj. veda Ep. of the Buddha "the knower" or the possessor of revelation, at M i.386. See also vedagū. -- 3. the Veda(s), the brahmanic canon of authorized religious teaching (revelation) & practice; otherwise given as "gantha" i. e. "text" at MA i.173, & illustrated with "tiṇṇaṇ vedānaṇ pāragū." The latter formula is frequent in stock phrase describing the accomplishments of a Brahmin, e. g. at D i.88; M ii.133; Sn 1019; A i.163; DhA iii.361. In the older texts only the 3 Vedas (irubbedā=Rg; yaju° & sāma°) are referred to, whereas later (in the Commentaries) we find the 4 mentioned (athabbana added), e. g. the three at S iv.118; J i.168; ii.47; iii.537; Miln 10; Vism 384; the four at DA i.247; Miln 178. -- Unspecified (sg.): SnA 462. As adj. veda "knowing the Vedas" SnA 463 (ti°), cp. tevijja. -- The Vedas in this connection are not often mentioned, they are almost identical with the Mantras (see manta) and are often (in Com.) mentioned either jointly with manta or promiscuously, e. g. Pv ii.613 (the Vedas with the 6 angas, i. e. vedāngas, called manta); SnA 293 (manta -- pāragū+veda -- pāragū), 322, 448. -- antagu "one who has reached the end of knowledge," i. e. one who has obtained perfection in wisdom Vin i.3; Sn 463. -- gū one who has attained to highest knowledge (said of the Buddha). Thus different from "tiṇṇaṇ vedānaṇ

pāragū," which is brahmanic. The expln of vedagū is "catūsu maggesu nāṇaṇ" Nd2 612, & see above 2. -- S i.141, 168; iv.83, 206; A ii 6; iv.340; Sn 322, 458, 529, 749, 846, 947, 1049, 1060; Nd1 93, 204, 299, 431. A peculiar meaning of vedagū is that of "soul" (lit. attainer of wisdom) at Miln 54 & 71. -- jāta thrilled, filled with enthusiasm, overcome with awe, excited A ii.63; Sn 995, 1023; Kvu 554=Vv 3427 (=jāta -- somanassa VvA 156); J i.11; Miln 297. -- pāragū one who excels in the knowledge of the Vedas, perfected in the Veda SnA 293; cp. above 3. -- bandhu one who is familiar with the Vedas SnA 192.

Vedaka

Vedaka (adj.) [fr. veda 3] knowing or studying the Vedas SnA 462 (brāhmaṇa).

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Vedanaka

Vedanaka (adj.) [fr. vedanā] having feeling, endowed with sensation Vbh 419 (a°+asañña).

Vedanā

Vedanā (f.) [fr. ved°: see vedeti; cp. Epic Sk. vedanā] feeling, sensation (see on term, e. g. Cpd. 14 Mrs. Rh. D. B. Psy., ch. iv.) D i.45; ii.58 (cp. Dial. ii.54), 66; iii.58, 77, 221, 228, 238 (°upādāna); S iii.86 sq.; A i.39, 122, 141; ii.79, 198, 256; iii.245 sq., 450; iv.301, 385; Kh iii. (tisso v.); Sn 435, 529, 739, 1111; Nd1 109; Nd2 551 (tisso v.); Ps i.6, 50 sq., 145 sq., 153 sq.; ii.109 sq., 181 sq.; Vbh 135 sq., 294, 401, 403 sq.; Dhs 3, 1348; Nett 27, 65 sq.; 83, 123, 126; Tikp 246, 317 sq., 345 sq.; Vism 460 sq.; DA i.125; VbhA 13 sq., 39 sq., 80, 178, 193, 221 (°ānupassanā, in detail), 263 sq., 382 (various). -- Three modes of feeling (usually understood whenever mention is made of "tisso vedanā"): sukhā (pleasant), dukkhā (painful) adukkha -- m -- asukhā (indifferent) D iii.275; S ii.53, 82; iv.207; A iii.400; It 46; Tikp 317 sq. -- or: kusalā, akusalā, avyākātā Vism 460. -- Five vedanās: sukhaṇ, dukkhaṇ, somanassaṇ, domanassaṇ, upekkhā Vism 461. Categories of 2 to 108 modes of Vedanā, S iv.223 sq. -- vedanā is one of the 5 khandhas (see khandha ii.B). -- On relation of old and new sensations (purāṇa°>nava°) see e. g. A ii.40; iii.388; iv.167; Vism 33; and see formula under yātrā. -- In the Paṭiccasamuppāda (q. v.) vedanā stands between phassa as condition and taṇhā as result; see e. g. Vism 567 sq. -- 2. (in special application) painful sensation, suffering, pain (i. e. dukkhavedanā) M i.59; A i.153 (sārīrikā bodily pain); ii.116 (id.); iii.143 (id.); Pv i.1015; Miln 253 (kāyikā & cetasikā); VbhA 101 (maraṇ' antikā v. agonies of death). -- vedan' aṭṭa afflicted by pain Vin ii.61; iii.100; J i.293. -- As adj. vedana suffering or to be suffered Pv iii.106 (=anubhūyamāna PvA 214). -- vedana at J iii.349 is to be read as vetana.

Vedayita

Vedayita [pp. of vedeti] felt, experienced S i.112; ii.65; iii.46; A ii.198; iv.415; Vism 460.

Vedalla

Vedalla (nt.) [may be dialectical, obscure as to origin; Bdhgh refers it to Veda 1] Name of one of the 9 angas (see nava) or divisions of the Canon according to matter A ii.7, 103, 178; iii.88, 107, 361 sq.; iv.113; Vin iii.8; Pug 43; DhsA 26; DA i.24; PvA 22. The DhsA comprises under this anga the 2 suttas so -- called in M. (43, 44), the Sammādiṭṭhi, Sakkapañha, Sankhārābhājanīya, Mahāpuṇṇama etc. Suttas, as catechetical DhsA 26=DA i.24. -- Note. The 2nd part of the word looks like a distortion fr. ariya (cp. mahalla> mah' ariya). Or might it be=vedanga?

Vedi

Vedi & Vedī (f.) [Vedic vedi sacrificial bench] ledge, cornice, rail Mhvs 32, 5; 35, 2; 36, 52 (pāsāṇa°); 36, 103; Vv 8416 (=vedikā VvA 346). -- See on term Dial. ii.210; Mhvs. tsrln 220, 296. Cp. vedikā & velli.

Vedikā

Vedikā (f.) (& vediyā) [fr. vedi] cornice, ledge, railing D ii.179; Vin ii.120; J iv.229, 266; Vv 786 (vediyā=vedikā VvA 304); 8416 (=vedikā VvA 340); VvA 275.

Vedita

Vedita [pp. of vedeti] experienced, felt S iv.205 (sukha & dukkha)=Sn 738.

Vedisa

Vedisa [fr. vidisā?] N. of a tree J v.405; vi.550.

Vedeti

Vedeti [Vedic vedayati; Denom. or Caus. fr. vid to know or feel] "to sense," usually in Denom. function (only one Caus. meaning; see aor. avedi); meaning twofold: either intellectually "to know" (cp. veda), or with ref. to general feeling "to experience" (cp. vedanā). <-> For the present tense two bases are to be distinguished, viz. ved°, used in both meanings; and vediy° (=vedy°), a specific Pāli formation after the manner of the 4th (y) class of Sk. verbs, used only in meaning of "experience." Thus vedeti: (a) to know (as=acc., equal to "to call") Sn 211 sq. (taṇ muniṇ vedayanti); (b) to feel, to experience S iv.68 (phuṭṭho vedeti, ceteti, sañjānāti); M i.37; Pv iv.150 (dukkhaṇ= anubhavati PvA 241). -- vediyati: to feel, to experience a sensation or feeling (usually with vedanaṇ or pl. vedanā) M i.59; ii.70 (also Pot. vediyeyya); S ii.82; iii.86 sq.; iv.207; A i.141; ii.198 (also ppr. vediyamāna); J ii.241; Miln 253. -- aor. avedi he knew, recognized J iii.420 (=aññāsi C.); he made known, i. e. informed J iv.35 (=jānāpesi C.); vedi (recognized, knew) Sn 643, 647, 1148 (=aññāsi aphusi paṭivijjhi Nd2 613); & vedayi Sn 251 (=aññāsi SnA 293). -- Fut. vedissati (shall experience) Pv i.1015 (dukkhaṇ vedanaṇ v.). -- grd. vediya (to be known) Sn 474 (para° diṭṭhi held as view by others; expld as "ñāpetabba" SnA 410); vedanīya: (a) to be known, intelligible, comprehensible D i.12; (dhammā nipuṇā . . . paṇḍita -- vedanīyā); ii.36; M i.487; ii.220; (b) to be experienced S iv.114 (sukha° & dukkha°); A i.249 (diṭṭhadhamma°); iv.382; Pv ii.117 (sukha° -- kamma=sukha -- vipāka PvA 150); iii.37 (kamma); iv.129 (of kamma -- vipāka=anubhavana -- yogga PvA 228); PvA 145 (kamma); & veditabba to be understood or known D i.186; PvA 71, 92, 104. -- pp. vedita & vedayita.

Vedeha

Vedeha [=Npl. Videha] lit. from the Videha country; wise (see connection between Vedeha & ved, vedeti at DA i.139, resting on popular etymology) S ii.215 sq. (°muni, of Ānanda; expld as "vedeha -- muni=paṇḍitamuni," cp. K.S. i.321; trsln K.S. ii.145 "the learned sage"); Mhvs 3, 36 (same phrase; trsln "the sage of the Videha country"); Ap 7 (id.).

Vedha

Vedha [adj. -- n.] [fr. vidh=vyadh, cp. vyādha] 1. piercing, pricking, hitting A ii.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: loma°; its flesh: maṇsa°; its bone: atṭhi°). -- aavedha [to vyath!] not to be shaken or disturbed, imperturbable Sn 322 (=akampana -- sabhāva SnA 331). -- 2. a wound J ii.274 sq. -- 3. a flaw Miln 119. -- Cp. ubbedha.

Vedhati

Vedhati [for *vethati=vyathati, of vyath] to tremble, quiver, quake, shake S v.402; Th 1, 651; 2, 237 (°amāna); Sn 899, 902 (Pot. vedheyya); Nd1 312, 467; J ii.191 (kampati+); Miln 254 (+calati); VvA 76 (vedhamānena sarīrena); DhA ii.249 (Pass. vedhiyamāna trembling; v. l. pa°). Cp. vyadhāti, ubbedhāti & pavedhāti.

Vedhana

Vedhana (nt.) [fr. vidh to pierce] piercing J iv.29; DA i.221.

Vedhabba

Vedhabba (nt.) [abstr. fr. vidhavā,=Epic Sk. vaidhavya] widowhood J vi.508.

Vedhavera

Vedhavera [for *Sk. vaidhaveya, fr. vidhavā] son of a widow; in two diff. passages of the Jātaka, both times characterized as sukka -- cchavī vedhaverā "sons of widows, with white skins," and at both places misunderstood (or unintelligibly expld) by the Cy., viz. J iv.184 (+thulla -- bāhū; C.: vidhavā apatikā tehi vidhavā sarantī ti [ti]vidha -- verā ca vedhaverā); vi.508 (C.: vidhav' itthakā; v. l. vidhav -- ittikāmā purisā).

Vedhitā

Vedhitā (f.) [pp. of vedheti, Caus. of vijjhati] shooting, hitting J vi.448.

Vedhin

Vedhin (adj.) [fr. vidh=vyadh] piercing, shooting, hitting: see akkhaṇa°.

Venateyya

Venateyya [fr. vinata] descended from Vinatā, Ep. of a garuḷa Ps ii.196; J vi.260; Dāvs iv.45.

Venayika

Venayika1 [fr. vi 3+naya] a nihilist. The Buddha was accused of being a v. M i.140.

Venayika

Venayika2 (adj.) [fr. vinaya] versed in the Vinaya Vin i.235; iii.3 (cp. Vin A i.135); M i.140; A iv.175, 182 sq.; v.190; Miln 341.

Veneyya

Veneyya (adj.) [=vineyya, grd. of vineti; cp. BSk. vaineaya Divy 36, 202 & passim] to be instructed, accessible to

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instruction, tractable, ready to receive the teaching (of the Buddha). The term is late (Jātaka style & Com.) J i.182 (Buddha°), 504; SnA 169, 510; DhA i.26; VbhA 79; VvA 217; ThA 69 (Ap. v. 10). Cp. buddha°.

Veneyyatta

Veneyyatta (nt.) [fr. veneyya] tractableness Nett 99.

Vepakka

Vepakka (nt.) [fr. vipakka] ripening, ripeness, maturity. - (adj.) yielding fruit, resulting in (-- °) A i.223 (kāmadhātu° kamma); iii.416 (sammoha° dukkha); Sn 537 (dukkha° kamma).

Vepurisikā

Vepurisikā (f.) [vi+purisa+aka] a woman resembling a man (sexually), a man -- like woman, androgyn Vin ii.271; iii.129.

Vepulla

Vepulla (nt.) [fr. vipula] full development, abundance, plenty, fullness D iii.70, 221, 285; S iii.53; A i.94 (āmisā°, dhamma°); iii.8, 404; v.152 sq., 350 sq.; Miln 33, 251; Vism 212 (saddhā°, sati°, paññā°, puñña°), 619; DhA i.262 (sati°); VbhA 290. -- Often in phrase vuddhi virūhi vepulla (see vuddhi), e. g. Vin i.60; It 113. Cp. vetulla.

Vepullatā

Vepullatā (f.) [abstr. formation fr. vepulla]=vepulla; A ii.144 (rāga°, dosa°, moha°); Ap 26, 39; Miln 252. As vepullataṇ (nt.) at A iii.432.

Vebhanga

Vebhanga [fr. vibhanga] futility, failure J iv.451 (opp. sampatti; expld as vipatti C.).

Vebhangika

Vebhangika (& °iya) (adj.) see a°.

Vebhavya

Vebhavya (& °ā) (nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 16; Ps i.119; Pug 25; Nett 76.

Vebhassi

Vebhassi (f.)=vibhassikatā, i. e. gossiping Vin iv.241.

Vebhūtika

Vebhūtika (& °ya) (adj. -- nt.) [fr. vibhūti 1] causing disaster or ruin; nt. calumnious speech, bad language D iii.106 (°ya); Sn 158 (°ya); Vv 8440 (°ka; expld as "sahitānaṇ vinābhāva -- karaṇato vebhūtikaṇ," i. e. pisuṇaṇ VvA 347).

Vema

Vema (nt.) [fr. vāyati2, cp. Sk. veman (nt.); Lat. vimen] loom or shuttle DhA iii.175; SnA 268.

Vemaka

Vemaka (nt.)=vema Vin ii.135.

Vemajjha

Vemajjha (nt.) [fr. vi+majjha] middle, centre J iv.250; vi.485; Pug 16, 17; Vism 182 (°bhāga central part); VvA 241, 277. -- loc. vemajjhe: (a) in the present, or central interval of saṃsāra Sn 849 (cp. Nd1 213 and majjha 3 b); (b) in two, asunder Vism 178.

Vematika

Vematika (adj.) [fr. vimati] in doubt, uncertain, doubtful Vin i.126; ii.65; iv.220, 259; Vism 14 (°sīla). Opp. nibbematika.

Vematta

Vematta (nt.) [fr. vi+matta1] difference, distinction Miln 410; Vism 195.

Vemattatā

Vemattatā (f.) [abstr. formation fr. vematta] difference, distinction, discrepancy, disproportionateness M i.453, 494; S ii.21; iii.101; v.200; A iii.410 sq.; Sn p.102 (puggala°); Nett 4, 72 sq., 107 sq.; Miln 284, 285. <-> The 8 differences of the var. Buddhas are given at SnA 407 sq. as addhāna°, āyu°, kula°, pamāṇa°, nekkhamma°, padhāna°, bodhi°, raṇsi°.

Vemātika

Vemātika (adj.) [vi+°mātika] having a different mother J iv.105 (°bhāginī); vi.134 (°bhātaro); PvA 19.

Vemānika

Vemānika (adj.) [fr. vimāna1] having a fairy palace (see vimāna 3) J v.2; DhA iii.192.

Veyy°

Veyy° is a (purely phonetic) diaeretic form of vy°, for which viy° & veyy° are used indiscriminately. There is as little difference between viy° & veyy° as between vi° & ve° in those cases where (double, as it were) abstract nouns are formed from words with ve° (vepullatā, vemattatā, etc.), which shows that ve° was simply felt as vi°. Cp. the use of e for i (esp. before y) in cases like alabbhaneyya>°iya; addhaneyya>°iya; pesuṇeyya>°iya, without any difference in meaning.

Veyyaggha

Veyyaggha (adj.) [fr. vyaggha] belonging to a tiger Dh 295 (here simply= vyaggha. i. e. with a tiger as fifth; veyya°=vya° metri causā; Bdhgh's expln at DhA iii.455 is forced). -- (m). a car covered with a tiger's skin J v.259, cp. 377.

Veyyagghin=veyyaggha

Veyyagghin=veyyaggha (adj.) J iv.347.

Veyyañjanika

Veyyañjanika [=vyañjanika] one who knows the signs, a fortune -- teller, soothsayer J v.233, 235. -- The BSk. equivalent is vaipañcanika (MVastu i.207) etc.: see under vipañcita, which may have to be derived (as viyañcita= viyañjita) from vi+añj=vyañjana. See also Kern. Toev. p. 19.

Veyyatta

Veyyatta=viyatta, i. e. accomplished, clever J v.258.

Veyyatti

Veyyatti (f.) [=viyatti] distinction, cleverness, accomplishment J v.258; vi.305.

Veyyattiya

Veyyattiya (nt.) [abstr. form (°ya=°ka) fr. veyyatti= viyatti] distinction, lucidity; accomplishment D iii.38 (paññā° in wisdom); M i.82, 175; ii.209.

Veyyākaraṇa

Veyyākaraṇa (m. nt.) [=vyākaraṇa] 1. (nt.) answer, explanation, exposition D i.46, 51, 105, 223; ii.202; A iii.125; v.50 sq.; Sn 352, 510, 1127; Pug 43, 50; Miln 347; DA i.247. -- 2. (m.) one who is expert in explanation or answer, a grammarian D i.88; A iii.125; Sn 595; Miln 236; SnA 447.

Veyyābādhika

Veyyābādhika (adj.) [=vyābādhika] causing injury or oppression, oppressive, annoying (of pains) M i.10; A iii.388; Vism 35 (expld diff. by Bdgh as "vyābādhato uppannattā veyyābādhikā").

Veyyāyika

Veyyāyika (nt.) [fr. vyaya] money to defray expenses, means Vin ii.157.

Veyyāvacca

Veyyāvacca (nt.) [corresponds to (although doubtful in what relation) Sk. *vaiyā -- pr̥tya, abstr. fr. vyāpr̥ta active, busy (to pr̥, pr̥ṇoti)=P. vyāvaṭa; it was later retranslated into BSk. as vaiyāvṛtya (as if vi+ā+vṛt); e. g. Divy 54, 347; MVastu i.298] service, attention, rendering a service; work, labour, commission, duty Vin i.23; A iii.41; J i.12 (kāya°); vi.154; SnA 466; VvA 94; ThA 253. -- °kamma doing service, work J iii.422; - °kara servant, agent, (f.) housekeeper J iii.327; VvA 349; ° -- kārikā (f.) id. PvA 65. -- Cp. vyappatha.

Veyyāvaṭika

Veyyāvaṭika (nt.) [doublet of veyyāvacca; °ka=°ya] service, waiting on, attention Sn p. 104 (kāya°); J iv.463; vi.154, 418, 503 (dāna°); DhA i.27 (kāya°); iii.19 (dāna°); Dpvs vi.61.

Vera

Vera (nt.) [cp. Sk. vaira, der. fr. vīra] hatred, revenge, hostile action, sin A iv.247; Dh 5; J iv.71; DhA i.50.; PvA 13. -- avera absence of enmity, friendliness; (adj.) friendly, peaceable, kind D i.167, 247 (sa° & a°), 251; S iv.296; A iv.246; Sn 150. The pañca bhayāni verāni (or vera -- bhayā) or pañca verā (Vbh 378) "the

fivefold guilty dread" are the fears connected with sins against the 5 first commandments (sīlāni); see S ii.68; A iii.204 sq.; iv.405 sq.; v.182; It 57=Sn 167 (vera -- bhay'atīta).

Veraka=vera; a°

Veraka=vera; a° Pv iv.138. See also verika.

Verajja

Verajja (nt.) [fr. vi+rajja] a variety of kingdoms or provinces S iii.6 (nānā° -- gata bhikkhu a bh. who has travelled much).

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Verajjaka

Verajjaka (adj.) [fr. verajja] belonging to var. kingdoms or provinces, coming from various countries (nānā°); living in a different country, foreign, alien D i.113; M ii.165 (brāhmaṇā); A iii.263 (bhikkhū); Th 1, 1037; Vv 8412 (=videsa -- vasika VvA 338); Miln 359.

Veramaṇī

Veramaṇī (f.) [fr. viramaṇa; cp. the odd form BSk. vīramaṇī, e. g. Jtm. 213] abstaining from (-- °), abstinence A ii.217, 253; v.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism 11; KhA 24; DhA i.235, 305.

Veramba

Veramba (& °bha) (adj.) [etym.? Probably dialectical, i. e. regional] attribute of the wind (vāta or pl. vātā), a wind blowing in high altitudes [cp. BSk. vairambhaka Divy 90] S ii.231; A i.137; Th i.597; J iii.255, 484; vi.326; Nd2 562; VbhA 71.

Verika

Verika=vera i. e., inimical; enemy (cp. veraka) J v.229, 505; Vism 48.

Verin

Verin (adj.) [fr. vera] bearing hostility, inimical, revenge-ful J iii.177; Pv iv.325 (=veravanto PvA 252); Miln 196; Vism 296 (°puggala), 326 (°purisa, in simile), 512 (in sim.); VbhA 89. -- Neg. averin Dh 197, 258.

Verocana

Verocana [=virocana, fr virocati] the sun (lit. "shining forth") S i.51; A ii.50.

Velā

Velā (f.) [Vedic velā in meaning 1; Ep. Sk. in meanings 2 & 3] -- 1. time, point of time (often equal to kāla) Pug 13 (uddahana°); J iv.294; Miln 87; KhA 181; PugA 187; SnA 111 (bhatta° meal -- time); DhsA 219; PvA 61, 104, 109 (aruṇ' uggamana°), 129, 155; VvA 165 (paccūsa° in the early morning). -- 2. shore, sea -- shore Vin ii.237=A iv.198; J i.212; Mhvs 19, 30. -- 3. limit, boundary A v.250 (between v. & agyāgāra); Th 1, 762; Miln 358; DhsA 219; in spec. sense as "measure," restriction, control (of character, sīla -- velā) at

Dhs 299 ("not to trespass" trsln), and in dogmatic exegesis of ativelāṇ at Nd1 504; cp. Nd2 462 & DhsA 219. -- 4. heap, multitude (?) DhsA 219 (in Npl. Uruvelā which is however *Uruvilvā).

Velāmika

Velāmika (adj.) [velāma+ika, the word velāma probably a district word] "belonging to Velāma," at D ii.198 used as a clan -- name (f. Velāmikānī), with vv. ll. Vessinī & Vessāyinī (cp. Velāma Np. combd with Vessantara at VbhA 414), and at D ii.333 classed with khujjā, vāmanikā & komārikā (trsln "maidens"; Bdhgh: "very young & childish": see Dial. ii.359); v. l. celāvikā. They are some sort of servants, esp. in demand for a noble's retinue. See also Np. Velāma (the V.<-> sutta at J i.228 sq.).

Velāyati

Velāyati [Denom. fr. velā] to destroy (?) DhsA 219 (cp. Expos. ii.297); expld by viddhaṇseti. More appropriate would be a meaning like "control," bound, restrict.

Vellāḷin

Vellāḷin (adj.) [Is it a corruption fr. *veyyāyin=*vyāyin?] flashing (of swords) J vi.449.

Velli

Velli [dial. ?] is a word peculiar to the Jātaka. At one passage it is expld by the Commentary as "vedi" (i. e. rail, cornice), where it is applied to the slender waist of a woman (cp. vilāka & vilaggita): J vi.456. At most of the other passages it is expld as "a heap of gold": thus at J v.506 (verse: velli -- vilāka -- majjhā; C.: "ettha velli ti rāsi vilākamajjhā ti vilagga -- majjhā uttattaghana -- suvaṇṇa -- rāsi -- ppabhā c' eva tanu -- dīgha -- majjhā ca"), and vi.269 (verse: kañcana -- velli -- viggaha; C.: "suvaṇṇa -- rāsi -- sassirika -- sarīrā"). At v.398 in the same passage as vi.269 expld in C. as "kañcana -- rūpakasadisa -- sarīrā"). The idea of "golden" is connected with it throughout.

Vellita

Vellita (adj.) [pp. of vellati, vell to stagger, cp. paṭivellati] crooked, bent; (of hair:) curly PvA 189. It is only used with ref. to hair. -- agga with bending (or crooked) tip (of hair), i. e. curled Th 2, 252 (cp. ThA 209); J v.203 (=kuñcit' agga C.); vi.86 (sun -- agga -- vellita); PvA 46, 142. -- Cp. kuñcita -- kesa J i.89.

Veḷu

Veḷu [=veṇu, cp. Geiger, P.Gr. § 433 & Prk. veḷu: Pischel, Prk. Gr. § 243] a bamboo A ii.73; Vin iv.35; J iv.382 (daṇḍa°); v.71; Vism 1, 17; SnA 76 (=vaṇsa); VbhA 334. -- agga (veḷagga) the top of a bamboo Vin ii.110. -- gumba a bamboo thicket SnA 49, 75. -- daṇḍa a bamboo stick SnA 330. -- dāna a gift of bamboo Vbh 246; Miln 369; SnA 311; KhA 236; VbhA 333. -- nālī (°nalaka, °nālīka) a stalk or shaft of bamboo Vism 260; KhA 52; ThA 212. -- pabba a stalk or section of the b. J i.245; Vism 358=VbhA 63.

Veḷuka

Veḷuka [fr. veḷu] a kind of tree J v.405 (=vaṇsa -- coraka).

Veḷuriya

Veḷuriya (nt.) [cp. dial. Sk. vaidūrya] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r>l; not fr. the Sk. form), which the Greeks brought to Europe from India. -- D i.76; Vin ii.112;

S i.64; A i.215; iv.199, 203 sq.; J iii.437; Pv ii.75; Mhvs 11, 16; DhA ii.220. Often in descriptions of Vimānas, e. g. Vv 21; 121; 171; cp. VvA 27, 60. -- Probably through a word -- play with veļu (bamboo; popular etymology) it is said to have the colour of bamboo: see vaṇsa -- rāga & vaṇsa -- vaṇṇa. At J i.207 a peacock's neck is described as having the colour of the veḷuriya. At Miln 267 (in inventory of "loka") we have the foll. enumeration of precious stones: pavāḷa coral, lohitaṅka ruby, masāragalla cat's eye, veḷuriya lapis lazuli, vajira diamond. See also under ratana1.

Veļuva

Veļuva [cp. Vedic vainava (made of cane)?] probably not to veļu, but another spelling for beļuva, in °laṭṭhikā S iii.91, as sometimes v. l. veļuva for beļuva (q. v.).

Vevacana

Vevacana (nt.) [fr. vivacana] attribute, epithet; synonym Nett 1 sq., 24, 53 sq., 82, 106; Vism 427; SnA 24, 447. Cp. adhivacana.

Vevaṇṇa

Vevaṇṇa (nt.) [fr. vivaṇṇa] discolouring ThA 85 (Ap. v. 42).

Vevaṇṇiya

Vevaṇṇiya (nt.) [abstr. fr. vivaṇṇa] 1. state of having no caste, life of an outcast A v.87≈200. [Cp. BSk. vaivaraṇṇika outcast Divy 424]. -- 2. discolouring, fading, waning J iii.394.

Vevāhika

Vevāhika [fr. vivāha] wedding -- guest J ii.420.

Veviccha

Veviccha (nt.) [abstr. formation fr. vivicchā] "multi- farious wants," greediness, selfishness, avarice Sn 941 (=pañca macchariyāni Nd1 422, as at Nd2 614), 1033 (where Nett 11 reads vivicchā); Pug 19, 23; Dhs 1059, 1122; Nd2 s. v. taṇhā; DhsA 366, 375.

Vesa

Vesa [cp. Sk. veṣa, fr. viṣ to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J i.146 (pakati° usual dress), 230 (āyuttaka°); iii.418 (andha°); Miln 12; DhA ii.4; PvA 62, 93 (ummattaka°), 161 (tunnavaṇṇa°); Sdhp 384; purisa° (of women) DA i.147.

Vesama

Vesama=visama VvA 10.

Vesākha

Vesākha [cp. Vedic vaiśākha] N. of a month (April -- May) Mhvs 1, 73; 29, 1.

Vesārajja

Vesārajja (nt.) [abstr. formation fr. visārada, i. e. *vaiśā- radya] (the Buddha's or an Arahant's) perfect selfconfidence (which is of 4 kinds), self -- satisfaction, subject of confidence. The four are given in full at M i.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation. See also D i.110; J ii.27; A ii.13; iii.297 sq.; iv.83, 210, 213; M i.380; Ps ii.194; Nd2 466b; DhA i 86; DA i.278; KhA 104; VvA 213; Sdhp 593.

Vesiyāna

Vesiyāna [=vessa, with °na as in gimhāna, vassāna etc.] a Vaiśya (Vessa) J vi.15, 21, 328, 490, 492. As vessāyana at Sn 455 (where vesiyāna is required).

Vesī & Vesiyā

Vesī & Vesiyā (f.) [the f. of vessa] a woman of low caste, a harlot, prostitute. -- (a) vesī: Vin iii.138; J v.425; in

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cpd. vesī -- dvāra a pleasure house Th 2, 73. -- (b) vesiyā: Vin iv.278; Sn 108; Vbh 247; in cpd. vesiyā -- gocara asking alms from a prostitute's house DhA iii.275; DhsA 151; VbhA 339.

Vesma

Vesma (nt.) [Vedic veśman, fr. viś to enter: see visati] a house J v.84. A trace of the n -- stem in loc. vesmani J v.60.

Vessa

Vessa [cp. Vedic vaiśya, a dial. (local) word] a Vaiśya, i. e. a member of the third social (i. e. lower) grade (see vaṇṇa 6), a man of the people D iii.81, 95 (origin); S i.102, 166; iv.219; v.51; A i.162; ii.194; iii.214, 242; Vbh 394; DA i.254 (origin). -- f. vesī (q. v.); vessī (as a member of that caste) D i.193; A iii.226, 229.

Vessikā

Vessikā (f.) [fr. vessa] a Vaiśya woman Sn 314.

Vehāyasa=viḥāyasa

Vehāyasa=viḥāyasa, i. e. air, sky; only used in acc. vehāyasaṃ in function of a loc. (cp. VvA 182: vehāyasaṃ=vehāyasa -- bhūte hatthi -- piṭṭhe), combd with ṭhita (standing in the air) Vv 41; Mhvs 1, 24; PvA 14.

Vehāsa

Vehāsa [contraction of vehāyasa] the air, sky, heaven; only in the two cases (both used as loc. "in the air"): acc. vehāsaṃ D iii.27; S v.283; Vin iii.105; VvA 78; & loc. vehāse Vin i.320. -- kuṭī "air hut" i. e. airy room, "a hut in which a middle -- sized man can stand without knocking his head against the ceiling" (expln) Vin iv.46. -- gamana going through the air Vism 382; Dhtn 586. -- ṭṭha standing in the air D i.115; DA i.284. -- ṭṭhita id. D i.95.

Vehāsaya

Vehāsaya [=vehāyasa with metathesis y>s] occurs only in acc. (=loc.) vehāsayaṇ, equal to vihāyasaṇ at J iv.471.

Vo

Vo1 (indecl.) a particle of emphasis, perhaps=eva, or =vo2 (as dative of interest). The Commentaries explain it as "nipāta," i. e. particle. Thus at Sn 560, 760.

Vo

Vo2 [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. u)/mme] is enclitic form of tumhe (see under tuvaṇ), i. e. to you, of you; but it is generally interpreted by the C. as "nipāta," i. e. particle (of emphasis or exclamation; i. e. vo1). Thus e. g. at Pv i.53 (cp. PvA 26).

Vo°

Vo° is commonly regarded as the prefix combn vi+ava° (i. e. vi+o°), but in many cases it simply represents ava° (=o°) with v as euphonic ("vorschlag"), as in vonata (=onata), voloketi, vakkanti, vokiṇṇa, voropeti, vosāpeti, vosāna, vossagga. In a few cases it corresponds to vi+ud°, as in vakkamati, vocchijjati, voyoga.

Vokāra

Vokāra [v(i)+okāra; cp. vikāra] 1. difference Sn 611. - 2. constituent of being (i. e. the khandhas), usually as eka°, catu° & pañca° -- bhava, e. g. Kvu 261; Vbh 137; Tikp 32, 36 sq.; Vism 572; KhA 245; SnA 19, 158. In this meaning vokāra is peculiar to the Abhidhamma and is almost synonymous with vikāra 4, and in the Yamaka with khandha, e. g. pañca v., catu v. etc. <-> 3. worthless thing, trifle S ii.29. -- 4. inconvenience, disadvantage (cp. vikāra 3) PvA 12 (line 1 read: anek' ākāra -- vokāraṇ).

Vokiṇṇa

Vokiṇṇa (adj.) [v(i)+okiṇṇa] covered with, drenched (with); mixed up, full of (instr.) M i.390; S ii.29; A i.123, 148; ii.232; J i.110; DhsA 69. -- Cp. abbokiṇṇa.

Vokiṇṇaka

Vokiṇṇaka (adj.) [vokiṇṇa+ka] mixed up Miln 300 (kapi- niddā -- pareto vokiṇṇakaṇ jaggaṭi a person with light sleep, so -- called "monkey -- doze," lies confusedly awake, i. e. is half asleep, half awake). Rh. D. not quite to the point: "a man still guards his scattered thoughts."

Vokkanta

Vokkanta [pp. of vakkamati] deviated from (abl.) It 36.

Vokkanti

Vokkanti (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.

Vokkamati

Vokkamati [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. vakkamma Vin ii.213; D i.230; M iii.117; S iv.117; Sn 946; J i.23; Vism 18. -- pp. vokkanta.

Vokkamana

Vokkamana (nt.) [fr. vokkamati] turning aside, deviation fr. (abl.) M i.14; A i.243.

Vokkha

Vokkha (adj) [? doubtful reading] is at J iii.21 given as syn. of vaggu (q. v.).

Vocarita

Vocarita [pp. of vi+ocarati] penetrated (into conscious- ness), investigated, apperceived M i.478; A iv.363 (=manodvāre samudācāra -- ppatta).

Vocchādanā

Vocchādanā (f.) [fr. vi+ava+chad] covering up (entirely) VbhA 493.

Vocchiḥjati

Vocchiḥjati [vi+ud+chijjati, Pass. of chid] to be cut off S iii.53 (so read). -- pp. neg. abbhocchinna: see abbhocchinna. (=avyucch°).

Votthapana

Votthapana (& °tthapana) (nt.) [=vavatth°] establishing, synthesis, determination, a momentary stage in the unit called percept (cp. Cpḍ. 29), always with °kicca (or °kiriya) "accomplishing the function of determination" Vism 21; DhsA 401; DA i.194 (v. l. voṭṭhabb°); Tikp 276 (°kiriya).

Votthāpeti

Votthāpeti [=vavatthāpeti] to establish, put up, arrange J vi.583.

Vodaka

Vodaka (adj.) [vi+odaka=udaka] free from water Vin ii.113.

Vodapeti

Vodapeti (or °dāpeti) [Caus. of vodāyati] to cleanse, purify DhA ii.162.

Vodāta

Vodāta (adj.) [vi+odāta, cp. vīvadāta] clean, pure M i.319.

Vodāna

Vodāna (nt.) [fr. vi+ava+dā4 to clean, cp. BSk. vyava- dāna Divy 616; AvŚ ii.188] 1. cleansing, getting bright (of sun & moon) D i.10 (=visuddhatā DA i.95). -- 2. purity (from the kilesas, or stains of sin), purification, sanctification M i.115 (opp. sankilesa); S iii.151 (citta°, adj.; opp. citta -- sankilesa); A iii.418 sq.; v.34; Ps i.166; Vbh 343; Nett 96, 100, 125 sq.; Vism 51 sq., 89; VbhA 401; DhA iii.405.

Vodāniya

Vodāniya (adj.) [grd. formn from vodāna] apt to purify, purifying D i.195; iii.57. Opp. sankilesika.

Vodāpana

Vodāpana (nt.) [fr. vodapeti] cleansing, purification DhA iii.237 (= pariyodapana).

Vodāya

Vodāya at J iv.184 appears to be a misreading for codāya (ger. from codeti) in meaning iṇaṇ codeti to undertake a loan, to lend money at interest (=vaḍḍhiyā iṇaṇ payojetvā C.), to demand payment for a loan. The v. l. at all places is codāya (=codetvā). See codeti.

Vodāyati

Vodāyati [vi+ava+dā4 to clean] to become clean or clear, to be purified or cleansed A v.169 (fig. saddhammassa), 317 (id.; expld by C. as "vodānaṇ gacchati"); J ii.418 (of a precious stone).

Vodāsa

Vodāsa [?] only at D iii.43 in phrase °ṇ āpajjati in meaning of "making a distinction," being particular (about food: bhojanesu), having a dainty appetite; expld by "dve bhāge karoti" Bdgh. It seems to stand for vokāra, unless we take it to be a misspelling for vodāya "cutting off," fr. vi+ava+dā, thus "separating the food" (?): Suggestive also is the likeness with vosānaṇ āpajjati.

Voditṭha

Voditṭha [pp. of vi+ava+diś, cp. odissa & the BSk. vyapadeśa pretext Divy 435] defined, fully understood, recognized M i.478; A iv.363 (=sutṭhu diṭṭha C.).

Vonata

Vonata (adj.) [v(i)+onata] bent down Th 1, 662.

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Vopeti

Vopeti at DA i.277 (avopetvā) is to be read with v. l. as copeti, i. e. shake, move, disturb, violate (a rule).

Vobhindati

Vobhindati [vi+ava+bhindati] to split; ppr. °anto (fig.) hair -- splitting D i.162; M i.176; aor. vobhindi (lit.) to break, split (one's head, sīsaṇ) M i.336.

Vomādapeti

Vomādapeti at DA i.300 is to be read as vodāpeti (cleanse, purify); v. l. BB vodāpeti; SS cāmā[dā]peti, i. e. to cause to be rinsed, cleanse.

Vomissa(ka)

Vomissa(ka) (adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 (°katā), 88 (°ka), 104 (°carita).

Voyoga

Voyoga [vi+uyyoga in sense of uyyutta?] effort (?), application KhA 243. Reading doubtful.

Voropana

Voropana (nt.) [abstr. fr. voropeti] depriving (jīvitā° of life) J i.99.

Voropeti

Voropeti [=oropeti] to deprive of (abl.), to take away; only in phrase jīvitā voropeti [which shows that -- v - is purely euphonic] to deprive of life, to kill D i.85; J iv.454; DA i.236; DhA iv.68; PvA 67, 105, 274.

Volokana

Volokana (nt.) [v(i)+olokana, but cp. BSk. vyavalokana "inspection" Divy 435] looking at, examination J iv.237 (v. l. vi°).

Voloketi

Voloketi [v(i)+oloketi; in meaning equal to viloketi & oloketi] to examine, study, scrutinize M i.213 (with gen.); Vin i.6 (lokaṇ); Kvu 591; DhA i.319 (lokaṇ); ii.96 (v. l. oloketi).

Vosāṭitaka

Vosāṭitaka (nt.) [wrong spelling for *vossatṭhika=v(i)+ ossatṭha+ika] (food) put down (on cemeteries etc.) for (the spirits of) the departed Vin iv.89.

Vosāna

Vosāna (nt.) [v(i)+osāna] 1. (relative) achievement, per- fection (in this world), accomplishment M ii.211 (diṭṭhadhamm' ābhīññāvosāna -- pārami -- ppatta); Dh 423 (cp. DhA iv.233); Th 1, 784 (°ṇ adhigacchati to reach perfection). -- 2. stopping, ceasing; in phrase °ṇ āpajjati (almost equal to pamāda) to come to an end (with), to stop, to become careless, to flag M i.193; J iii.5; PvA 29; antarā °ṇ āpajjati to produce half -- way achievement, to stop half -- way A v.157, 164; It 85. Kern, Toev. s. v. quite wrong "to arrive at a conclusion, to be convinced."

Vosāpeti

Vosāpeti [v(i)+osāpeti] to make end, to bring to an end or a finish SnA 46 (desanaṇ).

Vosāraṇiya

Vosāraṇiya (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A i.99.

Vosita

Vosita [vi+osita, pp. of ava+sā. See also vusita & vyosita] one who has attained (relative) achievement, perfected, accomplished, mastering, in phrase abhiññā° one who masters special knowledge S i.167; Dh 423; It 47=61=81; A i.165; cp. DhA iv.233: "niṭṭhānaṇ patto vusita -- vosānaṇ vā patto etc."

Vossa (kamma)

Vossa (-- kamma) (nt.) making impotent (see under vassa- kamma) D i.12; DA i.97.

Vossagga

Vossagga [=ossagga; ava+srj] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bdhgh at K.S. i.321) D iii.190 (issariya° handing over of authority), 226; S iv.365 sq.; v.63 sq., 351 (°rata fond of giving); A ii.66 (id.); iii.53 (id.); Ps i.109; ii.24, 117; J vi.213 (kamma°); Nett 16; Vbh 229, 350; Vism 224; VbhA 317. -- sati -- vossagga relaxation of attention, inattention, indifference DhA i.228; iii.163, 482; iv.43. -- pariṇāmi, maturity of surrender S i.88.

Vossajjati

Vossajjati [=ossaj(j)ati] to give up, relinquish; to hand over, resign Sn 751 (ger. vossajja; SnA 508 reads oss°); J v.124 (issariyaṇ vossajjanto; cp. D iii.190).

Voharati

Voharati [vi+oharati] 1. to express, define, decide M i.499; D i.202; Miln 218. -- 2. to decide, govern over (a kingdom), give justice, administrate J iv.134 (Bārāṇasiṇ maṇsa -- sur -- odakaṇ, i. e. provide with; double acc.), 192 (inf. vohātuṇ=voharituṇ C.). -- Pass. vohariyati to be called SnA 26; PvA 94; ThA 24.

Vohāra

Vohāra [vi+avahāra] 1. trade, business M ii.360; Sn 614 (°ṇ upajīvati); J i.495; ii.133, 202; v.471; PvA 111, 278. -- 2. current appellation, common use (of language), popular logic, common way of defining, usage, designation, term, cognomen; (adj.) (-- °) so called SnA 383, 466, 483 (laddha° so -- called); DA i.70; PvA 56, 231 (laddha° padesa, with the name) VvA 8, 72 (pāṇo ti vohārato satto), 108 (loka nirūḷhāya samaññāya v.). -- ariya -- vohāra proper (i. e. Buddhist) mode of speech (opp. anariya° unbuddhist or vulgar, common speech) D iii.232; A ii.246; iv.307; Vin iv.2; Vbh 376, 387. lokiya -- vohāra common definition, general way of speech SnA 382. On term see also Dhs. trsln § 1306. -- 3. lawsuit, law, lawful obligation; juridical practice, jurisprudence (cp. vohārika) Sn 246 (°kūṭa fraudulent lawyer); J ii.423 (°ṇ sādheti to claim a debt by way of law, or a lawful debt); vi.229; DhA iii.12 (°upajīvin a lawyer); SnA 289. -- 4. name of a sea -- monster, which gets hold of ships J v.259.

Vohārika

Vohārika [fr. vohāra] "decider," one connected with a law -- suit or with the law, magistrate, a higher official (mahāmatta) in the law -- courts, a judge or justice. At Vin i.74 two classes of mahāmattā (ministers) are given: senānāyakā those of defence, and vohārikā of justice; cp. Vin ii.158; iii.45 (purāṇa -- vohāriko mahāmatto); iv.223.

Vy°

Vy° is the semi -- vowel (i. e. half -- consonantic) form of vi° before following a & ā (vya°, vyā), very rarely ū & o. The prefix vi° is very unstable, and a variety of forms are also attached to vy°, which, after the manner of all consonant -- combns in Pāḷi, may apart from its regular form vy° appear either as contracted to vv° (written v°), like vagga (for vyagga), vaya (for vyaya), vosita (=vyosita), *vvūha (=vyūha, appearing

as °bhūha), or diaeretic as viy° (in poetry) or veyy° (popular), e. g. viyañjana, viyārambha, viyāyata; or veyvañjanika, veyyākaraṇa, veyyāyika. It further appears as by° (like byaggha, byañjana, byappatha, byamha, byāpanna, byābādha etc.). In a few cases vya° represents (a diaeretic) vi°, as in vyamhita & vyasanna; and vyā° = vi° in vyārosa.

Vyakkhissaṇ

Vyakkhissaṇ at Sn 600 is fut. of vyācikkhati (see viyā°).

Vyagga

Vyagga (adj.) [vi+agga, of which the contracted form is vagga2] distracted, confused, bewildered; neg. a° S i.96 (°mānasa); v.66, 107.

Vyaggha

Vyaggha [cp. Vedic vyāghra] a tiger D iii.25; A iii.101; Sn 416 (°usabha); Ap 68 (°rājā); J i.357; iii.192 (Subāhu); v.14 (giri -- sānuja). -- f. viyagghinī (biy°) Miln 67. See also byaggha.

Vyagghīnasa

Vyagghīnasa [?] a hawk S i.148 (as °nisa); J vi.538. Another word for "hawk" is sakunagghi.

Vyañjana

Vyañjana (nt.) [fr. vi+añj, cp. añjati2 & abbhañjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. anu°) Sn 549, 1017; Th 1, 819 (metric: viyañjana); J v.86 (viyañjanena under the pretext); Dhs 1306. gihi° characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; purisa° membrum virile Vin ii.269. -- 2. letter (of a word) as opposed to attha (meaning, sense, spirit), e. g. D iii.127; S iv.281, 296; v.430; A ii.139 (Cp. savyañjana); or pada (word), e. g. M i.213; A i.59; ii.147, 168, 182; iii.178 sq.; Vin ii.316; Nett 4; SnA 177. -- vyañjanato according to the letter Miln 18 (opp. atthato). -- 3. condiment, curry Vin ii.214; A iii.49 (odano anekasūpo aneka -- vyañjano); Pv ii.115 (bhatta° rice with curry); PvA 50. -- Cp. byañjana.

Vyañjanaka

Vyañjanaka (adj.) [fr. vyañjana] see ubhato° & veyyañ-janika.

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Vyañjayati

Vyañjayati [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

Vyatireka

Vyatireka [vi+atireka] what is left over, addition, surplus PvA 18 (of "ca"), 228 (°to).

Vyatta

Vyatta (adj.) [cp. viyatta, veyyatta & byatta] 1. experi-enced, accomplished, learned, wise, prudent, clever S iv.174 (paṇḍita+), 375; A iii.117, 258; J vi.368; VvA 131 (paṇḍita+); PvA 39 (id.). -- a° unskilled, foolish (+bāla) S iv.380; A iii.258; J i.98. -- 2. evident, manifest PvA 266 (°pākaṭa -- bhāva).

Vyattatā

Vyattatā (f.) [abstr. fr. vyatta] experience, learning, cleverness Miln 349 (as by°); DhA ii.38 (avyattatā foolishness: so correct under avyattatā P.D. i.86).

Vyattaya

Vyattaya [vi+ati+aya] opposition, reversal; in purisa° change of person (gram.) SnA 545; vacana° reversal of number (i. e. sg. & pl.) DA i.141; SnA 509.

Vyathana

Vyathana (nt.) [fr. vyath] shaking, wavering Dhṭp 465 (as defn of tud).

Vyadhati

Vyadhati [in poetry for the usual vedhati of vyath, cp. Goth. wipōn] to tremble, shake, waver; to be frightened Vin ii.202 (so for vyādhati); J iii.398 (vyadhase; C. vyadhasi=kampasi). -- Caus. vyadheti (& vyādheti) to frighten, confuse J iv.166 (=vyādheti bādheti C.). -- Fut. vyādhayissati S i.120=Th 1, 46 (by°). Under byādheti we had given a different derivation (viz. Caus. fr. vyādhi).

Vyanta

Vyanta (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as vyanti° in combn with kṛ and bhū. The spelling is often byanti°. -- (1) vyantikaroti to abolish, remove, get rid of, destroy M i.115 (byant' eva ekāsiṇ), 453 (by°); D i.71 (°kareyya); S iv.76, 190; A iv.195; DA i.125, 212. -- Fut. vyantikāhiti Miln 391 (by°); DhA iv.69. -- pp. vyantikata Th 1, 526. -- (2) vyantibhavati to cease, stop; to come to an end, to be destroyed Kvu 597 (by°); or °hoti A i.141; iii.74; Ps i.171 (by°); Miln 67 (by°), vyantibhāva destruction, annihilation M i.93; A v.292, 297 sq.; Pv iv.173; Kvu 544 (by°). vyantibhuta come to an end J v.4.

Vyapagacchati

Vyapagacchati [vi+apagacchati] to depart, to be dispelled J ii.407 (ger. °gamma). -- pp. °gata.

Vyapagata

Vyapagata [pp. of vyapagacchati] departed J i.17; Miln 133, 225.

Vyapanudati

Vyapanudati [vi+apanudati] to drive away, expel; ger °nujja Sn 66. aor. vyapānudi Th 2, 318.

Vyapahaññati

Vyapahaññati [vi+apa+haññati] to be removed or destroyed J vi.565.

Vyappatha

Vyappatha (nt.) [perhaps a distortion of *vyāpṛta, for which the usual P. (der.) veyyāvacca (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khīṇa° of the Arahant: having no more duties, cp. vyappathī). -- 2. way of speaking, speech, utterance Sn 163, 164 (contrasted to citta & kamma; cp. kāya, vācā, mano in same use), expld at SnA 206 by vacīkamma; & in defn of "speech" at Vin iv.2 (see under byappatha); DhsA 324 (expld as vākya -- bheda).

Vyappathi

Vyappathi (f.) [cp. Sk. vyāpṛti] activity, occupation, duty (?) Sn 961. See remarks on byappatha.

Vyappanā

Vyappanā (f.) [vi+appanā] application (of mind), focussing (of attention) Dhs 7.

Vyamha

Vyamha (nt.) [etym.?] palace; a celestial mansion, a vimāna, abode for fairies etc. J v. 454; vi.119, 251 (=pura & rāja -- nivesa C.); Vv 351 (=bhavana VvA 160). Cp. byamha.

Vyamhita

Vyamhita (adj.) [metric for vimhita] astounded, shocked, awed; dismayed, frightened J v.69 (=bhīta C.); vi.243, 314.

Vyaya

Vyaya [vi+aya, of i; the assimilation form is vaya2] expense, loss, decay S iv.68, 140; Miln 393 (as abbaya). avyayena (instr.) safely D i.72. Cp. veyyāyika & vyāyika.

Vyavayāti

Vyavayāti [vi+ava(=apa)+i, cp. apeti & veti] to go away, disappear J v.82.

Vyavasāna

Vyavasāna (nt.) [somewhat doubtful. It has to be compared with vavassagga, although it should be derived fr. sā (cp. pp. vyavasita; or śrī?), thus mixture of sṛj & sā. Cp. a similar difficulty of sā under osāpeti] decision, resolution; only used to explain part. handa (exhortation) at SnA 200, 491 (v. 1. vyavasāya: cp. vavasāya at DA i.237), for which otherwise vavassagga.

Vyavasita

Vyavasita (adj.) [pp. of vi+ava+sā (or śrī?), cp. vya- vasāna] decided, resolute SnA 200.

Vyasana

Vyasana (nt.) [fr. vy+as] misfortune, misery, ruin, destruction, loss D i.248; S iii.137 (anaya°); iv.159; A i.33; v.156 sq., 317 (several); Sn 694 (°gata ruined); Pv i.64 (=dukkha PvA 33); iii.56 (=anatta PvA 199); Vbh 99 sq., 137; VbhA 102 (several); PvA 4, 103, 112; Sdhp 499. -- The 5 vyasanas are: nāti°, bhoga°, roga°, sīla°, diṭṭhi° or misfortune concerning one's relations, wealth, health, character, views. Thus at D iii.235; A iii.147; Vin iv.277.

Vyasanin

Vyasanin (adj.) [fr. vyasana] having misfortune, unlucky, faring ill J v.259.

Vyasanna

Vyasanna [metric (diaeretic) for visanna] sunk into (loc.), immersed J iv.399; v.16 (here doubtful; not, as C., vyasanāpanna; gloss visanna; vv. ll. in C.: vyaccanna, viphanna, visatta).

Vyākata

Vyākata [pp. of vyākaroti] 1. answered, explained, declared, decided M i.431 (by°); A i.119; S ii.51, 223; iv.59, 194; v.177; Sn 1023. -- avyākata unexplained, undecided, not declared, indeterminate M i.431 (by°); D i.187, 189; S ii.222; iv.375 sq., 384 sq., 391 sq.; Ps ii.108 sq.; Dhs 431, 576. -- 2. predicted J i.26. <-> 3. settled, determined J iii.529 (asinā v. brought to a decision by the sword).

Vyākatatta

Vyākatatta (nt.) [abstr. fr. vyākata] explanation, definiteness PvA 27.

Vyākattar

Vyākattar [n. ag. of vyākaroti; cp. BSk. vyākartṛ Divy 620] expounder A iii.81.

Vyākaraṇa

Vyākaraṇa (nt.) [fr. vyākaroti; see also veyyākaraṇa] 1. answer (pañha°), explanation, exposition A i.197; ii.46; iii.119; SnA 63, 99; KhA 75, 76. -- 2. grammar (as one of the 6 angas) SnA 447; PvA 97. -- 3. prediction J i.34, 44; DhA iv.120.

Vyākaroti

Vyākaroti [vi+ā+kr] 1. to explain, answer (in combn with puṭṭha, asked) D i.25, 58, 175, 200; Sn 510, 513 sq., 1102, 1116; Miln 318 (byākareyya); VvA 71. Fut. °karissati D i.236; Sn 993; PvA 281. For vyākarissati we have vyakkhissati (of viyācikkhati) at Sn 600. -- aor. sg. vyākāsi Sn 541, 1116, 1127; PvA 212; pl. vyākaṇsu Sn 1084; Pv ii.135. -- grd. vyākātabba D i.94, 118. <-> 2. to prophesy, predict [cp. BSk. vyākaroti in same sense Divy 65, 131] J i.140; Pv iii.55 (aor. °ākari); Mhvs 6, 2 (aor. °ākaruṇ); DhA iv.120 (°ākāsi); PvA 196, 199 (°ākāsi). -- pp. vyākata.

Vyākāra

Vyākāra see viy°.

Vyākhyāta

Vyākhyāta [pp. of v(i)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

Vyākula

Vyākula (adj.) [vi+ākula] perplexed J i.301; PvA 160; VvA 30; Sdhp 403.

Vyādinna

Vyādinna [for vyādiṇṇa, vi+ādiṇṇa?] at A iii.64 (soto vikkhitto visato+) is doubtful in reading & meaning ("split"?). It must mean something like "interrupted, diverted." The vv. ll. are vicchinna & jiṇṇa.

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Vyādha

Vyādha [fr. vyadh: see vedha & vijjhati] a huntsman, deer -- hunter Mhvs 10, 89 (read either vyādha -- deva god of the h.; or vyādhi° demon of maladies); 10, 95.

Vyādhi

Vyādhi1 [see byādhi] sickness, malady, illness, disease A i.139 (as devadūta), 146, 155 sq.; iii.66; Ps i.59 sq.; ii.147; J vi.224; Vism 236. Often in sequence jāti jarā vyādhi maraṇa, e. g. A ii.172; iii.74 sq.; Vism 232.

Vyādhi

Vyādhi2 (camel) see oṭṭhi°.

Vyādhita

Vyādhita [pp. of vyādheti] 1. affected with an illness, ill J v.497; Miln 168. See byādhita. -- 2. shaken, f. °ā as abstr, shakiness, trembling VbhA 479.

Vyādhīyaka

Vyādhīyaka (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppannavyādhitā; i. e. kāya -- pphandana).

Vyādhati

Vyādhati see vyadhati. -- pp. vyādhita.

Vyāpaka

Vyāpaka (adj.) [fr. vyāpeti] filling or summing up, combining, completing PvA 71 (in expln of "ye keci": anavasesa° niddesa).

Vyāpajjati

Vyāpajjati [vi+āpajjati] (instr.) to go wrong, to fail, disagree; to be troubled; also (trs.) to do harm, to injure S iii.119; iv.184=Nd2 40 (by°); A iii.101 (bhattaṃ me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāno not troubled, not getting upset); Nd2 74 (by°). -- pp. vyāpanna. -- Caus. vyāpādeti.

Vyāpajjanā

Vyāpajjanā (f.) [fr. vyāpajjati] injuring, doing harm, ill-will Pug 18; Dhs 418 ("getting upset" trsln).

Vyāpajjha

Vyāpajjha (adj. -- nt.) [perhaps grd. of vyāpajjati; but see also avyāpajjha] to be troubled or troubling, doing harm, injuring; only neg. avyāpajjha (& abyāpajjha) (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin i.183; M i.90 (abyāpajjhaṇ vedanaṇ vedeti), 526; D i.167, 247, 251; S iv.296, 371; A i.98; ii.231 sq.; iii.285, 329 sq., 376 sq. Cp. byāpajjha & vyābādha etc.

Vyāpatti

Vyāpatti (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A v.292 sq.; Pug 18; J iv.137; Dhs 418 ("disordered temper" trsln)

Vyāpanna

Vyāpanna (adj.) [pp. of vyāpajjati] spoilt, disagreeing, gone wrong; corrupt; only with citta, i. e. a corrupted heart, or a malevolent intention; adj. malevolent D i.139; iii.82; A i.262, 299; opp. avyāpanna (q. v.). See also byāpanna & viyāpanna.

Vyāpāda

Vyāpāda [fr. vyāpajjati. See also byāpāda] making bad, doing harm: desire to injure, malevolence, ill -- will D i.71, 246; iii.70 sq., 226, 234; S i.99; ii.151; iv.343; A i.194, 280; ii.14, 210; iii.92, 231, 245; iv.437; Vbh 86, 363 sq., 391; Pug 17 sq.; Dhs 1137; Vism 7; DA i.211; VbhA 74, 118, 369. °anusaya M i.433. °dosa M iii.3. °dhātu M iii.62. °nīvaraṇa M ii.203. See under each affix. -- Cp. avyāpāda.

Vyāpādeti

Vyāpādeti [Caus. of vyāpajjati] to spoil Miln 92.

Vyāpāra

Vyāpāra [vi+ā+pr] occupation, business, service, work J i.341; v.60; Vism 595. Cp. veyyāvacca, vyapatha (by°), vyāvaṭa.

Vyāpāritar

Vyāpāritar one occupied with M iii.126.

Vyāpin

Vyāpin (adj.) [fr. vi+āp] pervading, diffused DhsA 311.

Vyāpeti

Vyāpeti [vi+Caus. of āp] to make full, pervade, fill, comprise DhsA 307; VvA 17; ThA 287; PvA 52 (=pharati), 71 (in expln of "ye keci").

Vyābādha

Vyābādha (& byābādha) [fr. vi+ā+bādh, but semantically connected with vi+ā+pad, as in vyāpāda & vyāpajjha] oppression, injury, harm, hurting; usually in phrase atta° & para° (disturbing the peace of others)

& of oneself) M i.89; S iv.339; A i.114, 157, 216; ii.179. -- Also at S iv.159 (pāṇinaṇ vyābādhāya, with v. l. vadhāya). See also byābādhā. The corresponding adjectives are (a)vyāpajjha & veyyābādhika (q. v.).

Vyābādheti

Vyābādheti (& bya°) [Caus. of vi+ā+badh or distortion fr. vyāpadeti, with which identical in meaning] to do harm, hurt, injure Vin ii.77/78; S iv.351 sq.; DA i.167. The BSk. is vyābādhayate (e. g. Divy 105).

Vyābāheti

Vyābāheti [vi+ā+bah: see bahati3] lit. "to make an outsider," to keep or to be kept out or away Vin ii.140 (°bāhiṇsu in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading vyābādhīṇsu, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

Vyābhangī

Vyābhangī (f.) [see byā°] 1. a carrying pole (or flail?) Th 1, 623; combd with asita (see asita4 in corr. to pt. 2) "sickle & pole" M ii.180; A iii.5. -- 2. a flail S iv.201.

Vyāma

Vyāma see byāma & add ref. D ii.18≈Vism 136 (catu°- pamāṇa).

Vyāyata

Vyāyata [vi+āyata] stretched; only neg. a° senseless, confused (should it be vyāyatta?) J i.496 (=avyatta C.). See also viyāyata.

Vyāyāma=vāyāma

Vyāyāma=vāyāma DhsA 146.

Vyāyika

Vyāyika (adj.) [fr. vyaya] belonging to decay; only neg. a° not decaying, imperishable A ii.51; J v.508.

Vyārambha

Vyārambha see viy°.

Vyāruddha

Vyāruddha (adj.) [pp. of vi+ā+rundh] opposed, hostile Th 2, 344; Sn 936. See byāruddha.

Vyārosa

Vyārosa [vi+ā+rosa, cp. virosanā] anger M iii.78; S iii.73.

Vyālika

Vyālika (nt.) [for vy+alika] fault ThA 266.

Vyāvaṭa

Vyāvaṭa (adj.) [=Sk. vyāpṛta, cp. vyāpāra, byappatha. & veyyāvacca] doing service, active, busy; eager, keen, intent on (loc.), busy with A iv.195 (mayi= worrying about me); J iii.315 (su°); iv.371 (kiccākiṇṇesu v.= uyyatta C.); v.395 (=ussukka); vi.229 (=kāya -- veyyāvacca -- dān' ādi -- kamma -- karaṇena vyāvaṭa C.). -- dassana° keen on a sight, eager to see J i.89; VvA 213 (preferred to T. reading!). -- dāna° serving in connection with a gift, busy with giving, a "commissioner of gifts," i. e. a superintendent installed by a higher (rich) person (as a king or seṭṭhi) to look after the distribution of all kinds of gifts in connection with a mahādāna. Rh. Davids at Dial. ii.372 (following Childers) has quite misunderstood the term in referring it to a vyāvaṭa in meaning of "hindered," and by translating it as "hindered at the largesse" or "objecting to the largesse." At none of the passages quoted by him has it that meaning. See e. g. D ii.354; J iii.129; Pv ii.950 (dāne v.=ussukkaṇ āpanna PvA 135); PvA 112 (dāne), 124 (id.); DA i.296 (? not found). avyāvaṭa not busy, not bothering about (loc.), unconcerned with, not worrying D ii.141 (Tathāgatassa sarīre; trsln not to the point "hinder not yourselves"); Vin iii.136. See also separately. -- Note. vyāvaṭa (& a°) only occur in the meaning given above, and not in the sense of "covered, obstructed" [wrongly fr. vṛ] as given by Childers. Correct the trsln given under byāvaṭa accordingly!

Vyāviddha

Vyāviddha (adj.) [vi+āviddha] whirling about, flitting (here & there), moving about, pell -- mell J vi.530.

Vyāsa

Vyāsa [fr. vi+ās to sit] separation, division; always contrasted with samāsa, e. g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

Vyāsatta

Vyāsatta see byāsatta.

Vyāsiṇcati

Vyāsiṇcati [vi+āsiṇcati] to defile, corrupt, tarnish S iv.78 (cittaṇ). -- pp. vyāsitta ibid.

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Vyāseka

Vyāseka [fr. vi+ā+sic] mixed; only neg. a° unmixed, untarnished, undefiled D i.70; DA i.183; Pug 59; Th 1, 926.

Vyāharati

Vyāharati [vi+āharati] to utter, talk, speak Vin ii.214; J ii.177; iv.225 (puṭṭho vyāhāsi, perhaps with v. l. as vyākāsi). See also avyāharati. -- Cp. paṭi°.

Vyūha

Vyūha [fr. vi+vah; see byūha] 1. heap, mass; massing or array, grouping of troops S v.369 (sambādha° a dense crowd, or massed with troops (?); in phrase iddha phīta etc., as given under bāhujañña); J ii.406 (battle array: paduma°, cakka°, sakata°). -- 2. a side street (?), in sandhibbūha J vi.276. See also byūha.

Vyūhati

Vyūhati at VvA 104 is not clear (see byūhati). It looks more like a present tense to viyūḷha in sense "to be bulky," than a Denom. fr. vyūha as "stand in array." For the regular verb vi+vah see viyūhati. Cp. paṭi° & saṇyūhati.

Vyosita

Vyosita (adj.) [=vosita] perfected; neg. a° not perfected, imperfect Th 1, 784 (aby°).

S. S

-- S -- a euphonic -- s -- seems to occur in combn ras -- agga -- s- aggin (see rasa2). An apparent hiatus -- s in ye s -- idha Sn 1083, and evaṇ s -- ahaṇ Sn 1134 (v. l.) may be an abbreviated su° (see su2), unless we take it as a misspelling for p.

Sa

Sa1 the letter s (sa -- kāra) SnA 23; or the syllable sa DhA ii.6; PvA 280.

Sa

Sa2 [Idg. *so -- (m.), *sā -- (f.); nom. sg. to base *to -- of the oblique cases; cp. Sk. sa (saḥ), sā; Av. hō, hā; Gr. o(, h(; Goth. sa, sō; Ags. sē "the" (=that one); pe -- s=E. thi -- s] base of the nom. of the demonstr. pron. that, he, she. The form sg. m. sa is rare (e. g. Dh 142; Sn 89). According to Geiger (P.Gr. § 105) sa occurs in Sn 40 times, but so 124 times. In later Pāli sa is almost extinct. The final o of so is often changed into v before vowels, and a short vowel is lengthened after this v: svāḷja Sn 998=so ajja; svāhaṇ J i.167=so ahaṇ; svāyaṇ Vin i.2=so ayaṇ. The foll. vowel is dropped in so maṇ It 57=so imaṇ. -- A form se is Māgadhism for nt. acc. sg. taṇ, found e. g. at D ii.278, 279; M ii.254, 255, and in combn seyyathā, seyyathādaṇ (for which taṇyathā Miln 1). An idiomatic use is that of so in meaning of "that (he or somebody)," e. g. "so vata . . . palipanno paraṇ palipannaṇ uddharissatī ti: n' etaṇ thānaṇ vijjati" M i.45; cp. "sā 'haṇ dhammaṇ nāssosiṇ" that I did not hear the Dh. Vv 405. Or in the sense of a cond. (or causal) part. "if," or "once," e. g. sa kho so bhikkhu . . . upakkilesa ti iti viditvā . . . upakkilesaṇ pajahati "once he has recognised . . ." M i.37. Cp. ya° ii.2 b. On correl. use with ya° (yo so etc.) see ya° ii.1.

Sa

Sa3 [identical with saṇ°] prefix, used as first pt. of compounds, is the sense of "with," possessed of, having, same as; e. g. sadevaka with the devas Vin i.8; sadhammika having common faith D ii.273; sajāti having the same origin J ii.108. Often opposed to a -- and other neg. prefixes (like nir°). Sometimes almost pleonastical (like sa -- antara). -- Of combinations we only mention a few of those in which a vocalic initial of the 2nd pt. remains uncontracted. Other examples see under their heading in alph. order. E. g. sa -- antara inside DhA iii.788 (for santara Dh 315); sa -- Inda together with Indra D ii.261, 274; A v.325 sq.; ° -- uttara having something beyond, inferior (opp. an°) D i.80; ii.299=M i.59; Dhs 1292, 1596; DhsA 50; ° -- uttaracchada (& °chadana) a carpet with awnings above it D i.7≈; ii.187 (°ava); A i.181; Vin i.192; DA i.87; -- °udaka with water, wet Vin i.46; -- °udariya born from the same womb, a brother J iv.417, cp. sodariya; - - °uddesa with explanation It 99; Vism 423 (nāma -- gotta -- vasena sa -- udd.; vaṇṇ'ādi -- vasena sākāra); -- °upanisa together with its cause, causally associated S ii.30; -- °upavajja having a helper M iii.266; -- °upādāna showing attachment M ii.265; -- °upādisesa having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. anupādisesa; -- °ummi roaring of the billows It 57, 114. -- Note. sa2 & sa3 are differentiations of one and the same sa, which is originally the deictic pronoun in the function of identity & close connection. See etym. under saṇ°.

Sa

Sa4 (reflex. pron.) [Vedic sva & svayaṇ (=P. sayañ); Idg. *seṃo, *sṃe; cp. Av. hava & hva own; Gr. e(o/s & o/s his own; Lat. sui, suus; Goth. swēs own, sik= Ger. sich himself; etc.] own M i.366; D ii.209; Sn 905; J ii.7; iii.164, 323 (loc. samhi lohite), 402 (acc. saṇ his own, viz. kinsman; C=sakaṇ janañ); iv.249 (saṇ bhātaraṇ); Pv ii.121=DhA iii.277 (acc. san tanuṇ); instr. sena on one's own, by oneself J v.24 (C. not quite to the point: mama santakena). Often in composition, like sadesa one's own country Dāvs i.10. Cp. saka.

Sañ°

Sañ° (indecl.) [prefix; Idg. *sem one; one & the same, cp. Gr. o(malo/s even, a (/ma at one, o(mo/s together; Sk. sama even, the same; samā in the same way; Av. hama same=Goth. sama, samap together; Lat. simul (=simultaneous), similis "re -- sembling." Also Sk. sa (=sa2) together=Gr. a(-- a) -- (e. g. a)/ koitis); Av. ha -- ; and samyak towards one point=P. sammā. -- Analogously to Lat. semel "once," simul, we find sa° as numeral base for "one" in Vedic sakṛt "once"=P. sakid (& sakad), sahasra 1000=P. sahassa, and in adv. sadā "always," lit. "in one"] prefix, implying conjunction & completeness. sañ° is after vi° (19%) the most frequent (16%) of all Pāli prefixes. Its primary meaning is "together" (cp. Lat. con°); hence arises that of a closer connection or a more accentuated action than that expressed by the simple verb (intensifying= thoroughly, quite), or noun. Very often merely pleonastic, esp. in combn with other prefixes (e. g. sam -- anu°, sam -- ā°, sam -- pa°). In meaning of "near by, together" it is opposed to para°; as modifying prefix it is contrary to abhi° and (more frequently) to vi° (e. g. saṇvadati> vivadati), whereas it often equals pa° (e. g. pamodati> sammodati), with which it is often combd as sampa°; and also abhi° (e. g. abhivaddhati>saṇvaddhati), with which often combd as abhisañ°. -- Bdgh & Dhpāla explain sañ° by sammā (SnA 151; KhA 209: so read for samā āgātā), sutṭhu (see e. g. santasita, santusita), or samantā (= altogether; SnA 152, 154), or (dogmatically) sakena santena samena (KhA 240), or as "saṇyoga" Vism 495. -- In combn with y we find both saṇy° and saññ°. The usual contracted form before r is sā°.

Saṇyata

Saṇyata (& saññata) [pp. of saṇyamati] lit. drawn together; fig. restrained, self -- controlled D ii.88; S i.79; Sn 88, 156, 716; J i.188; Vv 3411; Miln 213. -- atta having one's self restrained, self -- controlled S i.14 (for saya°); Sn 216, 284 (ññ), 723; Pv ii.614 (ññ;=saññata -- citta PvA 98). -- ūru having the thighs pressed together, having firm thighs J v.89, 107 (ññ). 155 (ññ). -- cārin living in self -- control Dh 104 (ññ). -- pakhuma having the eyelashes close together VvA 162.

Saṇyama

Saṇyama (& saññama) [fr. saṇ+yam] 1. restraint, self- control, abstinence S i.21, 169; D i.53; Vin i.3; A i.155

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sq. (kāyena, vācāya, manasā); D iii.147; It 15 (ññ); Sn 264, 655; M ii.101 (sīla°); Dh 25 (saññama dama); DA i.160; DhA ii.255 (=catu -- pārisuddhi -- sīla); VbhA 332. -- 2. restraint in giving alms saving (of money etc.), stinginess Vin i.272; Pv ii.711 (=sankoca PvA 102).

Saṇyamati

Saṇyamati [saṇ+yamati] to practise self -- control S i.209 (pāṇesu ca saṇyamāmase, trsln "if we can keep our hands off living things"). -- pp. saṇyata. -- Caus. saññāmeti to restrain M i.365, 507; Dh 37, 380. Cp. paṭi°.

Saṇyamana

Sanjyamana (nt.) [fr. saṅ+yam] fastening J v.202, 207.

Sanjyamanī

Sanjyamanī (f.) [fr. last] a kind of ornament J v.202 (=maṇisuvanna -- pavāḷa -- rajata -- mayāni pilandhanāni C.).

Sanjyācikā

Sanjyācikā (f.) [collect. abstr. fr. saṅ+yāc] begging, what is begged; only in instr. °āya (adv.) by begging together, by collecting voluntary offerings Vin iii.144 (so read for °āyo), 149 (expld incorrectly as "sayaṇ yācitvā"); J ii.282 (so read for °āyo).

Sanjyuga

Sanjyuga (nt.) [fr. saṅ+yuj] harness Th 1, 659.

Sanjyuñjati

Sanjyuñjati [saṅ+yuñjati] to connect, join with (instr.), unite S i.72. Pass. saṅyujjati S iii.70. -- pp. saṅyutta. -- Caus. saṅyojeti (1) to put together, to endow with D ii.355; S v.354; J i.277. -- (2) to couple, to wed someone to (instr.) J iii.512 (dārena); iv.7 (id.). -- pp. saṅyojita.

Sanjyuta

Sanjyuta (adj.) [saṅ+yuta, of yu] connected, combined Sn 574 (ññ), 1026.

Sanjyutta

Sanjyutta [pp. of saṅyuñjati] 1. tied, bound, fettered M iii.275 (cammena); S iv.163; A iv.216 (saṅyojanena s. by bonds to this world); Sn 194 (ññ), 300, 304; It 8; Sdhp 211. -- 2. connected with, mixed with (-- °) J i.269 (visa°). -- Cp. paṭi°, vi°.

Sanjyūḷha

Sanjyūḷha [pp. of saṅyūhati, cp. in similar meaning viyūḷha] massed, collected, put together, composed or gathered (like a bunch of flowers D ii.267 (gāthā); M i.386; DA i.38 (spelt saṅvūḷha, i. e. saṅvyūḷha; v. l. saṇaḷha, i. e. sannaddha).

Sanjyūhati

Sanjyūhati [saṅ+vyūhati] to form into a mass, to ball together, to conglomerate A iv.137 (kheḷapiṇḍaṇ). <-> pp. saṅyūḷha.

Sanjyoga

Sanjyoga [fr. saṅ+yuj] 1. bond, fetter M i.498; S i.226; iii.70; iv.36; A iv.280 = Vin ii.259 (opp. vi°); Sn 522, 733; Dh 384 (=kāmayog'ādayo saṅyogā DhA iv.140). -- 2. union, association J iii.12 (ññ); Vism 495. <-> 3. connection (within the sentence), construction PvA 73 (accanta°), 135 (id.).

Sanjyojana

Sanjyojana (nt.) [fr. saṃyuñjati] bond, fetter S iv.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin i.183; S i.23; v.241, 251; A i.264; iii.443; iv.7 sq. (diṭṭhi°); M i.483; Dh 370; It 8 (taṇhā); Sn 62, 74, 621; J i.275; ii.22; Nett 49; DhA iii.298; iv.49. The ten fetters are (1) sakkāyadiṭṭhi; (2) vicikicchā; (3) sīlabbataparāmāso; (4) kāmaccando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaccaṇ; (10) avijjā. The first three are the tīṇi saṃyojanāni <-> e. g. M i.9; A i.231, 233; D i.156; ii.92 sq., 252; iii.107, 132, 216; S v.357, 376, 406; Pug 12, 15; Nett 14; Dhs 1002; DA i.312. The seven last are the satta saṃyojanāni, Nett. 14. The first five are called orambhāgiyāni -- e. g. A i.232 sq.; ii.5, 133; v.17; D i.156; ii.92, 252; M i.432; S v.61, 69; Th 2, 165; Pug 17. The last five are called uddhambhāgiyāni <-> e. g. A v.17; S v.61, 69; Th 2, 167; ThA 159; Pug 22; Nett 14, 49. A different enumeration of the ten saṃyojanas, at Nd2 657=Dhs 1113, 1463 (kāmarāga, paṭigha, māna, diṭṭhi, vicikicchā, sīlabbataparāmāsa, bhavarāga, issā, macchariya, avijjā); compare, however, Dhs 1002. A diff. enumn of seven saṃyojanas at D iii.254 & A iv.7, viz. anunaya°, paṭigha°, diṭṭhi°, vicikicchā°, māna°, bhavarāga°, avijjā°. A list of eight is found at M i.361 sq. Cp. also ajjhata -- saṃyojano & bahiddhāsaṃyojano puggalo A i.63 sq.; Pug 22; kiṇ -- su -- s° S i.39= Sn 1108.

Sanjyojaniya

Sanjyojaniya (saññ°) (adj.) [fr. saṃyojana] connected with the saṃyojanas, favourable to the saṃyojanas, A i.50; S ii.86; iii.166 sq.; iv.89, 107; Dhs 584, 1125, 1462; DhsA 49. Used as a noun, with dhammā understood, Sn 363, 375.

Sanjojita

Sanjojita [pp. of saṃyojeti, Caus. of saṃyuñjati] combined, connected with, mixed with J i.269 (bhesajja°).

Sanrakkhati

Sanrakkhati [saṇ+rakkhati] to guard, ward off Sdhp 364.

Sanrambha

Sanrambha [saṇ+*rambha, fr. rabh, as in rabhasa (q. v.)] impetuosity, rage Dāvs iv.34. This is the Sanskrit form for the usual P. sārambha.

Sanrāga

Sanrāga [saṇ+rāga] passion J iv.22. Cp. sārāga.

Sanrūlha

Sanrūlha [pp. of saṇrūhati] grown together, healed J iii.216; v.344.

Sanrūhati

Sanrūhati [saṇ+rūhati] to grow J iv.429 (=vaḍḍhati).

Sanroceti

Sanroceti [saṇ+roceti] to find pleasure in, only in aor. (poetical) samarocayi Sn 290, 306, 405; J iv.471.

Sanvacana

Sanjvacana (nt.) [saṃ+vacana] sentence DhsA 52.

Sanjvacchara

Sanjvacchara [saṃ+vacchara; cp. Vedic saṃvatsara] a year D ii.327; A ii.75; iv.139, 252 sq.; Dh 108; J ii.80; Sdhp 239; nom. pl. saṃvaccharāṇi J ii.128.

Sanjvaṭṭa

Sanjvaṭṭa (m. & nt.) [saṃ+vaṭṭa1] 1. "rolling on or for- ward" (opp. vivaṭṭa "rolling back"), with ref. to the development of the Universe & time (kappa) the ascending aeon (vivaṭṭa the descending cycle), evolution It 99; Pug 60; Vism 419; Sdhp 484, 485. -- °vivaṭṭa a period within which evolution & dissolution of the world takes place, a complete world -- cycle (see also vivaṭṭa) D i.14; A ii.142; It 15, 99; Pug 60.

Sanjvaṭṭati

Sanjvaṭṭati [saṃ+vaṭṭati] 1. to be evolved, to be in a process of evolution (opp. vivaṭṭati in devolution) D i.17; iii.84, 109; A ii.142; DA i.110. -- 2. to fall to pieces, to come to an end (like the world's destruction), to pass away, perish, dissolve (intrs.) J iii.75 (paṭhavī s.; v. l. saṃvaddh°); Miln 287 (ākāso °eyya). For saṃvaṭṭ° at J i.189 read saṃvaddh°.

Sanjvaṭṭanika

Sanjvaṭṭanika (adj.) [fr. saṃvaṭṭa(na)] turning to, being reborn D i.17.

Sanjvaḍḍha

Sanjvaḍḍha [pp. of saṃvaḍḍhati] grown up, brought up D i.75; ii.38; PvA 66.

Sanjvaḍḍhati

Sanjvaḍḍhati [saṃ+vaḍḍhati] to grow up; ppr. °amāna (ddh.) growing up, subsisting J i.189 (so far °vaṭṭ°). <-> Caus. °vaḍḍheti to rear, nourish, bring up J i.231 (ppr. pass. °vaḍḍhiyamāna).

Sanjvaṇṇana

Sanjvaṇṇana (nt.) [saṃ+vaṇṇana] praising, praise J i.234.

Sanjvaṇṇita

Sanjvaṇṇita [pp. of saṃvaṇṇeti] praised, combd with sambhāvita honoured M i.110; iii.194, 223.

Sanjvaṇṇeti

Sanjvaṇṇeti [saṃ+vaṇṇeti] to praise Vin iii.73 sq.; J v.292 (aor. 3rd pl. °vaṇṇayug). Cp. BSk. saṃvaṇṇayati Divy 115. -- pp. saṃvaṇṇita.

Sanjvattati

Sanjvattati [saṅ+vattati] to lead (to), to be useful (for) A i.54, 58 (ahitāya dukkhāya); Vin i.10=S v.421; It 71 sq.; J i.97; Pot. saṅvatteyya Vin i.13. -- Often in phrase nibbidāya, virāgāya . . . nibbānāya saṅvattati e. g. D i.189; ii.251; iii.130; S v.80, 255; A iii.83, 326.

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Sanjvattanika

Sanjvattanika (adj.) [fr. saṅvattati] conducive to, involving A ii.54, 65; It 82; Kvu 618; J i.275; Nett 134=S v.371. As °iya at PvA 205.

Sanjvadati

Sanjvadati [saṅ+vadati] to agree M i.500 (opp. vivadati).

Sanjvadana

Sanjvadana (nt.) [fr. saṅvadati] a certain magic act performed in order to procure harmony D i.11; DA i.96; cp. Dial. i.23.

Sanjvaddhana

Sanjvaddhana (nt.) [fr. saṅ+vṛdh] increasing, causing to grow J iv.16.

Sanjvara

Sanjvara [fr. saṅ+vṛ] restraint D i.57, 70, 89; ii.281 (in- driya°); iii.130, 225; A ii.26; S iv.189 sq.; It 28, 96, 118; Pug 59; Sn 1034; Vin ii.126, 192 (āyaṭṭi saṅvarāya "for restraint in the future," in confession formula), Dh 185; Nett 192; Vism 11, 44; DhA iii.238; iv.86 (°dvārāni). The fivefold saṅvara: sīla°, sati°, ñāṇa°, khanti°, viriya°, i. e. by virtue, mindfulness, insight, patience, effort DhA 351; as pātimokkha° etc. at Vism 7; VbhA 330 sq. -- °vinaya norm of self -- control, good conduct SnA 8. cātuyāma°, Jain discipline M 1.377.

Sanjvaraṇa

Sanjvaraṇa (nt.) [fr. saṅ+vṛ] covering; obstruction Dhṭp 274 (as def. of root val, i. e. vṛ).

Sanjvarati

Sanjvarati [saṅ+varati=vuṇāti 1] to restrain, hold; to restrain oneself Vin ii.102 (Pot. °vareyyāsi); Miln 152 (pāso na saṅvarati). -- pp. saṅvuta.

Sanjvarī

Sanjvarī (f.) [Vedic śarvarī fr. śarvara speckled; the P. form viâ sabbarī> sāvarī>saṅvarī] the night (poetical) D iii.196; J iv.441; v.14, 269; vi.243.

Sanjvasati

Sanjvasati [saṅ+vasati2] to live, to associate, cohabit A ii.57; Vin ii.237; Nd2 423; Pug 65; Dh 167; Dpvs x.8; Miln 250. -- Caus. °vāseti same meaning Vin iv.137. -- Cp. upa°.

Sañvāti

Sañvāti [sañ+vāyati2] to be fragrant J v.206 (cp. vv. ll. on p. 203).

Sañvāsa

Sañvāsa [sañ+vāsa2] 1. living with, co -- residence Vin i.97; ii.237; iii.28; A ii.57 sq., 187; iii.164 sq.; iv.172; J i.236; iv.317 (piya -- sañvāsañ vasi lived together in harmony); Sn 283, 290, 335; Dh 207, 302; Sdhp 435. <-> 2. intimacy J ii.39. -- 3. cohabitation, sexual intercourse D i.97; J i.134; ii.108; SnA 355.

Sañvāsaka

Sañvāsaka (adj.) [fr. sañvāsa] living together Vin ii.162; iii.173.

Sañvāsiya

Sañvāsiya [fr. sañvāsa] one who lives with somebody Sn 22; a° -- bhāva impossibility to co -- reside Miln 249.

Sañvigga

Sañvigga [pp. of sañvijjati1] agitated, moved by fear or awe, excited, stirred D i.50; ii.240; A ii.115; S iv.290; v.270; J i.59; Miln 236; PvA 31 (°hadaya).

Sañvijjita

Sañvijjita [pp. of sañvejeti] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (=sañvejita ubbejita Nd1 406).

Sañvijjati

Sañvijjati1 [Vedic vijate, vij; not as simple verb in P.] to be agitated or moved, to be stirred A ii.114; It 30. <-> pp. sañvigga. -- Caus. sañvejeti M i.253; S i.141; Vin i.32; imper. °vejehi S v.270; aor. °vejesi Miln 236; inf. °vejetuñ S i.197; ger °vejetvā J i.327; grd. °vejanīya that which should cause awe, in °āni thānāni places of pilgrimage D ii.140; A i.36; ii.120; It 30. -- pp. sañvijjita & °vejita.

Sañvijjati

Sañvijjati2 [Pass. of sañvindati] to be found, to exist, to be D i.3; Vin ii.122; J i.214 (°amāna); PvA 153.

Sañvidati

Sañvidati [sañ+vidati: see vindati] to know; ger. °viditvā J iii.114; v.172. -- pp. sañvidita.

Sañvidahati

Sañvidahati [sañ+vidahati] to arrange, appoint, fix, settle, provide, prepare D i.61 (Pot. °eyyāma); aor. °vidahi PvA 198; inf. °vidhātuñ A ii.35, & °vidahituñ Vin i.287; ger. °vidhāya Vin iv.62 sq., 133; Mhvs 17, 37, & °vidahitvā Vin i.287; iii.53, 64; J i.59; v.46; also as Caus. formn °vidahetvāna J vi.301. -- pp. sañvidahita & sañvihita.

Sañvidahana

Sañvidahana (nt.) [for the usual °vidhāna] arrangement, appointment, provision J ii.209; DA i.148; DhsA 111. The word is peculiar to the Commentary style.

Sañvidahita

Sañvidahita [pp. of sañvidahati] arranged Vin iv.64; DhA i.397.

Sañvidita

Sañvidita [pp. of sañvidati] known Sn 935.

Sañvidhātar

Sañvidhātar [n. ag. fr. sañvidahati] one who arranges or provides (cp. vidhātar) D iii.148.

Sañvidhāna

Sañvidhāna (nt.) [fr. sañvidahati] arranging, providing, arrangement D i.135; J i.140 (rakkhā°).

Sañvidhāyaka

Sañvidhāyaka (adj.) [sañ+vidhāyaka] providing, managing; f. °ikā J i.155.

Sañvidhāvahāra

Sañvidhāvahāra [sañvidhā (short ger. form)+avahāra] taking by arrangement, i. e. theft committed in agreement with others Vin iii.53.

Sañvindati

Sañvindati [sañ+vindati] to find; ppr. (a)sañvindaṇ Th 1, 717. -- Pass. sañvijjati (q. v.).

Sañvibhajati

Sañvibhajati [sañ+vibhajati] to divide, to share, to communicate D ii.233; Miln 94, 344; inf. °vibhajituṇ Miln 295; Dāvs v.54. -- pp. sañvibhatta. -- Caus. °vibhājeti. It 65.

Sañvibhatta

Sañvibhatta [pp. of sañvibhajati] divided, shared Th 1, 9.

Sañvibhāga

Sañvibhāga [sañ+vibhāga] distribution, sharing out D iii.191; A i.92, 150; It 18 sq., 98, 102; Vv 375; Miln 94. -- dāna° (of gifts) J v.331; Vism 306.

Sañvibhāgin

Sañvibhāgin (adj.) [fr. sañvibhāga] generous, open -- handed S i.43=J iv.110; v.397 (a°); Miln 207.

Sañvirūḷha

Sañvirūḷha (adj.) [pp. of sañvirūhati] fully grown, healed up J ii.117.

Sañvirūhati

Sañvirūhati [sañ+virūhati] to germinate, to sprout Miln 99, 125, 130, 375. -- pp. sañvirūḷha. -- Caus. °virūheti to cause to grow, to nourish J iv.429.

Sañvilāpa

Sañvilāpa [sañ+vilāpa] noisy talk; fig. for thundering S iv.289 (abbha°).

Sañvisati

Sañvisati [sañ+visati] to enter; Caus. sañveseti (q. v.). Cp. -- bhisañvisati.

Sañvissajjetar

Sañvissajjetar [sañ+vissajjetar] one who appoints or assigns DA i.112.

Sañvissandati

Sañvissandati [sañ+vissandati] to overflow M ii.117; Miln 36.

Sañvihita

Sañvihita [pp. of sañvidahati] arranged, prepared, provided J i.133 (°ārakkha i. e. protected); in cpd. su° well arranged or appointed, fully provided D ii.75; M ii.75; DA i.147, 182; a° unappointed Vin i.175; Vism 37.

Sañvījita

Sañvījita [sañ+vījita] fanned Dāvs v.18.

Sañvuta

Sañvuta [pp. of sañvarati] 1. closed D i.81. -- 2. tied up J iv.361. -- 3. restrained, governed, (self --) controlled, guarded D i.250; iii.48, 97; S ii.231; iv.351 sq.; A i.7 (cittaṇ); ii.25; iii.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA i.181. asaṇvuta unrestrained S iv.70; A iii.387; Pug 20, 24; in phrase asaṇvuṭā lokantarikā andhakārā (the world -- spaces which are dark &) ungoverned, orderless, not supported, baseless D ii.12.

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-- su° well controlled Vin ii.213; iv.186; S iv.70; Sn 413; Dh 8. -- atta self -- controlled S i.66. -- indriya having the senses under control It 91; Pug 35. -- kārin M ii.260.

Sañvūḷha

Sañvūḷha see saṇyūḷha.

Sanjvega

Sanjvega [fr. saṇ+vij] agitation, fear, anxiety; thrill, religious emotion (caused by contemplation of the miseries of this world) D iii.214; A i.43; ii.33, 114; S i.197; iii.85; v.130, 133; It 30; Sn 935; J i.138; Nd1 406; Vism 135=KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saṅsāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.

Sanvejana

Sanvejana (adj.) [fr. saṇ+vij] agitating, moving It 30.

Sanvejaniya

Sanvejaniya (adj.) [fr. saṇvejana] apt to cause emotion A ii.120; Vism 238. See also saṇvijjati1.

Sanvejita

Sanvejita [pp. of saṇvejeti] stirred, moved, agitated S i.197; Nd1 406.

Sanvejeti

Sanvejeti Caus. of saṇvijjati1 (q. v.).

Sanveṭheti

Sanveṭheti [saṇ+veṭheti] to wrap, stuff, tuck in Vin iv.40.

Sanvedhita

Sanvedhita [saṇ+vyathita: see vyadhatai] shaken up, confused, trembling Sn 902.

Sanvelli

Sanvelli (f.) [saṇ+velli, cp. vellita] "that which is wound round," a loin cloth J v.306. As saṇvelliya at Vin ii.137, 271.

Sanvelleti

Sanvelleti [fr. saṇ+vell] to gather up, bundle together, fold up Vism 327.

Sanvesanā

Sanvesanā (f.) [fr. saṇveseti] lying down, being in bed, sleeping J vi.551 sq., 557.

Sanveseti

Sanveseti [Caus. of saṇvisati] to lead, conduct A i.141; Pass. saṇvesiyati to be put to bed (applied to a sick person) M i.88=iii. 181; D ii.24. Cp. abhi°.

Sanvossajjati

Saṇvossajjati see samavossajjati.

Saṇvohāra

Saṇvohāra [saṇ+vohāra] business, traffic Vin iii.239; A ii.187=S i.78; A iii.77; SnA 471.

Saṇvohārati

Saṇvohārati [Denom. fr. saṇvohāra] to trade (with); ppr. °vohāramāna [cp. BSk. saṇvyavahāramāna Divy 259] A ii.188.

Saṇsagga

Saṇsagga [fr. saṇ+srj] contact, connection, association Vin iii.120; A iii.293 sq. (°ārāmata); iv.87 sq., 331; It 70; J i.376; iv.57; Miln 386; Nd2 137; VbhA 340 (an -- anulomika°); PvA 5 (pāpamitta°). -- Two kinds of contact at Nd2 659: by sight (dassana°) and by hearing (savaṇa°). -- pada° contact of two words, "sandhi" Nd1 139; Nd2 137 (for iti); SnA 28. -- a° S ii.202; Miln 344. -- °jāta one who has come into contact Sn 36.

Saṇsatṭha

Saṇsatṭha [pp. of saṇ+srj] 1. mixed with (instr.), associating with, joined M i.480 (opp. vi°); A iii.109, 116, 258 sq., 393; PvA 47. -- 2. living in society Vin i.200; ii.4; iv.239, 294; D ii.214; Kvu 337=DhsA 42; Dhs 1193; J ii.105; DhsA 49, 72. -- a° not given to society M i.214; S i.63; Miln 244; Vism 73.

Saṇsati

Saṇsati [Vedic śaṇsati, cp. Av. saṇhaiti to proclaim, Lat. censeo=censure; Obulg. qom to say] to proclaim, point out J v.77; vi.533; Pot. saṇse J vi.181; aor. asaṇsi J iii.420; iv.395; v.66; & asāsī (Sk. aśaṇsīt) J iii.484. Cp. abhi°.

Saṇsatta

Saṇsatta [pp. of saṇ+sañj] adhering, clinging D i.239 (paramparā°).

Saṇsad

Saṇsad (f.) [fr. saṇ+sad] session, assembly; loc. saṇsati J iii.493 (= parisamajjhe C.), 495

Saṇsaddati

Saṇsaddati [saṇ+śabd] to sound, in def. of root kitt at Dhṭp 579; Dhṭm 812.

Saṇsandati

Saṇsandati [saṇ+syand, cp. BSk. saṇsyandati AvŚ ii.142 sq., 188] to run together, to associate D i.248; ii.223; S ii.158=It 70; S iv.379; Pug 32. -- Caus. saṇsandeti to put together; unite, combine J i.403; v.216; Miln 131; DhA ii.12; iv.51.

Saṇsandana

Saṅsandana (f.) [fr. saṅsandati] 1. (lit.) coming together J vi.414 (v. l. for T. saṅsandita). -- 2. (fig.) import, application, reference, conclusion (lit. "flowing together") Tikp 264. opamma° application of a simile, "tertium comparationis" Vism 326; DA i.127. diṭṭha° (pucchā) a question with reference to observation Nd2 s. v. pucchā; DhsA 55.

Saṅsanna

Saṅsanna [pp. of saṅsīdati or saṅsandati] depressed, ex-hausted Dh 280 (= osanna DhA iii.410: see ossanna).

Saṅsappa

Saṅsappa (adj.) [fr. saṅ+srp] creeping A v.289.

Saṅsappati

Saṅsappati [saṅ+sappati] to creep along, to crawl, move A v.289; VvA 278; DhA iv.49.

Saṅsappaniyapariyāya

Saṅsappaniyapariyāya, the creeping exposition, a discussion of the consequences of certain kinds of kamma, A v.288 sq.

Saṅsappin

Saṅsappin (adj.)=saṅsappa A iv.172.

Saṅsaya

Saṅsaya [cp. Vedic saṅśaya] doubt A ii.24; Nd2 660 (=vicikicchā etc.); Miln 94; Dhs 425.

Saṅsayita

Saṅsayita (nt.) [pp. of saṅsayati=saṅ+seti of śi; in meaning=sāṅsaya] doubt Dāvs i.50.

Saṅsarati

Saṅsarati [saṅ+sarati, of sṛ] to move about continuously, to come again and again J i.335. -- 2. to go through one life after the other, to transmigrate D i.14; DA i.105; ppr. saṅsaranto (& saṅsaraṇ) S iii.149; iv.439; It 109; PvA 166; med. saṅsaramāna Vv 197; ger. °saritvā S iii.212; Pug 16. -- pp. saṅsarita & saṅsita.

Saṅsaraṇa

Saṅsaraṇa (nt.) [fr. saṅ+sr] 1. moving about, running; °lohita blood in circulation (opp. sannicita°) Vism 261; KhA 62; VbhA 245. -- 2. a movable curtain, a blind that can be drawn aside Vin ii.153.

Saṅsarita

Saṅsarita [pp. of saṅsarati] transmigrated D ii.90; A ii.1; Th 2, 496. a° M i.82.

Saṅsava

Saṅsava [fr. saṅ+sru] flowing VvA 227.

Saṅsavaka

Saṅsavaka [fr. saṅsava] N. of a purgatory Vv 5212, cp. VvA 226 sq.

Saṅsāveti

Saṅsāveti [fr. saṅ+sru] to cause to flow together, to pour into (loc.), to put in J v.268 (=pakkhipati C.).

Saṅsādiyā

Saṅsādiyā (f.) [cp. *Sk. syavaṇ -- sātikā, on which see Kern, Toev. ii.62, s. v.] a kind of inferior rice J vi.530.

Saṅsādeti

Saṅsādeti Caus. of saṅsīdati (q. v.).

Saṅsāmeti

Saṅsāmeti [Caus. of saṅ+śam] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase senāsanaṇ saṅsāmetvā Vin ii.185; iv.24; M i.457; S iii.95, 133; iv.288.

Saṅsāyati

Saṅsāyati [saṅ+sāyati, which stands for sādati (of svad to sweeten). On y>d cp. khāyita>khādita & sankhāyita] to taste, enjoy J iii.201 (aor. samāsāyisuṇ; so read for samāsāsisuṇ).

Saṅsāra

Saṅsāra [fr. saṅsarati] 1. transmigration, lit. faring on D i.54; ii.206 (here= existence); M i.81 (saṅsārena suddhi); S ii.178 sq.; A i.10; ii.12=52; Sn 517; Dh 60; J i.115; Pv ii.1311; Vism 544 (in detail), 578, 603 (°assa kāraḁ); PvA 63, 243. For description of saṅsāra (its endlessness & inevitableness) see e. g. S ii.178,

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184 sq., 263; iii.149 sq.; VbhA 134 (anta -- virahita) & anamatagga (to which add refs. VbhA 45, 182, 259, 260). -- 2. moving on, circulation: vacī° exchange of words A i.79. -- cakka [cp. BSk. saṅsāra -- cakra] the wheel of tr. Vism 198, 201; VvA 105 =PvA 7. -- dukkha the ill of tr. Vism 531; VbhA 145, 149. -- bhaya fear of tr. VbhA 199. -- sāgara the ocean of tr. J iii.241.

Saṅsijjhati

Saṅsijjhati [saṅ+sidh] to be fulfilled Sdhp 451.

Saṅsita

Saṅsita l=sāsarita J v.56 (cira -- ratta°=carita anuciṇṇa C.).

Saṇṣita

Saṇṣita2 [pp. of saṇ+śri] dependent Sdhp 306.

Saṇṣiddhi

Saṇṣiddhi (f.) [saṇ+siddhi] success Dhtp 420.

Saṇṣibbita

Saṇṣibbita [pp. of saṇ+sibbati] entwined Vism 1; Miln 102, 148; DhA iii.198.

Saṇṣīda

Saṇṣīda [fr. saṇṣīdati] sinking (down) S iv.180 (v. l. saṇ- sāda).

Saṇṣīdati

Saṇṣīdati [saṇ+sad] 1. to sink down, to lose heart D i.248; A iii.89=Pug 65; Th 1, 681; J ii.330. -- 2. to be at an end (said of a path, magga) Vin iii.131; S i.1. -- Caus. saṇṣādeti: 1. to get tired, give out M i.214; A i.288. <-> 2. to drop, fail in A iv.398 (pañhaṇ, i. e. not answer). -- 3. to place DA i.49.

Saṇṣīdana

Saṇṣīdana (nt.) [fr. saṇṣīdati]=saṇṣīda Th 1, 572 (ogha°).

Saṇṣīna

Saṇṣīna [saṇ+sīna, pp. of śṛ to crush, Sk. śīrṇa] fallen off, destroyed Sn 44 (°patta without leaves=patita -- patta C.).

Saṇṣuddha

Saṇṣuddha (adj.) [saṇ+suddha] pure D i.113; Sn 372, 1107; Nd1 289; Nd2 661; J i.2. -- gahaṇika of pure descent D i.113; DA i.281.

Saṇṣuddhi

Saṇṣuddhi (f.) [saṇ+suddhi] purification Sn 788; Nd1 84.

Saṇṣumbhati

Saṇṣumbhati [saṇ+sumbhati] to beat J vi.53, 88 (°amāna).

Saṇṣūcaka

Saṇṣūcaka (adj.) [fr. saṇṣūceti] indicating VvA 244, 302.

Saṇṣūceti

Saṇṣūceti [saṇ+sūcay°, Denom. fr. sūci] to indicate, show, betray Dāvs v.50; DA i.311.

Saṅseda

Saṅseda [saṅ+seda] sweat, moisture M i.73; ThA 185. -- ja [cp. BSk saṅsvedaja Divy 627] born or arisen from moisture D iii.230; Miln 128; KhA 247; VbhA 161.

Saṅseva

Saṅseva (adj.) [fr. saṅ+sev] associating A ii.245; v.113 sq. (sappurisa° & asappurisa°); Miln 93.

Saṅsevanā

Saṅsevanā (f.) [fr. saṅsevati] associating Dhs 1326=Pug 20.

Saṅsevā

Saṅsevā (f.) [fr. saṅseva] worshipping, attending Miln 93 (sneha°).

Saṅsevita

Saṅsevita [saṅ+sevita] frequented, inhabited J vi.539.

Saṅsevin

Saṅsevin (adj.)=saṅseva J i.488.

Saṅhata

Saṅhata1 [pp. of saṅ+han] firm, compact Miln 416; Sdhp 388.

Saṅhata

Saṅhata2 [pp. of saṅ+hr̥] DA i.280; see vi°.

Saṅhanati & saṅhanti

Saṅhanati & saṅhanti [saṅ+han] 1. to join together, reach to J v.372. -- 2. to suppress, allay, destroy A iv.437 (kaṇḍuṇ). -- pp. saṅhata.

Saṅhanana

Saṅhanana (nt.) [fr. saṅhanati] joining together, closing D i.11; J vi.65.

Saṅhara

Saṅhara [fr. saṅ+hr̥] collecting; dus° hard to collect Vin iii.148; J iv.36 (here as dussanghara, on which see Kern, Toev. i.121).

Saṅharaṇa

Saṅharaṇa (nt.) [fr. saṅharati] collecting, gathering Dāvs v.33. Cp. upa° & sangharaṇa.

Saṇharati

Saṇharati [saṇ+harati] 1. to collect, fold up Vin i.46; ii.117, 150; M iii.169; J i.66, 422; Dāvs iv.12; PvA 73. -- 2. to draw together Vin ii.217. -- 3. to gather up, take up SnA 369 (rūpaṇ). -- 4. to heap up Pv iv.14 (saṇharimha= sañcinimha PvA 279). -- asaṇhāriya (grd.) which cannot be destroyed (see also saṇhīra) S v.219. <-> Caus. II. °harāpeti to cause to collect, to make gather or grow Vin iv.259 (lomāni), 260 (id.). -- Pass. saṇhīrati (q. v.). -- pp. saṇhata. Cp. upa°.

Saṇhasati

Saṇhasati [san+hasati] to laugh with M ii.223.

Saṇhāni

Saṇhāni (f.) [saṇ+hāni] shrinking, decrease, dwindling away D ii.305=M i.49=S ii.2=Dhs 644; DhsA 328. Cp. parihāni.

Saṇhāra

Saṇhāra [fr. saṇ+hr] abridgment, compilation PvA 114. Cp. upa°.

Saṇhāraka

Saṇhāraka [saṇ+hāra+ka] drawing together, a collector S ii.185=It 17. sabba° a kind of mixed perfume J vi.336.

Saṇhārima

Saṇhārima (adj.) [fr. saṇ+hr] movable Vism 124; Sn 28, 321. a° Vin iv.272.

Saṇhita

Saṇhita [pp. of sandahati] connected, equipped with, possessed of D i.5; M ii.202; S i.103; Dh 101 (gāthā anatta -- pada°). Often as attha° endowed with profit, bringing advantage, profitable D i.189; S ii.223; iv.330; v.417; A iii.196 sq.; v.81; Sn 722. Cp. upa°.

Saṇhīyati

Saṇhīyati see sandhīyati.

Saṇhīra

Saṇhīra (& saṇhāriya) [grd. of saṇharati] that which can be restrained, conquerable Th 1, 1248; J v.81. a° immovable, unconquerable S i.193; Vin ii.96; A iv.141 sq.; Th 1, 649; Sn 1149; J iv.283. See also asaṇhāriya.

Saṇhīrati

Saṇhīrati [Pass. of saṇharati] to be drawn away or caught in (loc.) M iii.188 sq. (paccuppannesu dhammesu); DhsA 420 (id.); J iii.333.

Saka

Saka (adj.) [sa4+ka] own D i.106, 119, 231; ii.173 (sakaṇ te "all be your own," as greeting to the king); M i.79; Vin i.3, 249 (ācariyaka); S v.261 (id.); Sn 861; It 76; Nd1 252; Pv i.51 (ghara); ii.61 (bhātā). -- Opp. assaka2. -- appassaka having little or nothing as one's own (=daḷidda) A i.261; ii.203; kamma -- ssaka possessing one's own kamma M iii.203 sq.; A v.288; Miln 65; Dhs 1366. -- gavacaṇḍa violent towards one's own cows, harassing one's own Pug 47.

Sakaṭa

Sakaṭa1 (m. & nt.) [cp. Sk. śakaṭa; Vedic śakaṭī] a cart, waggon; a cartload D ii.110; Vin iii.114; J i.191; Miln 238; PvA 102; VbhA 435 (simile of two carts); SnA 58 (udaka -- bharita°), 137 (bīja°). sakaṭāni pajāpeti to cause the carts to go on J ii.296. -- gopaka the guardian of the waggon DhA iv.60. -- bhāra a cart -- load VvA 79. -- mukha the front or opening of the waggon, used as adj. "facing the waggon or the cart" (?) at D ii.234, of the earth -- that is, India as then known -- and at D ii.235 (comp. Mahāvastu iii.208), of six kingdoms in Northern India. At the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does not fit the other passage. Could sakaṭa there be used of the constellation Rohinī, which in mediaeval times was called the Cart? Cp. Dial. ii.269. -- vāha a cart -- load Pv ii.75. -- vyūha "the waggon array," a wedge -- shaped phalanx J ii.404; iv.343; Vism 384.

Sakaṭa

Sakaṭa2 see kasaṭa.

Sakaṇika

Sakaṇika (adj.) [sa+kaṇa+ika] having a mole D i.80; DA i.223.

Sakaṇṭaka

Sakaṇṭaka (adj.) [sa+kaṇṭaka] thorny, dangerous D i.135; Th 2, 352; DA i.296.

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Sakaṇṇajappaka

Sakaṇṇajappaka [sa+kanna+jappa+ka] whispering in the ear, a method of (secretly) taking votes Vin ii.98 sq. (salāka -- gāha).

Sakatā

Sakatā (f.) (-- °) [abstr. fr. saka] one's own nature, identity, peculiarity: see kamma -- ssakatā & adj. °ssakata. It may also be considered as an abstr. formation fr. kamma -- ssaka.

Sakadāgāmin

Sakadāgāmin [sakad=sakid, +āgāmin] "returning once," one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom Vin i.293; D i.156, 229; iii.107; M i.34; S iii.168; A i.120, 232 sq.; ii.89, 134; iii.348; iv.292 sq., 380; v.138 sq., 372 sq.; DhA iv.66.

Sakadāgāmitā

Sakadāgāmitā (f.) [abstr. fr. last] the state of a "once- returner" D ii.206.

Sakabala

Sakabala (adj.) [sa+kabala] containing a mouthful Vin iv.195.

Sakamana

Sakamana [saka+mana] is Bdhgh's expln of attamana (q. v.), e. g. DA i.129, 255.

Sakamma

Sakamma (nt.) [sa4+kamma] one's own occupation D i.135.

Sakaraṇīya

Sakaraṇīya (adj.) [sa3+karaṇīya] one who still has something to do (in order to attain perfection) D ii.143; Th 1, 1045; Miln 138.

Sakaruṇabhāva

Sakaruṇa -- bhāva [sa3+karuṇa+bhāva] being full of com- passion SnA 318.

Sakala

Sakala (adj.) [cp. Sk. sakala] all, whole, entire Vin ii.109; Vism 321; SnA 132; PvA 93, 97, 111. Cp. sākalya.

Sakalikā

Sakalikā (f.) [fr. sakala=Sk. śakala potsherd] a potsherd; a splinter, bit D ii.341; A ii.199=S iv.197; S i.27= Miln 179; M i.259; A v.9 (°aggi); J iv.430; Miln 134; KhA 43 (maccha°); Nett 23; DhsA 319. -- sakalikaṇ sakalikaṇ in little pieces Vin ii.112. -- sakalika -- hīra a skewer J iv.29, 30.

Sakasaṭa

Sakasaṭa (adj.) [sa3+k.] faulty, wrong (lit. bitter) Miln 119 (vacana).

Sakāsa

Sakāsa [sa3+k.=Sk. kāśa] presence; acc. sakāsaṇ towards, to Sn 326; J v.480; PvA 237; loc. sakāse in the presence of, before J iii.24; iv.281; v.394; vi.282.

Sakicca

Sakicca (nt.) [sa4+kicca] one's own duty or business Vism 321 (°pasuta).

Sakiccaya

Sakiccaya (nt.) [sa4+kiccaya=kṛtya]=sakicca Miln 42; DhsA 196 (°pasuta).

Sakiñcana

Sakiñcana (adj.) [sa3+kiñcana] having something; (applied) with attachment, full of worldly attachment Sn 620= Dh i.246; Dh 396 (=rāg'ādīhi kiñcanehi sakiñcana DhA iv.158).

Sakid & Sakiñ

Sakid & Sakiñ (adv.) [fr. sa°=sañ] once. (1) sakiñ: D ii.188; J i.397; DhA iii.116 (sakiñvijātā itthi= primipara); once more: Miln 238; once for all: Th 2, 466; DhA ii.44; ThA 284. -- (2) sakid (in composition; see also sakad -- āgāmin): in sakid eva once only A ii.238; iv.380; Pug 16; PvA 243; at once Vin i.31.

Sakiya

Sakiya (adj.) [fr. saka, cp. Sk. svakīya] own J ii.177 iii.48, 49; iv.177.

Sakuṇa

Sakuṇa [Vedic śakuna] a bird (esp. with ref. to augury) D i.71 (pakkhin+); Vin iii.147; S i.197; A ii.209; iii.241 sq., 368; J ii.111, 162 (Kandagala); KhA 241. pantha° see under pantha. -- f. sakuṇī S i.44. adj. sakuṇa J v.503 (maṇsa). -- kulāvaka a bird's nest KhA 56. -- patha bird -- course, Npl. Nd1 155. -- pāda bird foot KhA 47. -- ruta the cry of birds Miln 178. -- vatta the habit (i. e. life) of a bird J v.254. -- vijjā bird craft, augury (i. e. understanding the cries of birds) D i.9; DA i.93.

Sakuṇaka=sakuṇa

Sakuṇaka=sakuṇa SnA 27. -- f. sakuṇikā D i.91; Miln 202; J i.171; iv.290.

Sakuṇagghi

Sakuṇagghi (f.) [sakuṇa+°ghi, f. of °gha] a kind of hawk (lit. "bird -- killer") S v.146; J ii.59; Miln 365. Cp. vyagghīnasa.

Sakuṇita

Sakuṇita at PvA 123 read sankucita.

Sakunta

Sakunta [cp. Sk. śakunta] a bird; a kind of vulture Sn 241; Dh 92, 174; J iv.225; vi.272.

Sakuntaka

Sakuntaka=sakunta Vin i.137.

Sakumāra

Sakumāra (adj.) [sa2+kumāra] of the same age; a play-mate J v.360, 366.

Sakula

Sakula [cp. Epic Sk. śakula] a kind of fish J v.405.

Sakka

Sakka (adj.) [fr. śak, cp. Sk. śakya] able, possible Sn 143. sasakkaṇ (=sa3+s.) as much as possible, as much as one is able to M i.415, 514.

Sakkacca(ṇ)

Sakkacca(ṇ) (adv.) [orig. ger. of sakkaroti] respectfully, carefully, duly, thoroughly; often with uppaṭṭhahati to attend, serve with due honour. -- Vv 125; Miln 305; J iv.310. The form sakkaccaṇ is the older and more usual, e. g. at D ii.356 sq.; S iv.314; A ii.147; iv.392; Vin iv.190, 275; Th 1, 1054; J i.480; Dh 392; PvA 26, 121. The BSk. form is satkṛtya, e. g. MVastu i.10. -- kārin zealous S iii.267; Miln 94. -- dāna M iii.24.

Sakkata

Sakkata [pp. of sakkaroti] honoured, duly attended D i.114, 116; ii.167; Nd 73; J i.334; Miln 21; SnA 43
Usually combd with garukata, pūjita, mānita.

Sakkati

Sakkati [ṣvaṣk; Dhṭp 9: gamana] to go; see osakkati & cp. Pischel, Prk. Gr. § 302. Other P. cpds. are
ussakkati & paṭisakkati.

Sakkatta

Sakkatta (nt.) [fr. Sakka=Indra] Śakraship, the position as the ruler of the devas M iii. 65; J i.315; Vism 301
(brahmatta+). °rajja a kingdom rivalling Sakka's J i.315.

Sakkaroti

Sakkaroti [sat+kr] to honour, esteem, treat with respect, receive hospitably; often combd with garukaroti, mānēti, pūjēti, e. g. D i.91, 117; iii.84; M i.126. ppr. °karonto D ii.159; Pot. °kareyya It 110; aor. °kari PvA 54; ger. °katvā Pug 35; J vi.14, & °kacca (q. v.). -- pp. sakkata. -- Caus. sakkāreti= sakkaroti; Mhvs 32, 44; grd. sakkāreyya Th 1, 186 (so read for °kareyya).

Sakkā

Sakkā (indecl.) [originally Pot. of sakkoti=Vedic śakyāt; cp. Prk. sakkā with Pischel's expln in Prk. Gr. § 465. A corresponding formation, similar in meaning, is labbhā (q. v.)] possible (lit. one might be able to); in the older language still used as a Pot., but later reduced to an adv. with infin. E. g. sakkā sāmaaññphalaṇṇapaññāpetuṇ would one be able to point out a result of samānaship, D i.51; khādituṇ na sakkā, one could not eat, J ii.16; na sakkā maggo akkhātuṇ, the way cannot be shown, Mil 269; sakkā etaṇ mayā ñātuṇ? can I ascertain this? D i.187; sakkā honti imāni aṭṭha sukhāni vindituṇ, these eight advantages are able to be enjoyed, J i.8; sakkā etaṇ abhavissa kātuṇ, this would be possible to do, D i.168; imaṇ sakkā gaṇhituṇ, this one we can take J iv.219. See also SnA 338, 376 (=labbhā); PvA 12, 69, 96.

Sakkāya

Sakkāya [sat+kāya, cp. BSk. satkāya Divy 46; AvŚ i.85. See on expln of term Mrs. Rh. D. in J.R.A.S. 1894, 324; Franke Dīgha trsln p. 45; Geiger P.Gr. § 241; Kern. Toev. ii.52] the body in being, the existing body or group (= -- nikāya q. v.); as a t.t. in P. psychology almost equal to individuality; identified with the

five khandhas M i.299; S iii.159; iv.259; A ii.34; Th 2, 170, 239; DhsA 348. See also D iii.216 (cp. Dial. iii.2161); A iii.293, 401; Nd1 109. -- *diṭṭhi* theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one's own individuality M i.300=iii.17=DhS 1003, S iii.16 sq. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an *attā*. The same explanation, at greater length, in the *Diṭṭhigata Sutta* (Ps i.143 -- 151). As delusions about the soul or ghost can arise out of four sorts of bias (see *abhinivesa*) concerning each of the five khandhas, we have twenty kinds of *s° diṭṭhi*: fifteen of these are kinds of *sakkāya* -- *vatthukā sassata* -- *diṭṭhi*, and five are kinds of *s°* -- *vatthukā uccheda* -- *diṭṭhi* (ibid. 149, 150). Gods as well as men are *s° pariāpannā* S iii.85; and so is the eye, DhsA 308. When the word *diṭṭhi* is not expressed it is often implied, Th 2, 199, 339; Sn 231. *S° diṭṭhi* is the first Bond to be broken on entering the Path (see *saṃyojana*); it is identical with the fourth kind of Grasping (see *upādāna*); it is opposed to *Nibbāna*, S iv.175; is extinguished by the Path, M i.299; S iii.159; iv.260; and is to be put away by insight DhsA 346. -- See further: D iii.234; A iii.438; iv.144 sq.; Kvu 81; Sn 950; Dhs 1003; and on term Dhs. trsln § 1003; K.S. iii.80, n. 3. -- *nirodha* the destruction of the existing body or of individuality A ii.165 sq.; iii.246; D iii.216. -- *samudaya* the rise of individuality D iii.216; Nd1 109.

Sakkāra

Sakkāra [fr. *sat+kr*] hospitality, honour, worship Vin i.27, 183; A ii.203; J i.63; ii.9, 104; Dh 75; Miln 386; Dhs 1121; Vism 270; SnA 284; VbhA 466. ° *ṇ* karoti to pay reverence, to say goodbye DhA i.398. Cp. *lābha*.

Sakkāreti

Sakkāreti is Caus. of *sakkaroti* (q. v.).

Sakkuṇeyyatta

Sakkuṇeyyatta (nt.) [abstr. fr. *sakkuṇeyya*, grd. of *sak-* koti] possibility; a° impossibility PvA 48.

Sakkoti

Sakkoti [śak; def. Dhṭp 508 etc. as "*sattiyaṇ*": see *satti*] to be able. Pres. *sakkoti* D i.246; Vin i.31; Miln 4; DhA i.200; *sakkati* [=Class. Sk. śakyate] Nett 23. Pot. *sakkuṇeyya* J i.361; PvA 106; archaic 1st pl. *sakkuṇemu* J v.24; Pv ii.81. ppr. *sakkonto* Miln 27. -- Fut. *sakkhati* Sn 319; *sakkhīti* [=Sk. śakṣyati] M i.393; pl. 3rd *sakkhinti* Sn 28; 2nd sg. *sagghasi* Sn 834; 3rd sg. *sakkhissati* DhA iv.87. -- Aor. *asakkhi* D i.96, 236; PvA 38; *sakkhi* Miln 5; J v.116; 1st pl. *asakkhimha* PvA 262, & *asakkhimhā* Vin iii.23; 3rd sg. also *sakkuṇi* Mhvs 7, 13. -- grd. *sakkuṇeyya* (neg. a°) (im)possible J i.55; PvA 122. -- *sakka* & *sakkā* see sep.

Sakkharā

Sakkharā (f.) [cp. Vedic śarkarā gravel] 1. gravel, grit Vin iii.147=J ii.284; J i.192; A i.253; D i.84; Pv iii.228; DhA iv.87. -- 2. potsherd VvA 157; PvA 282, 285. -- 3. grain, granule, crystal, in *loṇa°* a salt crystal S ii.276; DhA i.370; SnA 222. -- 4. (granulated) sugar J i.50.

Sakkharikā

Sakkharikā (f.) [fr. *sakkharā*] in *loṇa°* a piece of salt crystal Vin i.206; ii.237.

Sakkharilla

Sakkharilla (adj.) [=sakkharika, fr. *sakkharā*] containing gravel, pebbly, stony A iv.237.

Sakkhali

Sakkhali (& °ikā) (f.) [cp. Sk. śaṣkulī] 1. the orifice of the ear: see kaṇṇa°. -- 2. a sort of cake or sweetmeat (cp. sangulīkā) A iii.76 (T. sakkhalakā; v. l. °likā & sankulikā); Vin iii.59; J ii.281.

Sakkhi

Sakkhi1 [sa3+akkhin; cp. Sk. sāksin] an eyewitness D ii.237 (nom. sg. sakkhī= with his own eyes, as an eyewitness); Sn 479, 921, 934 (sakkhi dhammaṃ adassi, where the corresp. Sk. form would be sāksād); J i.74. -- kāya -- sakkhī a bodily witness, i. e. one who has bodily experienced the 8 vimokkhas A iv.451; Vism 93, 387, 659. -- sakkhiṃ karoti [Sk. sāksi karoti] (1) to see with one's own eyes S ii.255; (2) to call upon as a witness (with gen. of person) J vi.280 (rājāno); DhA ii.69 (Moggallānassa sakkhiṃ katvā); PvA 217 (but at 241 as "friendship"). Note. The P. form is rather to be taken as an adv. ("as present") than adj.: sakkhiṃ & sakkhi, with reduced sakkhi° (cp. sakid & sakiṃ). See also sacchi°. -- diṭṭha seen face to face M i.369; D i.238; J vi.233. -- puṭṭha asked as a witness Sn 84, 122; Pug 29. -- bhabbatā the state of becoming an eyewitness, of experiencing M i.494; DhsA 141. -- sāvaka a contemporaneous or personal disciple D ii.153.

Sakkhī

Sakkhī (f.) or sakkhi2 (nt.) [cp. Sk. sākhyā] friendship (with somebody=instr.) S i.123=A v.46 (janena karoti sakkhiṃ make friends with people); Pv iv.157; iv.165; J iii.493; iv.478. Cp. sakhyā.

Sakya

Sakya: see Dictionary of Names. In cpd. °puttiya (be- longing to the Sakya son) in general meaning of "a (true) follower of the Buddha," A iv.202; Vin i.44; Ud 44; a° not a follower of the B. Vin iii.25.

Sakhi

Sakhi [Vedic sakhi m. & f.] a companion, friend; nom. sakhā J ii.29; 348; acc. sakhāraṇ J ii.348; v.509; & sakraṇ J ii.299; instr. sakhinā J iv.41; abl. sakhārasmā J iii.534; gen. sakhino J vi.478; voc. sakhā J iii.295; nom. pl. sakhā J iii.323; & sakhāro J iii.492; gen. sakhīnaṇ J iii.492; iv.42; & sakhānaṇ J ii.228. In compn with bhū as sakhi° & sakhī°, e. g. sakhibhāva friendship J vi.424; PvA 241; & sakhībhāva J iii.493.

Sakhikā

Sakhikā (f.) [fr. sakhi] a female friend J iii.533.

Sakhitā

Sakhitā (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.

Sakhila

Sakhila (adj.) [fr. sakhi] kindly in speech, congenial D i.116; Vin ii.11; J i.202, 376; Miln 207; Pv iv.133 (=mudu PvA 230). Cp. sākhalāya. -- vācatā use of friendly speech Dhs 1343.

Sakhī

Sakhī (f.) [to sakhi] a female friend J ii. 27, 348.

Sakhura

Sakhura (adj.) [sa3+khura] with the hoofs J i.9; Bdhgh on M. i.78 (see M i.536).

Sakhya

Sakhya (nt.) [Sk. sākhyā; cp. sakkhī] friendship J ii.409; vi.353 sq.

Sagandhaka

Sagandhaka (adj.) [sa3+gandha+ka] fragment Dh 52.

Sagabbha

Sagabbha (adj.) [sa3+gabbha] with a foetus, pregnant Mhvs 33, 46.

Sagaha

Sagaha (adj.) [sa3+gaha2] full of crocodiles It 57, 114. As sagāha at S iv.157.

Sagāmeyya

Sagāmeyya (adj.) [grd. formation fr. gāma,+sa2=saṇ°] hailing from the same village S i.36, 60.

Sagāraṇa

Sagāraṇa (adj.) [sa3+gāraṇa] respectful, usually combd with sappatissa & other syn., e. g. Vin i.45; It 10; Vism 19, 221.

Sagāravatā

Sagāravatā (f.) [fr. sagāraṇa] respect Th 1, 589.

Saguṇa

Saguṇa (adj.) [either sa3+guṇa1 1, as given under guṇa1; or sa°=saṇ° once, as in sakṛt,+guṇa1 2] either "with the string," or "in one"; Vin i.46 (saguṇaṇ karoti to put together, to fold up; C ekato katvā). This interpretation (as "put together") is much to be preferred to the one given under guṇa1 1; saguṇaṇ katvā belongs to sanghātiyo, and not to kāyabandhanaṇ, thus: "the upper robes are to be given, putting them into one (bundle)."

Saguḷa

Saguḷa [sa3+guḷa2] a cake with sugar J vi.524. Cp. sangu- ḷikā.

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Sagocara

Sagocara [sa2=saṇ, +gocara] companion, mate (lit. having the same activity) J ii.31.

Sagotta

Sagotta [sa2=saṇ,+gotta] a kinsman J v.411; cp. vi.500.

Sagga

Sagga [Vedic svarga, svar+ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "suṭṭhu -- aggattā sagga" PvA 9; "rūpādīhi visayehi suṭṭhu aggo ti saggo" Vism 427); usually the kām'āvacara -- devaloka, sometimes also the 26 heavens (ThA 74). Sometimes as sagga ṭhāna (cp. °loka), e. g. J vi.210. -- Vin i.223; D ii.86; iii.52, 146 sq.; M i.22, 483; S i.12; A i.55 sq., 292 sq.; ii.83 sq.; iii.244, 253 sq.; iv.81; v.135 sq.; Sn 224 (loc. pl. saggesu); It 14; Pv i.13; Vism 103, 199. -- āpāya heaven and hell Th 2, 63; Sn 647. -- ārohaṇa (-- sopāna) (the stairs) leading to heaven (something like Jacob's ladder) Vism 10. -- kathā discourse or talk about heaven Vin i.15 (cp. anupubbikathā) -- kāya the heavenly assembly (of the gods) J vi.573. -- dvāra heaven's gate Vism 57. -- patha=sagga J i.256. -- pada heavenly region, heaven J ii.5; iv.272 (= saggaloka). -- magga the way to heaven J vi.287; DhA i.4. -- loka the heavenworld M i.73; J iv.272. -- saṇvattanika leading to heaven D iii.66.

Sagguṇa

Sagguṇa [sat+guṇa] good quality, virtue Sdhp 313.

Saggh°

Saggh° see sakkoti.

Saghaccā

Saghaccā (f.) [sat+ghaccā] just or true killing J i.177.

Sankacchā

Sankacchā (f.) [saṇ+kacchā1] part of a woman's dress, bodice, girdle (?) J v.96 (suvanṇa°).

Sankacchika

Sankacchika (nt.) [fr. sankacchā] a part of clothing, belt, waist -- cloth Vin ii.272; iv.345. The C. expln is incorrect.

Sankaṭṭira

Sankaṭṭira (nt.) [unexplained] a dust heap D ii.160; S ii.270; M i.334. Expld as "sankāra -- ṭṭhāna" K.S. ii.203.

Sankaḍḍhati

Sankaḍḍhati [saṇ+kadḍhati] 1. to collect M i.135; J i.254; iv.224; Dh i.49; Pass. °khaḍḍiyati Vism 251 (ppr. °iyamāna being collected, comprising). -- 2. to examine, scrutinize J vi.351 (cintetvā °kaḍḍhituṇ).

Sankati

Sankati [śank, Vedic śankate, cp. Lat. cunctor to hesitate; Goth. hāhan=Ags. hangon "to hang"; Oicel. hāetta danger] to doubt, hesitate, to be uncertain about; pres. (med.) 1st sg. sanke S i.111; J iii.253

(=āsankāmi C.); vi.312 (na sanke maraṇ'āgamāya); Pot. sanketha J ii.53=v.85. Pass. sankīyati S iii.=Kvu 141; A iv.246.

Sankathati

Sankathati [saṇ+kathati] to name, explain. Pass. sankā- thīyati DhsA 390.

Sankanta

Sankanta [pp. of sankamati] gone together with (-- °), gone over to, joined Vin i.60; iv.217.

Sankantati

Sankantati [saṇ+kantati] to cut all round, M iii.275.

Sankanti

Sankanti (f.) [fr. sankamati] transition, passage Kvu 569; Vism 374 sq.

Sankantika

Sankantika [fr. sankanta] a school of thought (lit. gone over to a faction), a subdivision of the Sabbatthivādins S v.14; Vism 374 sq.; Mhvs 5, 6; Dpvs 5, 48; Mhvbv 97.

Sankappa

Sankappa [saṇ+kḷp, cp. kappeti fig. meaning] thought, intention, purpose, plan D iii.215; S ii.143 sq.; A i.281; ii.36; Dh 74; Sn 154, 1144; Nd1 616 (=vitakka ñāṇa paññā buddhi); Dhs 21; DhA ii.78. As equivalent of vitakka also at D iii.215; A iv.385; Dhs 7. -- kāma° a lustful thought A iii.259; v.31. paripuṇṇa° having one's intentions fulfilled M i.192; iii.276; D iii.42; A v.92, 97 sq.; sara° memories & hopes M i.453; S iv.76; vyāpāda°, vihiṇsa°, malicious, cruel purposes, M ii.27 sq.; sammā° right thoughts or intentions, one of the angas of the 8 -- fold Path (ariya -- magga) Vin i.10; D ii.312; A iii.140; VbhA 117. Sankappa is defd at DhsA 124 as (cetaso) abhiniropanā, i. e. application of the mind. See on term also Cpd. 238.

Sankappeti

Sankappeti [Den. fr. sankappa] 1. to imagine; wish A ii.36; M i.402; Pug 19. -- 2. to determine, to think about, strive after J iii.449 sq.

Sankamati

Sankamati [saṇ+kamati] 1. to go on, to pass over to (acc.), to join D i.55 (ākāsaṇ indriyāni s.); Vin i.54; ii.138 (bhikkhū rukkhā rukkhaṇ s., climb fr. tree to tree); Kvu 565 sq. (jhānā jhānaṇ). -- 2. to transmigrate Miln 71 sq. (+paṭisandahati). -- grd. sankamanīya to be passed on or transferred Vin i.190; cīvara° a dress that should be handed over, which does not belong to one Vin iv.282. -- pp. sankanta. -- Caus. sankāmeti (1) to pass over, to cause to go, to move, to shift Vin iii.49, 58, 59. -- 2. to come in together (sensations to the heart) DhsA 264. -- Cp. upa°.

Sankama

Sankama [fr. saṇ+kram] a passage, bridge M i.439; Vin iii.127; J iii.373 (attānaṇ °ṇ katvā yo sotthiṇ samatārayi); Miln 91, 229.

Sankamana

Sankamana (nt.) [fr. sankamati] lit. "going over," i e. step; hence "bridge," passage, path S i.110; Vv 5222; 775; Pv ii.78; ii.925; J vi.120 (papā°). Cp. upa°.

Sankampati

Sankampati [saṇ+kampati] to tremble, shake Vin i.12; D ii.12, 108; J i.25. -- Caus. sankampeti id. D ii.108.

Sankara

Sankara1 (fight, confusion) wrongly for sangara Nett 149, in quot. fr. M iii.187.

Sankara

Sankara2 (adj.) [cp. Sk. śankara] blissful Mhbv 4 (sabba°).

Sankalana

Sankalana (nt.) [fr. saṇ+kal to produce] addition DA i.95; MA i.2.

Sankalaha

Sankalaha [saṇ+kalaha] inciting words, quarrel J v.393.

Sankasāyati

Sankasāyati [fr. saṇ+kr̥ṣ, kasati? Or has it anything to do with kasāya?] to become weak, to fail S i.202; ii.277; iv.178; A i.68.

Sankassara

Sankassara (adj.) [doubtful, if Vedic sankasuka] doubtful; wicked Vin ii.236 (cp. Vin. Texts iii.300); S i.49=Dh 312 (expld as "sankāhi saritabba, āsankāhi sarita, ussankita, parisankita" DhA iii.485, thus taken as sankā+sṛ by Bdgh; of course not cogent); A ii.239; iv.128, 201; S i.66 (°ācāra="suspecting all" trsln); iv.180; Th 1, 277; Pug 27.

Sankā

Sankā (f.) [fr. śank: see sankati] doubt, uncertainty, fear (cp. visanka) J vi.158; DhA iii.485.

Sankāpeti

Sankāpeti [fr. saṇ+kḷp] to prepare, get ready, undertake Vin i.137 (vass'āvāsaṇ); S iv.312.

Sankāyati

Sankāyati [Denom. fr. sankā; Dhṭp 4 defines sank as "sankāyaṇ"] to be uncertain about Vin ii.274. Cp. pari°.

Sankāra

Sankāra [fr. saṇ+kṛ] rubbish Vin i.48; iv.265; J i.315; ii.196. -- kūṭa rubbish heap, dust heap M ii.7; Pug 33; Miln 365; DhA i.174. Cp. kacavara & kattara. -- cola a rag picked up from a rubbish heap J iv.380. -- ṭhāna dust heap Th 1, 1175, J i.244; Vism 250; DhA ii.27. -- dhāna id. Dh 58. -- yakkha a rubbish heap demon J iv.379.

Sankāsa

Sankāsa [saṇ+kāsa, of kāś, cp. okāsa] appearance; (-- °) having the appearance of, like, similar J ii.150; v.71, 155, 370 (puñña°=sadisa C.); Bu 17, 21; Miln 2.

Sankāsana

Sankāsana (nt.) & °ā (f.) [fr. saṇ+kāś] explanation, illustration S v.430; Nett 5, 8, 38; SnA 445 (+pakāsana).

Sankiṇṇa

Sankiṇṇa [pp. of sankirati] mixed; impure S iii.71; A iv.246. -- parikha having the trenches filled; said of one who is free of saṇsāra M i.139; A iii.84; Nd2 p. 161.

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Sankita

Sankita [fr. śank] anxious, doubtful J v.85; Mhvs 7, 15; SnA 60. Cp. pari°, vi°.

Sankittana

Sankittana (nt.) [saṇ+kittana] proclaiming, making known PvA 164.

Sankitti

Sankitti (f.) [perhaps saṇ+kitti] derivation & meaning very doubtful; Bdgh's expln at PugA 231 is not to be taken as reliable, viz. "sankittetvā katabhassetu hoti. dubbhikkha -- samaye kira acela -- kāsāvakā acelakāṇaṇ atthāya tato tato taṇḍul'ādāni samādapetvā bhattaṇ pacanti, ukkaṭṭhācelako tato na paṭigaṇhāti." D i.166 (trsln Dial. i.229 "he will not accept food collected, i. e. by the faithful in time of drought"; Neumann "not from the dirty"; Franke "nichts von Mahlzeiten, für die die Mittel durch Aufruf beschafft sind"?); M i.77; A ii.206; Pug 55. It may be something like "convocation."

Sankin

Sankin (adj.) [fr. śank] anxious Mhvs 35, 101.

Sankiya

Sankiya (adj.) [grd. fr. śankati] 1. apt to be suspected It 67. -- 2. anxious J i.334.

Sankiraṇa

Sankiraṇa (nt.) [fr. saṇ+kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdhgh; doubtful) D i.11; DA i.96; cp. Dial. i.23.

Sankirati

Sankirati [saṇ+kirati] to mix together; Pass. sankīyati (q. v.); pp. sankiṇṇa.

Sankiliṭṭha

Sankiliṭṭha [pp. of sankilissati] stained, tarnished, impure, corrupt, foul D i.247; S ii.271; A iii.124; v.169; Dh 244; J ii.418; Dhs 993, 1243; Pv iv.123 (kāyena vācāya ca); DhsA 319.

Sankilissati

Sankilissati [saṇ+kilissati, cp. BSk. sankliśyati Divy 57] to become soiled or impure D i.53; S iii.70; Dh 165; J ii.33, 271. -- pp. sankiliṭṭha. -- Caus. sankileseti.

Sankilissana

Sankilissana (nt.) [fr. sankilissati] staining, defiling; getting defiled VvA 329.

Sankilesa

Sankilesa [saṇ+kilesa] impurity, defilement, corruption, sinfulness Vin i.15; D i.10, 53, 247 (opp. visuddhi); M i.402; S iii.69; A ii.11; iii.418 sq.; v.34; J i.302; Dhs 993, 1229; Nett 100; Vism 6, 51, 89; DhsA 165.

Sankilesika

Sankilesika (adj.) [fr. sankilesa] baneful, sinful D i.195; iii.57; A ii.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

Sankīyati

Sankīyati [Pass. of sankirati, saṇ+kīr; Sk. °kīryate> *kiyyati>P. °kīyati] to become confused or impure S iii.71; A ii.29; iv.246.

Sankīḷati

Sankīḷati [saṇ+kīḷati] to play or sport D i.91; A iv.55, 343; DA i.256.

Sanku

Sanku [cp. Vedic śanku] a stake, spike; javelin M i.337; S iv.168; J vi.112; DhA i.69. -- ayo° an iron stake A iv.131. -- patha a path full of stakes & sticks Vv 8411; J iii.485, 541; Miln 280; Vism 305. -- sata a hundred sticks, hundreds of sticks J vi.112; Vism 153 (both passages same simile with the beating of an ox -- hide). -- samāhata set with iron spikes, N. of a purgatory M i.337; J vi.453.

Sankuka

Sankuka [fr. sanku] a stake VvA 338. Cp. khāṇuka.

Sankucati

Sankucati [saṇ+kucati: see kuñcita] to become contracted, to shrink DhsA 376. -- pp. °kucita. -- Caus. °koceti.

Sankucita

Sankucita [pp. of sankucati] shrunk, contracted, clenched (of the first: °hattha) J i.275; vi.468 (°hattha, opposed to pasārita -- hattha); DA i.287; PvA 123, 124.

Sankuṭika

Sankuṭika [fr. saṇ+*kuṭ kuc, cp. kuṭila] doubled up J ii.68; cp. J.P.T.S. 1884, 102.

Sankuṭita

Sankuṭita [=last] doubled up, shrivelled, shrunk; J ii.225; Miln 251, 362; DhsA 376; Vism 255 (where KhA reads bahala); VbhA 238.

Sankuṭila

Sankuṭila (adj.) [saṇ+kuṭila] curved, winding Miln 297.

Sankuṇḍita

Sankuṇḍita [pp. of saṇ+kuṇḍ: see kuṇḍa] contorted, dis- torted PvA 123.

Sankuddha

Sankuddha [saṇ+kuddha] angry D ii.262.

Sankupita

Sankupita [saṇ+kupita] shaken, enraged S i.222.

Sankuppa

Sankuppa (adj.) [saṇ+kuppa] to be shaken, movable; a° immovable Th 1, 649; Sn 1149.

Sankula

Sankula (adj.) [saṇ+kula] crowded, full Sdhp 603.

Sankuli

Sankuli [cp. sakkhali 2 & sangulīkā] a kind of cake J vi.580.

Sankulya

Sankulya (nt.)=sankuli J vi.524.

Sankusaka

Sankusaka (adj.) [cp. Sk. sankasuka crumbling up] con- trary; neg. a° J vi.297 (=appaṭiloma C.).

Sankusumita

Sankusumita (adj.) [saṇ+kusumita] flowering, in blossom J v.420; Miln 319.

Sanketa

Sanketa [saṇ+keta: see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin i.298; Miln 212; Nett 15, 18; cp. Cpd. 6, 33. sanketaṇ gacchati to keep an appointment, to come to the rendezvous Vin ii.265. asanketena without appointing a place Vin i.107. vassika° the appointed time for keeping the rainy season Vin i.298. -- kamma agreement Vin iii.47, 53, 78.

Sanketana

Sanketana (nt.)=sanketa, °tṭhāna place of rendezvous DhA ii.261.

Sankeḷāyati

Sankeḷāyati [saṇ+keḷāyati] to amuse oneself (with) A iv.55.

Sankoca

Sankoca [saṇ+koca, of kuñc: see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha°) PvA 103; also as hattha°, etc. at PvA 124.

Sankocana

Sankocana (nt.)=sankoca J iii.57 (mukha°); DhA iii.270; Dhṭp 809.

Sankoceti

Sankoceti [Caus. of sankucati] to contract J i.228; DhA 324.

Sankopa

Sankopa see sankhepa.

Sankha

Sankha1 [cp. Vedic śankha; Gr. ko/gxos shell, measure of capacity, & ko/xlos; Lat. congius a measure] a shell, conch; mother -- of -- pearl; a chank, commonly used as a trumpet D i.79; ii.297=M i.58; A ii.117; iv.199; Vv 8110; J i.72; ii.110; vi.465, 580; Miln 21 (dhamma°); DhA i.18. Combined with paṇava (small drum) Vism 408; J vi.21; or with bheri (large drum) Miln 21; Vism 408. -- ūpama like a shell, i. e. white J v.396, cp. vi.572. -- kuṭṭhin a kind of leper; whose body becomes as white as mother -- of -- pearl DhA i.194, 195. -- thāla mother of pearl, (shell --) plate Vism 126 (sudhota°), 255. -- dhama a trumpeter D i.259=M ii.19; M ii.207=S iv.322. -- dhamaka a conch blower, trumpeter J i.284; vi.7. -- nābhi a kind of

shell Vin i.203; ii.117. -- patta motherof -- pearl DhA i.387. -- muṇḍika the shell -- tonsure, a kind of torture M i.87; A i.47; ii.122. -- mutta mother -- ofpearl J v.380 (C expls as "shell -- jewel & pearl -- jewel"); vi.211, 230. -- likhita polished like mother -- of -- pearl; bright, perfect D i.63, 250; S ii.219; A v.204; Vin i.181; Pug 57; DA i.181; DhA iv.195. See also under likhita, & cp. Franke, Wiener Zeitschrift 1893, 357. -- vaṇṇa pearl -- white J iii.477; M i.58=A iii.324. -- sadda the sound of a chank A ii.186; Vism 408; Dhs 621. -- silā "shell -- stone," a precious stone, mother -- of -- pearl (?) Ud 54; J iv.85; Pv ii.64. Frequent in BSk., e. g. AvŚ i.184, 201, 205; Divy 291.

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Sankha

Sankha2 [etym.?] a water plant (combd with sevāla) Miln 35. See detail under paṇṇaka 2.

Sankhata

Sankhata [pp. of sankharoti; Sk. saṅskṛta] 1. put together, compound; conditioned, produced by a combination of causes, "created," brought about as effect of actions in former births S ii.26; iii.56; Vin ii.284; It 37, 88; J ii.38; Nett 14; Dhs 1085; DhsA 47. As nt. that which is produced from a cause, i. e. the sankhāras S i.112; A i.83, 152; Nett 22. asankhata not put together, not proceeding from a cause Dhs 983 (so read for sankhata), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A i.152; S iv.359 sq.; Kvu 317 sq.; Pv iii.710 (=laddhanāma amataṇ PvA 207); Miln 270; Dhs 583 (see trsln ibid.), 1439. The discernment of higher jhāna- states as sankhata is a preliminary to the attainment of Arahantship M iii.244. Cp. abhi°; visankhita; visankhāra. -- 2. cooked, dressed Mhvs 32, 39. -- 3. embellished Mhvs 22, 29. -- lakkhaṇa properties of the sankhata, i. e. production, decay and change A i.152; VvA 29.

Sankhati

Sankhati (f.) [cp. Sk. saṅskṛti] cookery M i.448.

Sankhaya

Sankhaya [saṅ+khaya] destruction, consumption, loss, end Vin i.42; D ii.283; M i.152; S i.2, 124; iv.391; It 38; Dh 282 (=vināsa DhA iii.421), 331; J ii.52; v.465; Miln 205, 304.

Sankharoti

Sankharoti [saṅ+kr] to put together, prepare, work PvA 287. a -- sankhārāna S i.126. Ger. sankharitvā S ii.269 (v. l. sankhāditvā, as is read at id. p. Vin ii.201). Cp. abhi°. -- pp. sankhata.

Sankhalā

Sankhalā (f.) [cp. Sk. śṛṅkhalā] a chain Th 2, 509. atṭhi° a chain of bones, skeleton A iii.97. As °kankalā at Th 2, 488.

Sankhalikā

Sankhalikā (f.) [fr. sankhalā] a chain S i.76; J iii.168; vi.3; Nd2 304iii; Miln 149, 279; DhA iv.54; PvA 152. Sometimes sankhalika (esp. in composition), e. g. J iii.125 (°bandhana); vi.3; Miln 279. -- atṭhi° a chain of bones, a skeleton [cp. BSk. asthi -- sankhalikā MVastu i.21] D ii.296=M i.58; Vin iii.105; J i.433; Pv ii.1211; DhA iii.479. -- deva° a magic chain J ii.128; v.92.

Sankhā

Sankhā (f.) & Sankhyā (f.) [fr. saṅ+khyā] 1. enumeration, calculation, estimating D ii.277; M i.109; Miln 59 <-> 2. number Dāvs i.25. -- 3. denomination, definition, word, name (cp. on term K.S. i.321) S iii.71 sq.; iv.376 sq.; Nd2 617 (=uddesa gaṇanā paññatti); Dhs 1306; Miln 25. -- sankhaṇ gacchati to be styled, called or defined; to be put into words D i.199, 201; Vin ii.239; M i.190, 487; A i.68, 244=ii.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). sankhaṇ gata (cp. sankhāta) is called DA i.41 (uyyānaṇ Ambalaṭṭhikā t'eva s. g.). sankhaṇ na upeti (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd1 327; Nd2 617.

Sankhāta

Sankhāta [pp. of sankhāyati] agreed on, reckoned; (-- °) so -- called, named D i.163 (akusala° dhammā); iii.65, 133=Vin iii.46 (theyya° what is called theft); DA i.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (khandha -- ttaya° kāya, cp. Expos. ii.485); PvA 40 (medha° paññā), 56 (hattha° pāṇi), 131 (pariccāga° atidāna), 163 (caraṇa° guṇa). -- dhamma one who has examined or recognized the dhamma ("they who have mastered well the truth of things" K.S. ii.36), an Ep. of the arahant S ii.47; iv.210; Sn 70 (°dhammo, with expln Nd2 618b: "vuccati ñāṇaṇ" etc.; "sankhāta -- dh.=ñāta -- dhammo," of the paccekabuddha), 1038 (°dhammā=vuccanti arahanto khīṇāsavā Nd2 618a), Dh 70 (T. sankhata°, but DhA ii.63 sankhāta°).

Sankhādati

Sankhādati [saṅ+khādati] to masticate Vin ii.201= S ii.269 (reads °kharitvā); A iii.304 sq.; J i.507. -- pp. °khādita.

Sankhādita

Sankhādita [pp. of sankhādati] chewed, masticated KhA 56, 257; VbhA 241 (where Vism 257 reads °khāyita).

Sankhāna

Sankhāna1 (nt.) & Sankhyāna (nt.) [fr. saṅ+khyā, cp. sankhā] calculation, counting D i.11; M i.85; DA i.95; Dhṭp 613 (khy).

Sankhāna

Sankhāna2 (nt.) [?] a strong leash ThA 292 (where Th 2, 509 reads sankhalā).

Sankhāyaka

Sankhāyaka [fr. saṅ+khyā] a calculator S iv.376.

Sankhāyati

Sankhāyati & Sankhāti [saṅ+khyā] 1. to appear J v.203 (°āti). -- 2. to calculate Sn p. 126 (inf. °khātuṇ); Dh 196. ger. sankhāya having considered, discriminately, carefully, with open mind D ii.227; iii.224 (paṭisevati etc.: with ref. to the 4 apassenāni); S i.182; Sn 209, 391, 749, 1048 (=jānitvā etc. Nd2 619); Nd1 327; Dh 267 (=ñāṇena DhA iii.393); It 54. sankhā pi deliberately M i.105 sq.

Sankhāyita

Sankhāyita=sankhādita; Vism 257.

Sankhāra

Sankhāra [fr. saṅ+kr, not Vedic, but as saṅskāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition," cp. vāsanā] one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective -- objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. trsln. -- An exhaustive discussion of the term is given by Franke in his *Dīgha* translation (pp. 307 sq., esp. 311 sq.); see also the analysis in Cpd. 273 -- 276. -- Lit. "preparation, get up"; appld: coefficient (of consciousness as well as of physical life, cp. viññāṇa), constituent, constituent potentiality; (pl.) synergies, cause -- combination, as in S iii.87; discussed, B. Psy., p. 50 sq. (cp. DhsA 156, where paraphrased in defn of sa -- sankhāra with "ussāha, payoga, upāya, paccaya -- gahāṇa"); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result -- e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (-- °), e. g. āyusaṅkhāra, life -- element D ii.106; S ii.266; PvA 210; bhavasankhāra, jīvitasaṅkhāra, D ii.99, 107. (ii.) Essential conditions, antecedents or synergy (co -- ordinated activity), mental coefficients, requisite for act, speech, thought: kāya°, vac°°, citta°, or mano°, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those M i.301 (cp. 56); S iv.293; Kvu 395 (cp. trsln 227); Vism 530 sq.; DhsA 8; VbhA 142 sq. -- 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta -- sampayutta -- cetasaṅkhamā -- i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs 1 (cp. M iii.25). As thus classified, the saṅkhāra's form the mental factor corresponding to the bodily aggregate or rūpakkhanda, and are in contrast to the three khandhas which represent a single mental function only. But just as kāya stands for both body and action, so do the concrete mental syntheses called sankhārā tend to take on the implication of synergies, of purposive intellection, connoted by the term abhisankhāra, q. v. -- e. g. M iii.99, where saṅkhārā are a purposive, aspiring state of mind to induce a specific rebirth; S ii.82, where puññaṇ,

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opuññaṇ, āneñjaṇ s. abhisankharoti, is, in D iii.217 & Vbh 135, catalogued as the three classes of abhisankhāra; S ii.39, 360; A ii.157, where s. is tantamount to sañcetanā; Miln 61, where s., as khandha, is replaced by cetanā (purposive conception). Thus, too, the ss. in the Paṭiccasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the paṭisandhiviññāṇa, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite saṅkhārakkhandha, with constants and variants, are given for each class of citta in Dhs 62, etc. (N.B. -- Read cetanā for vedanā, § 338.) Phassa and cetanā are the two constant factors in the s -- kkhandha. These lists may be compared with the later elaboration of the saṅkhāra -- elements given at Vism 462 sq. -- 3. saṅkhārā (pl.) in popular meaning. In the famous formula (and in many other connections, as e. g. sabbe saṅkhārā "aniccā vata saṅkhārā uppādavaya -- dhammino" (D ii.157; S i.6, 158, 200; ii.193; Th 1, 1159; J i.392, cp. Vism 527), which is rendered by Mrs. Rh. D. (Brethren, p 385 e. g.) as "O, transient are our life's experiences! Their nature 'tis to rise and pass away," we have the use of s. in quite a general & popular sense of "life, physical or material life"; and sabbe saṅkhārā means "everything, all physical and visible life, all creation." Taken with caution the term "creation" may be applied as t.t. in the Paṭiccasamuppāda, when we regard avijjā as creating, i. e. producing by spontaneous causality the saṅkhāras, and saṅkhārā as "natura genita atque genitura" (the latter with ref. to the foll. viññāṇa). If we render it by "formations" (cp. Oldenberg's "Gestaltungen," Buddha 71920, p. 254), we imply the mental "constitutional" element as well as the physical, although the latter in customary materialistic popular philosophy is the predominant factor (cp. the discrepancies of "life eternal" and "life is extinct" in one & the same European term). None of the "links" in the Paṭicca -- samuppāda meant to the people that which it meant or was supposed to mean in the subtle and schematic philosophy (dhammā duddasā nipuṇā!) of the dogmatists. -- Thus saṅkhārā are in the

widest sense the "world of phenomena" (cp. below °loka), all things which have been made up by pre -- existing causes. -- At PvA 71 we find sankhārā in lit. meaning as "things" (preparations) in defn of ye keci (bhogā) "whatever." The sabbe s. at S ii.178 (trsln "all the things of this world") denote all 5 aggregates exhausting all conditioned things; cp. Kvu 226 (trsln "things"); Mhvs iv.66 (: the material and transitory world); Dh 154 (vi -- sankhāragataṇ cittaṇ=mind divested of all material things); DhsA 304 (trsln "kamma activities," in connection avijjā -- paccaya -- s°); Cp. 211, n. 3. -- The defn of sankhārā at Vism 526 (as result of avijjā & cause of viññāṇa in the P. -- S.) is: sankhataṇ abhisankharontī ti sankhārā. Api ca: avijjā -- paccayā sankhārā sankhāra -- saddena āgata -- sankhārā ti duvidhā sankhārā; etc. with further def. of the 4 sankhāras. <-> 4. Var. passages for sankhāra in general: D ii. 213; iii.221 sq., M ii.223 (imassa dukkha -- nidānassa sankhāraṇ padahato sankhāra -- ppadhānā virāgo hoti); S iii.69 (ekanta -- dukkhā sankhārā); iv.216 sq. (sankhārāṇaṇ khaya -- dhammatā; id. with vaya°, virāga°, nirodha° etc.); Sn 731 (yaṇ kiñci dukkhaṇ sambhoti sabbaṇ sankhāra -- paccayā; sankhārāṇaṇ nirodhena n'atthi dukkhassa sambhavo); Vism 453, 462 sq. (the 51), 529 sq.; DhA iii.264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (āyūhanā); PvA 41 (bhijjana -- dhammā). <-> Of passages dealing with the sankhāras as aniccā, vayadhammā, anattā, dukkhā etc. the foll. may be mentioned: Vin i.13; S i.200; iii.24; iv.216, 259; v.56, 345; M iii.64, 108; A i.286; ii.150 sq.; iii.83, 143; iv.13, 100; It 38; Dh 277, 383; Ps i.37, 132; ii.48; 109 sq.; Nd2 444, 450; also Nd2 p. 259 (s. v. sankhārā). -- upekkhā equanimity among "things" Vism 161, 162. -- ūpasama allayment of the constituents of life Dh 368, 381; cp. DhA iv.108. -- khandha the aggregate of (mental) coefficients D iii.233; Kvu 578; Tikp 61; DhsA 345; VbhA 20, 42. -- dukkha the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold sukkha). -- paccayā (viññāṇaṇ) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭicca -- samuppāda (q. v.) Vism 577; VbhA 152 sq. -- padhāna concentration on the sankhāras M ii.223. -- majjhataṭṭa=upekkhā VbhA 283. -- loka the material world, the world of formation (or phenomena), creation, loka "per se," as contrasted to satta -- loka, the world of (morally responsible) beings, loka "per hominem" Vism 205; VbhA 456; SnA 442.

Sankhāravant

Sankhāravant (adj.) [fr. sankhāra] having sankhāras A ii.214=Dhs 1003.

Sankhitta

Sankhitta [pp. of sankhipati] 1. concise, brief Miln 227; DhsA 344; instr. sankhittena in short, concisely (opp. vitthārena) Vin i.10; D ii.305; S v.421; Pug 41. Cp. BSk. sankṣiptena Divy 37 etc. -- 2. concentrated, attentive D i.80 (which at Vism 410 however is expld as "thīna -- middh' ānugata"); S ii.122; v.263; D ii.299= M i.59. -- 3. contracted, thin, slender: °majjhā of slender waist J v.155. -- Cp. abhi°.

Sankhipati

Sankhipati [saṇ+kipati] 1. to collect, heap together Mhvs 1, 31. -- 2. to withdraw, put off Dāvs iv.35. <-> 3. to concentrate J i.82. -- 4. to abridge, shorten. <-> pp. sankhitta.

Sankhippa

Sankhippa (adj.) [saṇ+kippa] quick J vi.323.

Sankhiyādhamma

Sankhiyā -- dhamma form of talk, the trend of talk D i.2; DA i.43. Cp. sankhyā.

Sankhubhati

Sankhubhati [saṇ+khubbati] to be shaken, to be agitated, to stir J i.446 (ger. °khubhitvā); DhA ii.43, 57; aor. °khubhi PvA 93. -- pp. sankhubhita. -- Caus. sankhobheti to shake, stir up, agitate J i.119, 350; ii.119.

Sankhubhita

Sankhubhita [pp. of sankhubhati] shaken, stirred J iii.443.

Sankhepa

Sankhepa [saṇ+khepa] 1. abridgment, abstract, condensed account (opp. vitthāra), e. g. Vism 532, 479; Dh i.125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. ati°. -- 2. the sum of, quintessence of; instr. °ena (adv.) by way of, as if, e. g. rāja° as if he were king DA i.246; bhūmi -- ghara° in the shape of an earth house DA i.260. -- 3. group, heaping up, amassing, collection: pabbata -- sankhepe in a mountain glen (lit. in the midst of a group of mountains) D i.84; A iii.396. bhava° amassing of existences J i.165 sq., 366, 463; ii.137. <-> 4. aṭavi° at A i.178; iii.66 is probably a wrong reading for °sankopa "inroad of savage tribes."

Sankheyya

Sankheyya1 (adj.) [grd. of sankhāyati] calculable; only neg. a° incalculable S v.400; A iii.366; PvA 212. -- °kāra acting with a set purpose Sn 351. -- As grd. of sankharoti: see upa°.

Sankheyya

Sankheyya2 (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

Sankhobha

Sankhobha [san+khobha] shaking, commotion, upsetting, disturbance J i.64; Sdhp 471.

Sankhobheti

Sankhobheti see sankhubhati.

Sanga

Sanga [fr. saṇj: see sajati1] cleaving, clinging, attachment, bond S i.25, 117 sq.; A iii.311; iv.289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 363; J iii.201; the five sangas are rāga, dosa, moha, māna, and diṭṭhi, Thag. 633=Dhp. 370; DhA iv.187; seven sangas, It. 94; Nd1 91, 432; Nd2 620.

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-- ātiga one who has overcome attachment, free from attachment, an Arahant M i.386; S i.3, 23; iv.158= It 58; Sn 250, 473, 621; DhA iv.159.

Sangacchati

Sangacchati [saṇ+gacchati] to come together, to meet with; ger. °gamma It 123; & °gantva Sn 290. -- pp. sangata.

Sangaṇa

Sangaṇa (adj.) [sa+angaṇa] sinful Sn 279. Cp. sāngaṇa.

Sangaṇikā

Sangaṇikā (f.) [saṇ+gana+ikā, cp. BSk. sangaṇikā MVastu ii.355; Divy 464] communication, association, society Vin i.45; A iii.256; J i.106. -- ārama delighting in society D ii.78; M iii.110; VbhA 474. -- āramatā delight in company D ii.78; M iii.110; A iii.116, 293 sq., 310, 422. -- rata fond of society D ii.78; Sn 54; cp. sangaṇike rata Th 1, 84. -- vihāra (sangaṇika°) living in society A iii.104; iv.342.

Sangaṇha

Sangaṇha (adj.) [fr. saṇ+grah] showing kindness, helping VvA 59 (°sīla).

Sangaṇhāti

Sangaṇhāti [saṇ+gaṇhāti] 1. to comprise PvA 80, 117; SnA 200 (ger. °gahetvā), 347 (°gaṇhitvā). -- 2. to collect Mhvs 10, 24. -- 3. to contain, include Miln 40. -- 4. to compile, abridge Mhvs 37, 244. -- 5. to take up; to treat kindly, sympathize with, favour, help, protect Vin i.50; J ii.6; iv.132; v.426 (aor. °gaṇhi), 438 (to favour with one's love), 510; Miln 234; KhA 160. <-> aor. sangahesi Mhvs 38, 31; fut. °gahissati J vi.392; ger. °gahetvā Mhvs 37, 244; grd. °gahetabba Vin i.50; ppr. Pass. °gayhamāna DhsA 18. -- pp. sangahita. <-> Caus. II. sangaṇhāpeti: see pari° (e. g. J vi.328).

Sangata

Sangata [pp. of sangacchati] 1. come together, met Sn 807, 1102 (=samāgata samohita sannipātita Nd2 621); nt. sangataṇ association Dh 207. -- 2. compact, tightly fastened or closed, well -- joined Vv 642 (=nibbivara VvA 275).

Sangati

Sangati (f.) [fr. sangacchati] 1. meeting, intercourse J iv.98; v.78, 483. In defn of yajati (=service?) at Dhṭp 62 & Dhṭm 79. -- 2. union, combination M i.111; S ii.72; iv.32 sq., 68 sq.; Vbh 138 (=VbhA 188). <-> 3. accidental occurrence D i.53; DA i.161.

Sangatika

Sangatika [adj.] kalyāṇa°, pāpa°, united with, M ii.222, 227.

Sangama

Sangama [fr. saṇ+gam] 1. meeting, intercourse, association Sn 681; J ii.42; iii.488; v.483. -- 2. sexual intercourse M i.407; J iv.106.

Sangara

Sangara [fr. saṇ+gr1 to sing, proclaim, cp. gāyati & gīta] 1. a promise, agreement J iv.105, 111, 473; v.25, 479; sangaraṇ karoti to make a compact Vin i.247; J iv.105; v.479. -- 2. (also nt.) a fight M iii.187=Nett 149; S v.109.

Sangaha

Sangaha1 [fr. saṇ+grah] 1. collecting, gathering, accumulation Vin i.253; Mhvs 35, 28. -- 2. comprising, collection, inclusion, classification Kvu 335 sq. (°kathā), cp. Kvu. trsln 388 sq.; Vism 191, 368 (eka°); °ṇ gacchati to be comprised, included, or classified SnA 7, 24, 291. -- 3. inclusion, i. e. constitution of consciousness, phase Miln 40. -- 4. recension, collection of the Scriptures Mhvs 4, 61; 5, 95; 38, 44; DA i.131. -- 5. (appld) kind disposition, kindliness, sympathy, friendliness, help, assistance, protection, favour D iii.245; Sn 262, 263; A i.92; J i.86 sq.; iii.471; vi.574; DA i.318; VvA 63, 64; PvA 196 (°ṇ karoti). The 4 sangaha -- vatthūni or objects (characteristics) of sympathy are: dāna, peyyavajja, atthacariyā, samānattatā, or liberality, kindly speech, a life of usefulness (Rh. D. at Dial. iii.145: sagacious conduct; 223: justice), impartiality (? better as state of equality, i. e. sensus communis or feeling of common good). The BSk. equivalents (as sangrahavastūni) are dāna, priyavākya, tathārthacariyā, samānasukha -- duḥkatā MVastu i.3; and d., p., arthakriyā, samānārthatā (=samāna+artha+tā) Lal. Vist. 30. Cp. Divy 95, 124, 264. The P. refs. are D iii.152, 232; A ii.32, 248; iv.219, 364; J v.330; SnA 236, 240. See also Kern, Toev. ii.67 s. v.

Sangaha

Sangaha2 (nt.) [fr. saṇ+grah] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

Sangahaṇa

Sangahaṇa (adj.) [fr. sangāṇhāti] firm, well -- supported J v.484.

Sangahita

Sangahita (& °gahīta) [pp. of sangāṇhāti] 1. comprised, included Miln 40 (eka°); PvA 80. -- 2. collected Mhvs 10, 24. -- 3. grouped Kvu 335 sq. -- 4. restrained Sn 388 (°attabhāva); SnA 291 (°atta). -- 5. kindly disposed Vv 116= Pv iv.160 (°attabhāva=paresaṇ sangaṇha -- sīla VvA 59, i. e. of sympathetic nature).

Sangāma

Sangāma [fr. saṇ+*gam: see grāma; lit. "collection"] a fight, battle D i.46; ii.285; M i.86, 253; S i.98; iv.308 sq.; A i.106; ii.116; iii.94; Vin i.6; It 75; Sn 440; Nd2 199; Pug 68; J i.358; ii.11; Miln 332; Vism 401. Cp. vijita°. -- āvacara whose sphere is the battle, quite at home on the battlefield J ii.94, 95; Vin v.163 sq., 183 (here said fig. of the bhikkhu). -- ji (sangāma -- j -- uttama) victorious in battle Dh 103 (cp. DhA ii.227=sangāma -- sīsa -- yodha). -- bheri battle drum DhA iii.298; iv.25. -- yodha a warrior J i.358.

Sangāmeti

Sangāmeti [Denom. fr. sangāma; given as special root sangām° at Dhṭp 605 with defn "yuddha"] to fight, to come into conflict with Vin ii.195; iii.108; It 75; J ii.11, 212. aor. °gāmesi J v.417, 420 (C.=samāgami, cp. sangacchati).

Sangāyati

Sangāyati [saṇ+gāyati] to chant, proclaim (cp. sangara), to rehearse, to establish the text of the B. scriptures Vin ii.285; DA i.25 (Buddha -- vacanaṇ). -- pp. sangāta.

Sangāyika

Sangāyika (adj.) [fr. sangāyati] connected with the proclamation; dhamma° -- therā the Elders gathered in the council for proclaiming the Doctrine J v.56.

Sangāha

Sangāha (adj. -- n.) [fr. saṅ+grah] 1. collecting, collection, Mhvs 10, 24. -- 2. restraining, self -- restraint A ii.142.

Sangāhaka

Sangāhaka (adj. -- n.) [fr. sangāha] 1. compiling, collection, making a recension J i.1; Miln 369; VvA 169 (dhamma°). -- 2. treating kindly, compassionate, kind (cp. sangaha 5) A iv.90; J i.203; iii.262. -- 3. (m.) a charioteer D ii.268; J i.203; ii.257; iv.63.

Sangāhika

Sangāhika (adj.) [=last] 1. comprising, including J i.160; Vism 6; DA i.94. -- 2. holding together M i.322=A iii.10. -- 3. comprehensive, concise J ii.236.

Sangīta

Sangīta [pp. of sangāyati] sung; uttered, proclaimed, established as the text Vin ii.290; J i.1; DA i.25 (of the Canon, said to have been rehearsed in seven months). -- (nt.) a song, chant, chorus D ii.138; J vi.529.

Sangīti

Sangīti (f.) [fr. saṅgāyati; BSk. sangīti Divy 61] 1. a song, chorus, music J i.32 (dibba°); vi.528 (of birds). -- 2. proclamation (cp. sangara), rehearsal, general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the Scriptures. The first Council is alleged to have been held at Rājagaha, Vin ii.284 sq.; Dpvs iv.; Mhvs iii.; DA i.2 sq.; SnA 67, 483. The second Council at Vesālī Vin ii.294 sq.; Dpvs iv.27 sq.; Mhvs iv.; the third at Pāṭaliputta, Dpvs vii.34 sq.; Mhvs v.268 sq. A Council of heretics, the so -- called Mahāsaṅgīti, is mentioned Dpvs v.31 sq. <-> 3. text rehearsed, recension Vin ii.290; DA i.17; Miln 175 (dhamma°); text, formula Vin i.95; ii.274, 278. On the question of the Councils see especially Franke J.P.T.S. 1908, 1 sq. -- kāra editor of a redaction of the Holy Scriptures SnA 42 sq., 292, 394, 413 sq., 504 and passim; PvA 49, 70, etc. -- kāra id J i.345 -- kāla the time of the

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redaction of the Pāli Canon, or of (one of them, probably the last) the Council Tikp 241; SnA 580; VvA 270. -- pariyāya the discourse on the Holy Text D iii.271 (Rh. D. "scheme of chanting together").

Saṅgulikā

Saṅgulikā (f.) [either=Sk. śaṅkulikā, cp. sakkhali 2, or fr. saṅgula=sanguḷa] a cake Vin ii.17; DhA ii.75; cp. sankulikā A iii.78.

Sangopeti

Sangopeti [saṅ+gopeti] to guard; to keep, preserve; to hold on to (acc.) J iv.351 (dhanag).

Sangha

Sangha [fr. saṅ+hr; lit. "comprising." The quāsi pop. etym. at VvA 233 is "ditṭhi -- sīla -- sāmāññena sanghātabhāvena sangha"] 1. multitude, assemblage Miln 403 (kāka°); J i.52 (sakuṇa°); Sn 589 (ñāti°); 680 (deva°); D iii.23 (miga°); Vv 55 (accharā=samūha VvA 37). bhikkhu° an assembly of Buddhist priests A i.56, etc.; D i.1, etc.; S i.236; Sum i.230, 280; Vin i.16; ii.147; bhikkhunī° an assembly of nuns S v.360; Vin i.140; sāvaka° an assembly of disciples A i.208; D ii.93; S i.220; PvA 195, etc.; samaṇa° an assembly of

ascetics Sn 550. -- 2. the Order, the priesthood, the clergy, the Buddhist church A i.68, 123, etc.; D i.2, etc.; iii.102, 126, 193, 246; S iv.270 sq.; Sn 227, etc.; J ii.147, etc.; Dhs 1004; It 11, 12, 88; Vin i.102, 326; ii.164, etc. <-> 3. a larger assemblage, a community A ii.55=Sv.400; M i.231 (cp. gaṇa). -- On the formula Buddha, Dhamma, Sangha see dhamma C 2. -- ānussati meditation on the Order (a kammaṭṭhāna) D iii.250, 280; A i.30; J i.97. -- ārāma a residence for members of the Order J i.94; VbhA 13. -- kamma an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave Vin i.123 (cp. i.53, 143 & expln at S.B.E. xxii.7); iii.38 sq.; J i.341. -- gata gone into the sangha, joining the community M i.469. -- therā senior of the congregation Vin ii.212, 303. -- bhatta food given to the community of bhikkhus Vin i.58; ii.109, 212. -- bhinna schismatic Vin v.216. -- bheda causing dissension among the Order Vin i.150; ii.180 sq.; A ii.239 sq.; It 11; Tikp 167, 171; J vi.129; VbhA 425 sq. -- bhedaka causing dissension or divisions, schismatic Vin i.89, 136, 168; It 11. -- māmaka devoted to the Sangha DhA i.206. -- rāji [=rāji2] dissension in the Order Vin i.339; ii.203= VbhA 428; Vin iv.37.

Sanghaṇṣati

Sanghaṇṣati [saṇ+ghaṇṣati] to rub together, to rub against Vin ii.315 (Bdhgh).

Sanghaṭṭita

Sanghaṭṭita [saṇ+ghaṭṭita, for °ghaṭṭita, pp. of ghaṭṭeti] 1. struck, sounded, resounding with (-- °) J v.9 (v. 1. tt); Miln 2. -- 2. pierced together, pegged together, constructed Miln 161 (nāvā nānā -- dāru°).

Sanghaṭṭa

Sanghaṭṭa1 (adj.) [fr. saṇ+ghaṭṭ] knocking against, offending, provoking, making angry J vi.295.

Sanghaṭṭa

Sanghaṭṭa2 (?) bangle Sn 48 (°yanta): thus Nd2 reading for °māna (ppr. med. of sanghaṭṭeti).

Sanghaṭṭana

Sanghaṭṭana (nt.) & ā (f.) [fr. sanghaṭṭeti] 1. rubbing or striking together, close contact, impact S iv.215; v.212; J vi.65; Vism 112; DA i.256 (anguli°). <-> 2. bracelet (?) SnA 96 (on Sn 48).

Sanghaṭṭeti

Sanghaṭṭeti [saṇ+ghaṭṭeti] 1. to knock against Vin ii.208. -- 2. to sound, to ring Mhvs 21, 29 (°aghaṭṭayi). -- 3 to knock together, to rub against each other J iv.98 (aṇsena aṇsaṇ samaghaṭṭayimha); Dāvs iii.87. -- 4. to provoke by scoffing, to make angry J vi.295 (paraṇ asanghaṭṭento, C. on asanghaṭṭa); VvA 139 (pres. pass. °ghaṭṭiyati). -- pp. sanghaṭ(t)ita.

Sanghara

Sanghara=saghara [sa4+ghara] one's own house J v.222.

Sangharaṇa

Sangharaṇa (nt.) [=saṇharaṇa] accumulation J iii.319 (dhana°).

Sangharati

Sangharati [=saṅgharati] 1. to bring together, collect, accumulate J iii.261; iv.36 (dhanāṇ), 371; v.383. <-> 2. to crush, to pound J i.493.

Sanghāṭa

Sanghāṭa [fr. saṅ+ghaṭeti, lit. "binding together"; on etym. see Kern, Toev. ii.68] 1. a raft J ii.20, 332 (nāvā°); iii.362 (id.), 371. Miln 376. dāru° (= nāvā°) J v.194, 195. -- 2. junction, union VvA 233. -- 3. collection, aggregate J iv.15 (upāhana°); Th 1, 519 (papañca°). Freq. as aṭṭhi° (cp. sankhalā etc.) a string of bones, i. e. a skeleton Th 1, 570; DhA iii.112; J v.256. -- 4. a weft, tangle, mass (almost="robe," i. e. sanghāṭī), in taṇhā° -- paṭimukka M i.271; vāda° -- paṭimukka M i.383 (Neumann "defeat"); diṭṭhi° -- paṭimukka Miln 390. <-> 5. a post, in piṭṭha° door -- post, lintel Vin ii.120.

Sanghāṭika

Sanghāṭika (adj.) [fr. sanghāṭī] wearing a sanghāṭī M i.281.

Sanghāṭī

Sanghāṭī (f.) [fr. sanghaṭeti; cp. BSk. sanghāṭī Divy 154, 159, 494] one of the three robes of a Buddhist Vin i.46, 289; ii.78, 135, 213; D i.70; ii.65; M i.281; ii.45; S i.175; A ii.104, 106 sq., 210; iv.169 sq.; v.123; Pv iv.146; VbhA 359 (°cīvara); PvA 43. -- cāra wandering about in a sanghāṭī, having deposited the cīvara Vin iv.281. -- vāsin dressed in a s. Sn 456.

Sanghāṇi

Sanghāṇi (f.) a loin -- cloth Vin iv.339 sq.

Sanghāta

Sanghāta [saṅ+ghāta] 1. striking, killing, murder Vin i.137; D i.141; ii.354; M i.78; A ii.42 sq. -- 2. knocking together (cp. sanghaṭṭeti), snapping of the fingers (acchara°) A i.34, 38; J vi.64. -- 3. accumulation, aggregate, multitude PvA 206 (aṭṭhi° mass of bones, for the usual °sanghāṭa); Nett 28. -- 4. N. of one of the 8 principle purgatories J v.266, 270.

Sanghātanika

Sanghātanika (adj.) [fr. sanghāta or sanghāṭa] holding or binding together M i.322 (+agga -- sangāhika); A iii.10 (id.); Vin i.70 ("the decisive moment" Vin. Texts i.190).

Sanghādisesa

Sanghādisesa [unexplained as regards etym.; Geiger, P.Gr. § 383, after S. Lévi, =sangh'āṭisesa; but atisesa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal sangha -- kamma Vin ii.38 sq.; iii.112, 186; iv.110 sq., 225 (where explained); A ii.242; Vism 22; DhA iii.5.

Sanghika

Sanghika (adj.) [fr. sangha] belonging to, or connected with the Order Vin i.250.

Sanghin

Sanghin (adj.) [fr. sangha] having a crowd (of followers), the head of an order D i.47, 116; S i.68; Miln 4; DA i 143. -- sanghāsanghī (pl.) in crowds, with crowds (redupl. cpd.!), with gaṇi -- bhūtā "crowd upon crowd" at D i.112, 128; ii.317; DA i.280.

Sanghuttha

Sanghuttha (adj.) [saṅ+ghuttha] 1. resounding (with) J vi.60, 277 (turiya -- tālita°); Mhvs 15, 196; 29, 25 (turiya°); Sdhp 298. -- 2. proclaimed, announced PvA 73.

Sacāca

Sacāca (conj.) if indeed Vin i.88; see sace.

Sacitta

Sacitta1 (nt.) [sa4+citta] one's own mind or heart D ii.120; Dh 183, 327=Miln 379.

Sacitta

Sacitta2 (adj.) [sa2+citta] of the same mind J v.360.

Sacittaka

Sacittaka (adj.) [sa3+citta+ka] endowed with mind, intelligent DhA 295.

Sace

Sace (conj.) [sa2+ce; cp. sacāca] if D i.8, 51; Vin i.7; Dh 134; J i.311. -- sace . . . noce if . . . if not J vi.365.

Sacetana

Sacetana (adj.) [sa3+cetana] animate, conscious, rational J i.74; Mhvs 38, 97.

Sacetasa

Sacetasa (adj.) [sa3+cetasa] attentive, thoughtful A i.254 (=citta -- sampanna C.).

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Sacca

Sacca (adj.) [cp. Sk. satya] real, true D i.182; M ii.169; iii.207; Dh 408; nt. saccaṇ truly, verily, certainly Miln 120; saccaṇ kira is it really true? D i.113; Vin i.45, 60; J i.107; saccato truly S iii.112. -- (nt. as noun) saccaṇ the truth A ii.25, 115 (parama°); Dh 393; also: a solemn asseveration Mhvs 25, 18. Sacce patiṭṭhāya keeping to fact, M i.376. -- pl. (cattāri) saccāni the (four) truths M ii.199; A ii.41, 176; Sn 883 sq.; DhA 358. -- The 4 ariya -- saccāni are the truth about dukkha, dukkhasamudaya, dukkha -- nirodha, and dukkha -- nirodha -- gāminipatipadā. Thus e. g. at Vin i.230; D ii.304 sq.; iii.277; A i.175 sq.; Vism 494 sq.; VbhA 116 sq., 141 sq. A shortened statement as dukkha, samudaya, nirodha, magga is freq. found, e. g. Vin i.16; see under dukkha B. 1. -- See also ariyasacca & asacca. -- iminā saccena in consequence of this truth, i. e. if this be true J i.294. -- avhaya deserving his name, Cp. of the Buddha Sn 1133, cp. Nd2 624. -- ādhitthāna determined on truth M iii.245; D iii.229. -- ānupatti realization of truth M ii.173 sq. -- ānubodha awakening to truth M ii.171 sq. -- ānurakkhaṇa warding of truth, M ii.176. -- ābhinivesa inclination to dogmatize, one

of the kāya -- ganthas S v.59; Dhs 1139; DhsA 377. -- ābhisamaya comprehension of the truth Sn 758; Th 1, 338; ThA 239. -- kāra ratification, pledge, payment in advance as guarantee J i.121. -- kiriyā a solemn declaration, a declaration on oath J i.214, 294; iv.31, 142; v.94; Miln 120; Mhvs 18, 39 (see trsln p. 125 on term). -- ñāṇa knowledge of the truth Vism 510; DhA iv.152. -- nāma doing justice to one's name, bearing a true name, Ep. of the Buddha A iii.346; iv.285, 289; PvA 231. -- nikkhama truthful Sn 542. -- paṭivedha penetration of the truth Ps ii.57. -- vanka a certain kind of fish J v.405 (the Copenhagen MS. has [sa]sacca - vanka, which has been given by Fausböll as sata -- vanka). -- vacana (1) veracity M i.403; Dh i.160; (2)=saccakiriyā KhA 169, 180. -- vajja truthfulness D i.53; S iv.349; J iv.320. -- vācā id. A ii.228; iii.244; J i.201. -- vādin truthful, speaking the truth D i.4; iii.170; A ii.209; iv.249, 389; S i.66; Sn 59; Dh 217; Miln 120; Nd2 623; DhA iii.288. -- vivaṭṭa revelation of truth Ps i.11. -- sandha truthful, reliable D i.4; iii.170; A ii.209; iv.249; DA i.73. -- sammatā popular truth, maxim S iv.230.

Saccāpeti

Saccāpeti at A iv.346=Vin ii.19 is probably misreading or an old misspelling for sajjāpeti fr. sajjeti, the confusion sac: saj being frequent. Meaning: to undertake, fulfil, realize.

Saccika

Saccika (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps i.174 & Nd1 458 spells sacchika). <-> saccik' aṭṭha truth, reality, the highest truth Kvu 1 sq.; DhsA 4 (nearly=paramatṭha); KhA 102. Kern in a phantastic interpretation (Toev. ii.49, 50) takes it as sacci -- kaṭṭha (=Sk. sāci -- kṛṣṭa) "pulled sideways," i. e. "misunderstood."

Sacceti

Sacceti in fut. successati at A iv.343 is most likely an old mistake for ghaṭṭessati is the same passage at A iii.343; the meaning is "to touch," or to approach, disturb. It is hardly=saśc "to accompany."

Sacchanda

Sacchanda (adj.) [sa4+chanda] self -- willed, headstrong J i.421; as sacchandin ibid.

Sacchavīni

Sacchavīni (mūlāni) at A iii.371 (opp. ummūla) means "roots taking to the soil again." It is doubtful whether it belongs to chavi "skin."

Sacchikata

Sacchikata [pp. of sacchikaroti cp. BSk. sāksātkrtaḥ AvŚ i.210] seen with one's own eyes, realized, experienced D i.250; S v.422=Vin i.11; DhA iv.117.

Sacchikaraṇīya

Sacchikaraṇīya (adj.) [grd: of sacchikaroti] (able) to be realized S iii.223 sq.; D iii.230=A ii.182 (in four ways: by kāya, sati, cakkhu, paññā).

Sacchikaroti

Sacchikaroti [cp. Sk. sāksāt kṛ; the P. form being *saccha° (=sa3+akṣ, as in akkhi), with change of °a to °i before kṛ. See also sakkhiṇ karoti] to see with one's eyes, to realize, to experience for oneself. Pres. °karoti

D i.229; S iv.337; v.11, 49. -- Fut. °karissati S v.10; M ii.201 (as sacchi vā k.). -- Aor. sacch'ākāsi S iv.63; SnA 166. -- Grd. °kātabba Vin i.11; S v.422; & °karaṇīya (q. v.). -- pp. sacchikata.

Sacchikiriya

Sacchikiriya (f.) [fr. sacchikaroti] realization, experiencing oath, ordeal, confirmation D i.100 (etc.). D i.100; iii.255; S iv.254; A i.22; ii.148; iii.101; iv.332 sq.; Sn 267; Vism 696 sq.; Dhs 296; DhA iv.63.

Sajati

Sajati1 [srj, cp. Av. hərəzaiti to let loose; Sk. sarga pouring out, srṣṭi emanation, creation] to let loose, send forth; dismiss, give up Sn 386, 390; J i.359; v.218 (imper. sajāhi); vi.185, 205. -- infin. saṭṭhuṇ (q. v.); pp. saṭṭha (see vissatṭha). -- Caus. sajjeti (q. v.). -- For sajj° (Caus.) we find sañj° in sañjitar.

Sajati

Sajati2 [svaj; Dhṭp 74, 549=ajjana (?) or=sajati1?] to embrace D ii.266 (imper. saja). udakaṇ sajati to embrace the water, poet. for "to descend into the water" J iv.448 (T. sajāti); vi.198 (C.=abhisiṇcati), 205 (C.= attano upari sajati [i. e. sajati1] abbhukkirati). On C. readings cp. Kern, Toev ii.51.

Sajana

Sajana [sa4+jana] a kinsman J iv.11 (read °parijanaṇ).

Sajala

Sajala (adj. -- n.) [sa3+jala] watery, wet; nt. water. -- da giving water, bringing rain (of wind) Vism 10. -- dhara holding water, i, e. a cloud VvA 223.

Sajāti

Sajāti (f.) [sa2+jāti] (being of) the same class or caste Vin i.87; J ii.108 (°putta).

Sajitar

Sajitar see sañjitar.

Sajīva

Sajīva1 (adj.) [sa3+jīva] endowed with life Mhvs 11, 13.

Sajīva

Sajīva2 [for saciva?] a minister J vi.307, 318 (=amacca C.).

Sajīvāna

Sajīvāna (nt.) at S i.44 is metric spelling for sa -- jīvana [sa2=sañ+jīvana] "same livelihood," in phrase kiṇsu kamme s. "what is (of) the same livelihood in work, i. e. occupation?" The form is the same as jīvāna at J iii.353. Taken wrongly as gen. pl. by Mrs. Rh. D. in trsltn (K.S. i.63): "who in their work is mate to sons

of men?" following Bdhgh's wrong interpretation (see K.S. i.321) as "kammena saha jīvantānan; kammadutiyakā nāma honti."

Sajotibhūta

Sajotibhūta (adj.) [sa3+joti+bhūta; same BSk., e. g. MVastu i.5] flaming, ablaze, aglow D i.95; Vin i.25; A i.141; J i.232; DA i.264.

Sajja

Sajja (adj.) [grd. formation fr. sajj=sañj Caus.; cp. the exact likeness of Ger. "fertig"] prepared, ready J i.98; ii.325; iii.271; Miln 351; PvA 156, 256. Of a bow furnished with a bow -- string A iii.75.

Sajjaka

Sajjaka (adj.)=sajja; J iv.45 (gamana° ready for going, "fertig").

Sajjati

Sajjati [Pass. of sañj or saj to hang. Cp. sanga] 1. to cling, to, to be attached S i.38, 111 (aor. 2 sg. sajjittho); ii.228; A ii.165; J i.376 (id. asajjittho); Sn 522, 536. ppr. (a)sajjamāna (un) -- attached Sn 28, 466; J iii.352. -- 2. to hesitate J i.376 (asajjitvā without hesitation). -- pp. satta1. -- Cp. abhi° & vi°.

Sajjana

Sajjana1 (nt.) [fr. srj] decking, equipping ThA 241.

Sajjana

Sajjana2 [sat(=sant)+jana] a good man Miln 321.

Sajjā

Sajjā (f.) [orig. grd. of sad] seat, couch Pv ii.128 (expln at PvA 157 doubtful).

Sajjita

Sajjita [pp. of sajjeti] issued, sent off; offered, prepared S ii.186; Vin iii.137 (here in sense of "happy"=

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sukhita); Miln 244 (of an arrow: sent); Mhvs 17, 7; 27, 16. -- nt. offering (= upakkhaṭa) DA i.294; PvA 107.

Sajju

Sajju (adv.) [Sk. sadyaḥ, sa+dyah, lit. one the same day] 1. instantly, speedily, quickly Dāvs iii.37. -- 2. newly, recently Dh 71 ("khīra; cp. DhA ii.67).

Sajjukan=sajju

Sajjukaṇ=sajju: 1. quickly Mhvs 7, 6; 14, 62. -- 2. newly VvA 197.

Sajjulasa

Sajjulasa [cp. Sk. sarjarasa; see Geiger, P.Gr. § 192] resin Vin i.202.

Sajjeti

Sajjeti [Caus. of srj (sajati1), Sk. sarjayati] to send out, prepare, give, equip; to fit up, decorate: dānaṇ to give a donation DhA ii.88; pātheyyaṇ to prepare provisions J iii.343; gehe to construct houses J i.18; nāṭakāni to arrange ballets J i.59; yaññaṇ to set up a sacrifice J i.336; dhammasabhaṇ to equip a hall for a religious meeting J iii.342; nagaraṇ to decorate the town J v.212; paṇṇākāraṇ to send a present J iii.10. -- Caus. II. sajjāpeti to cause to be given or prepared J i.446: PvA 81. Cp. vissajjeti.

Sajjha

Sajjha (nt.) [cp. Sk. sādhyā] silver D ii.351 (v. 1.); S v.92 (v. 1.); A iii.16. Cp. sajjuhu. -- kāra silversmith Miln 331.

Sajjhāya

Sajjhāya [cp. Sk. svādhyāya, sva+adhyāya, i. e. sa4+ ajjhaya, cp. ajjhayana & ajjhāyaka] repetition, rehearsal study D iii.241; Vin i.133; ii.194; A iv.136; S v.121 J i.116, 436; ii.48; Miln 12, KhA 24; VbhA 250 sq. <-> °ṇ karoti to study D iii.241; A iii.22; J v.54.

Sajjhāyati

Sajjhāyati [Denom. fr. sajjhāya, cp. BSk. svādhyāyita AvŚ i.287; ii.23] to rehearse, to repeat (aloud or silently), to study J i.435; ii.273; iii.216; iv.64; Miln 10. -- ppr. °āyanto DhA iii.347; ger. sajjhāya S i.202, & sajjhāyitvā J iv.477; v.450; KhA 97. -- Caus. sajjhāpeti to cause to learn, to teach J iii.28 (of teacher, with adhiyati, of pupil). Caus. II. sajjhāyāpeti id. Miln 10.

Sajjhu

Sajjhu (nt.) [cp. sajjha] silver D ii.351; S v.92; J vi.48; Mhvs 19, 4; 27, 26; 28, 33.

Sañcaya

Sañcaya [fr. saṇ+ci] accumulation, quantity Sn 697; It 17 (aṭṭhi°); Miln 220.

Sañcara

Sañcara [fr. saṇ+car] passage, way, medium DA i.289.

Sañcaraṇa

Sañcaraṇa (nt.) [fr. saṇ+car] wandering about, meeting meeting -- place J i.163; iv.335; Miln 359. a° impassable Miln 217.

Sañcarati

Sañcarati [saṇ+carati] 1. to go about, to wander D i.83. -- 2. to meet, unite, come together J ii.36 (of the noose of a snare). -- 3. to move, to rock J i.265. -- 4. to pass J i.491. -- Caus. °cāreti to cause to move about Miln 377, 385. -- Caus. II. °carāpeti to cause to go, to emit J i.164; to make one's mind dwell on Vism 187.

Sañcaritta

Sañcaritta (nt.) [fr. saṇ+caritar] 1. going backwards & forwards, acting as go -- between Vin iii.137. -- 2. intercourse Miln 266.

Sañcāra

Sañcāra [saṇ+cāra] 1. going, movement, passing through Sdhp 244. -- 2. passages entrance, road J i.409; ii.70, 122.

Sañcalati

Sañcalati [saṇ+calati] to be unsteady or agitated Miln 117. Caus. °cāleti to shake Vin iii.127; J v.434. -- pp. °calita.

Sañcalita

Sañcalita [pp. of sañcalati] shaken Miln 224 (a°).

Sañcicca

Sañcicca (adv.) [ger. of saṇ+cinteti; ch. BSk. sañcintya Divy 494] discriminately, purposely, with intention Vin ii.76; iii.71, 112; iv.149, 290; D iii.133; Kvu 593; Miln 380; PvA 103.

Sañcita

Sañcita [pp. of sañcināti] accumulated, filled (with) J vi.249; ThA 282; Sdhp 319.

Sañcināti

Sañcināti (& saṇcayati) [saṇ+cināti] to accumulate; ppr. °cayanto Mhvs 21, 4; aor. cini° PvA 202 (puññaṇ), 279 (pl. °cinimha). -- pp. sañcita. -- Cp. abhi°.

Sañcinteti

Sañcinteti (& °ceteti) [saṇ+cinteti] to think, find out, plan, devise means D ii.180, 245 (aor. samacintesuṇ); Th 1, 1103 (Pot. °cintaye); J iii.438 (aor. samacetayi).

Sañcuṇṇa

Sañcuṇṇa [saṇ+cuṇṇa] crushed, shattered Bu ii.170= J i.26.

Sañcuṇṇita

Sañcuṇṇita [pp. of sañcuṇṇeti] crushed J ii.41; Miln 188; Vism 259.

Sañcuṇṇeti

Sañcuṇṇeti [saṇ+cuṇṇeti] to crush J ii.210, 387 (aor. °esi); iii.175 (Pot. °eyya), 176 (ger. °etvā). -- pp. °cuṇṇita.

Sañcetanā

Sañcetanā (f.) [saṇ+cetanā] thought, cogitation, perception, intention A ii.159 (atta°, para°); D iii.231 (id.); S ii.11, 40, 99 (mano°); ii.39 sq., 247; iii.60, 227 sq.; Vbh 285; Dhs 70, 126. Sixfold (i. e. the 6 fold sensory perception, rūpa°, sadda°, etc.): D ii.309; iii.244; Ps i.136. Threefold (viz. kāya°, vacī°, mano°): Vism 341, 530; VbhA 144, 145.

Sañcetanika

Sañcetanika (adj.) [fr. sañcetanā] intentional Vin iii.112; M iii.207; A v.292 sq.; a° M i.377.

Sañcetañitatta

Sañcetañitatta (nt.) reflection Dhs 5, 72.

Sañceti

Sañceti see °cinteti.

Sañcodita

Sañcodita [saṇ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.

Sañcopati

Sañcopati [cp. Sk. copati, as a(/pac in Mhbh. We should expect copeti in Pāli, fr. cup to stir] to move, to stir; a misunderstood term. Found in aor. samacopi (so read for T. samadhosi & v. l. samañcopi) mañcake "he stirred fr. his bed" S iii.120, 125; and sañcopa (pret.) J v.340 (v. l. for T. sañcesuñ āsanā; C. expls as "caliṇsu").

Sañcopana

Sañcopana (nt.) & ā (f.) [saṇ+copana] touching, handling Vin iii.121 (ā); iv.214 (a) (=parāmasanan nāma ito c' ito ca).

Sañchanna

Sañchanna [saṇ+channa] covered (with= -- °) M i.124; Th 1, 13; J i.201; SnA 91 (°patta full of leaves; puppha° of flowers). Often in cpd. paduma° covered with lotuses (of ponds) Pv ii.120; ii.122; Vv 441; J i.222; v.337.

Sañchavin

Sañchavin, M ii.217, 259.

Sañchādita

Sañchādita [pp. of sañchādeti] covered PvA 157.

Sañchindati

Sañchindati [saṇ+chindati] to cut, destroy M iii.275 (Pot. °chindeyya); A ii.33 =S iii.85 (ger. °chinditvā). -- pp. sañchinna.

Sañchinna

Sañchinna [pp. of sañchindati] Vin i.255 (of the kaṭhina, with samaṇḍalikata "hemmed"). Also in cpd. °patta "with leaves destroyed" is Nd2 reading at Sn 44 (where T. ed. & SnA 91 read saṇsīna), as well as at Sn 64 (in similar context, where T. ed. reads sañchinna). The latter passage is expld (Nd2 625) as "bahula -- pattapālāsa saṇḍa -- cchāya," i. e. having thick & dense foliage. The same meaning is attached to sañchinna -- patta at VvA 288 (with v. l. saṇsīna!), thus evidently in sense of sañchanna. The C. on Sn 64 (viz. SnA 117) takes it as sañchanna in introductory story.

Sañjagghati

Sañjagghati [saṇ+jagghati] to joke, to jest D i.91; A iv.55, 343; DA i.256.

Sañjati

Sañjati is the P. correspondent of sajati1 (srj), but Sk. sañj=sajjati (to hang on, cling), which at Dhṭp 67 & 397 defd as sanga. The Dhṭp (64) & Dhṭm (82) take

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sañj in all meanings of ālingana (=sajati2), vissagga (=sajati1), & nimmāna (=sajjeti).

Sañjanati

Sañjanati [saṇ+janati] to be born; only in Caus. °janeti to cause, produce; realize Pug 16; Sdhp 564 (ger. °janayitvāna). -- pp. sañjāta. See also Pass. saṇjāyati.

Sañjanana

Sañjanana (nt.) producing; f. °ī progenetrix (identical with taṇhā) Dhṣ 1059; DhṣA 363.

Sañjanetar

Sañjanetar [n. ag. fr. sañjaneti] one who produces S i.191; iii.66.

Sañjambhari

Sañjambhari in °ṇ karoti is not clear in derm & meaning; perhaps "to tease, abuse," see D i.189 (°riyaṇ); A i.187; S ii.282. Probably fr. bhr̥ (Intensive jarbhṛta Vedic!) as *jarbhari. See on derm Konow, J.P.T.S. 1909, 42; Kern, Toev. ii.69. The C. on S ii.282 (K.S. ii.203) expls as "sambharitaṇ niraṇṭaraṇ phuṭaṇ akaṇsu, upari vijjhīṇsū ti," i. e. continually touching (or nudging) (phuṭa=phuṭṭha or photoṭita).

Sañjāta

Sañjāta1 [pp. of sañjanati] having become, produced, arisen Dhṣ 1035 (+bhūta & other syn.). ° -- full of, grown into, being in a state of Sn 53 (°khandha= sutaṇṭhita° SnA 103); VvA 312, 318 (°gāraṇa full of respect), 324 (°pasāda).

Saṅjāta

Saṅjāta² (adj.) [sa2+jāta] of the same origin (con -- gener) J iv.134. Cp. sajāti.

Saṅjāti

Saṅjāti (f.) [saṅ+jāti] birth, origin; outcome; produce D i.227; ii.305.

Saṅjādiya

Saṅjādiya a grove, wood J v.417, 421 (v. l. saṅcāriya).

Saṅjānana

Saṅjānana (nt.) & °ā (f.) [fr. saṅjānāti] knowing, perceiving, recognition Miln 61; DA i.211; characteristic, that by which one is distinguished DhsA 321. As f. at Dhs 4; DhsA 110, 140 (trsln Expos. 185: "the act of perceiving by noting").

Saṅjānāti

Saṅjānāti [saṅ+jānāti] 1. to recognize, perceive, know, to be aware of Vin iii.112; D ii.12; M i.111, 473; S iii.87; A v.46, 60, 63; J i.135; iv.194; ThA 110. -- 2. to think, to suppose J ii.98. -- 3. to call, name, nickname D i.93; J i.148. -- Aor. saṅjāni DA i.261; ger. saṅñāya J i.187; ii.98; saṅñatvā M i.1; and saṅjānitvā J i.352. -- Caus. saṅñāpeti (q. v.). -- pp. saṅñāta.

Saṅjānitatta

Saṅjānitatta (nt.) [fr. saṅjānita, pp. Caus. of saṅjānāti] the state of having perceived Dhs 4.

Saṅjānetar

Saṅjānetar at S iii.66 read saṅjanetā.

Saṅjāyati

Saṅjāyati [saṅ+jāyati, cp. saṅjanati] to be born or produced D i.220; J ii.97; aor. saṅjāyi D ii.209; Vin i.32; ppr. °jāyamāna J v.384.

Saṅjiṇṇa

Saṅjiṇṇa [saṅ+jiṇṇa] decayed J i.503 (v. l.).

Saṅjitar

Saṅjitar [n. ag. fr. sajati¹, cp. saṅjati] creator, one who assigns to each his station D i.18, 221; M i.327; DA i.111 (v. l. sajjitar, cp. Sk. sraṣṭar).

Saṅjīvana

Saṅjīvana (adj.) [fr. saṅ+jīv] reviving ThA 181 (Ap. v. 23: putta°).

Saṁjhā

Saṁjhā (f.) [cp. Sk. sandhyā] evening; only in cpds. °ātapa evening sun VvA 4, 12; °ghana evening cloud ThA 146 (Ap. v.44); Dāvs v.60.

Saññ°

Saññ° is frequent spelling for saṇy° (in saṇyojana=sañ-ñojana e. g.), q. v.

Saññatta

Saññatta1 (nt.) [abstr. formation fr. saññā] the state of being a saññā, perceptibility S iii.87.

Saññatta

Saññatta2 [pp. of saññāpeti] induced, talked over Sn 303, 308

Saññatti

Saññatti (f.) [fr. saññāpeti] 1. informing, convincing A i.75; S i.199; Vin ii.98, 199, 307; J iii.402. -- 2. appeasing, pacification M i.320.

Saññā

Saññā (f.) [fr. saṇ+jñā] (pl. saññāyo and saññā -- e. g. M i.108) 1. sense, consciousness, perception, being the third khandha Vin i.13; M i.300; S iii.3 sq.; Dhs 40, 58, 61, 113; VbhA 42. -- 2. sense, perception, discernment, recognition, assimilation of sensations, awareness M i.293; A iii.443 (nibbāna°); S iii.87; Sn 732 (saññāya uparodhanā dukkhakkhayo hoti; expld as "kāmasaññā" SnA); Miln 61; Dhs 4; DhsA 110, 200 (rūpa° perception of material qualities). -- 3. consciousness D i.180 sq.; M i.108; Vbh 369 (nānatta° c. of diversity: see nānatta); Miln 159; J iv.391; is previous to ñāṇa D i.185; a constituent part of nāma S ii.3, cp. Sn 779; according to later teaching differs from viññāṇa and paññā only as a child's perceiving differs from (a) an adult's, (b) an expert's Vism 436 sq.; Dhs. trsln 7 n. 2, 17 n. 2. -- nevasaññā -- nāsaññā neither consciousness nor unconsciousness D iii.224, 262 sq.; M i.41, 160; ii.255; iii.28, 44; Ps i.36; Dhs 268, 582, 1417; Kvu 202; Nett 26, 29; Vism 571. -- 4. conception, idea, notion D i.28; iii.289 (cp. Dial. iii.263: "concept rather than percept"); M iii.104; S i.107; Sn 802, 841; J i.368 (ambaphala saññāya in the notion or imagining of mango fruit); Vism 112 (rūpa° & atthika°). saññāṇ karoti to imagine, to think J ii.71; to take notice, to mind J i.117. -- 5. sign, gesture token, mark J i.287; ii.18; paṇṇa° a mark of leaves J i.153; rajjusaññā a rope used as a mark, a guiding rope, J i.287; rukkhā -- saññāṇ pabbata -- saññāṇ karonto, using trees and hills as guiding marks J iv.91; saññāṇ dadāti to give the sign (with the whip, for the horse to start) J vi.302. -- 6. saññā is twofold, paṭighasamphassajā and adhivacanasamphassajā i. e. sense impression and recognition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; threefold, rūpasaññā, paṭighasaññā, and nānattasaññā A ii.184; S ii.211; cp. Sn 535; or kāma°, vyāpāda°, vihiṇsā° (as nānatta°) Vbh 369, cp. VbhA 499; fivefold (pañca vimutti -- paripācāniyā saññā); anicca°, anicce dukkha°, dukkhe anatta°, pahāna°, virāga° D iii.243, cp. A iii.334; there are six perceptions of rūpa, sadda, gandha, rasa, phoṭṭhabba, and dhamma, D ii.309; S iii.60; the sevenfold perception, anicca -- , anatta -- , asubha -- , ādīnava -- , pahāna -- , virāga -- , and nirodha -- saññā, D ii.79; cp. A iii.79; the tenfold perception, asubha -- , maraṇa -- , āhāre paṭikkūla -- , sabbaloke anabhirata -- , anicca -- , anicce dukkha -- , dukkhe anatta -- , pahāna -- , virāga -- , nirodha -- saññā A v.105; the one perception, āhāre paṭikkūlasaññā, Cpds. 21. -- 7. See further (unclassified refs.): D i.180; ii.277 (papañca°); iii.33, 223; S ii.143; A ii.17; iv.312; Nd1 193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañca -- dvārikā), 34; VvA 110; and on term Cpds. 40, 42. -- gata perceptible, the world of sense M i.38. -- bhava conscious existence Vism 572; VbhA 183. -- maya= arūpin M i.410 (opp. manomaya=rūpin). -- vedayitanirodha cessation of consciousness and sensation M i.160, 301; iii.45; A i.41;

Kvu 202; S ii.212. -- viratta free from consciousness, an Arahant, Sn 847. -- vimokkha emancipation from consciousness Sn 1071 sq.; Miln 159=Vin v.116.

Saññāṇa

Saññāṇa (nt.) [Vedic sañjñāna] 1. perception, knowledge VvA 110. -- 2. token, mark J iv.301; DA i.46; Vism 244. -- 3. monument Mhvs 19, 35.

Saññāta

Saññāta [pp. of sañjānāti] skilled M i.396.

Saññāpana

Saññāpana (nt.) [fr. saññāpeti] convincing J v.462.

Saññāpeti

Saññāpeti [Caus. of sañjānāti] 1. to make known, to teach J i.344; Miln 45. -- 2. to remonstrate with, gain over,

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convince D i.236; M i.397; A i.75; S iv.313; Vin i.10; ii.197; Miln 316. -- 3. to appease, conciliate J i.479; PvA 16. Also saññāpeti J i.26, etc. -- inf. saññattuṇ Sn 597. -- pp. saññatta. -- At J i.408 read saññāpāpetvā (instead of saññāṇ pāpetvā), or simply saññāpetvā, like the parallel text at Ud 17.

Saññāvant

Saññāvant (adj.) [fr. saññā] having perception A ii.215= Dhs 1003.

Saññīta

Saññīta [=saññāta; pp. of sañjānāti] so -- called, named, so -- to -- speak Mhvs 7, 45; PvA 135; Sdhp 72, 461. See also aya under niraya.

Saññin

Saññin (adj.) [fr. saññā] (f. saññinī) conscious, being aware of (-- °), perceiving, having perception D i.31, 180; iii.49, 111, 140, 260; S i.62; A ii.34, 48, 50; iii.35; iv.427; Dh 253; Nd1 97, 138. -- ālokaśaṇṇin having a clear perception D i.71; A ii.211; v.207; Sum i.211; nānatta° conscious of diversity A iv.39 sq.; paṭhavisaṇṇin conscious of the earth (kaṣiṇa), in samādhi A v.8 sq.; paṭhavisaṇṇiniyo (fem. plur.), having a worldly mind D ii.139; asubhasaṇṇin perceiving the corruption of the world It 93; vihiṇṇasaṇṇin conscious of the trouble Vin i.7; nevasaṇṇī -- nāsaṇṇin neither conscious nor unconscious D iii.111; A ii.34; Nd1 97, 138; It 90; DA i.119. Cp. vi°. -- In composition saññi°, e. g. °gabbha animate production D i.54; DA i.163.

Saññīvāda

Saññīvāda [saññin+vāda] name of a school maintaining conscious existence after death D i.31; DA i.119; Mhbv 110.

Saṭṭa

Saṭa [most likely=Sk. śada (fall), fr. śad to fall; Kern Toev. s. v. equals it to Sk. sūta (or sṛta) of sṛ (or su) to run (to impel), as in ussaṭa and visaṭa. The Dhtm (789) gives a root saṭ in meaning of "visaraṇa," i. e. profusion, diffusion (cp. visaṭa)] a fall, a heap of things fallen; only in cpd. paṇṇa° a heap of fallen leaves M i.21 (=paṇṇa -- kacavara MA i.120); J ii.271.

Saṭṭha

Saṭṭha [pp. of sajati1] dismissed; in cpd. -- °esana one who has abandoned all longing or research D iii.269 (cp. Dial. iii.247 "has utterly given up quests"); A ii.41 (so read for saṭh°). -- saṭṭha at S iii.84 is to be read seṭṭha, and at S iv.298 saṭha.

Saṭṭhi

Saṭṭhi (num. ord.) [cp. Sk. ṣaṣṭi: see cha] sixty D i.45; ii.261; Sn 538; DhA iii.412 (ekūna°). It is found mostly in the same application as cha (group -- number), e. g. at J i.64 (°turiya -- saḥassāni); VvA 92 (id.); J i.87 (°yojana); vi.512 (°sahassa); DhA i.8, 17, 26, 131 (°sakaṭa). -- °hāyana 60 years old (of elephant) M i.229; J ii.343.

Saṭṭhuṇ

Saṭṭhuṇ at J vi.185 (taṇ asakkhi saṭṭhuṇ) is inf. of sajati1 (srj=Sk. sraṣṭuṇ) to dismiss, let loose. The form has caused trouble, since the Com. explains it with gaṇhituṇ "to take." This has induced Kern (Toev. s. v.) to see in it a very old (even pre -- Vedic!) form with *sāḍhuṇ as original. Evidently he derives it fr. saḥ (Epic Sk. soḍhuṇ!), as he trsls it as "to master, overpower. "

Saṭha

Saṭha (adj.) [cp. Sk. śaṭha] crafty, treacherous, fraudulent D ii.258; iii.246; M i.32, 153; S iv.299; A ii.41; iii.35; v.157; Dh 252; Vin ii.89; Nd1 395; Miln 250; Dāvs ii.88; DhA iii.375; Dhṭp 100 (=keṭave). -- f. saṭhī Pv ii.34. See also kerāṭika, samaya°, sāṭheyya.

Saṭhatā

Saṭhatā (f.) [abstr. fr. saṭha] craft, wickedness Pug 19.

Saṭhila

Saṭhila (adj.) [Sk. śithila, which also appears as sithila, e. g. Th 1, 277] loose, inattentive Dh 312.

Saṭhesana

Saṭhesana see saṭṭha.

Saṇa

Saṇa (nt.) [Vedic śaṇa; Gr. ka/nnabis=Lat. cannabis; Ags haenep=E. hemp; Ger. hanf.] a kind of hemp D ii.350 (v. l.); S i.115 (do.); cp. sāṇa1 & sāṇī. -- dhovika [perhaps (Kern's suggestion) sāṇa° (v. l.)=visāṇa°?] name of a particular kind of gambol of elephants in water M i.229, 375. Bdgh at DA i.84 uses the obscure term sāṇa -- dhovana -- kīlā to denote a trick of Caṇḍālas. But see sandhovika.

Saṇati

Sanati [svan; Idg. *sʷenō=Lat. sono, Ags. swin music, swinsian to sing; Ohg. swan=swan] to sound, to make a noise Sn 721 (T. sanati)=Miln 414; sanate S i.7= 203; J vi.507; ppr. sananto Sn 720 (T. n).

Sanīṇ

Sanīṇ (adv.) [cp. Sk. śanaiḥ] softly, gradually Sn 350; Mhvs 25, 84.

Sanīkaṇ

Sanīkaṇ (adv.) [fr. last] slowly, gently, gradually D ii.333; M i.120; S i.82, 203; J i.9, 292; ii.103; Miln 117; DA i.197; DhA i.60, 389; VvA 36, 178.

Sanṭha

Sanṭha a reed (used for bow -- strings) M i.429.

Sanṭhapeti & °ṭhāpeti

Sanṭhapeti & °ṭhāpeti [Caus. of santiṭṭhati] 1. to settle, to establish A ii.94 (cittaṇ); S iv.263; J i.225; PvA 196. -- 2. to call to order D i.179 ("āp"). -- 3. to adjust, fold up J i.304.

Sanṭhahana

Sanṭhahana (nt.) [fr. santiṭṭhati] recreation Vism 420 sq.

Sanṭhāti

Sanṭhāti see santiṭṭhati.

Sanṭhāna

Sanṭhāna (nt.) [fr. san+sthā] 1. configuration, position; composition, nature, shape, form Vin ii.76; M i.120 (spelt °nth°); A i.50; iv.190 (C. osakkana); Miln 270, 316, 405; J i.71, 291, 368; ii.108; Vism 184, 225, 243; DhsA 321; DA i.88 (nth); SnA 464 (=linga). su° well formed Sn 28. -- adj. (-- °) having the appearance of megha -- vaṇṇa° PvA 251; chavi° appearance of the skin J i.489; vaṇṇa° outward semblance Nett 27; J i.271; saṇṇa° the (material) body Vism 193. -- 2. fuel J ii.330 =iv.471. -- 3. (usually spelt °nth°) a resting place, meeting place, public place (market) (cp. Sk. sansthāna in this meaning). At S i.201 in phrase nadī -- tīresu sanṭhāne sabhāsu rathiyāsu (i. e. at all public places). S i.201 reads sanṭhāne (v. l. santhāne); cp. K.S. i.256 from C.: "a resting place (vissamana -- ṭṭhāne) near the city gate, when market -- wares had been brought down," trsln "resting by the gates." This stanza is quoted at SnA 20, where the ed. prefers reading panthāne as correct reading (v. l. santhāne). At M i.481 ("nth°)= S ii.28 (2 fr. b.), it seems to be used in the sense of "end, stopping, cessation"=A iv.190 (the editions of S and A have sanṭhāna). At J vi.113 it is translated by "market place," the comp. sanṭhāna -- gata being explained by the Comm. by sanṭhāna -- mariyādaṇ gata, but at J vi.360 sanṭhāna -- gata is by the English translator translated "a wealthy man" (vinicchaye ṭhito, Com.), which, however, ought to be "in the court house" (cp. vinicchaya -- ṭṭhāna), i. e. publicly. In both places there is also v. l. santhāna -- °.

Sanṭhita

Sanṭhita [pp. of santiṭṭhati] 1. established in (-- °), settled, composed Sn 330 (santi -- soracca -- samādhi°); Sdhp 458; su° firmly or well established Sn 755; Miln 383; in a good position, well situated DhsA 65. -- 2.

being composed (as), being of the nature of (-- °), ullumpanasabhāva° of a helping disposition DA i.177; PvA 35.

Sanṭhiti

Sanṭhiti (f.) [fr. santiṭṭhati] 1. stability, firmness S v.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. -- 2. fixing, settling Miln 144.

Sanḍa

Sanḍa [dial.; Dhtm 157: gumb' attha -- m -- īraṇe; cp. Sk. ṣaṇḍa] a heap, cluster, multitude; a grove (vana°) D i.87; S iii.108; Vin i.23; J i.134 (vana°); satta° teeming with beings It 21. -- Jambu° N. of Jambudīpa Sn 352=Th 1, 822 (v. l. °maṇḍa, which Kern considers to be the correct reading; see Toev. ii.67). -- saṇḍa°cārin swarming D i.166=M i.77=A ii 206.

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Sanḍāsa

Sanḍāsa [saṇ+ḍaṇsa, fr. ḍasati] (long) pincers, tweezers A i.210; J i.223; iii.138; used to pull out hair M ii.75; Vin ii.134.

Sanṇikā (saṇikā)

Sanṇikā (saṇikā) [cp. saṇi=Sk. sṛṇi] an elephant -- driver's hook J i.445 (so read for paṇṇ°).

Sanḥa

Sanḥa (adj.) [cp. Sk. ślakṣṇa] 1. smooth, soft Vin i.202; ii.151; Vv 5018 (= mudu VvA 213); Vism 260=KhA 59. saṇhena softly Th 1, 460. -- 2. gentle, mild D ii.259; Sn 853; J i.202, 376; Nd1 234; PvA 56, 215. Of speech (opp. pharusa harsh) M i.126; A iii.196; Dhs 1343. <-> 3. delicate, exquisite Th 2, 258, 262, 264, 268. Cp. pari°. -- karaṇī "a wooden instrument for smoothing the ground, or a sort of trowel," Abhp 1007; J iv.250 (loc. °iyaṇ piṇsito); iv.4 (°ī viya tilāni piṇsamānā); v.271; vi.114 (asani viya viravanto °iyaṇ viya piṇsanto); cp. KhA 59; thus it seems to mean also a sort of instrument for oil -- pressing, or a mortar.

Sanḥaka

Sanḥaka, at J iii.394 (of hair growing white "saṇhaka- sadisā") according to Kern, Toev. ii.69 (coarse) hempen cloth (=sāṇavāka), as indicated by v. l. sāṇalāka. Thus a der. fr. saṇa=sāṇa. Kern compares P. tuṇhīra= tūṇīra; Sk. śaṇa =śāṇaka. According to Andersen, Pāli Glossary "betelnut" (=saṇha).

Sanḥeti

Sanḥeti [Caus. fr. saṇha] to brush down, smooth (kese): only as cpd. o° at Vin ii.107; J iv.219.

Sata

Sata1 (num. card.) [Vedic śataṇ; cp. Av. satəm, Gr. e(-- kato/n, Lat. centum; Goth. hund=hundred; Idg. *kmtóm fr. dkm̐tóm (=decem), thus ultimately the same as daśa, i. e. decad (of tens)] a hundred, used as nt. (collect.), either -- ° or as apposition, viz. gāma -- sataṇ a hundred (ship of) villages DhA i.180; jaṭila -- satāni 100 ascetics Vin i.24; jāti° D i.13; or gāthā sataṇ 100 stanzas Dh 102. -- Often in sense of "many" or "innumerable," e. g. °kaku, °raṇsi, etc.; cp. °satāni bahūni J iv.310, 311. -- kaku having a hundred corners,

epithet of a cloud A iii.34=S i.100 (v. l. sattakatu) see J.P.T.S. 1891 -- 93 p. 5. -- patta the Indian crane (or woodpecker?) J ii.153; 388; Miln 404. -- padī a centipede A ii.73; iii.101, 306; iv.320; v.290; Vin ii.110, 148; Miln 272. -- pala (Th 1, 97) see pala. -- pāka (-- tela) oil mixture, worth 100 pieces J iv.281; DhA ii.48; iii.311; see also pāka. -- puñña 100, i. e. innumerable merits Vism 211. -- pupphā Anethum sowa, a sort of dill or fennel J vi.537. -- porisa of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J v.269. -- mūlī Asparagus racemosus Abhp 585. -- raṇsi "having 100 rays," the sun Sdhp 590; J i.44. -- rasabhojana food of 100 flavours DhA iii.96 (v. l. all pass, satta°) -- vanka a kind of fish Abhp 672. -- vallikā an under -- garment, arranged like a row of jewelry Vin ii.137. -- saḥassa one hundred thousand J ii.20; Miln 88; 136; DhA ii.86. -- saḥassima id. S ii.133.

Sata

Sata2 [pp. of sarati, of smr, cp. BSk. smṛta AvŚ i.228; ii.197] remembering, mindful, conscious D i.37; ii.94; iii.49, 107, 222, 269; M i.520 (su -- ssata & dus -- sata); S iv.211; A iii.169 (+sampajāna), 325; iv.311; Sn 741; Dhs 163; DA i.211. -- satokārin cultivator of sati Ps i.175.

Sataka

Sataka (nt.) [cp. BSk. śataka] a hundred, collection of 100 J i.74.

Satakkhattuṇ

Satakkhattuṇ (adv.) [cp. dvi -- kkhattuṇ, ti -- kkhattuṇ etc.] a hundred times.

Satata

Satata (adj.) [with satrā "completely" & sadā "always" to sa° "one": see saṇ°; lit. "in one (continuous) stretch"] continual, chronic. Only in nt. satataṇ (adv.) continually A iv.14; It 116; Sn 507; Miln 70; Pv ii.811 (=nirantarāṇ PvA 110); iii.710 (=sabbakālaṇ PvA 207); PvA 177; and as ° -- in °vihāra a chronic state of life, i. e. a behaviour remaining even & the same A ii.198=D iii.250, 281. Cp. sātacca.

Satadhā

Satadhā (adv.) [sata+dhā, cp. ekadhā, dvidhā etc.] in 100 ways, into 100 pieces D ii.341.

Sati

Sati (f.) [Vedic smṛti: see etym. under sarati2] memory, recognition, consciousness, D i.180; ii.292; Miln 77 -- 80; intentness of mind, wakefulness of mind, mindfulness, alertness, lucidity of mind, self -- possession, conscience, self -- consciousness D i.19; iii.31, 49, 213, 230, 270 sq.; A i.95; Dhs 14; Nd1 7; Tikp 61; VbhA 91; DhsA 121; Miln 37; upaṭṭhitā sati presence of mind D iii.252, 282, 287; S ii.231; A ii.6, 218; iii.199; iv.232; It 120; parimukhaṇ satīṇ upaṭṭhāpetuṇ to surround oneself with watchfulness of mind M iii.89; Vin i.24, satīṇ paccupaṭṭhāpetuṇ to preserve self -- possession J i.112; iv.215; kāyagatā sati intentness of mind on the body, realization of the impermanency of all things M iii.89; A i.43; S i.188; Miln 248; 336; muṭṭhasati forgetful, careless D iii.252, 282; maraṇasati mindfulness as to death A iv.317 sq.; J iv.216; SnA 54; PvA 61, 66. asati not thinking of, forgetfulness DhsA 241; instr. asatiyā through forgetfulness, without thinking of it, not intentionally Vin ii.2892. sati (sammā°) is one of the constituents of the 8 -- fold Ariyan Path (e g. A iii.141 sq.; VbhA 120): see magga 2. -- ādhipateyya (sat°) dominant mindfulness A ii.243 sq.; It 40. -- indriya the sense, faculty, of mindfulness A ii.149; Dhs 14. -- uppāda arising, production of recollection J i.98; A ii.185; M i.124. -- ullapakāyika, a class of devas S i.16 sq. -- paṭṭhāna [BSk. smṛty'upasthāna Divy 126, 182, 208] intent contemplation and mindfulness, earnest thought, application of mindfulness; there are four satipaṭṭhānas, referring to the body, the sensations, the mind, and phenomena respectively, D ii.83, 290 sq.; iii.101 sq., 127, 221; M i.56, 339; ii.11 etc.; A ii.218;

iii.12; iv.125 sq., 457 sq.; v.175; S iii.96, 153; v.9, 166; Dhs 358; Kvu 155 (cp. Kvu. trsln 104 sq.); Nd1 14, 45, 325, 340; Vism 3; VbhA 57, 214 sq., 417. -- See on term e. g. Cpd. 179; and in greater detail Dial. ii.322 sq. -- vinaya disciplinary proceeding under appeal to the accused monk's own conscience Vin i.325; ii.79 etc.; M ii.247; A i.99. -- vepullappatta having attained a clear conscience Vin ii.79. -- saṅvara restraint in mindfulness Vism 7; DhsA 351; SnA 8. -- sampajañña mindfulness and self -- possession D i.70; A ii.210; DA i.183 sq. -- sambojjhanga (e. g. S v.90) see (sam)bojjhanga. -- sammosa loss of mindfulness or memory, lack of concentration or attention D i.19; Vin ii.114; DA i.113; Pug 32; Vism 63; Miln 266.

Satika

Satika (adj.) (-- °) [fr. sata1] consisting of a hundred, belonging to a hundred; yojanasatika extending one hundred yojanas Vin ii.238; vīsaṅvassasatika of hundred and twenty years' standing Vin ii.303.

Satitā

Satitā (f.) [abstr. formation fr. sati] mindfulness, memory DhsA 405 (-- °).

Satima

Satima (adj.) [superl. form fr. sata1] the hundredth S ii.133; J i.167 (pañca°).

Satimant

Satimant (adj.) [fr. sati] mindful, thoughtful, contemplative, pensive; nom. sg. satimā D i.37; S i.126; Sn 174; A ii.35; Dhs 163; DhA iv.117; Pv iv.344; satimā (in verse) Sn 45; nt. satimaṇ Sn 211; gen. satimato S i.208; satimato S i.81; Dh 24; nom. pl. satimanto D ii.120; Dh 91; DhA ii.170; gen. satimataṇ Dh 181; It 35; satimantāṇa A i.24. -- See also D iii.77, 141, 221 sq.; A iv.4, 38, 300 sq., 457 sq.; Nd1 506; Nd2 629.

Satī

Satī (f.) [fr. sant, ppr. of as] 1. being J iii.251. -- 2. a good or chaste woman Abhp 237; asatī an unchaste woman Miln 122=J iii.350; J v.418; vi.310.

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Satekiccha

Satekiccha (adj.) [sa3+tekiccha] curable, pardonable Miln 192, 221; Vism 425. See tekiccha.

Sateratā

Sateratā (f.) [cp. Sk. śatahradā, śata+hrada] lightning J v.14, 203. Also as sateritā Vv 333; 644; VvA 161 (=vijjulātā), 277. As saderitā at Th 1, 260.

Satta

Satta1 [pp. of sañj: sajjati] hanging, clinging or attached to Vin i.185; D ii.246; Nd1 23, 24; Dh 342; J i.376. Cp. āsatta1 & byāsatta.

Satta

Satta2 [cp, Vedic sattva living being, satvan "strong man, warrior," fr. sant] 1. (m.) a living being, creature, a sentient & rational being, a person D i.17, 34, 53, 82; ii.68; A i.35 sq., 55 sq.; S i.135; v.41; Vin i.5; Miln 273; Vism 310 (defn: "rūp'ādisu khandhesu chandarāgena sattā visattā ti sattā," thus= satta1); Nett 161; DA i.51, 161; VbhA 144. -- naraka° a being in purgatory (cp. niraya°) Vism 500. -- 2. (nt.) soul (=jīvita or viññāṇa) Pv i.81 (gata°=vigata -- jīvita PvA 40). <-> 3. (nt.) substance Vin i.287. nissatta non -- substantial, phenomenal DhsA 38. -- āvāsa abode of sentient beings (see nava1 2) D iii.263, 268; A v.53; Vism 552; VbhA 168. -- ussada (see ussada 4) teeming with life, full of people D i.87, 111, 131. -- loka the world of living creatures SnA 263, 442; Vism 205. See also sankhāra -- loka. -- vaṇijjā slave trade DA i.235=A iii.208 (C.: manussa -- vikkaya).

Satta

Satta3 [pp. of sapati to curse; Sk. śapta] cursed, sworn J iii.460; v.445.

Satta

Satta4 (num.) [cp. Vedic sapta, Gr. e(pta); Av. hapta; Lat. septem, Goth. sibun =E. seven etc.] number seven. It is a collective and concluding (serial) number; its application has spread from the week of 7 days (or nights), and is based on astronomical conception (Babylon!), this science being regarded as mystic, it invests the number with a peculiar magic nimbus. From time -- expressions it was transferred to space, esp. when originally connected with time (like satta -- bhūmaka the 7 -- storied palace; the Vimānas with 700 towers: see vimāna 2 & 6; or the 7 great lakes: see sara3; °yojana 7 miles, cp. the 7 league -- boots!). Extremely frequent in folklore and fairy tales (cp. 7 years of famine in Egypt, 7 days' festivals, dragon with 7 heads, 7 ravens, 7 dwarfs, 7 little goats, 7 years enchantment, etc. etc.). <-> For time expressions see in cpds.: °āha, °māsa, °ratta, °vassa. Cp. Sn 446 (vassāni); J ii.91 (kāyā, thick masses); DA i.25 (of the Buddh. Scriptures: sattahi māsehi sangītaṇ); DhA ii.34 (dhanāni), 101 (mangalā); the collective expression 7 years, 7 months, 7 days at J v.48; the 7X70 nāṇavatthūni S ii.59; and the curious enumeration of heptads at D i.54. -- Cases: instr. sattahi D i.34; gen. sattannaṇ D i.56; loc. sattasu D ii.303=M i.61. -- anga a couch with 7 members (i. e. four legs, head support, foot support, side) Vin ii.149. -- aṭṭha seven or eight J ii.101. -- āgārika a "seven -- houser," one who turns back from his round, as soon as he has received alms at 7 houses D i.166. -- ālopika a "seven -- mouthful," one who does not eat more than 7 bits D i.166. -- āha (nt.) seven days, a week of 7 days [cp. BSk. saptaka Divy 99] D ii.248; Vin i.1, 139; J i.78; ii.85; iv.360; v.472; vi.37; DhA i.109; VvA 63. satta° 7 weeks DhA i.86; cp. satta -- satta -- divasā J v.443. -- ussada (see ussada 2) having 7 prominences or protuberances (on the body), a sign of a Mahāpurisa D ii.18; iii.144, 151 (i. e. on both hands, on both feet, on both shoulders, on the back). -- guṇa sevenfold Mhvs 25, 36. -- jaṭa with seven plaits (of hair) J v.91 (of a hunter). -- tanti having 7 strings, a lute VvA 139. -- tāla (-- matta) (as big as) 7 palm trees DhA ii.62, 100. -- tiṇsa 37 (see bodhipakkhiya -- dhammā). -- dina a week Mhvs 11, 23. -- pakaraṇika mastering the 7 books of the Abhidhamma J i.312; DhA iii.223. -- patiṭṭha sevenfold firm D ii.174; Miln 282. -- padaṇ for 7 steps J vi.351 (Kern, Toev. s. v. "unfailing"). -- bhūmaka (pāsāda) (a palace) with 7 stories Mhvs 37, 11; J i.58; iv.378; DhA i.180, 239; iv.209. -- māsaṇ (for) seven months PvA 20. -- yojanika 7 miles in extent J v.484. -- ratana the 7 royal treasures D i.88; It 15; J v.484. -- ratta a week J vi.230 (dve°= a fortnight), 304; Sn 570. -- vassika 7 years old Miln 9. 310; DhA ii.87, 89 (sāmaṇera), 139; PvA 53 (Sankicca arahattaṇ patvā); DhA iii.98 (kumāro arahattaṇ patto); J v.249. On the age of seven as that of child arahants see Mrs. Rh. D. in Brethren introd. xxx. -- vīsati twenty seven DhA i.4.

Sattakkhattuṇ

Sattakkhattuṇ (adv.) [cp. tikkhattuṇ etc.] seven times Vin i.3; It 18; sattakkhattuparamaṇ seven times at the utmost; °parama one who will not be reborn more than seven times S ii.134 sq.; A i.233, 235; iv.381; Kvu 104; Pug 15 sq.; Nett 189; KhA 187; J i.239; DhA iii.61, 63.

Sattati

Sattati [cp. Sk. saptati] seventy D ii.256; Ap 118, 126 & passim. As sattari at S ii.59; Ap 248 & passim.

Sattatta

Sattatta (nt.) [abstr. fr. satta2] state of having existence D i.29.

Sattadhā

Sattadhā (adv.) [fr. satta4, cp. dvidhā] in seven pieces D i.94; ii.235; Sn 783; J v.33, 493; DhA i.17, 41. Cp. phalati.

Sattapaṇṇirukkha

Sattapaṇṇi -- rukkha N. of a tree Mhvs 30, 47; cp. satta- paṇṇi -- guhā N. of a cave KhA 95.

Sattama

Sattama1 (adj.) [superl. fr. sant] best, excellent Sn 356; J i.233.

Sattama

Sattama2 (num. ord.) [fr. satta4] the seventh D i.89; Sn 103. -- f. °mī Sn 437. Often in loc. °divase on the 7th day Sn 983; J i.395; Miln 15; PvA 6, 74. -- °bhavika one who has reached the 7th existence (or rebirth) Kvu 475 (cp. trsln 2714).

Sattarasa

Sattarasa (num. card.) [satta4+rasa2=dasa] seventeen Vin i.77; iv.112 (°vaggiyā bhikkhū, group of 17).

Sattari

Sattari=sattati, at S ii.59 sq.

Sattali

Sattali (f.) [cp. Sk. saptalā, name of var. plants, e. g. jasmine, or many -- flowered nykkanthes, Halāy. 2, 52] the plantain, and its flower J iv.440 (= kadali -- puppha C.; so read for kandala°); and perhaps at Th 2, 260 for pattali (q. v.), which is expld as kadali(-- makula) at ThA 211.

Sattava=satta

Sattava=satta2 [a diaeretic sattva] J v.351. Cp. Lal. Vist. 520.

Satti

Satti1 (f.) [fr. śakti, cp. Vedic śakti] ability, power Dhṭp 508 Usually in phrase yathā satti as much as one can do, according to one's ability Cp i.106; DhA i.399; or yathā sattiṇ D i.102, or y. sattiya DhA i.92.

Satti

Satti2 (f.) [cp. Vedic śakti, orig. identical with satti1] 1. knife, dagger, sword A iv.130; J ii.153; Vism 313 (dīgha -- daṇḍa° with a long handle); DhA i.189; ii.134 (tikhiṇa° a sharp knife). mukha° piercing words J i.341. -- 2. a spear, javelin S i.13; A ii.117; J i.150. -- pañjara lattice work of spears D ii.164. -- langhana

javelin dance J i.430. -- simbali -- vana the forest of swords (in purgatory) J v.453. -- sūla a sword stake, often in simile °ūpamā kāmā S i.128; A iii.97; Vism 341. Also N. of a purgatory J v.143 sq.

Sattika

Sattika see tala°.

Sattu

Sattu1 [Vedic śatru] an enemy J v.94 (acc. pl. sattavo); Vism 234 (°nimmathana).

Sattu

Sattu2 [cp. Sk. śaktu] barley -- meal, flour Vin ii.116 (satthu); Nd1 372; J iii.343 sq.; Pv iii.13; Dhs 646. -- āpaṇa baker's shop J vi.365. -- pasibbaka flour sack; °bhasta id. J iii.346.

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Sattuka

Sattuka [fr. sattu1] an enemy J iii.154; Mhvs 32, 18.

Sattha

Sattha1 (nt.) [cp. Vedic śastra, fr. śas to cut] a weapon, sword, knife; coll. "arms" D i.4, 56; Sn 309, 819 (expld as 3: kāya°, vacī°, mano°, referring to A iv.42, at Nd1 151); J i.72, 504; Pv iii.102; SnA 458 (°mukhena); PvA 253. Often in combn daṇḍa+sattha (cp. daṇḍa 4), coll. for "arms," Vin i.349; D i.63; A iv.249; Nd2 576. -- satthaṇ āharati to stab oneself S i.121; iii.123; iv.57 sq. -- kamma application of the knife, incision, operation Vin i.205; SnA 100. -- kāraka an assassin Vin iii.73. -- vaṇijjā trade in arms A iii.208. -- hāraka an assassin Vin iii.73; S iv.62.

Sattha

Sattha2 (nt.) [cp. Vedic śāstra, fr. śās to teach] a science, art, lore Miln 3; SnA 327, 447. -- vāda° science of right belief SnA 540; sadda° grammar SnA 266; supina° dream -- telling SnA 564.

Sattha

Sattha3 [sa3+attha; Sk. sārtha] a caravan D ii.130, 339; Vin i.152, 292; Nd1 446; Dh 123 (appa° with a small c.), Miln 351. -- gamanīya (magga) a caravan road Vin iv.63. -- vāsa encampment D ii.340, 344. -- vāsika & °vāsin caravan people J i.333. -- vāha a caravan leader, a merchant D ii.342; Vv 847 (cp. VvA 337); leader of a band, teacher; used as Ep. of the Buddha S i.192; It 80, 108; Vin i.6. In exegesis of term Satthā at Nd1 446=Nd2 630=Vism 208.

Sattha

Sattha4 [pp. of sāsati; śās] told, taught J ii.298 (v. l. siṭṭha).

Sattha

Sattha5 (adj.) [wrong for satta=śakta] able, competent J iii.173 (=samattha C.).

Sattha

Sattha6 [cp. Sk. śvasta, śvas] breathed: see vissattha.

Satthaka

Satthaka1 (nt.) [fr. sattha1] a knife, scissors Vin ii.115 (daṇḍa°, with a handle); J v.254 (as one of the 8 parikkhāras); Miln 282. aya° at J v.338 read °paṭṭaka. -- nisādana [cp. Sk. niśātana] knife -- sharpening DhA i.308, cp. Miln 282 °nisāna [=Sk. niśāna]. -- vāta a cutting pain A i.101=307; J iii.445.

Satthaka

Satthaka2 (adj.) [fr. sattha3] belonging to a caravan, caravan people, merchant PvA 274.

Satthar

Satthar [Venic śāstr, n. ag. fr. śās] teacher, master. -- nom. satthā D i.49; Sn 179; acc. satthāraṇ D i.163; Sn 153, 343; instr. satthārā D i.163; instr. satthunā Mhvs 32, 19; gen. satthu D i.110; It 79; Vin i.12; gen. satthuno D ii.128; Sn 547, 573, loc. satthari Dhs 1004; nom. and acc. pl. satthāro D i.230; A i.277; Miln 4; gen. pl. satthārānaṇ J i.509. -- See e. g. D i.230; A i.277; Vin i.8; Th 2, 387. -- The 6 teachers (as in detail at D i.52 -- 59 & var. places) are Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāthaputta, Saṇjaya Belaṭṭhiputta, Ajita -- Kesakambalī. -- 5 teachers at Vin ii.186; A iii.123. -- 3 at D i.230; A i.277. <-> The Master par excellence is the Buddha D i.110; ii.128; iii.119 sq.; A iii.248; iv.120, 460; Sn 153, 545, 955 (see exegesis in detail at Nd1 446=Nd2 630), 1148; Vism 389, 401, 604. -- gaṇa -- satthar leader of a company J ii.41, 72; satthāra -- dassana sight of the Master SnA 49; satthu -- d -- anvaya successor of the M. Sn 556.

Satthi

Satthi1 (nt. & f.) [cp. Sk. sakthi] the thigh Vin ii.161; Th 1, 151; Vv 8117; J ii.408; iii.83; vi.528; antarā° between the thighs A ii.245.

Satthika

Satthika (adj.) [fr. sattha3] belonging to a caravan D ii.344.

Satthu

Satthu see sattu2; satthu° see satthar.

Satthuka

Satthuka "having a teacher," in atīta° [belonging to the whole cpd.] whose teacher is dead D ii.154.

Satthuna

Satthuna [?] a friend J i.365.

Satthuvaṇṇa

Satthuvaṇṇa [satthar°+vaṇṇa] gold (lit. the colour of the Master) Vin iii.238, 240.

Sathera

Sathera (adj.) [sa3+thera] including the Theras A ii.169

Sadattha

Sadattha [sat (=sant)+attha] the highest good, ideal D ii.141; M i.4; A v.207 sq.; Dh 166; Mhvs 3, 24. It may be taken as sa4+attha (with euphonic -- d --), i. e. one's own good, as it is expld by Bdhgh at DhA iii.160 ("sake atthe"), & adopted in trsln at Dial. ii.154.

Sadatthuta

Sadatthuta (adj.) [sadā+thuta] always praised J iv.101 (=nicca -- pasattha C.).

Sadara

Sadara (adj.) [sa3+dara] fearful, unhappy A ii.172; M i.280, 465=D iii.57 (reads dd).

Sadasa

Sadasa [sa+dasā] a squatting mat with a fringe Vin iv.171.

Sadassa

Sadassa [sat(=sant)+assa] a horse of good breed A i.289.

Sadā

Sadā (adv.) [fr. saṇ°] always Sn 1041, 1087, 1119; Nd2 631 (where long stereotype definition); Dh 79; Pv ii.811 (=sabbakālaṇ yāvaṇīvaṇ PvA 110); ii.937 (=sabbakālaṇ divase divase sāyaṇ ca pāto ca PvA 127); iv.130. -- matta "always revelling," N. of a palace J i.363 sq. (cp. Divy 603); a class of devas D ii.260.

Sadisa

Sadisa (adj.) [sa2+disa=dr̥śa] similar, like, equal D ii.261; S iii.48 sq.; A i.125=Pug 35; Vin i.8; J i.191; Dhs 116; Vism 543=VbhA 148. Cp. sādisa.

Saderita

Saderita see saterita.

Sadevaka

Sadevaka (adj.) [sa3+deva+ka] together with the devas, with the deva world D i.62; iii.76, 135; Sn 86; Vin i.8, 11; Dh 44; DA i.174. At J i.14 sadevake (loc.) is used in the sense of "in the world of men & gods."

Sadevika

Sadevika (adj.) [sa3+devī+ka] together with his queen Mhvs 33, 70.

Sadda

Sadda [cp. late Vedic śabda; BSk. śabda as nt. at AvŚ i.3] 1. sound, noise D i.79, 152; iii. 102 sq., 146, 234, 244 sq., 269, 281; M iii.56, 267; A iii.30 sq.; iv.91, 248; J i.3 (ten sounds); Sn 71; Vism 408 (var. kinds); Dhs 621 (udaka°); DhA ii.7 (udrīyana°); defd at Vism 446 ("sota -- paṭihanana -- lakkhana," etc.) & at VbhA 45 ("sappatī ti saddo, udāhariyatī ti attho"). -- 2. voice J ii.108. -- 3. word Vin i.11; It 114; DhA i.15 (itthi°); VbhA 387 (in nirutti); SnA 261, 318, 335. -- kovida a grammarian or phonetician SnA 321. -- dhātu element of sound Dhs 707. -- naya science of grammar, etymology KhA 107. -- bheda word analysis Vism 519 sq. -- vidū a grammarian SnA 169. -- vedhin shooting by sound Mhvs 23, 85. -- sattha science of words, grammar SnA 266. -- siddhi analysis or correct formation of a word, grammatical explanation SnA 304, 551.

Saddana

Saddana (nt.) [fr. śabd: see saddāyati] making a noise Dhtm 401.

Saddala

Saddala (adj.) [cp. Sk. śādvala] grassy Th 1, 211; J i.87; vi. 518; Miln 286; Pv ii.1210 (=taruṇa -- tiṇa PvA 158).

Saddahati

Saddahati [Vedic śrad -- dhā, only in impers. forms grd. śrad -- dadhāna; pp. śrad -- dhita; inf. śrad -- dhā; cp. Av. **zraṇ** -- dā id.; Lat. cred -- (d)o (cp. "creed"); Oir. cretim to believe. Fr. Idg. *kred (=cord° heart)+*dhe, lit. to put one's heart on] to believe, to have faith D ii.115; 244; S iii.225; Pv ii.83; J v.480; DhA ii.27. ppr saddahanto DA i.81; PvA 148 (a°), 151 (a°), 285; & saddahāna S i.20, 214; Sn 186; It 112. Pot. saddheyya J ii.446 (=saddaheyya C.); 2nd pl. saddahetha J iii.192; 3rd pl. saddheyyuṇ S ii.255. At J vi.575 (Pot.) saddahe

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seems to be used as an exclamation in the sense of "I wonder" (cp. maññe). -- saddahase at Pv iv.81 is to be read saddāyase (see saddāyati). -- grd. saddhātabba J ii.37; v.480; PvA 217; saddahātabba D ii.346; saddahitabba Miln 310; saddheyya Vin iii.188; and saddhāyitabba (Caus.!) PvA 109. A Caus. aor. 2 sg. is (mā) . . . saddahesi J vi.136140 -- ger. saddhāya J v.176 (=saddahitvā C.); inf. saddhātuṇ J v.445. <-> pp. (Caus.) saddhāyita. -- Caus. II. saddahāpeti to make believe, to convince; Pot. °dahāpeyya J vi.575; Pv iv.125; fut. °dahāpessati J i.294.

Saddahanā

Saddahanā (f.) [fr. sad+dhā] believing, trusting, having faith Nd2 632; Dhs 12, 25; Nett 15, 19; DhA i.76.

Saddāyati

Saddāyati [Denom. fr. sadda; i. e. śabd] cp. Epic Sk. śab- dayati & śabdāyati] 1. to make a sound Miln 258; Pv iv.81 (saddāyase read for saddahase); iv.161 (id.); Ud 61 (°āyamāna noisy). -- 2. to call, summon (with acc.) J iii.288.

Saddita

Saddita [pp. of śabd; cp. saddāyati] sounded, called Sdhp 100.

Saddūla

Saddūla [cp. Sk. śārdūla] a leopard Miln 23.

Saddha

Saddha1 (adj.) [orig. adj. of saddha2, but felt to be adj. of saddhā; cp. BSk. śraddha AvŚ i.83, 383] 1. believing faithful D i.171; S i.43; ii.159 sq.; A i.150; ii.164, 227 sq.; iii.3 sq., 34, 182; iv.38, 145, 314 sq.; v.10 sq., 124 sq.; Sn 188, 371; Dh. 8; Pv i.104; iv.186; DhA ii.82. -- as(s)addha unbelieving PvA 42, 54, 67, 243 & passim (see a°). -- 2. credulous Sn 853; Dh 97.

Saddha

Saddha2 [cp. Epic Sk. & Sūtra literature śraddha, fr. śrad -- dhā] a funeral rite in honour of departed relatives connected with meals and gifts to the brahmins D i.97; A i.166; v.269, 273; DA i.267; saddhaṇ pamuṇcati to give up offerings, to abandon Brahmanism Vin i.7; D ii.39; Sn 1146. The word is n. according to Abhp and A v.269 -- 273; loc. °e, D i.97; J ii.360; kaṇ saddhaṇ (acc. in a gāthā), seems to be f.; Com. ib. 360 has saddhā -- bhattaṇ, a funeral repast (v. l. saddha -- °). Thus it seems to be confused with saddhā.

Saddhamma

Saddhamma [sad(=sant)+dhamma, cp. BSk. saddharma, e. g. Jtm 224] the true dhamma, the best religion, good practice, the "doctrine of the good" (so Geiger, Pali Dhamma pp. 53, 54, q. v. for detailed discussion of the term) M i.46; S v.172 sq.; A i.69; iii.7 sq., 174 sq., 435 sq.; v.169, 317; Sn 1020; Dh 38; J v.483; DhA iv.95. Seven saddhammas: M i.354, 356; D iii.252, 282; A iv.108 sq. -- Opp. a -- saddhamma (q. v.); four a°: A ii.47; eight: Vin ii.202. -- garu paying homage to the true religion S i.140. -- savana hearing the (preaching of the) true dhamma D iii.227, 274; A i.279; ii.245; iv.25 sq., 221; v.115 sq.

Saddhā

Saddhā (f.) [cp. Vedic śraddhā: see saddahati] faith (on term cp. Geiger, Saṅyutta trsln ii.452) D i.63; iii.164 sq.; S i.172=Sn 76; S v.196; Dh 144; A i.150, 210; iii.4 sq., 352; iv.23; v.96; Dhs 12; Miln 34 sq.; Tikp 61, 166, 277, 282. -- instr. saddhāya (used as adv.) in faith, by faith in (acc. or gen.) Vin ii.289 (āyasmantāṇaṇ); J v.176 (pabbajita); PvA 49 (kammaphalaṇ s.); or shortened to saddhā (-- pabbajita) M i.123; A i.24; J i.130. The same phrase as saddhāya pabbajita at S i.120 is expld as "saddahitvā" by Bdhgh (see K.S. i.321), thus taking it as ger. -- ānusārin walking according to faith M i.479; A i.74; Pug 15; Nett 112, 189. -- indriya (saddh°) the faculty, i. e. the moral sense, of faith D iii.239, 278; A ii.149; S v.193, 377; Dhs 12, 62, 75; Nett 19. -- cariyā living in faith Vism 101. -- deyya a gift in faith D i.5; Vin i.298; iv.30; DA i.81. -- vimutta emancipated through faith M i.478; A i.74, 118 sq.; Pug 15; Nett 190. -- vimutti emancipation through faith Pug 15.

Saddhātar

Saddhātar [n. ag. fr. saddahati, i. e. sad+dhātar] a believer Sdhp 39.

Saddhāyika

Saddhāyika (adj.) [fr. saddhāya, ger. of saddahati] trust- worthy D ii.320; A iv.109 (so read for °sika); Th 2, 43, 69.

Saddhāyita

Saddhāyita [pp. of saddahati; BSk. śraddhayita] one who is trusted; nt. that which is believed, faith Pv ii.85 May be misspelling for saddhāyika.

Saddhiṇ

Saddhiṇ (& saddhi°) (adv.) [in form=Vedic sadhrīṇ "towards one aim," but in meaning=Vedic sadhryak (opp. viṣvak, cp. P. viṣuṇ) "together." Cp. also Vedic saṇyak=P. sammā. The BSk. is sārđhaṇ, e. g. s. vihārin AvŚ ii.139] together; as prep. (following the noun): in company with (instr.) D i.31; Vin i.32; iii.188 (expld as "ekato"); J i.189; ii.273; DA i.35; Miln 23; also with loc. DA i.15; or gen. Vin ii.154; J i.420. As adv. saddhiṇ agamāsi J i.154, cp. saddhiṇkīṭita J ii.20. -- cara companion Sn 45, 46 (=ekato cara Nd2 633); Dh 328. -- vihārika (saddhi°) co -- resident, fellow -- bhikkhu; pupil Vin i.45 sq.; A iii.70; J i.182, 224; Vism 94; DhA ii.19. -- vihārin id. A ii.239; iii.69; J i.1; f. °vihārinī Vin iv.291.

Saddhiya

Saddhiya (nt.) [abstr. fr. *śraddhya] only in neg. a° (q. v.).

Sadhana

Sadhana (adj.) [sa3+dhana] wealthy, rich D i.73; J i.334.

Sadhamma

Sadhamma [sa4+dhamma] one's own religion or faith M i.523; Sn 1020; Bu ii.6=J i.3.

Sadhammika

Sadhammika [sa2+dhamma+ika] co -- religionist D ii.273.

San

San1 [cp. Vedic śvā, gen. śunaḥ; Av. spā, Gr. ku/wn; Lat. canis, Oir. cū, Goth. hunds=hound] a dog; nom. sg. sā D i.166=M i.77; S i.176; iii.150; Kvu 336. For other forms of the same base see suvāṇa.

San

San2 (=saṇ) acc. of sa4.

Sanacca

Sanacca (nt.) [sa3+nacca] dancing (-- party) Vin ii.267.

Sanati

Sanati see saṇati.

Sanantana

Sanantana (adj.) [for sanātana (cp. purātana); Idg. *seno=Gr. e(/nos old; Sk. sanaḥ in old times; Av. hana old, Lat. senex, senex ("senile"), senatus; Goth. sineigs old; Oir. sen old] primeval, of old; for ever, eternal D ii.240, 244; S i.189 (cp. K.S. i.321: porāṇaka, santānaṇ vā paṇḍitānaṇ dhamma); DhA i.51.

Sanābhika

Sanābhika (adj.) [sa3+nābhi+ka] having a nave (of a wheel) D ii.17, 172; A ii.37; at both places combd with sa -- nemika "with a felly" (i. e. complete).

Sanāmika

Sanāmika (adj.) [sa3+nāma+ika] having a name, called Bu ii.194=J i.28.

Sanidassana

Sanidassana (adj.) [sa3+nidassana] visible D iii.217; Dhs 1087.

Sant

Sant [ppr. of atthi] 1. being, existing D i.61, 152; A i.176; It 62 sq.; Sn 98, 124. -- 2. good, true S i.17; Dh 151. <-> Cases: nom. sg. m. santo Sn 98; Miln 32; Nd2 635 (=samāna); f. satī (q. v.); nt. santaṇ A v.8; PvA 192; acc. santaṇ D ii.65; & sataṇ J iv.435 (opp. asaṇ); instr. satā D ii.55; loc. sati D ii.32; A i.176; iii.338; Sn 81; Dh 146; It 85; & sante D i.61; abl. santato Nett 88; DhsA 206 sq. -- pl. nom. santo M i.24; S i.71; Sn 450; It 62; Dh 151; nt. santāni D i.152; acc. sante Sn 94, 665; gen. sataṇ M i.24; S i.17; Sn 227; instr. sabbhi D ii.246; S i.17, 56; Miln 221=J v.49; Dh 151; loc. santesu. -- Compar. santatara It 62; superl. sattama (q. v.).

Santa

Santa1 [pp. of sammati1] calmed, tranquil, peaceful, pure D i.12; Vin i.4; S i.5; A ii.18; Sn 746; Pv iv.134

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(=upasanta -- kilesa PvA 230); Miln 232, 409; Vism 155 (°anga; opp. oḷārik'anga); DhA ii.13; iii.83. -- nt. peace, bliss, nibbāna S iv.370. -- indriya one whose senses are tranquil A ii.38; Sn 144; Vin i.195; J i.506; - - kāya of calmed body Dh 378; DhA iv.114. -- dhamma peaceful condition, quietude J i.506; -- bhāva id. Miln 265. -- mānasa of tranquil mind Vin i.195; J i.506. -- vāsa peaceful state DhA iv.114. -- vutti living a peaceful life It 30, 121.

Santa

Santa2 [pp. of sammati2] tired, wearied, exhausted Dh 60; J i.498; Pv ii.936 (= parissama -- patta PvA 127).

Santaka

Santaka1 (adj.) [fr. sant; cp. BSk. santaka Divy 280 etc.] 1. belonging to J i.122; nt. property J i.91, 494; DhA i.346. -- 2. due to (gen.) J iii.408; iv.37. -- 3. (being) in the power of J iv.260 (bhaya°).

Santaka

Santaka2 (adj.) [sa3+antaka] limited (opp. anantika) S v.272.

Santacā

Santacā (f.) [?] bark J v.202 (sattacaṇ?).

Santajjeti

Santajjeti [saṇ+tajjeti] to frighten, scold, menace J i.479; v.94; ThA 65; PvA 123, 195.

Santataṇ

Santataṇ (adv.) [satataṇ, or fr. saṇ+tan] continually, only in cpds.: °kārin consistent A ii.187; °vutti of consistent behaviour A ii.187; M i.339; °sīla steady in character M i.339.

Santatara

Santatara see sant.

Santati

Santati (f.) [fr. saṇ+tan, lit. stretch] 1. continuity, duration, subsistence Dhs 643; Nett 79; Miln 72, 185; VbhA 8, 170, 173; VvA 25; Vism 431, 449. citta° continuity of consciousness Kvu 458; cp. Cpd. 6, 1531, 252 sq.; dhamma° continuity of states Miln 40; rūpa° of form VbhA 21; sankhāra° causal connection of material things Th 1, 716. -- 2. lineage Miln 160.

Santatta

Santatta1 [pp. of santappati] heated, glowing D ii.335; M i.453; S i.169 (divasa°); J iv.118; Miln 325; PvA 38 (soka°).

Santatta

Santatta2 [pp. of santasati] frightened, disturbed J iii.77 (=santrasta C.).

Santaneti

Santaneti (& °tāneti) [Caus. of saṇ+tan] to continue A iii.96 sq.; S iv.104; Pug 66 sq.; SnA 5 (see santāyati).

Santappati

Santappati [saṇ+tappati1] to be heated or chafed; fig. to grieve, sorrow M i.188; J iii.153. -- pp. santatta1 <-> Caus. °tāpeti to burn, scorch, torment M i.128; S iv.56 sq. -- pp. santāpita.

Santappita

Santappita [pp. of santappeti] satisfied, pleased J ii.44; Pv ii.811 (=pīṇita PvA 110).

Santappeti

Santappeti [Caus. of saṇ+tappati2] to satisfy, please D i.109; Vin i.18; J i.50, 272. -- pp. santappita.

Santara

Santara (adj.) [sa3+antara, cp. E. with -- in] inside; in compn °uttara inner & outer Vin iii.214; iv.281; °uttarena with an inner & outer garment Vin i.298; ThA 171; °bāhira within & without D i.74; Dh 315; J i.125; DA i.218; DhA iii.488.

Santarati

Santarati [saṇ+tarati2] to be in haste, to be agitated; ppr. °amāna (°rūpa) J iii.156, 172; vi.12, 451.

Santavant

Santavant (adj.) [fr. santa1] tranquil Dh 378.

Santasati

Santasati [saṇ+tasati2] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. santasaṇ J vi.306 (a°), & santasanto J iv.101 (a°); Pot. santase J iii.147; v.378; ger. santasitvā J ii.398. -- pp. santasita & santatta.

Santasita

Santasita [pp. of santasati] frightened Miln 92; PvA 260 (=suṭṭhu tasita).

Santāna

Santāna (nt.) [fr. saṇ+tan] 1. spreading, ramification, tendril (valli°) KhA 48. -- 2. one of the 5 celestial trees J vi.239 (°maya made of its flowers). -- 3. (also m.) continuity, succession; lineage S iii.143; DA i.46; DhsA 63, 217, 297; Vism 555; VbhA 164. Cp. citta° continuity of consciousness Cpd. 1677.

Santānaka

Santānaka [santanā+ka] 1. (nt.)=santāna 1; VvA 94, 162 (°valli a sort of long creeper). mūla° a spreading root S iii.155; J i.277. -- 2.=santāna 2 VvA 12. <-> 3. (nt.) a cobweb Vin i.48. -- 4. offspring S i.8.

Santāpa

Santāpa (adj. -- n.) [fr. saṇ+tap] burning; heat, fire; fig. torment, torture Sn 1123 (cp. Nd2 636); J i.502; Miln 97, 324; VbhA 70 (various), 245 (aggi°, suriya°); Sdhp 9, 572.

Santāpita

Santāpita [pp. of santāpeti] heated, aglow Th 2, 504.

Santāpeti

Santāpeti see santappati.

Santāyati

Santāyati [saṇ+tāyati] to preserve (connect?) Vism 688 (better °dhāyati)=SnA 5 (reads °tāneti).

Santāraṇa

Santāraṇa (nt.) & °ī (f.) [fr. saṇ+tāreti1] conveying to the other shore S iv.174; M i.134. -- f. santāraṇī Ap 234 (scil. nāvā).

Santāsa

Santāsa [saṇ+tāsa] trembling, fear, shock A ii.33; S iii.85; J i.274; Miln 146, 207; PvA 22.

Santāsaniya

Santāsaniya (adj.) [fr. saṇ+tāsana] making frightened, inspiring terror Miln 387.

Santāsin

Santāsin (adj.) [fr. santāsa] trembling, frightened Dh 351.

Santi

Santi (f.) [fr. śam, cp. Sk. °śānti] tranquillity, peace Sn 204; D ii.157; A ii.24; Dh 202. -- kamma act of appeasing (the gods), pacification D i.12; DA i.97. -- pada "the place of tranquillity"; tranquil state, i. e. Nibbāna A ii.18; VvA 219. -- vāda an advocate of mental calm Sn 845 (°vada in verse); Nd1 203.

Santika

Santika (nt.) [sa2+antika] vicinity, presence; santikaṇ into the presence of, towards J i.91, 185; santikā from the presence of, from J i.43, 83, 189; santike in the presence of, before, with D i.79, 144; Dh 32=Miln 408; Sn 379; Vin i.12; S i.33; J v.467; with acc. S iv.74; with abl. Mhvs 205; nibbānasantike Dh 372; instr. santikena=by, along with J ii.301 (if not a mistake instead of santikaṇ or santike?). -- āvacara keeping or being near D i.206; ii.139; J i.67.

Santikā

Santikā (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knibbelspel) D i.6; Vin ii.10; iii.180; DA i.85.

Santiṭṭhati

Santiṭṭhati [saṇ+tiṭṭhati] 1. to stand, stand still, remain, continue A iv.101 (udakaṇ=stands still), 282, 302 sq.; Pug 31; J i.26. -- 2. to be established, to be put into order Vin ii.11. -- 3. to stick to, to be fixed or settled, to be composed D ii.206; iii.239 (citta); S v.321; Vin i.9, 15; It 43. -- 4. to restrain oneself J i.438. <-> 5. to wait for (acc.) DhA i.50. -- Forms: pres. santiṭṭhati D ii.206; S iii.133; saṇṭhahati J vi.160; & saṇṭhāti Pug 31; J iv.469. ppr. saṇṭhahanto Vin i.9; Pot. saṇṭhaheyya Vin ii.11; S v.321. aor. saṇṭhāsi Vin i.15; saṇṭhahiṇsu (3rd pl.) S ii.224. Inf. saṇṭhātuṇ J i.438; DhA i.50. -- pp. saṇṭhita -- Caus. II. saṇṭhapeti (& °ṭhāpeti).

Santīraṇa

Santīraṇa (nt.) [saṇ+tīraṇa] investigation, decision; as t.t. denoting a stage in the act of sense -- cognition, judging an impression (see Cpd. 28, 40, 238) DA i.194; DhsA 264, 269, 272; Vism 459. As °ā (f.) at Nett 82, 191. -- °kicca function of judging Tikp 33; Vism 21, 454.

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Santutṭha

Santutṭha [pp. of santussati] pleased, happy D i.60, 71; M ii.6; A ii.209; iv.232 sq.; v.25, 67, 130, 154. mahā°, the greatly contented one, the Arahant DhsA 407.

Santutṭhi

Santutṭhi (f.) [saṇ+tuṭṭhi] satisfaction, contentment D i.71; M i.13; Sn 265; Dh 204; A ii.27, 31; iii.219 sq., 432 (a°); DhA iv.111.

Santutṭhitā

Santutṭhitā (f.) [abstr. formation fr. last] state of contentment D iii.115; A i.12; Pug 25; Vism 53; Dhs 1367 (a°).

Santuleyya

Santuleyya (adj.) [metric for °tulya, grd. of saṇ+tuleti] commensurable; neg. a° J vi.283.

Santus(s)ita

Santus(s)ita [pp. of santussati] contented, pleased, happy S iii.45 (°tussit' attā); Sn 1040; Dh 362 (=suṭṭhu tusita DhA iv.90); Mhbv 31 (ss).

Santussaka

Santussaka (adj.) [fr. santussati] content Sn 144.

Santussati

Santussati [saṇ+tussati] to be contented, or pleased, or happy; ppr. °amāna Sn 42. -- pp. santutṭha & °tusita.

Santosa

Santosa [fr. saṇ+tuṣ] contentment DA i.204.

Santhata

Santhata [pp. of santharati] 1. spread, strewn with (-- °), covered D ii.160; Vin iii.32; Sn 401, 668. -- dhamani'gatta having the body strewn with veins, emaciated Vin iii.146=J ii.283; J i.346, 350 & passim (see dhamani). Kern, Toev. s. v. considers santata the right spelling. -- 2. (nt.) a rug or mat Vin iii.224; Vv 635 (=tiṇa -- santharaka VvA 262).

Santhatika

Santhatika (adj.) [fr. santhata 2] sleeping on a rug Miln 342, 359.

Santhana

Santhana (nt.) [fr. śam, cp. Sk. śāntvana] 1. appeasing Dh 275. -- 2. satisfaction Vv 186.

Santhamati

Santhamati at J i.122 is to be read saṇdhamati "to blow."

Santhambhati

Santhambhati [saṇ+thambhati] to restrain oneself, to keep firm Sn 701 (imper. med. 2nd sg. °thambhassu); Pug 65; J i.255; iii.95. -- Caus. °thambheti to make stiff or rigid, to numb J i.10.

Santhambhanā

Santhambhanā (f.) & °thambhitatta (nt.) [abstr. fr. san- thambhati] stiffening, stiffness, rigidity Dhs 636; DhsA 324; J i.10 (a -- santhambhana -- bhāva).

Santhara

Santhara [fr. saṇ+str] a couch or mat Vin ii.162; A i.277; Ap 97 (tiṇa°).

Santharaka

Santharaka=santhara; only as tiṇa° made of grass Vin i.24; M i.501; J i.360; VvA 262.

Santharaṇaka

Santharaṇaka (adj.) [fr. santharati] spreading, strewing; °vāta a wind which strews things about SnA 67.

Santharati

Santharati [saṇ+tharati] to spread, strew D ii.84. -- pp. santhata. -- Caus. santhāreti Mhvs 29, 12. -- Caus. II. santharāpeti to cause to be spread Vin iv.39; Mhvs 29, 9.

Santhariṇ

Santhariṇ (adv.) [fr. santhara] by way of spreading; in sabba° so that all is spread, prepared D ii.84; cp. Vin i.227, 384.

Santhava

Santhava [fr. saṇ+stu, cp. santhuta] acquaintance, intimacy S i.17; Sn 37, 168, 207, 245; J i.158; ii.27, 42, 180; Dhs 1059; DhsA 364; DhA i.235. nom. pl. santhavāni Sn 844=S iii.9; J iv.98. -- °jāta having become acquainted, an acquaintance Nd1 198. -- a°vissāsin intimate without being acquainted A iii.136.

Santhavana

Santhavana (nt.) [fr. saṇ+thavati] acquaintance DhsA 364.

Santhāgāra

Santhāgāra [Sk. sansthāgāra] a council hall, a mote hall D i.91; ii.147; A ii.207; M i.228, 353, 457; iii.207; DA i.256; J iv.72, 147; Vin i.233; VvA 298; DhA i.347. Cp. saṇṭhāna 3.

Santhāna

Santhāna see saṇṭhāna.

Santhāra

Santhāra [saṇ+thāra] spreading, covering, floor(ing) S i.170; Vin ii.120 (3 kinds of floors: iṭṭhakā°, silā°, dāru°, i. e. of tiles, flags, wood); A i.136 (paṇṇa°); J vi.24 (id.); J i.92; Ps i.176. -- 2. (cp. paṭi°) friendly welcome A i.93 (āmisā° & dhamma°).

Santhāraka

Santhāraka [santhāra+ka cp. BSk. sanstāraka MVastu iii.272] a spread, cover, mat Vin ii.113 (tiṇa°), 116.

Santhuta

Santhuta (adj.) [saṇ+thuta] acquainted, familiar J i.365; iii.63 (cira°); v.448 (so read for santhata); Sdhp 31; Neg. a° J iii.63, 221; vi.310. Cp. santhava.

Santhutika

Santhutika (adj.) [fr. santhuta] acquainted Vism 78.

Sanda

Sanda1 [cp. Sk. sāndra] 1. (adj.) thick, dense; in -- °cchāya giving dense shade S iv.194; J i.57, 249; DA i.209. <-> (2) (thick) wood, forest; in -- °vihāra dwelling in the wood, life as a hermit Th 1, 688.

Sandati

Sandati [syand; Dhṭp 149: passavane] to flow D ii.128, 129 (aor. sandittha); J i.18; vi.534 (v. l. sikandati= siyandati?); Pv ii.104 (=pavatteti PvA 143). -- Caus. sandāpeti to cause to flow Miln 122. -- pp. sanna. <-> Cp. vissandati & vissandaka.

Sandana

Sandana1 (nt.) trappings D ii.188 (read sandāna?).

Sandana

Sandana2 [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J iv.103; v.264; vi.22.

Sandamānikā

Sandamānikā (f.) [fr. syand] a chariot Vin iii.49; iv.339; DA i.82; KhA 50; Vism 255.

Sandambhita

Sandambhita [fr. Sk. sandarbhati] is Kern's proposed reading for santhambhita at J vi.207.

Sandassaka

Sandassaka [fr. sandassati, Caus. of sandissati] instructing M i.145; A ii.97; iv.296; S v.162; It 107; Miln 373.

Sandassana

Sandassana showing J i.67.

Sandahati

Sandahati [saṇ+dahati] to put together, to connect, to fit, to arrange J iv.336; Mhvs vii.18; ppr. med. sandahamāna DhsA 113; ger. sandahitvā J iv.336; & sandhāya lit. after putting on J iv.258 (the arrow on to the bow); fig. with reference to, concerning M i.503; J i.203, 274; ii.177; PvA 87, 89, 110; towards J i.491; iii.295. pp. sandhīyate [& sandhiyyate] to be put together, to be self -- contained Pug 32; to be connected SnA 376, 572; to reflect upon, to resent Sn 366; to be reconciled J ii.114. -- pp. saṇhita.

Sandahana

Sandahana (nt.) [fr. saṇ+dhā] applying, placing (an arrow) on the string Miln 352.

Sandāna

Sandāna (nt.) [saṇ+dāna, fr. dā to bind: see dāma], a cord, tether, fetter D ii.274; Th 1, 290; DhP 398; Sn 622; J ii.32; Ud 77 (text sandhāna); DhA iv.161.

Sandāleti

Sandāleti [saṇ+dāleti] to break; ger. sandālayitvāna Sn 62.

Sandiṭṭha

Sandiṭṭha [pp. of sandissati] seen together, a friend J i.106, 442; Vin iii.42; yathāsandiṭṭhaṇ, where one's friends live D ii.98; S v.152.

Sandiṭṭhi

Sandiṭṭhi (f.) [fr. saṇ+dr̥ś] the visible world, worldly gain D iii.45, 247; M i.43; Sn 891; Vin ii.89; Nd1 288, 300; °parāmāsin infected with worldliness M i.97.

Sandiṭṭhika

Sandiṭṭhika [cp. BSk. sandṛṣṭika Divy 426] visible; belonging to, of advantage to, this life, actual D i.51; ii.93, 217; iii.5; M i.85, 474; A i.156 sq.; ii.56, 198; S i.9, 117, iv.41, 339; Sn 567, 1137; Vism 215 sq. -- As sandiṭṭhiyā (f.) at J vi.213

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Sandita

Sandita [fr. saṇ+dā: see sandāna] bound, tied, Th 1, 290 (diṭṭhi -- sandāna°).

Sandiddha

Sandiddha [saṇ+diddha] smeared, indistinct, husky Vin ii.202; DA i.282.

Sandiyiyati

Sandiyyati & sandīyati [saṇ+diyyati(=dīyati)=Sk. dīyate of dyati, i. e. dā2 to cut: see dātta] to be vexed, to resent S ii.200 sq.; J vi.570 (spelt wrongly sandhīyati; C. expls as "manku hoti").

Sandissati

Sandissati [saṇ+dissati] to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e. g. dhamme) D i.102; ii.75; S v.177; Sn 50; D ii.127; Nett 23; ppr. a -- saṇdissamāna invisible Dāvs iv.30; Caus. saṇdasseti to teach, instruct D i.126; ii.95; Vin i.18; to compare, verify, D ii.124; ppr. sandassiyamāna D ii.124; J vi.217 (sunakhesu sandissanti, i. e. they are of no more value).

Sandīpeti

Sandīpeti [saṇ+dīpeti] to kindle J v.32.

Sandesa

Sandesa [Sk. sandeśa] news, message Mhvs 18, 13.

Sandeha

Sandeha [saṇ+deha] 1. accumulation; the human body Dh 148. -- 2. doubt Miln 295.

Sandosa

Sandosa [saṇ+dosa] pollution, defilement M i.17; A iii.106, 358; v.292; Sn 327.

Sandhana

Sandhana (nt.) [saṇ+dhana] property, belongings M ii.180.

Sandhanta

Sandhanta [pp. of sandhamati] blown, smelted (of gold) A i.253.

Sandhamati

Sandhamati [saṇ+dhhamati] to blow, to fan J i.122. - pp. sandhanta.

Sandhātar

Sandhātar [saṇ+dhātar] one who puts together, a conciliator D i.4; iii.171; M i.345; A ii.209; Pug 57.

Sandhāna

Sandhāna (nt.) [fr. saṇ+dhā] 1. uniting, conciliation, friendship DA i.74; DhsA 113. -- 2. bond, fetter Ud 77 (read sandāna?).

Sandhāpana

Sandhāpana (nt.) [fr. sandhāpeti, Caus. of sandahati] combination VvA 349.

Sandhāya

Sandhāya see sandahati.

Sandhāraka

Sandhāraka (adj.) [fr. sandhāreti] checking, restraining Vism 205.

Sandhārana

Sandhārana (nt.) [fr. sandhāreti] checking Miln 352.

Sandhāreti

Sandhāreti [saṇ+dhāreti] 1. to hold, bear, carry J iii.184. -- 2. to hold up, support J iv.167. -- 3. to curb, restrain, check Vin ii.212; J ii.26, 59. -- dussandhāriya difficult to keep back J iii.340.

Sandhāvati

Sandhāvati [saṇ+dhāvati] to run through, to transmigrate D i.14; A ii.1; S iii.149; J i.503; aor. sandhāvissaṇ Dh 153=J i.76 (=apar' āparaṇ anuvicariṇ DhA iii.128).

Sandhi

Sandhi (m. & f.) [fr. saṇ+dhā] 1. union, junction Miln 330 (of 2 roads); Bdhgh on S ii.270 (between 2 houses). <-> 2. breach, break, hole, chasm D ii.83=A v.195; Th 1, 786; J v.459. āloka° a window Vin ii.172; sandhiṇ chindati to make a break, to break into a house D i.52; DA i.159. -- 3. joint, piece, link J ii.88; Vism 277 (the 5, of kammaṭṭhāna); Mhvs 33, 11; 34, 47; applied to the joints of the body Vism 185 (the 14 mahā°); DhA 324. -- 4. connection, combination VbhA 191 (hetuphala° & phalahetu° etc.). -- 5. euphonic junction, euphony, "sandhi" SnA 76. See pada°. -- 6. agreement Mhvs 9, 16. -- cheda (1) housebreaking J i.187 sq.; ii.388. -- (2) one who has brought rebirths (=paṭisandhi) to an end Dh 97; DhA ii.187; iii.257. -- chedaka one who can cut a break, an underminer J vi.458. -- bheda(ka) causing discord J iii.151. -- mukha opening of a break (made by burglars) into a house Th 1, 786; PvA 4. -- samala (-- sankatīva) refuse heap of a house -- sewer (cp. K.S. ii.181, 203) D ii.160; M i.334=S ii.270.

Sandhika

Sandhika (adj.) (-- °), in pañca° having 5 links or pieces Vism 277.

Sandhīyati

Sandhīyati see sandahati.

Sandhunāti

Sandhunāti [saṇ+dhunāti] to shake D ii.336.

Sandhūpeti

Sandhūpeti [saṇ+dhūpeti] to fumigate S iii.89; Ps ii.167. As sandhūpāyati to cause thick smoke or steam thickly, at Vin i.225; Sn p. 15 (=samantā dhūpāyati SnA 154).

Sandhovati

Sandhovati [saṇ+dhovati] to clean A i.253.

Sandhovika

Sandhovika [fr. sandhovati] washing; kaṇṇa -- sandhoviḱā khiḍḍā ear -- washing sport or gambol (of elephants, with piṭṭhi° etc.) A v.202. So probably for saṇadhovika at M i.229, 375. Cp. sāṇadhovana (?).

Sanna

Sanna1 [pp. of sīdati] sunk Dh 327.

Sanna

Sanna2 [pp. of sandati] flown J vi.203 (dadhi°).

Sannakaddu

Sannakaddu [lexicogr. Sk. sannakadru] the tree Bu- chania latifolia Abhp 556.

Sannata

Sannata [pp. of saṇ+nam, cp. sannāmeti] 1. bent down, low J vi.58 (opp. unnata). -- 2. bent, prepared J v.215 (C. suphassita).

Sannaddha

Sannaddha [pp. of sannayhati] 1. fastened, bound, D ii.350 (susannaddha); Miln 339. -- 2. put on, clothed (with) Pv iv.136 (°dussa). -- 3. armed, accoutred S ii.284; J i.179; Dh 387; DhA iv.144; PvA 154 (°dhanu -- kalāpa).

Sannayhati

Sannayhati [saṇ+nayhati] to tie, bind, fasten, to arm oneself J i.129; to array, arm D ii.175; Vin i. 342; to arrange, fit D i.96; J i.273; aor. sannayhi D i.96; inf. sannayhituṇ J i.179; ger. sannayhitvā D ii.175; J ii.77; & sannahitvā J i.273.

Sannāmeti

Sannāmeti [Caus. of saṇ+nam] to bend M i.365, 439, 450, 507=S iv.188 (kāyaṇ sannāmeyya -- i. e. to writhe). Cp. Cpd. 162 n. 5 ("strengthen"?).

Sannāha

Sannāha [fr. sannay ati] 1. dressing, fastening together PvA 231. -- 2. armour, mail S v.6; J ii.443; Th. 1, 543; J i.179.

Sannikāsa

Sannikāsa (adj.) [saṇ+nikāsa] resembling, looking like J iii.522; v.87=vi.306; v.169 (C. dassana); vi.240, 279.

Sannikkhepana

Sannikkhepana (nt.) [saṇ+nikkhepana] elimination VbhA 355.

Sanniggaṇhāti

Sanniggaṇhāti [saṇ+niggaṇhāti] to restrain S i.238.

Sannighāta

Sannighāta [saṇ+nighāta] concussion, knocking against each other DhS 621.

Sannicaya

Sannicaya [saṇ+nicaya] accumulation, hoarding A i.94; ii.23; Dh 92; Vin ii.95; iv.243; DhA ii.171; A iv.108; KhA 62 (lohita).

Sannicita

Sannicita [saṇ+nicita] accumulated, hoarded Miln 120.

Sanniṭṭhāna

Sanniṭṭhāna (nt.) [saṇ+niṭṭhāna] 1. conclusion, consumption, J ii.166. -- 2. resolve J i.19; 69; 187; iv.167; Vin i.255 sq. -- 3. ascertainment, definite conclusion, conviction, J vi.324; Vism 43.

Sannitāleti

Sannitāleti [saṇ+nitāleti] to strike J v.71.

Sannitodaka

Sannitodaka (nt.) [fr. saṇ+ni+tud] "pricking," instigating, jeering D i.189; A i.187; S ii.282.

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Sannidhāna

Sannidhāna (nt.) [saṇ+nidhāna] lit. "putting down together," proximity Dāvs v.39.

Sannidhi

Sannidhi [saṇ+nidhi] putting together, storing up D i.6; Sn 306, 924; Nd1 372; -- kāra storing D i.6; -- kāraḥ, storing up, store M i.523; Vin i.209; iv.87; D iii.235; A iii.109; iv.370. -- kata stored up Vin ii.270; put by, postponed Vin i.254.

Sannipatati

Sannipatati [saṇ+nipatati] to assemble, come together J i.167; pp. °ita. Caus. sannipāpeti to bring together, convoke D ii.76; Miln 6; Caus. II. sannipātāpeti to cause to be convoked or called together J i.58, 153, 271; iii.376; Vin i.44; iii.71.

Sannipatita

Sannipatita [pp. of °nipatati] come together D i.2; ii.76.

Sannipāta

Sannipāta [fr. sannipatati] 1. union, coincidence S iv.68 sq.; Miln 60, 123 sq.; Nett 28. -- 2. assemblage, assembly, congregation D ii.5; Miln 7. -- 3. union of the humours of the body Miln 303. -- 4. collocation Dh 352.

Sannipātika

Sannipātika (adj.) [fr. last] resulting from the union of the humours of the body A ii.87; v.110; S iv.230; Miln 135, 137, 302, 304.

Sannibha

Sannibha (adj.) [saṇ+nibha] resembling D ii.17; Sn 551; J i.319.

Sanniyojeti

Sanniyojeti [saṇ+niyojeti] to appoint, command Mhvs 5, 34.

Sanniyyātana

Sanniyyātana (nt.) [saṇ+niyyātana] handing over, resignation DA i.232.

Sannirata

Sannirata (adj.) [saṇ+nirata] being (quite) happy together J v.405.

Sannirumbhati (°rundhati)

Sannirumbhati (°rundhati) [saṇ+nirumbhati] to restrain, block, impede; ger. sannirumhitvā J i.109, 164; ii.6; VvA 217. sannirumbhitvā J i.62; ii.341. sannirujjhivā Vism 143; Pot. sannirundheyya M i.115. <-> pp. sanniruddha Vism 278.

Sannirumhana

Sannirumhana (nt.) [fr. last] restraining, checking, suppression J i.163; DA i.193; as °bhana at VbhA 355.

Sannivaṭṭa

Sannivaṭṭa [=saṇ+nivatta] returning, return Vin i.139 sq.

Sannivasati

Sannivasati [saṇ+nivasati] to live together, to associate A i.78; pp. sannivuttha.

Sannivāreti

Sannivāreti [saṇ+nivāreti] to restrain, check; to keep together M i.115; Th 2, 366.

Sannivāsa

Sannivāsa [saṇ+nivāsa] association, living with; community A i.78; ii.57; D iii.271; Dh 206; J iv.403; loka -- sannivāsa the society of men, all the world J i.366; ii.205.

Sannivuttha

Sannivuttha [pp. of sannivasati] living together (with), associating A iv.303 sq.

Sannivesa

Sannivesa [saṇ+nivesa] preparation, encampment, settlement ThA 257.

Sannivesana

Sannivesana (nt.) [saṇ+nivesana] position, settlement; pāṭiekkā -- ° private, separate J i.92.

Sannisajjā

Sannisajjā (f.) [saṇ+nissajjā] meeting -- place Vin i.188; ii.174=iii.66; sannisajja -- tṭhāna (n.) the same Vin iii.287.

Sannisinna

Sannisinna [pp. of sannisīdati] 1. sitting down together D i.2; ii.109; Vin ii.296; J i.120. -- 2. (having become) settled, established Vin ii.278 (° gabbhā pregnant).

Sannisīdati

Sannisīdati [saṇ+nisīdati] 1. (lit.) to sink down, to settle Miln 35. -- 2. (fig.) to subside, to become quiet M i.121; S iv.196; A ii.157. -- Caus. sannisādeti to make quiet, to calm M i.116; A ii.94. -- Caus. II. sannisīdāpeti to cause to halt J iv.258. -- pp. sannisinna.

Sannissayatā

Sannissayatā (f.) [saṇ+nissayatā] dependency, connection Nett 80.

Sannissita

Sannissita [saṇ+nissita, cp. BSk. sannīśrita] based on, connected with, attached to Vism 43, 118, 120, 554 (viññāṇa is "hadaya -- vatthu"; cp. VbhA 163).

Sannihita

Sannihita [saṇ+nihiṭa; cp. sannidhi] 1. put down, placed Miln 326. -- 2. stored up Th 2, 409; ThA 267.

Sannīta

Sannīta [pp. fr. sanneti] mixed, put together, kneaded Mhvs 29, 11 & 12.

Sanneti

Sanneti [fr. saṇ+neti] to mix, knead D i.74 (Pot. san- neyya); iii.29; Vin i.47 (grd. °netabba); M i.276; S ii.58 sq.; J vi.432. -- pp. sannīta.

Sapajāpatika

Sapajāpatika (adj.) 1. with Pajāpati. The passage under pajāpati 1. was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmā, viz. devā sa -- indakā sa -- brahmakā sa -- pajāpatikā D ii.274 (without sa -- brahmakā); S iii.90= A v.325. Otherwise sapajāpatika in sense of foll. Also at VbhA 497 with Brahmā." -- 2. with one's wife Vin i.23; iv.62; J i.345.

Sapati

Sapati [śap, cp. Dhṭp 184 "akkose"] to swear, curse S i.225; J v.104, 397; Mhvs 25, 113; VvA 336. -- pp. satta3.

Sapatikā

Sapatikā (adj.) having a husband, a woman whose husband is alive J vi.158; PvA 86.

Sapatī

Sapatī (f.) having the same husband; a rival wife, a co- wife Pv i.66; ii.32.

Sapatta

Sapatta [Sk. sapatna] hostile, rival Th 2, 347; ThA 242; sapattarājā a rival king J i.358; ii.94; iii.416; asapatta without enmity Sn 150; sapatta (m.) a rival, foe, It 83; A iv.94 sq.; J i.297.

Sapattaka

Sapattaka (adj.) [fr. last] hostile, full of enmity D i.227.

Sapattabhāra

Sapattabhāra [sa3+patta1+bhāra] with the weight of the wings, carrying one's wings with oneself D i.71; M i.180, 268; A ii.210; Pug. 58.

Sapattika

Sapattika (nt.) the state of a co -- wife Th 2, 216; ThA 178. -- Kern, Toev. s.v. proposes reading sā°.

Sapatī

Sapatī (f.) [Sk. sapatnī] a co -- wife D ii.330; J i.398; iv.316, 491; Th 2, 224; DhA i.47. asapattī without any co -- wife S iv.249.

Sapatha

Sapatha [fr. śap] an oath Vin i.347; J i.180, 267; iii.138; SnA 418.

Sapadānaṇ

Sapadānaṇ (adv.) [fr. phrase sa -- padānaṇ -- cārikā; i. e. sa2+gen. pl. of pada (cp. gimhāna). Weber (Ind. Str. iii.398) suggests sapadā+naṇ, sapadā being an instr. by -- form of sapadā, and naṇ an enclitic. Trenckner (Miln. p. 428) says sapadi+ayana. Kern (Toev. ii.73) agrees on the whole, but expls padānaṇ as pad'āyanaṇ] "with the same steps," i. e. without interruption, constant, successive (cp. Lat stante pede & Sk. adv. sapadi at once). (1) lit. (perhaps a later use) of a bird at J v.358 (s. sāliṇ khādanto, without a stop); of a lion at Miln 400 (sapadāna -- bhakkha). (2) appld in phrase sapadānaṇ carati to go on uninterrupted alms -- begging Vin iv.191; S iii.238; Sn 413; J i.66; Pv iv.344; VvA 121; and in phrases sapadāna -- cārikā J i.89; °cārika (adj.) Vin iii.15; °cārin M i.30; ii.7; Sn 65; Nd2 646. Also as adj. sapadāna (piṇḍapāta) Vin ii.214.

Sapadi

Sapadi (adv.) [sa2+adv. formn fr. pada] instantly, at once Dāvs i.62.

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Sapariggaha

Sapariggaha (adj.) [sa3+pariggaha] 1. provided with possessions D i.247; Sn 393. -- 2. having a wife, married J vi.369.

Saparidaṇḍā

Saparidaṇḍā (f.) a cert. class of women, the use of whom renders a person liable to punishment Vin iii.139= A v.264 M i.286.

Sapallava

Sapallava (adj.) [sa3+pallava] with the sprouts VvA 173.

Sapāka

Sapāka [san+pāka; cp. Sk. śvapāka] "dog -- cooker," an outcast or Caṇḍāla J iv.380. Cp. sopāka.

Sappa

Sappa [cp. Sk. sarpa, fr. srp; "serpent"] a snake M i.130; A iii.97, 260 sq.; Sn 768; J i.46, 259, 310, 372; v.447 (kaṇha°); Nd1 7; DA i.197; SnA 13. Often in similes, e. g. Vism 161, 587; KhA 144; SnA 226, 333. - °potaka a young snake Vism 500; -- °phaṇa the hood of a snake KhA 50. -- Cp. sappin.

Sappaccaya

Sappaccaya (adj.) [sa3+paccaya] correlated, having a cause, conditioned D i.180; A i.82; Dhs 1083.

Sappañña

Sappañña (adj.) [sa3+pañña] wise M i.225; Sn 591; often as sapañña It 36; Sn 90; J ii.65.

Sappaṭigha

Sappaṭigha (adj.) [sa3+paṭigha] producing reaction, reacting D iii.217; Dhs 597, 617, 648, 1089; DhsA 317; Vism 451.

Sappaṭipuggala

Sappaṭipuggala [sa3+paṭipuggala] having an equal, com- parable, a friend M i.27.

Sappaṭibhāga

Sappaṭibhāga (adj.) [sa3+paṭibhāga] 1. resembling, like D ii.215; J i.303; Pug 30 sq.; Miln 37. -- 2. having as (equal) counterparts, evenly mixed with M i.320 (kaṇhasukka°); Miln 379 (id.).

Sappaṭissa

Sappaṭissa (adj.) [sa+paṭissā, cp. BSk. sapratīśa Divy 333, 484] reverential, deferential It 10; Vin i.45; Vv 8441 (cp. VvA 347). See also gārava.

Sappaṭissava

Sappaṭissava (adj.) [sa+paṭissava] deferential, respectful DhsA 125, 127=J i.129, 131; -- tā deference, reverence Dhs 1327=Pug 24.

Sappati

Sappati [sṛp, cp. Vedic sarpati, Gr. e(/r)pw, Lat. serpo; Dhṭp 194 "gamana"] to creep, crawl: see saṇ°.

Sappadesa

Sappadesa (adj.) [sa3+padesa] in all places, all round M i.153.

Sappana

Sappana (nt.) [fr. sappati] gliding on DhsA 133.

Sappāṭihāriya

Sappāṭihāriya (adj.) [sa3+pāṭihāriya] accompanied by wonders D i.198; S v.261; Ud 63.

Sappāṭihīrakata

Sappāṭihīrakata (adj.) [sa3+pāṭihīra+kata] made with wonders, substantiated by wonders, substantiated, well founded D i.198; iii.121 ("has been made a thing of saving grace" Dial. iii.115, q. v.).

Sappāṇaka

Sappāṇaka (adj.) [sa3+pāṇa+ka] containing animate beings Vin iii.125; J i.198.

Sappāya

Sappāya (adj.) [saṇ+pā (=pra+ā)+i, cp. pāya. The corresponding BSk. form is sāmpreya (=saṇ+pra+i, with guṇa), e. g. AvŚ i.255; iii.110] likely, beneficial, fit, suitable A i.120; S iii.268; iv.23 sq., 133 sq. (Nibbāna° paṭipadā); J i.182, 195; ii.436 (kiṇci sappāyaṇ something that did him good, a remedy); Vin i.292, 302; Miln 215 (sappāyakiriyā, giving a drug). nt. something beneficial, benefit, help Vism 34, 87 (°sevin); VbhA 265 (various), 271 (°kathā). -- Ten sappāyas & 10 asappāyas at DhsA 168. -- sappāyāsappāyaṇ what is suitable, and what not J i.215, 471; used as the last part of a compound, meaning what is suitable with reference to: senāsanasappāya (nt.) suitable lodgings J i.215.

Sappāyatā

Sappāyatā (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a°), 127.

Sappi

Sappi (nt.) [Vedic sarpiś] clarified butter, ghee D i.9, 141, 201; A i.278; A ii.95, 207 (°tela); iii.219; iv.103; Sn 295 (°tela). Dhs 646; J i.184; ii.43; iv.223 (°tela); Vin i.58, etc. -- °maṇḍa [cp. BSk. sarpimaṇḍa Divy 3 etc.] the scum, froth, cream of clarified butter, the best of ghee D i.201; A ii.95; VvA 172; Pug 70; its tayo guṇā Miln 322.

Sappin

Sappin (adj. -- n.) [fr. sappati] crawling, creeping; moving along: see pīṭha°. -- (f.) sappinī a female snake J vi.339 (where the differences between a male and a female snake are discussed).

Sappītika

Sappītika (adj.) [sa3+pīti+ka] accompanied by the feeling of joy, joyful A i.81; J i.10; Vism 86 (opp. nippītika).

Sappurisa

Sappurisa [sat (=sant)+purisa] a good, worthy man M iii.21, 37; D iii.252 (the 7 s° -- dhammā), 274, 276, 283; A ii.217 sq., 239; Dhs 259=1003; Vin i.56; Dh 54; Pv ii.98; ii.945; iv.187; J i.202; equal to ariya M i.8; S iii.4; asappurisa=anariya SnA 479. sappurisarata a better man S v.20.

Saphala

Saphala (adj.) [sa3+phala] bearing fruit, having its reward Dh 52.

Saphalaka

Saphalaka (adj.) [sa3+phalaka] together with his shield Mhvs 25, 63.

Sabala

Sabala [Vedic śabala (e. g. A. V. 8, 1, 9)=ke/rberos, Weber, Ind. Stud. ii.297] spotted, variegated Sn 675; Vism 51; VvA 253; name of one of the dogs in the Lokantara hell J vi.106, 247 (Sabālo ca Sāmo ca). asabala, unspotted D ii.80. -- kārin acting inconsistently A ii.187.

Sabba

Sabba (adj.) [Vedic sarva=Av. haurva (complete); Gr. o(/los ("holo -- caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvus safe] whole, entire; all, every D i.4; S iv.15; Vin i.5; It 3; Nd2 s. v., nom. pl. sabbe Sn 66; gen. pl. sabbesaṇ Sn 1030. -- nt. sabbaṇ the (whole) world of sense -- experience S iv.15, cp. M i.3. -- At Vism 310 "sabbe" is defined as "anavasesa -- pariyādāṇaṇ." In compn with superlative expressions sabba° has the meaning of "(best) of all," quite, very, nothing but, all round; entirely: °bāla the greatest fool D i.59; °paṭhama the very first, right in front PvA 56; °sovaṇṇa nothing but gold Pv i.21; ii.911; °kaniṭṭha the very youngest PvA iii; °atthaka in every way useful; °sangāhika thoroughly comprehensive SnA 304. -- In connection with numerals sabba° has the distributive sense of "of each," i. e. so & so many things of each kind, like °catukka (with four of each, said of a gift or sacrifice) J iii.44; DhA iii.3; °atṭhaka (dāna) (a gift consisting of 8 X 8 things) Miln 291. See detail under atṭha B 1. a. -- °soḷasaka (of 16 each) DhA iii.3; °sata (of 100 each) DhA ii.6. -- Cases adverbially: instr. sabbena sabbaṇ altogether all, i. e. with everything [cp. BSk. sarvena sarvaṇ Divy 39, 144, 270; 502] D ii.57; PvA 130; 131. -- abl. sabbato "all round," in every respect Pv i.111; J vi.76; & sabbaso altogether, throughout D i.34; Sn 288; Dh 265; PvA 119; Nd1 421; DhA iv.100. -- Derivations: 1. sabbattha everywhere, under all circumstances S i.134; Dh 83; Sn 269; Nd 133; PvA 1, 18, 107; VbhA 372 sq. °kaṇ everywhere J i.15, 176, 172; Dāḥ v.57. - 2. sabbathā in every way; sabbathā sabbaṇ completely D ii.57; S iv.167. -- 3. sabbadā always Sn 174, 197, 536; Dh 202; Pv i.91 (=sabbakālaṇ C.); i.1014 (id.). sabbadā -- cana always It 36. -- 4. sabbadhi (fr. Sk. *sarvadhā=viśvadhā, Weber, Ind. Str. iii.392) everywhere, in every respect D i.251; ii.186; Sn 176; Dh 90; also sabbadhī Sn 952, 1034; Vin i.38; VbhA 377; Vism 308 (=sabbattha); Nd1 441, 443.

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-- atthaka concerned with everything, a do -- all J ii.30; 74; DhA ii.151 (mahāmatta). -- profitable to all Miln 373 (T. tṭh). of kammaṭṭhāna SnA ii.54; Vism 97. -- atthika always useful Miln 153. -- ābhībhū conquering all Sn 211; Vin i.8. -- otuka corresponding to all the seasons D ii.179; Pv iv.122; Sdhp 248. -- kammika (amacca) (a minister) doing all work Vism 130. -- kālaṇ always: see sadā. -- ghasa all -- devouring J i.288. -- ji all -- conquering S iv.83. -- (ñ)jaha abandoning everything S ii.284; Sn 211; Dh 353=Vin i.8. -- ññu omniscient M i.482; ii.31, 126; A i.220; Miln 74; VbhA 50; SnA 229, 424, 585; J i.214; 335; °tā (f.) omniscience Pug 14; 70; J i.2, 14; Nett 61, 103; also written sabbaññūtā; sabbaññūtā -- ñāṇa (nt.) omniscience Nett 103; DA i.99; VbhA 197. Also written sabbaññū°, thus J i.75; -- dassāvin one who sees (i.e. knows) everything M i.92. -- byohāra business, intercourse Ud 65; see saṇvohāra. -- bhumma universal monarch J vi.45. -- vidū all wise Sn 177, 211; Vin i.8; Dh 353. -- saṇharaka a kind of perfume "eau de mille fleurs" J vi.336. -- sādharma common to all J i.301 sq.

Sabbatthatā

Sabbatthatā the state of being everywhere; sabbatthatāya on the whole D i.251; ii.187; M i.38; S iv.296; A iii.225; v.299, 344. Expld at Vism 308 (with tt).

Sabbassa

Sabbassa (nt.) [sarvasva] the whole of one's property J iii.105; v.100 (read: sabbasaṇ vā pan'assa haranti); ° -- haraṇa (nt.) confiscation of one's property J iii.105; v.246 (v. l.); sabbassaharaṇaṇḍa (m.) the same J iv.204 (so read instead of sabbappaharaṇa). At some passages sabba (nt.) "all," seems to be used in the same sense, esp. gen. sabbassa -- e. g. J iii.50; iv.19; v.324.

Sabbāvant

Sabbāvant (adj.) [cp. BSk. sarvāvant Divy 294, 298, 352] all, entire D i.73, 251; iii.224; A iii.27; v.299 sq., 344 sq.

Sabbha

Sabbha see a°.

Sabbhin

Sabbhin see a°.

Sabrahmaka

Sabrahmaka (adj.) [sa3+brahma+ka] including the Brahma world D i.62; iii.76, 135; A i.260; ii.70; S v.423; Vin i.11; DA i.174.

Sabrahmacarin

Sabrahmacarin (adj. -- n.) [sa3+brahmacārin] a fellow student D ii.77; iii.241 sq., 245; M i. 101; A ii.97; Sn 973; VbhA 281.

Sabhaggata

Sabhaggata (adj.) [sabhā+gata] gone to the hall of assembly A i.128; Sn 397; Pug 29.

Sabhā

Sabhā (f.) [Vedic sabhā, cp. K.Z. iv.370] 1. a hall, assembly- room D ii.274; A i.143; S i.176; J i.119; 157, 204. <-> 2. a public rest -- house, hostelry J i.302. dhamma° chapel J vi.333. -- gata=sabhaggata S v.394; M i.286.

Sabhāga

Sabhāga (adj.) [sa2+bhāga] common, being of the same division Vin ii.75; like, equal, similar Miln 79; s. āpatti a common offence, shared by all Vin i.126 sq.; vīthisabhāgena in street company, the whole street in common J ii.45; opp. visabhāga unusual J i.303; different Vism 516; Miln 79. -- tṭhāna a common room, a suitable or convenient place J i.426; iii.49; v.235. -- vuttin living in mutual courtesy, properly, suitably Vin i.45; J i.219; a -- sabhāgavuttin J i.218; sabhāgavuttika Vin ii.162; A iii.14 sq.; a -- sabhāgavuttika ibid.

Sabhājana

Sabhājana [Dhtp 553: pīti -- dassanesu] honouring, salu- tation Miln 2.

Sabhāya

Sabhāya (nt.)=sabhā Vin iii.200.

Sabhāva

Sabhāva [sa4+bhāva] 1. state (of mind), nature, con- dition Miln 90, 212, 360; PvA 39 (ummattaka°), 98 (santa°), 219. -- 2. character, disposition, behaviour PvA 13, 35 (ullumpana°), 220 (lokiya°). -- 3. truth, reality, sincerity Miln 164; J v.459; v.198 (opp. musāvāda); J vi.469; sabhāvaṇ sincerely, devotedly J vi.486. -- dhamma principle of nature J i.214; -- dhammatta= °dhamma Vism 238. -- bhūta true J iii.20.

Sabhoga

Sabhoga1 (adj.) [sa3+bhoga] wealthy D i.73.

Sabhoga

Sabhoga2 [sa4+bhoga] property, possession Miln 139.

Sabhojana

Sabhojana (adj. -- nt.) [sa3+bhojana] sharing food (?) Vin iv.95; Sn 102.

Sama

Sama1 [fr. śam: see sammati1] calmness, tranquillity, mental quiet Sn 896. samaṇ carati to become calm, quiescent J iv.172. Cp. °cariyā & °cārin.

Sama

Sama2 [fr. śram: see sammati2] fatigue J vi.565.

Sama

Sama3 (adj.) [Vedic sama, fr. sa2; see etym. under saṇ°] 1. even, level J i.315; iii.172; Mhvs 23, 51. samaṇ karoti to level Dh 178; SnA 66. Opp. visama. -- 2. like, equal, the same D i.123, 174; S i.12; Sn 90, 226, 799, 842; It 17, 64; Dh 306; Miln 4. The compared noun is put in the instr.; or precedes as first part of cpd. <-> 3. impartial, upright, of even mind, just A i.74, 293 sq.; Sn 215, 468, 952. -- 4. sama°, foll. by numerals, means "altogether," e. g. °tiṇsa thirty altogether Bu 18, 18. -- 5. Cases as adv.: instr. samena with justice, impartially (=dhammena K.S. i.321) Dh 257; J i.180; acc. samaṇ equally D ii.166; together with, at, D ii.288; Mhvs 11, 12. -- cāga equally liberal A ii.62. -- jana an ordinary man, common people M iii.154=Vin i.349. -- jātika of the same caste J i.68. -- jīvītā regular life, living economically A iv.281 sq. -- tala level, even J i.7; Pv iv.121 (of a pond). -- dhāraṇa equal support or sustenance SnA 95. -- dhura carrying an equal burden, equal J i.191; asamadhura incomparable Sn 694 sq.; J i.193. But sama -- dhura -- ggahaṇa "complete imperiousness" VbhA 492 (see yugaggāha). -- vāhita evenly borne along (of equanimity) DhsA 133. -- vibhatta in equal shares J i.266. -- sama exactly the same D i.123; ii.136; Pug 64; Miln 410; DA i.290. -- sīsin a kind of puggala, lit. "equal -- headed," i. e. one who simultaneously attains an end of craving and of life (cp. PugA 186. The expln in J.P.T.S. 1891, 5 is wrong) Pug 13; Nett 190. -- sūpaka with equal curry (when the curry is in quantity of one-fourth of the rice) Vin iv.190.

Samaka

Samaka (adj.) [cp. BSk. samaka Divy 585] equal, like, same Miln 122, 410; of the same height (of a seat) Vin ii.169. samakaṇ (adv.) equally Miln 82.

Samakkhāta

Samakkhāta [saṇ+akkhāta] counted, known Sdhp 70, 458.

Samagga

Samagga (adj.) [saṇ+agga] being in unity, harmonious M ii.239; D iii.172; A ii.240; v.74 sq.; plur.=all unitedly, in common Vin i.105; J vi.2731. A i.70= 243; Sn 281, 283; Dh 194; Th 2, 161; ThA 143; J i.198, 209; samaggakaraṇa making for peace D i.4=A ii.209=Pug 57; DA i.74; samagganandin, samaggarata, and samaggārāma, rejoicing in peace, delighting in peace, impassioned for peace D i.4=A ii.209=Pug 57; DA

i.74; samaggavāsa dwelling in concord J i.362; ii.27. -- samaggi -- karoti to harmonize, to conciliate D iii.161. -- Cp. sāmaggī etc.

Samaggatta

Samaggatta (nt.) [abstr. fr. samagga] agreement, consent Vin i.316.

Samangitā

Samangitā (f.) [abstr. fr. foll.] the fact of being endowed or connected with (-- °) J iii.95 (paraloka°); VbhA 438 (fivefold: āyūhana° etc.).

Samangin

Samangin (adj.) [saṅ+angin] endowed with, possessing Pug 13, 14; J i.303; Miln 342; VbhA 438. -- samangiḥbhūta,

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possessed of, provided with D i.36; A ii.125; Sn 321; Vin i.15; DA i.121; samangi -- karoti to provide with J vi.266, 289, 290 (cp. vi.323: akarī samangiṇ).

Samacariyā

Samacariyā [sama1+cariyā] (f.) living in spiritual calm, quietism A i.55; S i.96, 101 sq.; It 16, 52; Dh 388; Miln 19; J vi.128; DhA iv.145.

Samacāga

Samacāga [sama3+cāga] equally liberal A ii.62.

Samacārin

Samacārin (śama --) living in peace M i.289.

Samacitta

Samacitta possessed of equanimity A i.65; iv.215; SnA 174 (°paṭipadā -- sutta).

Samacchati

Samacchati [saṅ+acchati] to sit down together J ii.67 (samacchare); iv.356; vi.104, 127.

Samacchidagatta

Samacchidagatta (adj.) [sam+ā+chida+gatta] with mangled limbs Sn 673.

Samajja

Samajja (nt.) [cp. Epic Sk. samāja (fr. saṅ+aj) congregation, gathering, company] a festive gathering, fair; a show, theatrical display. Originally a mountain cult, as it was esp. held on the mountains near Rājagaha.

<-> J ii.13; iii.541; vi.277, 559; S v.170; DA i.84; DhA iv.59; DhsA 255. -- On character and history of the festival see Hardy, Album Kern pp. 61 -- 66. -- gir -- aggasamajjaṇ mountain fair Vin ii.107, 150; iv.85, 267, 360; DhA i.89, 113. samajjaṇ karoti or kāreti to hold high revel J vi.383. -- ābhicaraṇa visiting fairs D iii.183. -- tṭhāna the place of the festival, the arena, Vin ii.150; J i.394; -- dāna giving festivals Miln 278; -- majjhe on the arena S iv.306 sq.; J iii.541; -- maṇḍala the circle of the assembly J i.283 sq.

Samajjhagaṇ

Samajjhagaṇ (B ° -- guṇ) aor. from sam -- adhi -- gā. (See samadhigacchati.)

Samañcati

Samañcati [sam+añc] to bend together Vin iv.171, 363.

Samañcara

Samañcara [sama1+cara] pacified, calm S i.236.

Samañcinteti

Samañcinteti to think S i.124; see sañcinteti.

Samaññā

Samaññā (f.) [saṇ+aññā] designation, name D i.202; ii.20; M iii.68; S ii.191; Sn 611, 648; J ii.65; Dhs § 1306; loka° a common appellation, a popular expression D i.202.

Samaññāta

Samaññāta [saṇ+aññāta] designated, known, notorious S i.65; Sn 118, 820; Nd1 153; Vin ii.203.

Samaṇa

Samaṇa [BSk. śramaṇa, fr. śram, but mixed in meaning with śam] a wanderer, recluse, religieux A i.67; D iii.16, 95 sq., 130 sq.; S i.45; Dh 184; of a non -- Buddhist (tāpasa) J iii.390; an edifying etymology of the word DhA iii.84: "samita -- pāpattā s.," cp. Dh 265 "samitattā pāpānaṇ ' samaṇo ' ti pavuccati"; four grades mentioned D ii.151; M i.63; compare Sn 84 sq.; the state of a Samaṇa is attended by eight sukhas J i.7; the Buddha is often mentioned and addressed by nonBuddhists as Samaṇa: thus D i.4, 87; Sn p. 91, 99; Vin i.8 350; Samaṇas often opposed to Brāhmaṇas: thus, D i.13; It 58, 60; Sn, p. 90; Vin i.12; ii.110; samaṇabrāhmaṇā, Samaṇas and Brāhmaṇas quite generally: "leaders in religious life" (cp. Dial. ii.165) D i.5; ii.150; A i.110, -- 173 sq.; It 64; Sn 189; Vin ii.295; samaṇadhammaṇ the duties of a samaṇa A iii.371; J i.106, 107, 138; pure -- samaṇa a junior who walks before a Bhikkhu Vin ii.32; pacchāsamaṇa one who walks behind Vin i.186; ii.32; A iii.137. -- samaṇī a female recluse S i.133; ThA 18; J v.424, 427; Vin iv.235. -- assamaṇa not a true samaṇa Vin i.96. -- uddesa a novice, a sāmaṇera D i.151; M iii.128; S v.161; Vin iv.139; A ii.78; iii.343. Cp. BSk. śramaṇoddeśa Divy 160. -- kuttaka (m.) who wears the dress of a Samaṇa Vin iii.68 sq. (=samaṇa -- vesa -- dhārako, Bdgh ib. p. 271).

Samaṇaka

Samaṇaka [samaṇa+ka] a contemptible (little) ascetic, "some sort of samaṇa" D i.90; M ii.47, 210; Sn p. 21; Miln 222; DA i.254. At A ii.48 samaṇaka is a slip for sasanaka. Cp. muṇḍaka in form & meaning.

Samaṇḍalikata

Samaṇḍalikata [sa+maṇḍala+kata] hemmed Vin i.255 (kaṭhina).

Samatā

Samatā [fr. sama3] equality, evenness, normal state Vin i.183; A iii.375 sq.; Miln 351.

Samatikkama

Samatikkama (adj.) [saṇ+atikamma] passing beyond, overcoming D i.34; ii.290; M i.41, 455; Vin i.3; J v.454; Vism 111.

Samatikkamati

Samatikkamati [saṇ+atikkamati] to cross over, to transcend D i.35; to elapse Mhvs 13, 5; ger. samatikkamma D i.35; M 41; pp. samatikkanta crossed over, or escaped from S iii.80; Dh 195.

Samatiggaṇhāti

Samatiggaṇhāti [saṇ+ati+grh] to stretch over, rise above, to reach beyond J iv.411 (ger. samatiggayha).

Samatittha

Samatittha (adj.) [sama3+tittha] with even banks (of a pond) J v.407.

Samatitthika

Samatitthika (adj.) [sama3+tittha+ika] even or level with the border or bank, i. e. quite full, brimful D i.244; ii.89; M i.435; ii.7=Miln 213; S ii.134; v.170; J i.400; J i.235, 393; Miln 121; Vism 170 (pattaṇ °tittikaṇ pūretvā; v. l. °titthikaṇ); A iii.403; Vin i.230; iv.190; often written °tittika and °tittiya. [The form is probably connected with samaicchia -- i. e. samaitthia (*samatisthita) in the Deśināmamālā viii.20 (Konow). Compare, however, Rhys Davids' Buddhist Suttas, p. 1781; ° -- aṇ buñjāmi Miln 213; "I eat (only just) to the full" (opp. to bhiyyo bhuñjāmi) suggests the etymology: sama -- titti+ka. Kern, Toev. s. v. as above.]

Samatimaññīti

Samatimaññīti [saṇ+atimaññīti] to despise (aor.) sama- timaññī Th 2, 72.

Samativattati

Samativattati [saṇ+ativattati] to transcend, overcome Sn 768, cp. Nd1 10.

Samativijjhati

Samativijjhati [saṇ+ativijjhati] to penetrate Dh 13= Th 1, 133.

Samatta

Samatta1 (nt.) [abstr. fr. sama3] equality A iii.359; Mhvs 3, 7; equanimity, justice A i.75.

Samatta

Samatta2 [cp. Sk. samāpta, pp. of saṅ+āp] 1. accomplished, brought to an end A ii.193; Sn 781=paripuṇṇa Nd1 65. -- 2. [cp. Sk. samasta, pp. of saṅ+as to throw, cp. BSk. samasta, e. g. Jtm xxxi.90] complete, entire, perfect Miln 349; Sn 881; 1000; Nd1 289, 298. samattaṅ completely S v.175; accomplished, full Sn 889.

Samattha

Samattha (adj.) [cp. Sk. samartha, saṅ+artha] able, strong J i.179; 187; SnA 143.

Samatthita

Samatthita (adj.) [cp. Sk. samarthita, saṅ+pp. of artha- yati] unravelling Miln 1.

Samatthiya

Samatthiya (adj.) [fr. samattha] able Sdhp 619.

Samatha

Samatha [fr. śam, cp. BSk. śamatha] 1. calm, quietude of heart M i.33; A i.61, 95; ii.140; iii.86 sq. (ceto°), 116 sq., 449; iv.360; v.99; D iii.54, 213, 273; DhA ii.177; S iv.362; Dhs 11, 15, 54; cessation of the Sankhāras S i.136; iii.133; A i.133; Sn 732; Vin i.5. <-> 2. settlement of legal questions (adhikaraṇa) Vin ii.93; iv.207; cp. DhsA 144; s. paṭivijjhati Pts i.180. -- yānika who makes quietude his vehicle, devoted to quietude, a kind of Arahant; cp. Geiger, Saṅyutta trsln ii.172. -- vipassanā introspection ("auto -- hypnosis" Cpd. 202) for promoting calm [cp. śamatha -- vipaśyanā Divy 95] S v.52; A ii.157; DhA iv.140; also separately "calm & intuition," e. g. M i.494.

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Samadhigacchati

Samadhigacchati [saṅ+adhigacchati] to attain Th 1, 4; aor. samajjhagā It 83; 3rd pl. samajjhagaṇ S i.103.

Samadhigaṇhāti

Samadhigaṇhāti [saṅ+adhigaṇhāti] 1. to reach, to get, obtain; ger. samadhiggayha M i.506; ii.25; S i.86= It 16. -- 2. to exceed, surpass, to overcome, to master J vi.261 (pañhaṇ samadhiggahetvā). Often confounded with samatigaṇhāti.

Samadhosi

Samadhosi variant reading S iii.120 sq.; iv.46; the form is aor. of saṇdhū. See sañcopati.

Samana

Samana (nt.) [fr. śam] suppression Mhvs 4, 35.

Samanaka

Samanaka (adj.) [sa3+mana+ka] endowed with mind A ii.48 (text, samaṇaka); S i.62.

Samanantara

Samanantara (adj.) [saṇ+anantara] immediate; usually in abl. (as adv.); samanantarā immediately, after, just after D ii.156; Vin i.56; rattibhāga -- samanantare at midnight J i.101. -- paccaya the relation of immediate contiguity Tikp 3, 61 sq.; Dukp 26; Vism 534.

Samanukkamati

Samanukkamati [saṇ+anukkamati] to walk along together J iii.373.

Samanugāhati

Samanugāhati [saṇ+anugāhati] to ask for reasons, to question closely D i.26; M i.130; A v.156 sq.; ppr. med. samanuggāhiyamāna being pressed M i.130; A v.156; Vin iii.91.

Samanujānāti

Samanujānāti [saṇ+anujānāti] to approve; samanujā- nissanti (fut. 3 pl.) M i.398; S iv.225; pp. samanūññāta approved, allowed Mhvs 8, 11; aor. 1 sg. samanūññāsin J iv.117 (=samanūñño āsiṇ Com. ib. 11715).

Samanuñña

Samanuñña (adj.) [=next] approving D iii.271; A ii.253; iii.359; v.305; S i.1, 153; iv.187; J iv.117.

Samanuññā

Samanuññā (f.) [fr. samanujānāti] approval S i.1; M i.359.

Samanupassati

Samanupassati [saṇ+anupassati] to see, perceive, regard D i.69, 73; ii.198; M i.435 sq.; ii.205; Pot. Vin ii.89; ppr. °passanto J i.140; ppr. med. °passamāno D ii.66; inf. °passituṇ Vin i.14; rūpaṇ attato samanupassati to regard form as self S iii.42.

Samanupassanā

Samanupassanā (f.) [fr. last] considering S iii.44; Nett 27.

Samanubandhati

Samanubandhati [saṇ+anubandhati] to pursue Mhvs 10, 5.

Samanubhāsati

Samanubhāsati [saṇ+anubhāsati] to converse or study together D i.26, 163; M i.130; A i.138; v.156 sq.; Vin iii.173 sq.; iv.236 sq.; DA i.117.

Samanubhāsanā

Samanubhāsanā (f.) [fr. last] conversation, repeating together Vin iii.174 sq.; iv.236 sq.

Samanumaññati

Samanumaññati [saṇ+anumaññati] to approve; fut. 3 pl. °maññissanti M i.398; S iv.225; aor. 3 pl. °maññiṇsu J iv.134.

Samanumodati

Samanumodati [saṇ+anumodati] to rejoice at, to approve M i.398; S iv.225; Miln 89.

Samanuyuñjati

Samanuyuñjati [saṇ+anuyuñjati] to cross -- question D i.26, 163; M i.130; A i.138; v.156; DA i.117.

Samanussarati

Samanussarati (saṇ+anussarati) to recollect, call to mind S iv.196; Vin ii.183.

Samanta

Samanta (adj.) [saṇ+anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. samantaṇ completely Sn 442; abl. samantā (D i.222; J ii.106; Vin i.32) & samantato (M i.168=Vin i.5; Mhvs 1, 29; Vism 185; and in definitions of prefix pari° DA i.217; VvA 236; PvA 32); instr. samantena (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, samantā Vesāḷiṇ, everywhere in Vesāḷi D ii.98; samantato nagarassa all round the city Mhvs 34, 39; samāsamantato everywhere DA i.61. -- cakkhu all -- seeing, an epithet of the Buddha M i.168= Vin i.5; Sn 345, etc.; Miln 111; Nd1 360. -- pāsādika all -- pleasing, quite serene A i.24; °kā Buddhaghosa's commentary on the Vinaya Piṭaka DA i.84; -- bhaddakatta complete auspiciousness, perfect loveliness SnA 444; VbhA 132. -- rahita entirely gone J i.29. -- veda one whose knowledge (of the Veda) is complete J vi.213.

Samandhakāra

Samandhakāra [saṇ+andhakāra] the dark of night Vin iv.54; DhA ii.94; S iii.60.

Samannāgata

Samannāgata (adj.) [saṇ+anvāgata] followed by, pos- sessed of, endowed with (instr.) D i.50; 88 Vin i.54; Sn p. 78, 102, 104. SnA 177 (in expln of ending " -- in"), 216 (of " -- mant"); PvA 46, 73. -- nt. abstr. °annāgatatta PvA 49.

Samannāneti

Samannāneti [samanvā+nī] to lead, conduct properly, control, pres. sam -- anv -- āneti M iii.188; ppr. °annānayamāna M i.477.

Samannāhata

Samannāhata [saṇ+anvāhata] struck (together), played upon D ii.171.

Samannāharati

Samannāharati [saṇ+anu+āharati; cp. BSk. samanvā- harati] 1. to concentrate the mind on, to consider, reflect D ii.204; M i.445; A iii.162 sq., 402 sq.; S i.114. -- 2. to pay respect to, to honour M ii.169; Vin i.180.

Samannāhāra

Samannāhāra [saṇ+anu+āhāra] concentration, bringing together M i.190 sq.; DA i.123; Miln 189.

Samannesati

Samannesati [saṇ+anvesati] to seek, to look for, to ex- amine D i.105; S iii.124; iv.197; Miln 37; DA i.274. pres. also samanvesati S i.122.

Samannesanā

Samannesanā (f.) [fr. last] search, examination M i.317.

Samapekkhaṇa

Samapekkhaṇa (nt.) considering; a° S iii.261.

Samapekkhati

Samapekkhati [saṇ+apekkhati] to consider, ger. ekkhiya Sdhp 536; cp. samavekkh°.

Samappita

Samappita [pp. of samappeti] 1. made over, consigned Dh 315; Sn 333; Th 2, 451. -- 2. endowed with (-- °), affected with, possessed of J v.102 (kaṇṭakena); Pv iv.16 (=allīna PvA 265); PvA 162 (soka -- salla° -- hadaya); Vism 303 (sallena). -- yasabhoga° possessed of fame & wealth Dh 303; dukkhena afflicted with pain Vv 523; pañcehi kāmagaṇehi s. endowed with the 5 pleasures of the senses D i.36, 60; Vin i.15; DA i.121.

Samappeti

Samappeti [saṇ+appeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 30; 21, 21; 34, 21; Dāvs ii.64. -- pp. samappita.

Samabbhāhata

Samabbhāhata [saṇ+abbhāhata] struck, beaten (thor- oughly) Vism 153; DA i.140.

Samabhiṇāti

Samabhiṇāti [saṇ+abhiṇāti] to recollect, to know J vi.126.

Samabhisāta

Samabhisāta joyful Th 2, 461.

Samabhisīncati

Samabhisīncati [saṇ+abhisīncati] to inaugurate as a king Mhvs 4, 6; v.14.

Samaya

Samaya [cp. Sk. samaya, fr. saṇ+i. See also samiti] congregation; time, condition, etc. -- At DhsA 57 sq. we find a detailed expln of the word samaya (s -- sadda), with meanings given as follows: (1) samavāya ("harmony in antecedents" trsln), (2) khaṇa (opportunity), (3) kāla (season), (4) samūha (crowd, assembly), (5) hetu (condition), (6) diṭṭhi (opinion). (7) paṭilābha (acquisition), (8) pahāna (elimination), (9) paṭivedha (penetration).

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Bdhgh illustrates each one with fitting examples; cp. DhsA 61. -- We may group as follows: 1. coming together, gathering; a crowd, multitude D i.178 (°pavādaka debating hall); ii.254 sq.; Miln 257; J i.373; PvA 86 (=samāgama). samayā in a crowd Pv iii.34 (so read for samayyā; PvA 189 "sangamma"). <-> 2. consorting with, intercourse Miln 163; DhA i.90; sabba° consorting with everybody J iv.317. -- 3. time, point of time, season D i.1; Sn 291, 1015; Vin i.15; VbhA 157 (maraṇa°); Vism 473 (def.); -- samayā samayaṇ upādāya from time to time It 75. Cases adverbially: ekaṇ samayaṇ at one time D i.47, 87, 111; tena samayena at that time D i.179; DhA i.90. aparena s. in course of time, later PvA 31, 68; yasmiṇ samaye at which time D i.199; DhsA 61. ekasmiṇ samaye some time, once J i.306. paccūsa° at daybreak PvA 38; adḍharatti° at midnight PvA 155; cp. ratta°. -- 4. proper time, due season, opportunity, occasion Sn 388; Vin iv.77; Bu ii.181; Mhvs 22, 59; VbhA 283 sq.; aññatra samayā except at due season Vin iii.212; iv.77; samaye at the right time J i.27. -- asamaya inopportune, unseasonable D iii.263, 287. -- 5. coincidence, circumstance M i.438. akkhara° spelling DhA i.181. -- 6. condition, state; extent, sphere (cp. defn of Bdhgh, above 9); taken dogmatically as "diṭṭhi," doctrine, view (equal to above defn 6) It 14 (imamhi samaye); DhA i.90 (jānana°); Dāvs vi.4 (°antara var. views). bāhira° state of an outsider, doctrine of outsiders, i. e. brahmanic DhA iii.392, cp. brāhmaṇāṇaṇ samaye DA i.291; ariyāṇaṇ samaye Miln 229. -- 7. end, conclusion, annihilation Sn 876; °vimutta finally emancipated A iii.173; v.336 (a°); Pug 11; cp. DhsA 57. -- Pp. abhi°. -- vasaṭha at A ii.41 is to be read as samavasaṭṭha, i. e. thoroughly given up. Thus Kern, Toev. The same passage occurs at D iii.269 as samavaya -- saṭhesana (see under saṭha).

Samara

Samara [sa+mara] battle Dāvs iv.1

Samala

Samala (adj.) [BSk. samala] impure, contaminated Vin i.5; samalā (f.) dustbin S ii.270 (=gāmato gūthanikkhamana -- magga, i. e. sewer K.S. ii.203); see sandhi°.

Samalankaroti

Samalankaroti [saṇ+alankaroti] to decorate, adorn Mhvs 7, 56; °kata pp. Dāvs v.36: °karitvā J vi.577.

Samavatṭhita

Samavatṭhita ready Sn 345 (° -- ā savanāya sotā).

Samavattakkhandha

Samavattakkhandha (adj.) [sama+vatta+kh., but BSk. sasavṛtta°] having the shoulders round, one of the lakkaṇas of a Buddha D ii.18; iii.144, 164; Dial. ii.15: "his bust is equally rounded."

Samavattasaṇvāsa

Samavattasaṇvāsa [sama+vatta1+saṇvāsa] living together with the same duties, on terms of equality J i.236.

Samavadhāna

Samavadhāna (nt.) concurrence, co -- existence Nett 79.

Samavaya

Samavaya annihilation, termination (?) see samaya (cpd.) & saṭha.

Samavasarati

Samavasarati of a goad or spur Th 2, 210. See samo- sarati.

Samavāpaka

Samavāpaka (nt.) [sama+vāpaka, cp. vapati1] a store- room M i.451.

Samavāya

Samavāya (m.) coming together, combination S iv.68; Miln 376; DhsA 57, 196; PvA 104; VvA 20, 55.
samavāyena in common VvA 336; khaṇa -- s° a momentary meeting J i.381.

Samavekkhati

Samavekkhati [saṇ+avekkhati] to consider, examine M i.225; A ii.32; It 30.

Samavekkhitar

Samavekkhitar [fr. last] one who considers It 120.

Samavepākin

Samavepākin (adj.) [sama+vepākin, cp. vepakka] pro- moting a good digestion D ii.177; iii.166; M ii.67; A iii.65 sq., 103, 153; v.15.

Samavossajjati

Samavossajjati [read saṇvossajjati!] to transfer, entrust D ii.231.

Samavhaya

Samavhaya [saṇ+ahvaya] a name Dāvs v.67.

Samasāyisun

Samasāyisun (aor.) J iii.201 (text, samāsāsisuṇ, cp. J.P.T.S. 1885, 60; read taṇ asāyisuṇ).

Samassattha

Samassattha [saṇ+assattha2] refreshed, relieved J iii.189.

Samassasati

Samassasati [saṇ+assasati] to be refreshed J i.176; Caus. samassāseti to relieve, refresh J i.175.

Samassāsa

Samassāsa [saṇ+assāsa] refreshing, relief DhA 150 (expln of passaddhi).

Samassita

Samassita [saṇ+assita] leaning towards Th 1, 525.

Samā

Samā (f.) [Vedic samā] 1. a year Dh 106; Mhvs 7, 78. - 2. in agginisamā a pyre Sn 668, 670.

Samākaḍḍhati

Samākaḍḍhati [saṇ+ākaḍḍhati] to pull along; to entice; ger. °iya Mhvs 37, 145.

Samākiṇṇa

Samākiṇṇa [saṇ+ākiṇṇa] covered, filled S i.6; Miln 342.

Samākula

Samākula (adj.) [saṇ+ākula] 1. filled, crowded B ii.4= J i.3; Miln 331, 342. -- 2. crowded together Vin ii.117. -- 3. confused, jumbled together J v.302.

Samāgacchati

Samāgacchati [saṇ+āgacchati] to meet together, to assemble Bu ii.171; Sn 222; to associate with, to enter with, to meet, D ii.354; Sn 834; J ii.82; to go to see Vin i.308; to arrive, come Sn 698; aor. 1 sg. °gañchiṇ D ii.354; 3rd °gañchi Dh 210; J ii.62; aor. 2 sg. °gamā Sn 834; ger. °gamma B ii.171=J i.26; ger. °gantvā Vin i.308; pp. samāgata.

Samāgata

Samāgata [pp. of samāgacchati] met, assembled Dh 337; Sn 222.

Samāgama

Samāgama [saṇ+āgama] meeting, meeting with, inter- course A ii.51; iii.31; Miln 204; cohabitation D ii.268; meeting, assembly J ii.107; Miln 349; DhA iii.443 (three: yamaka -- pāṭihāriya°; dev'orohaṇa°; Gangārohaṇa°).

Samācarati

Samācarati [saṇ+ācarati] to behave, act, practise M ii.113.

Samācāra

Samācāra [saṃ+ācāra] conduct, behaviour D ii.279; iii.106, 217; M ii.113; A ii.200, 239; iv.82; Sn 279; Vin ii.248; iii.184.

Samātapa

Samātapa [saṃ+ātapa] ardour, zeal A iii.346.

Samādapaka

Samādapaka [fr. samādapeti; cp. BSk. samādāpaka Divy 142] instructing, arousing M i.145; A ii.97; iv.296, 328; v.155; S v.162; Miln 373; It 107; DhA ii.129.

Samādapana

Samādapana (nt.) instructing, instigating M iii.132.

Samādapetar

Samādapetar adviser, instigator M i.16.

Samādapeti

Samādapeti [saṃ+ādapeti, cp. BSk. samādāpayati Divy 51] to cause to take, to incite, rouse Pug 39, 55; Vin i.250; iii.73; DA i.293, 300; aor. °dapesi D ii.42, 95, 206; Miln 195; Sn 695; ger. °dapetvā D i.126; Vin i.18; ger. samādetvā (sic) Mhvs 37, 201; ppr. pass. °dapiyamāna D ii.42.

Samādahati

Samādahati [saṃ+ādahati] to put together S i.169. jotiṃ s. to kindle a fire Vin iv.115; cittaṃ s. to compose the mind, concentrate M i.116; pres. samādhethi Th 2, 50; pr. part. samādahaṇ S v.312; ppr. med. samādahāna S i.169; aor 3rd pl. samādahaṇsu D ii.254. Pass. samādhiyati to be stayed, composed D i.73; M i.37; Miln 289; Caus. II. samādahāpeti Vin iv.115. -- pp. samāhita.

Samādāna

Samādāna 1. taking, bringing; asamādānacāra (m.) going for alms without taking with one (the usual set of three

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robes) Vin i.254. -- 2. taking upon oneself, undertaking, acquiring M i.305 sq.; A i.229 sq.; ii.52; J i.157, 219; Vin iv.319; KhA 16, 142. kammāsamādāna acquiring for oneself of Karma D i.82; A iii.417; v.33; S v.266, 304; It 58 sq., 99 sq.; VbhA 443 sq. -- 3. resolution, vow Vin ii.268; J i.233; Miln 352.

Samādinna

Samādinna [pp. of samādiyati] taken up, undertaken A ii.193.

Samādiyati

Samādiyati [saṇ+ādiyati1] to take with oneself, to take upon oneself, to undertake D i.146; imper. samādiya Bu ii.118=J i.20; aor. samādiyi S i.232; J i.219; ger. samādiyivā S i.232; & samādāya having taken up, i. e. with D i.71; Pug 58; DA i.207; Mhvs 1, 47; having taken upon himself, conforming to D i.163; ii.74; Dh 266; Sn 792, 898, 962; samādāya sikkhati sikkhāpadesu, he adopts and trains himself in the precepts D i.63; S v.187; It 118; Sn 962 (cp. Nd1 478). -- pp. samādinna.

Samādisati

Samādisati [saṇ+ādisati] to indicate, to command D i.211; Mhvs 38, 59.

Samādhāna

Samādhāna (nt.) [saṇ+ā+dhā] putting together, fixing; concentration Vism 84 (= sammā ādhānaṇ ṭhapaṇaṇ) in defn of samādhi as "samādhān' aṭṭhena."

Samādhi

Samādhi [fr. saṇ+ā+dhā] 1. concentration; a concentrated, self -- collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. In the Subha -- suttanta of the Dīgha (D i.209 sq.) samādhi -- khandha ("section on concentration") is the title otherwise given to the cittasampadā, which, in the ascending order of merit accruing from the life of a samaṇa (see Sāmaññaphala -- suttanta, and cp. Dial. i.57 sq.) stands between the sīla -- sampadā and the paññā -- sampadā. In the Ambaṭṭha -- sutta the corresponding terms are sīla, caraṇa, vijjā (D. i.100). Thus samādhi would comprise (a) the guarding of the senses (indriyesu gutta -- dvārātā), (b) self -- possession (sati -- sampajañña), (c) contentment (santuṭṭhi), (d) emancipation from the 5 hindrances (nīvaraṇāni), (e) the 4 jhānas. In the same way we find samādhi grouped as one of the sampadās at A iii.12 (sīla°, samādhi°, paññā°, vimutti°), and as samādhi -- khandha (with sīla° & paññā°) at D iii.229 (+vimutti°); A i.125; ii.20; iii.15; v.326; Nd1 21; Nd2 p. 277 (s. v. sīla). It is defined as cittassa ekaggatā M i.301; Dhs 15; DhsA 118; cp. Cpd. 89 n. 4; identified with avikkhepa Dhs 57, and with samatha Dhs 54. -- sammā° is one of the constituents of the eightfold ariya -- magga, e. g. D iii.277; VbhA 120 sq. -- See further D ii.123 (ariya); Vin i.97, 104; S i.28; Nd1 365; Miln 337; Vism 84 sq. (with definition), 289 (+vipassanā), 380 (°vipphārā iddhi); VbhA 91; DhA i.427; and on term in general Heiler, Buddhistische Versenkung 104 sq. -- 2. Description & characterization of samādhi: Its four nimittas or signs are the four satipaṭṭhānas M i.301; six conditions and six hindrances A iii.427; other hindrances M iii.158. The second jhāna is born from samādhi D ii.186; it is a condition for attaining kusalā dhammā A i.115; Miln 38; conducive to insight A iii.19, 24 sq., 200; S iv.80; to seeing heavenly sights etc. D i.173; to removing mountains etc. A iii.311; removes the delusions of self A i.132 sq.; leads to Arahantship A ii.45; the ānantarika s. Sn 226; cetosamādhi (rapture of mind) D i.13; A ii.54; iii.51; S iv.297; citta° id. Nett 16. dhammasamādhi almost identical with samatha S iv.350 sq. -- Two grades of samādhi distinguished, viz. upacāra -- s. (preparatory concentration) and appanā -- s. (attainment concentration) DA i.217; Vism 126; Cpd. 54, 56 sq.; only the latter results in jhāna; to these a 3rd (preliminary) grade is added as khaṇika° (momentary) at Vism 144. -- Three kinds of s. are distinguished, suññata or empty, appaṇihita or aimless, and animitta or signless A i.299; S iv.360; cp. iv.296; Vin iii.93; Miln 337; cp. 333 sq.; DhsA 179 sq., 222 sq., 290 sq.; see Yogāvacara's Manual p. xxvii; samādhi (tayo samādhī) is savitakka savicāra, avitakka vicāramatta or avitakka avicāra D iii.219; Kvu 570; cp. 413; Miln 337; DhsA 179 sq.; it is fourfold chanda -- , viriya -- , citta -- , and vīmaṇsā -- samādhi D ii.213; S v.268. -- Another fourfold division is that into hāna -- bhāgiya, ṭhiti°, visesa°, nibbedha° D iii.277 (as "dhammā duppaṭivijjhā"). -- indriya the faculty of concentration A ii.149; Dhs 15. -- khandha the section on s. see above 1. -- ja produced by concentration D i.74; iii.13; Vism 158. -- parikkhāra requisite to the attainment of samādhi: either 4 (the sammappadhānas) M i.301; or 7: D ii.216; iii.252; A iv.40. -- bala the power of concentration A i.94; ii.252; D iii.213, 253; Dhs 28. -- bhāvanā cultivation, attainment of samādhi M i.301; A ii.44 sq. (four different kinds mentioned); iii.25 sq.; D iii.222; Vism 371. -- saṇvattanika conducive to concentration A ii.57; S iv.272 sq.; D iii.245; Dhs 1344. -- sambojjhanga the s. constituent of enlightenment D iii.106, 226, 252; Vism 134=VbhA 283 (with the eleven means of cultivating it).

Samādhika

Samādhika (adj.) [sama+adhika] excessive, abundant D ii.151; J ii.383; iv.31.

Samādhiyati

Samādhiyati is Passive of samādahati.

Samāna

Samāna1 (adj.) [Vedic samāna, fr. sama3] similar, equal, even, same Sn 18, 309; J ii.108. Cp. sāmāñña1.

Samāna

Samāna2 [ppr. fr. as to be] 1. being, existing D i.18, 60; J i.218; PvA 129 (= santo), 167 (id.). -- 2. a kind of god D ii.260. -- āsanika entitled to a seat of the same height Vin ii. 169. -- gatika identical Tikp 35. -- bhāva equanimity Sn 702. -- vassika having spent the rainy season together Vin i.168 sq. -- saṇvāsa living together with equals Dh 302 (a°), cp. DhA iii.462. -- saṇvāsaka belonging to the same communion Vin i.321. -- sīmā the same boundary, parish Vin i.321; °ma belonging to the same parish Vin ii.300.

Samānatta

Samānatta (adj.) [samāna+attan] equanimous, of even mind A iv.364.

Samānattatā

Samānattatā (f.) [abstr. fr. last] equanimity, impartiality A ii.32=248; iv.219, 364; D iii.152, 190 sq., 232.

Samāniyā

Samāniyā [instr. fem. of samāna, used adverbially, Vedic samānyā] (all) equally, in common Sn 24.

Samānīta

Samānīta [pp. of samāneti] brought home, settled Miln 349.

Samāneti

Samāneti [saṇ+āneti] 1. to bring together J i.68. -- 2. to bring, produce J i.433. -- 3. to put together, cp. J i.120, 148. -- 4. to collect, enumerate J i.429. -- 5. to calculate (the time) J i.120, 148; aor. samānaya DA i.275 <-> pp. samānīta.

Samāpajjati

Samāpajjati [saṇ+āpajjati] 1. to come into, enter upon, attain D i.215 (samādhin samāpajji); Vin iii.241 (Pot. °pajjeyya); samāpattiṇ J i.77; arahattamaggaṇ A ii.42 sq.; Vin i.32; saññāvedayitanirodhaṇ to attain the trance of cessation S iv.293; kayavikkayaṇ to engage in buying and selling Vin iii.241; sākacchaṇ to engage in conversation D ii.109; tejodhātuṇ to convert one's body into fire Vin i.25; ii.76. -- 2. to become S iii.86 (aor. 3rd pl. samāpaduṇ). -- pp. samāpajjita & samāpanna.

Samāpajjana

Samāpajjana (nt.) [fr. last] entering upon, passing through (?) Miln 176.

Samāpajjita

Samāpajjita [pp. of °āpajjati] attained, reached, got into D ii.109 (parisā °pubbā).

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Samāpaṭipatti

Samāpaṭipatti misprint for sammā° A i.69.

Samāpatti

Samāpatti (f.) [fr. saṇ+ā+pad] attainment A iii.5; S ii.150 sq.; iv.293 (saññā -- vedayita -- nirodha°); Dhs 30= 101; a stage of meditation A i.94; Dhs 1331; J i.343, 473; PvA 61 (mahā -- karuṇā°); Nd1 100, 106, 139, 143; the Buddha acquired anekakoṭṭisata -- saḥassā s. J i.77. The eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor unconsciousness Ps i.8, 20 sq.; Nd1 108, 328; Bu 192=J i.28, 54; necessary for becoming a Buddha J i.14; acquired by the Buddha J i.66; the nine attainments, the preceding and the trance of cessation of perception and sensation S ii.216, 222; described M i.159 sq. etc.; otherwise called anupubbavīhārā D ii.156; A iv.410, 448 & passim [cp. Divy 95 etc.]. -- In collocation with jhāna, vimokkha, and samādhi Vin i.97; A iii.417 sq.; cp. Cpds. 59, 133 n. 3. -- °bhāvanā realizing the attainments J i.67; °kusalatā success in attainment D iii.212; Dhs 1331 sq.

Samāpattila

Samāpattila [fr. last] one who has acquired J i.406.

Samāpattesiya

Samāpattesiya (adj.) [samāpatti+esiya, adj. to esikā] longing for attainment Kvu 502 sq.

Samāpanna

Samāpanna [pp. of samāpajjati] having attained, got to, entered, reached S iv.293 (saññā -- nirodhaṇ); A ii.42 (arahatta -- maggaṇ entered the Path); Dh 264 (icchālobha° given to desire); Kvu 572 (in special sense= attaining the samāpattis).

Samāpannaka

Samāpannaka (adj.) [last+ka] possessed of the samāpattis DA i.119.

Samāpeti

Samāpeti [saṇ+āpeti] to complete, conclude Mhvs 5, 280; 30, 55; DA i.307 (desanaṇ). -- pp. samatta2.

Samāyāti

Samāyāti [saṇ+āyāti] to come together, to be united J iii.38.

Samāyuta

Samāyuta [saṇ+āyuta] combined, united Miln 274.

Samāyoga

Samāyoga [saṇ+āyoga] combination, conjunction DA i.95; Sdhp 45, 469.

Samāraka

Samāraka (adj.) [sa3+māra+ka] including Māra Vin i.11=S v.423; D i.250; iii.76, 135 & passim.

Samāraddha

Samāraddha [pp. of samārabhati] undertaken S iv.197; Dh 293; J ii.61.

Samārambha

Samārambha [saṇ+ārambha] 1. undertaking, effort, endeavour, activity A ii.197 sq. (kāya°, vacī°, mano°); Vin iv.67. -- 2. injuring, killing, slaughter Sn 311; D i.5; DA i.77; A ii.197; S v.470; Pug 58; DhsA 146. -- appasamārambha (written °rabbha) connected with little (or no) injury (to life) D i.143. Cp. ārabhati1.

Samārabhati

Samārabhati [saṇ+ārabhati2] to begin, undertake M i.227; Mhvs 5, 79. -- pp. samāraddha.

Samāruhati

Samāruhati [saṇ+āruhati] to climb up, to ascend, enter; pres. samārohati J vi.209 (cp. samorohatī p. 206, read samārohatī); aor. samārūhi Mhvs 14, 38. -- pp. samārūḷha. -- Caus. samāropeti to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.

Samārūḷha

Samārūḷha [pp. of samāruhati] ascended, entered M i.74.

Samāropana

Samāropana [fr. samāropeti] one of the Hāras Nett 1, 2, 4, 108, 205 sq., 256 sq.

Samālapati

Samālapati [saṇ+ālapati] to speak to, address J i.478. At J i.51 it seems to mean "to recover the power of speech."

Samāvaya=samavāya

Samāvaya=samavāya, closely united J vi.475 (in verse).

Samāsa

Samāsa [fr. saṃ+ās] 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. -- 2. an abridgment Mhvs 37, 244.

Samāsati

Samāsati [saṃ+āsati] to sit together, associate; Pot. 3 sg. samāsetha S i.17, 56 sq.; J ii.112; v.483, 494; Th 1, 4.

Samāsana

Samāsana (nt.) [saṃ+āsana] sitting together with, company Sn 977.

Samāsama

Samāsama "exactly the same" at Ud 85 (=D ii.135) read sama°.

Samāsādeti

Samāsādeti [saṃ+āsādeti] to obtain, get; ger. samāsajja J iii.218.

Samāhata

Samāhata [saṃ+āhata] hit, struck Sn 153 (ayosanku°); Miln 181, 254, 304. Sankusamāhata name of a purgatory M i.337.

Samāhita

Samāhita [pp. of samādahati] 1. put down, fitted J iv.337; -- 2. collected (of mind), settled, composed, firm, attentive D i.13; S i.169; A ii.6 (°indriya); iii.312, 343 sq.; v.3, 93 sq., 329 sq.; Sn 212, 225, 972 etc.; Dh 362; It 119; Pug 35; Vin iii.4; Miln 300; Vism 410; Nd1 501. -- 3. having attained S i.48 (cp. K.S. i.321 & Miln 352).

Samijjhati

Samijjhati [saṃ+ijjhati] to succeed, prosper, take effect D i.71; Sn 766 (cp. Nd1 2=labhati etc.); Bu ii.59= J i.14, 267; Pot. samijjheyyaṃ D i.71; aor. samijjhi J i.68; Fut. samijjhissati J i.15. -- pp. samiddha. <-> Caus. II. °ijjhāpeti to endow or invest with (acc.) J vi.484.

Samijjhana

Samijjhana (nt.) [fr. samijjhati] fulfilment, success DhA i.112.

Samijjhiṭṭha

Samijjhiṭṭha [saṃ+ajjhiṭṭha] ordered, requested J vi.12 (=āṇatta C.).

Samiñjati

Samiñjati [saṃ+iñjati of ṛñj or rj to stretch] 1. to double up M i.326. -- 2. (intrans.) to be moved or shaken Dh 81 (=calati kampati DhA ii.149). See also sammiñjati.

Samiñjana

Samiñjana (nt.) [fr. samiñjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also sammiñjana.

Samita

Samita1 [saṇ+ita, pp. of sameti] gathered, assembled Vv 6410; VvA 277. -- nt. as adv. samitaṇ continuously M i.93; A iv.13; It 116; Miln 70, 116.

Samita

Samita2 [sa+mita, of mā] equal (in measure), like S i.6.

Samita

Samita3 [pp. of sammati1] quiet, appeased DhA iii.84.

Samita

Samita4 [pp. of saṇ+śam to labour] arranged, put in order J v.201 (=saṇvidahita C.).

Samitatta

Samitatta (nt.) [fr. samita3] state of being quieted Dh 265.

Samitāvin

Samitāvin [samita3+āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S i.62, 188; A ii.49, 50. Cp. BSk. śamitāvin & samitāvin.

Samiti

Samiti (f.) [fr. saṇ+i] assembly D ii.256; Dh 321; J iv.351; Pv ii.313 (= sannipāta PvA 86); DhA iv.13.

Samiddha

Samiddha [pp. of samijjhati] 1. succeeded, successful Vin i.37; Bu ii.4=J i.3; Miln 331. -- 2. rich, magnificent J vi.393; J iii.14; samiddhena (adv.) successfully J vi.314.

Samiddhi

Samiddhi (f.) [fr. samijjhati] success, prosperity Dh 84; S i.200.

Samiddhika

Samiddhika (adj.) [samiddhi+ka] rich in, abounding in Sdhp 421.

Samiddhin

Samiddhin (adj.) [fr. samiddhi] richly endowed with ThA 18 (Ap v.23); fem. -- inī J v.90.

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Samidhā

Samidhā (f.) [fr. saṇ+idh; see indhana] fuel, firewood SnA 174.

Samihita

Samihita [=saṇhita] collected, composed Vin i.245= D i.104=238; A iii.224=229= DA i.273; D i.241, 272.

Samīcī

Samīcī D ii.94: see sāmīcī.

Samītar

Samītar [=sametar] one who meets, assembles; pl. samī- tāro J v.324.

Samīpa

Samīpa (adj.) [cp. Epic & Class. Sk. samīpa] near, close (to) SnA 43 (bhumma -- vacana), 174, 437; KhA 111; PvA 47 (dvāra° magga) (nt.) proximity D i.118. Cases adverbially: acc. °aṇ near to PvA 107; loc. ° -- e near (with gen.) SnA 23, 256; PvA 10, 17, 67, 120. -- ga approaching Mhvs 4, 27; 25, 74. -- cara being near DhsA 193. -- cārin being near D i.206; ii.139. -- tṭha standing near Mhvs 37, 164.

Samīpaka

Samīpaka (adj.) [samīpa+ka] being near Mhvs 33, 52.

Samīra

Samīra [fr. saṇ+īr] air, wind Dāvs iv.40.

Samīrati

Samīrati [saṇ+īrati] to be moved Vin i.185; Dh 81; DhA ii.149. -- pp. samīrita J i.393.

Samīrita

Samīrita [saṇ+īrita] stirred, moved J i.393.

Samīhati

Samīhati [saṇ+īhati] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd2 651); Vv 51; VvA 35; J v.388. -- pp. samīhita.

Samīhita

Samīhita (nt.) [pp. of samīhati] endeavour, striving after, pursuit J v.388.

Samukkaṇṣati

Samukkaṇṣati [saṇ+ukkaṇṣati] to extol, to praise Sn 132, 438; M i.498. -- pp. samukkaṭṭha.

Samukkaṭṭha

Samukkaṭṭha [saṇ+ukkaṭṭha] exalted A iv.293; Th 1, 632.

Samukkācanā

Samukkācanā=ukkācanā Vbh 352; Vism 23.

Samukkheṭṭa

Samukkheṭṭa [saṇ+ukkheṭṭa] despised, rejected Vin iii.95; iv.27.

Samugga

Samugga [Class. Sk. samudga] a box, basket J i.265, 372, 383; Miln 153, 247; Sdhp 360 (read samuggābhaṇ). Samugga -- jātaṇṇa the 436th Jātaka J iii.527 sq. (called Karaṇḍaka -- Jātaka ibid.; v.455).

Samuggaṇhāti

Samuggaṇhāti [saṇ+uggaṇhāti] to seize, grasp, embrace; ger. samuggahāya Sn 797; Nd1 105. -- pp. samuggahīta.

Samuggata

Samuggata [saṇ+uggata] arisen VvA 280; J iv.403 (text samuggagata).

Samuggama

Samuggama [saṇ+uggama] rise, origin VbhA 21 (twofold, of the khandhas).

Samuggahīta

Samuggahīta [pp. of samuggaṇhāti] seized, taken up Sn 352, 785, 801, 837, 907; Nd1 76, 100, 193.

Samuggirati

Samuggirati [saṇ+uggirati] to throw out, eject VvA 199; to cry aloud Dāvs v.29.

Samugghāta

Samugghāta [saṇ+ugghāta; BSk. samudghāta Lal. Vist. 36, 571] uprooting, abolishing, removal D i.135; M i.136; A ii.34; iii.407; v.198; S ii.263; iii.131; iv.31; Vin i.107, 110; J iii.397.

Samugghātaka

Samugghātaka (adj.) [fr. last] removing Miln 278.

Samugghātita

Samugghātita [pp. of samugghāṭeti, see samūhanati] abolished, completely removed; nt. abstr. °tta Miln 101.

Samucita

Samucita [saṇ+ucita, pp. of uc to be pleased] suitable Vin iv.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs v.55.

Samuccaya

Samuccaya [saṇ+uccaya] collection, accumulation J ii.235 (the signification of the particle vā); SnA 266 (id.). -- samuccaya -- kkhandaḥa the third section of Cullavagga Vin ii.38 -- 72.

Samucchaka

Samucchaka see samuñchaka.

Samucchati

Samucchati [derivation and meaning uncertain; Windisch, Buddha's Geburt, p. 39, n. 1 derives it fr. saṇ+mucchati. Cp. Geiger, P.Gr. § 157] to be consolidated, to arise samucchissatha (Conditional) D ii.63.

Samucchita

Samucchita [saṇ+mucchita] infatuated S i.187; iv.71; Th 1, 1219. It is better to read pamucchita at all passages.

Samucchindati

Samucchindati [saṇ+ucchindati] to extirpate, abolish, spoil, give up D i.34; ii.74; M i.101 sq., 360; J iv.63. <-> pp. samucchinna.

Samucchinna

Samucchinna [saṇ+ucchinna] cut off, extirpated D i.34.

Samuccheda

Samuccheda [saṇ+uccheda] cutting off, abolishing, giving up M i.360; KhA 142; sammā s. Ps i.101; °pahāna relinquishing by extirpation Vism 5; SnA 9; °maraṇa dying by extirpation (of saṅsāra) Vism 229; °visuddhi Ps ii.3; °suññaṇ Ps ii.180.

Samujjala

Samujjala (adj.) [saṇ+ujjala] resplendent J i.89, 92 (pañca- vaṇṇa -- vattha°). raṇsi -- jāla° resplendent with the blaze of rays VvA 12, 14, 166.

Samujju

Samujju (adj.) [saṇ+uju] straightforward, perfect Sn 352; S iv.196 (text saṇmuju).

Samuñchaka

Samuñchaka (adj.) [saṇ+uncha+ka] only as nt. adv. °ṇ gleaning, (living) by gleaning S i.19; J iv.466 (°ṇ carati).

Samuṭṭhahati

Samuṭṭhahati [saṇ+uṭṭhahati] to rise up, to originate; pres. samuṭṭhāti Vin v.1; aor. samuṭṭhahi Mhvs 28, 16. -- pp. samuṭṭhita. -- Caus. samuṭṭhāpeti to raise, to originate, set on foot J i.144, 191, 318.

Samuṭṭhāna

Samuṭṭhāna (nt.) [saṇ+uṭṭhāna] rising, origination, cause; as adj. (-- °) arising from A ii.87; Dhs 766 sq., 981, 1175; Miln 134, 302, 304; J i.207; iv.171; KhA 23, 31, 123; Vism 366.

Samuṭṭhānika

Samuṭṭhānika (adj.) [fr. last] originating DhsA 263.

Samuṭṭhāpaka

Samuṭṭhāpaka (f. °ikā) [fr. samuṭṭhāpeti] occasioning, causing DhsA 344; VvA 72.

Samuṭṭhita

Samuṭṭhita [pp. of samuṭṭhahati] arisen, originated, hap- pened, occurred J ii.196; Dhs 1035.

Samuttarati

Samuttarati [saṇ+uttarati] to pass over Miln 372.

Samuttejaka

Samuttejaka (adj.) [fr. samuttejeti] instigating, inciting, gladdening M i.146; A ii.97; iv.296, 328; v.155; S v.162; It 107.

Samuttejeti

Samuttejeti [saṇ+ud+tij] to excite, gladden, to fill with enthusiasm Vin i.18; D i.126. Cp. BSk. samuttejayati, e. g. Divy 80.

Samudaya

Samudaya [saṇ+udaya] 1. rise, origin D i.17; ii.33, 308; iii.227; A i.263 (kamma°); Vin i.10; Sn p. 135; It 16 (samuddaya metri causa) etc. dukkha° the origin of ill, the second ariya -- sacca, e. g. D iii.136; A i.177; Vism 495 (where samudaya is expld in its parts as sam+ u+aya); VbhA 124. -- 2. bursting forth, effulgence (pabhā°) J i.83. -- 3. produce, revenue D i.227.

Samudāgacchati

Samudāgacchati [saṃ+udāgacchati] to result, rise; to be got, to be at hand D i.116; M i.104. -- pp. samudāgata.

Samudāgata

Samudāgata [pp. of last] arisen, resulted; received S ii.24; Sn 648 (=āgata C.).

Samudāgama

Samudāgama [saṃ+ud+āgama] beginning J i.2.

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Samudācarati

Samudācarati [saṃ+ud+ācarati] 1. to be current, to be in use M i.40 (=kāya -- vacī -- dvāraṃ sampatta s. MA 182). -- 2. to occur to, to befall, beset, assail M i.109, 112, 453; S ii.273; It 31; Vism 343. -- 3. to behave towards, to converse with (instr.), to address Vin i.9; D ii.154, 192; A iii.124, 131; iv.415, 440; v.103; J i.192. -- 4. to practise J ii.33 (aor. °ācarīsu). -- 5. to claim, to boast of Vin iii.91. -- pp. samudāciṇṇa.

Samudācaritatta

Samudācaritatta (nt.) [abstr. fr. samudācarita, pp. of samudācarati] practice Miln 59.

Samudācāra

Samudācāra [saṃ+ud+ācāra] behaviour, practice, habit, familiarity J iv.22; SnA 6; DhA 392; PvA 279.

Samudāciṇṇa

Samudāciṇṇa [pp. of samudācarati] practised, indulged in J ii.33; Tikp 320.

Samudānaya

Samudānaya (adj.) [grd. of samudāneti] to be procured or attained J iii.313 (su°).

Samudānīta

Samudānīta [pp. of samudāneti, cp. BSk. samudānīta MVastu i.231] collected, procured J iv.177.

Samudāneti

Samudāneti [saṃ+ud+āneti; cp. BSk. samudānayati Divy 26, 50, 490; AvŚ i.199] to collect, procure, attain, get M i.104; Sn 295. -- pp. °ānīta.

Samudāya

Samudāya [fr. saṃ+ud+ā+i] multitude, quantity VvA 175; the whole VvA 276.

Samudāvaṭṭa

Samudāvaṭa [saṇ+ud+āvaṭa? Better read as saṇ+ udāvatta] restrained DhsA 75.

Samudāhāra

Samudāhāra [saṇ+udāhāra, cp. BSk. samudāhāra Divy 143] talk, conversation Miln 344; piya° A v.24, 27, 90, 201, 339; ThA 226.

Samudikkhati

Samudikkhati [saṇ+udikkhati] to behold ThA 147 (Ap. v.52).

Samudita

Samudita [saṇ+udita1] 1. arisen Dāvs v.4. -- 2. excited S i.136. -- 3. united VvA 321.

Samudīraṇa

Samudīraṇa (nt.) [saṇ+udīraṇa in meaning udīreti 1] moving M i.119; D i.76; Vism 365; DhsA 307.

Samudīrita

Samudīrita [saṇ+udīrita] uttered J vi.17.

Samudeti

Samudeti [saṇ+udeti] to arise; pres. samudayati (v. l. samudīyati) S ii.78; samudeti A iii.338; pp. samudita.

Samudda

Samudda [cp. Vedic samudra, fr. saṇ+udra, water] a (large) quantity of water, e. g. the Ganges; the sea, the ocean D i.222; M i.493; A i.243; ii.48 sq.; iii.240; D iii.196, 198; S i.6, 32, 67; J i.230; iv.167, 172; Dh 127; Nd1 353; SnA 30; PvA 47, 104, 133, 271; explained by adding sāgara, S ii.32; four oceans S ii.180, 187; ThA 111. Often characterized as mahā° the great ocean, e. g. Vin ii.237; A i.227; ii.55; iii.52; iv.101; SnA 371; DhA iii.44. Eight qualities: A iv.198, 206; popular etymology Miln 85 sq. (viz. "yattakaṇ udakaṇ tattakaṇ loṇaṇ," and vice versa); the eye etc. (the senses), an ocean which engulfs all beings S iv.157 (samudda=mahā udakarāsi). -- Cp. sāmuddika. -- akkhāyikā (f.) tales about the origin of the sea, cosmogony Vin i.188; M i.513 sq.; D i.8; DA i.91. -- tṭhaka situated in the ocean J vi.158. -- vīci a wave of the ocean Vism 63.

Samuddaya

Samuddaya metri causa instead of samudaya It 16, 52.

Samuddhaṭa

Samuddhaṭa [saṇ+uddhaṭa] pulled out, eradicated Mhvs 59, 15; J vi.309; Sdhp 143.

Samuddharana

Samuddharana (nt.) [saṇ+uddharana] pulling out, sal- vation Miln 232.

Samuddharati

Samuddharati [saṇ+uddharati] to take out or away; to lift up, carry away, save from; aor. samuddhari J vi.271; samuddhāsi (aor. thus read instead of samuṭṭhāsi) J v.70.

Samunna

Samunna [saṇ+unna] moistened, wet, immersed S iv.158; cp. the similar passage A ii.211 with ref. to taṇhā as a snare (pariyonaddha).

Samunnameti

Samunnameti [saṇ+unnameti] to raise, elevate, Th 1, 29.

Samupagacchati

Samupagacchati [saṇ+upagacchati] to approach Miln 209.

Samupajaneti

Samupajaneti [saṇ+upa+janeti] to produce; °janiya- māna (ppr. pass.) Nett 195.

Samupaṭṭhahati

Samupaṭṭhahati [saṇ+upaṭṭhahati] to serve, help; pres. samupaṭṭhāti Sdhp 283; aor. samupaṭṭhahi Mhvs 33, 95.

Samupabbūḷha

Samupabbūḷha [saṇ+upa+viyūḷha] set up; heaped, massed, in full swing (of a battle), crowded M i.253; D ii.285; S i.98; Miln 292; J i.89.

Samupama

Samupama [saṇ+upama] resembling Mhvs 37, 68; also samūpama J i.146; v.155; vi.534.

Samuparūḷha

Samuparūḷha [saṇ+uparūḷha] ascended Dāvs iv.42.

Samupasobhita

Samupasobhita [saṇ+upasobhita] adorned Miln 2.

Samupāgacchati

Samupāgacchati [saṇ+upāgacchati] to come to; aor. samupāgami Mhvs 36, 91; pp. samupāgata.

Samupāgata

Samupāgata [saṇ+upāgata] come to, arrived at Mhvs 37, 115; 38, 12; J vi.282; Sdhp 324.

Samupādika

Samupādika being on a level with the water Miln 237 (Trenckner conjectures samupodika). The better reading, however, is samupp°, sama=peace, quiet, thus "producing quiet," calm.

Samupeta

Samupeta [saṇ+upeta] endowed with, Miln 352.

Samuppajjati

Samuppajjati [saṇ+uppajjati] to arise, to be produced S iv.218; pp. samuppanna.

Samuppatti

Samuppatti (f.) origin, arising S iv.218.

Samuppanna

Samuppanna [saṇ+uppanna] arisen, produced, come about Sn 168, 599; Dhs 1035.

Samuppāda

Samuppāda [saṇ+uppāda] origin, arising, genesis, coming to be, production Vin ii.96; S iii.16 sq.; It 17; A iii.406 (dhamma°); J vi.223 (anilūpana -- samuppāda, v. read, ° -- samuppāta, "swift as the wind"); Vism 521 (sammā & saha uppajjati=samuppāda). Cp. paṭicca°.

Samuppilava

Samuppilava (adj.) [fr. saṇ+uppilavati] jumping or bubbling up Sn 670 (°āso nom. pl.).

Samupphosita

Samupphosita [saṇ+ud+phosita] sprinkled J vi.481.

Samubbahati

Samubbahati [saṇ+ubbahati2] to carry Dāvs iii.3; v.35; ppr. samubbahanto J vi.21 (making display of).

Samubbhūta

Samubbhūta [saṇ+ud+bhūta] borne from, produced from Dāvs ii.25.

Samuyyuta

Samuyyuta [saṇ+uyyuta] energetic, devoted Vv 6333; VvA 269.

Samullapati

Samullapati [saṇ+ullapati] to talk, converse Vin iii.187; PvA 237; ppr. samullapanto J iii.49.

Samullapana

Samullapana (nt.) [saṇ+ullapana] talking (with), conversation SnA 71.

Samullāpa

Samullāpa [=last] conversation, talk Miln 351.

Samussaya

Samussaya [saṇ+ud+śri, cp. BSk. samucchaya "body," Divy 70=AvŚ i.162] 1. accumulation, complex A ii.42=

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It 48; It 34; bhassasamuccaya, grandiloquence Sn 245; -- 2. complex form, the body D ii.157=S i.148; Vv3512 (=saṁra VvA 164); Dh 351; Th 1, 202 ("confluence," i. e. of the 5 factors, trsln); Th 2, 22, 270; DhA iv.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.

Samussāpita

Samussāpita [saṇ+ussāpita] lifted, raised J iii.408.

Samussāhita

Samussāhita [saṇ+ussāhita] instigated VvA 105.

Samussita

Samussita [saṇ+ussita] 1. elevated, erected J iii.497. - 2. arrogant, proud, haughty Dh 147 (interpreted at DhA iii.109 as "compounded," i. e. the body made up of 300 bones); A i.199; SnA 288 (°ṇ bhassan high and mighty talk).

Samusseti

Samusseti [saṇ+ud+śri] to raise, lift up, Pot. samusseyya A i.199 (here=to be grandiloquent). -- pp. samussita.

Samūpasanta

Samūpasanta [saṇ+upasanta] is v. l. for su -- vūpasanta (?) "calmed," at KhA 21.

Samūlaka

Samūlaka (adj.) [sa3+mūla+ka] including the root Th 2 385; ThA 256.

Samūha

Samūha [fr. saṇ+vah, uh] multitude, mass, aggregation Nett 195; PvA 49, 127, 157 (=gaṇa), 200 (id.).

Samūhata

Samūhata [pp. of samūhanati] taken out, removed D i.136; S iii.131; Th 1,604; Dh 250; Sn 14, 360; It 83; J iv.345 (Kern, wrongly, "combined").

Samūhatatta

Samūhatatta (nt.) [abstr. fr. samūhata] abolition M iii.151.

Samūhanati

Samūhanati [saṇ+ūhanati2] to remove, to abolish Vin i.110; D i.135 sq. (°hanissati); ii.91=S v.432; M i.47; ii.193; S v.76; J i.374=Sn 360; Sn 14, 369, 1076; sikkhāpadaṇ Vin iii.23; D ii.154; uposathāgāraṇ to discontinue using a Vihāra as an Uposathāgāra Vin i.107; sīmaṇ to remove the boundary Vin i.110. Pres. also samūhanti S iii.156; Pot. samūhaneyya Vin i.110; imper. samūhantu D ii.154; & °ūhanatu Miln 143; ger. samūhanitvā M i.47; Vin i.107; a° M iii.285; inf. samugghātuṇ Mhvs 37, 32; grd. samūhantabba Vin i.107. -- Caus. II. samugghātāpeti to cause to be removed, i. e. to put to death Miln 193; samūhanāpeti Miln 142. <-> pp. samūhata & (Caus.) samugghātita.

Samūheti

Samūheti [Caus. of saṇ+uh=vah] to gather, collect Mhvs 37, 245.

Samekkhati

Samekkhati [saṇ+ikkhati] to consider, to seek, look for; Pot. samekkhe J iv.5; ppr. samekkhamāna Th 1, 547; & samekkhaṇ J ii.65; ger. samekkhiya Mhvs 37, 237.

Sameta

Sameta [pp. of sameti] associating with Miln 396; con- nected with, provided with Mhvs 19, 69; combined, constituted Sn 873, 874.

Sameti

Sameti [saṇ+eti] 1. to come together, to meet, to assemble Bu ii.199=J i.29. -- 2. to associate with, to go to D ii.273; J iv.93. -- 3. to correspond to, to agree D i.162, 247; J i.358; iii.278. -- 4. to know, consider S i.186; Nd1 284. -- 5. to fit in J vi.334. -- imper. sametu J iv.9320; fut. samessati S iv.379; It 70; aor. samiṇsu Bu ii.199; S ii.158=It 70; & samesuṇ J ii.3016; ger. samecca (1) (coming) together with D ii.273; J vi.211, 318. -- (2) having acquired or learnt, knowing S i.186; Sn 361, 793; A ii.6. -- pp. samita & sameta [=saṇ+ā+ita].

Sametikā

Sametikā Sii.285; read samāhitā.

Samerita

Samerita [saṇ+erita] moved, set in motion; filled with (-- °), pervaded by Sn 937; Nd1 410; J vi.529; Vism 172.

Samokiṇṇa

Samokiṇṇa [pp. of samokirati] besprinkled, covered (with) J i.233.

Samokirati

Samokirati [saṇ+okirati] to sprinkle Bu ii.178=J i.27. - pp. samokiṇṇa.

Samocita

Samocita [saṇ+ocita] gathered, arranged J v.156 (=suro- cita C.).

Samotata

Samotata [saṇ+otata] strewn all over, spread Vv 816 (vv. ll. samogata and samohata); J i.183; Ap 191.

Samotarati

Samotarati [saṇ+otarati] to descend Mhvs 10, 57.

Samodakaṇ

Samodakaṇ (adv.) [saṇ+odakaṇ] at the water's edge Vin i.6=M i.169=D ii.38.

Samodahati

Samodahati [saṇ+odahati] to put together, supply, apply S. i.7; iv.178 sq.; to fix Nett 165, 178; ppr. samodahaṇ S i.7=iv.179; ger. samodahitvā S iv.178; & samodhāya Vism 105; Sdhp 588. -- pp. samohita.

Samodita

Samodita united VvA 186 (so read for samm°), 320; cp. samudita.

Samodhāna

Samodhāna (nt.) [saṇ+odhāna, cp. odahana] collocation, combination Bu ii.59=J i.14; S iv.215=v.212; application (of a story) J ii.381. samodhānaṇ gacchati to come together, to combine, to be contained in Vin i.62; M i.184=S i.86; v.43, 231=A v.21 (Com. odhānapakkhepaṇ) A iii.364; SnA 2; Vism 7; VbhA 107; samodhānagata wrapped together Miln 362; samodhānaparivāsa a combined, inclusive probation Vin ii.48 sq.

Samodhānatā

Samodhānatā (f.) [abstr. fr. samodhāna] combination, application, pursuance, in vutti° J iii.541 (so read for vatti°).

Samodhāneti

Samodhāneti [Denom. fr. samodhāna] to combine, put together, connect J i.9, 14; DA i.18; SnA 167, 193, 400; especially jātaṇ s. to apply a Jātaka to the incident J i.106, 171; ii.381 & passim.

Samorodha

Samorodha [saṇ+orodha] barricading, torpor Dhs 1157; DhsA 379.

Samorohati

Samorohati [saṇ+orohati] to descend; ger. samoruyha Mhvs 10, 35.

Samosaraṇa

Samosaraṇa (nt.) [saṇ+osaraṇa] coming together, meeting, union, junction D i.237; ii.61; S iii.156; v.42 sq., 91; A iii.364; Miln 38.

Samosarati

Samosarati [saṇ+osarati] 1. to flow down together Miln 349. -- 2. to come together, gather J i.178 (see on this Kern, Toev. ii.60).

Samoha

Samoha infatuated Pug 61.

Samohita

Samohita [pp. of samodahati] 1. put together, joined J vi.261 (su°). -- 2. connected with, covered with Nd1 149 (for pareta); Miln 346 (raja -- panka°).

Sampakampati

Sampakampati [saṇ+pakampati] to tremble, to be shaken Vin i.12; D ii.12, 108; M i.227; iii.120. -- Caus. sampakampeti to shake D ii.108.

Sampakopa

Sampakopa [saṇ+pakopa] indignation Dhs 1060.

Sampakkhandati

Sampakkhandati [saṇ+pakkhandati, cp. BSk. sampra- skandati MVastu ii.157] to aspire to, to enter into Miln 35.

Sampakkhandana

Sampakkhandana (nt.) [saṇ+pakkhandana] aspiration Miln 34 sq.

Sampaggaṇhāti

Sampaggaṇhāti [saṇ+paggaṇhāti] 1. to exert, strain DhsA 372. -- 2. to show a liking for, to favour, befriend J vi.294. -- pp. sampaggahīta.

Sampaggaha

Sampaggaha [saṇ+paggaha] support, patronage Mhvs 4, 44.

Sampaggahīta

Sampaggahīta [saṇ+paggaḥīta] uplifted Miln 309.

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Sampaggāha

Sampaggāha assumption, arrogance Dhs 1116.

Sampaghosa

Sampaghosa sound, noise Mhbv 45.

Sampacura

Sampacura (adj.) [saṇ+pacura] abundant, very many A ii.59, 61; S i.110.

Sampajañña

Sampajañña (nt.) [fr. sampajāna, i. e. *sampajānya] attention, consideration, discrimination, comprehension, circumspection A i.13 sq.; ii.93; iii.307; iv.320; v.98 sq.; S iii.169; D iii.213 (sati+samp. opp. to muṭṭha -- sacca+ asampajañña), 273. Description of it in detail at DA i.183 sq.=VbhA 347 sq., where given as fourfold, viz. sātthaka°, sappāya°, gocara°, asammoha°, with examples. Often combined with sati, with which almost synonymous, e. g. at D i.63; A i.43; ii.44 sq.; v.115, 118.

Sampajāna

Sampajāna (adj.) [saṇ+pajāna, cp. pajānāti; BSk. sam- prajāna, MVastu i.206; ii.360] thoughtful, mindful, attentive, deliberate, almost syn. with sata, mindful D i.37; ii.94 sq.; Sn 413, 931; It 10, 42; Pug 25; D iii.49, 58, 221, 224 sq.; A iv.47 sq., 300 sq., 457 sq.; Nd1 395; Nd2 141. sampajānakārin acting with consideration or full attention D i.70; ii.95, 292; A ii.210; v.206; VbhA 347 sq.; DA i.184 sq.; sampajānamusāvāda deliberate lie Vin iv.2; It 18; D iii.45; A i.128; iv.370; v.265; J i.23.

Sampajānāti

Sampajānāti [saṇ+pajānāti] to know S v.154; Sn 1055; Nd2 655.

Sampajjati

Sampajjati [saṇ+pajjati] 1. to come to, to fall to; to succeed, prosper J i.7; ii.105. -- 2. to turn out, to happen, become D i.91, 101, 193, 239; PvA 192. aor. sampādi D ii.266, 269. -- pp. sampanna. -- Caus. sampādeti.

Sampajjalita

Sampajjalita (adj.) [saṇ+pajjalita] in flames, ablaze A iv.131; Vin i.25; D i.95; ii.335; J i.232; Miln 84.

Sampaṭike

Sampaṭike (adv.) [loc. fr. saṇ+paṭi+ka] now J iv.432 (=sampati, idāni C.).

Sampaṭiggaha

Sampaṭiggaha [saṇ+paṭiggaha] summing up, agreement KhA 100.

Sampaṭicchati

Sampaṭicchati [saṇ+paṭicchati] to receive, accept J i.69; iii.351; Mhvs 6, 34; ovādaṇ s. to comply with an admonition J iii.52; sādhū ti s. to say "well" and agree J ii.31; Miln 8. Caus. II. sampaṭicchāpeti J vi.336.

Sampaṭicchana

Sampaṭicchana (nt.) [fr. last] acceptance, agreement DhA 332; SnA 176 ("sādhū"); Vism 21; Sdhp 59, 62.

Sampaṭinipajjā

Sampaṭinipajjā (f.) [saṇ+paṭi+nipajjā] squatting down, lying down ThA 111.

Sampaṭivijjhati

Sampaṭivijjhati [saṇ+paṭivijjhati] to penetrate; Pass. sampaṭivijjhiyati Nett 220.

Sampaṭivedha

Sampaṭivedha [saṇ+paṭivedha] penetration Nett 27, 41, 42, 220.

Sampaṭisaṅkhā

Sampaṭisaṅkhā deliberately S ii.111; contracted from ger. ° -- saṅkhāya.

Sampatati

Sampatati [saṇ+patati] to jump about, to fly along or about J vi.528 (dumā dumaṇ); imper, sampatantu, ib. vi.448 (itarītarāṇ); ppr. sampatanto flying to J iii.491. pp. sampatita.

Sampati

Sampati [saṇ+paṭi; cp. Sk. samprati] now Miln 87; sampatijāta, just born D ii.15=M iii.123. Cp. sampaṭike.

Sampatita

Sampatita [pp. of sampatati] jumping about J vi.507.

Sampatta

Sampatta [pp. of sampāpuṇāti] reached, arrived, come to, present J iv.142; Miln 9, 66; PvA 12; KhA 142; SnA 295; Sdhp 56.

Sampattakajāta

Sampattakajāta merged in, given to Ud 75 [read sammat- taka (?)].

Sampatti

Sampatti (f.) [saṇ+patti2] 1. success, attainment; happiness, bliss, fortune (opp. vipatti) A iv.26, 160; Vism 58, 232; J iv.3 (dibba°); DA i.126; three attainments J i.105; Miln 96; DhA iii.183 (manussa°, devaloka°, nibbāna°); Nett 126 (sīla°, samādhi°, paññā°; cp. sampadā); four VbhA 439 sq. (gati°, upadhi°, kāla°, payoga°); six J i.105; nine Miln 341. -- 2. excellency, magnificence SnA 397; rūpasampatti beauty J iii.187; iv.333. -- 3. honour Mhvs 22, 48. -- 4. prosperity, splendour J iv.455; Mhvs 38, 92; s. bhavaloko Ps i.122. Cp. samāpatti & sampadā.

Sampatthanā

Sampatthanā (f.) [saṇ+patthanā] entreating, imploring Dhs 1059.

Sampadā

Sampadā (f.) [fr. saṇ+pad, cp. BSk. sampadā Divy 401 (devamanuṣya°), also sampatti] 1. attainment, success, accomplishment; happiness, good fortune; blessing, bliss A i.38; Pv ii.947 (=sampatti PvA 132). -- Sampadā in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development. Thus it is used with sīla, citta, & paññā at D i.171 sq. and many other passages in an almost encyclopedic sense. Here with sīla° the whole of the sīlakkhandha (D i.63 sq.) is understood; citta° means the cultivation of the heart & attainments of the mind relating to composure, concentration and religious meditation, otherwise called samādhikkhandha. It includes those stages of meditation which are enumd under samādhi. With paññā° are meant the attainments of higher wisdom and spiritual emancipation, connected with supernormal faculties, culminating in Arahantship and extinction of all causes of rebirth, otherwise called vijjā (see the 8 items of this under vijjā b.). The same ground as by this 3 fold division is covered by the enumeration of 5 sampadās as sīla°, samādhi°, paññā°, vimutti°, vimutti -- nāṇadassana° M i.145; Pug 54; cp. S i.139; A iii.12. The term sampadā is not restricted to a definite set of accomplishments. It is applied to various such sets besides the one mentioned above. Thus we find a set of 3 sampadās called sīla°, citta° & diṭṭhi° at A i.269, where under sīla the Nos. 1 -- 7 of the 10 sīlas are understood (see sīla 2 a), under citta Nos. 8 & 9, under diṭṭhi No. 10. <-> sīla & diṭṭhi° also at D iii.213. -- A set of 8 sampadās is given at A iv.322 with uṭṭhāna°, ārakkha°, kalyāṇamittatā, sammājīvitā, saddhā°, sīla°, cāga°, paññā°; of which the first 4 are expld in detail at A iv.281=322 as bringing worldly happiness, viz. alertness, wariness, association with good friends, right livelihood; and the last 4 as leading to future bliss (viz. faith in the Buddha, keeping the 5 sīlas, liberality, higher wisdom) at A iv.284=324. Another set of 5 frequently mentioned is: nāti°, bhoga°, ārogya°, sīla°, diṭṭhi° (or the blessings, i. e. good fortune, of having relatives, possessions, health, good conduct, right views) representing the "summa bona" of popular choice, to which is opposed deficiency (vyasana, reverse) of the same items. Thus e. g. at A iii.147; D iii.235. <-> Three sampadās: kammanta°, ājīva°, diṭṭhi°, i. e. the 7 sīlas, right living (sammā -- ājīva), right views A i.271. -- Another three as saddhā°, sīla°, paññā° at A i.287. <-> Bdgh at DhA iii.93, 94 speaks of four sampadās, viz. vatthu°, paccaya°, cetanā°, guṇātīreka°; of the blessings of a foundation (for merit), of means (for salvation), of good intentions, of virtue (& merit). -- A (later) set of seven sampadās is given at J iv.96 with āgama°, adhigama°, pubbahetu°, attattha -- paripucchā°, titthavāsa°, yoniso -- manasikāra°, buddh'ūpanissaya°. -- Cp. the following: atta° S v.30 sq.; ākappa° A i.38; ājīva° A i.271; DA i.235; kamma A iv.238 sq.; dassana° Sn 231; nibbāna° Vism 58; bhoga° (+parivāra°) DhA i.78; yāga° ThA 40 (Ap. v.7); vijjācaraṇa° D i.99.

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2. execution, performance; result, consequence; thus yañña° successful performance of a sacrifice D i.128; Sn 505, 509; piṭaka -- sampadāya "on the authority of the Piṭaka tradition," according to the P.; in exegesis of iti -- kira (hearsay) A i.189=ii.191=Nd2 151; and of itihītiha M i.520=ii.169.

Sampadāti

Sampadāti [saṇ+padāti] to hand on, give over J iv.204 (aor. °padāsi).

Sampadāna

Sampadāna (nt.) [saṇ+padāna] the dative relation J v.214 (upayogatthe), 237 (karaṇatthe); SnA 499 (°vacana).

Sampadāleti

Sampadāleti [saṇ+padāleti] to tear, to cut M i.450; A ii.33=S iii.85; S iii.155; Mhvs 23, 10. -- Act. intrs. sampadālati to burst J vi.559 (=phalati, C.).

Sampaditta

Sampaditta [saṇ+paditta] kindled Sdhp 33.

Sampaduṭṭha

Sampaduṭṭha [saṇ+paduṭṭha] corrupted, wicked J vi.317 (a°); Sdhp 70.

Sampadussati

Sampadussati [saṇ+padussati] to be corrupted, to tres- pass Vin iv.260; J ii.193; pp. sampaduṭṭha.

Sampadosa

Sampadosa [saṇ+padosa1] wickedness Dhs 1060; a -- sam- padosa innocence J vi.317=vi.321.

Sampaddavati

Sampaddavati [saṇ+pa+dru] to run away; aor. sam- paddavi J vi.53. -- pp. sampadduta.

Sampadduta

Sampadduta [pp. of sampaddavati] run away J vi.53.

Sampadhūpeti

Sampadhūpeti (°dhūpāyati, °dhūpāti) [saṇ+padhūpāti] to send forth (thick) smoke, to fill with smoke or incense, to pervade, permeate S i.169; Vin i.225; Sn p. 15; Miln 333. Cp. sandhūpāyati.

Sampanna

Sampanna [pp. of sampajjati] 1. successful, complete, perfect Vin ii.256; sampannaveyyākaraṇa a full explanation Sn 352. -- 2. endowed with, possessed of, abounding in Vin i.17; Sn 152, 727 (ceto -- vimutti°); J i.421; vijjācaraṇasampanna full of wisdom and goodness D i.49; Sn 164; often used as first part of a compound, e. g. sampannavijjācaraṇa Dh 144; DhA iii.86; sampannasīla virtuous It 118; Dh 57; sampannodaka abounding in water J iv.125. -- 3. sweet, well cooked Vin ii.196; Miln 395.

Sampaphulla

Sampaphulla (adj.) [saṇ+pa+phulla] blooming, blossoming Sdhp 245.

Sampabhāsa

Sampabhāsa [saṇ+pa+bhāṣ] frivolous talk S v.355.

Sampabhāsati

Sampabhāsati [saṇ+pa+bhāṣ] to shine Miln 338.

Sampamathita

Sampamathita [saṇ+pamathita] altogether crushed or overwhelmed J vi.189.

Sampamaddati

Sampamaddati [saṇ+pamaddati] to crush out Miln 403.

Sampamūḷha

Sampamūḷha (adj.) [saṇ+pamūḷha] confounded Sn 762.

Sampamodati

Sampamodati [saṇ+pamodati] to rejoice Vv 368. -- pp. sampamodita.

Sampamodita

Sampamodita [saṇ+pamodita] delighted, rejoicing Sdhp 301.

Sampayāta

Sampayāta [saṇ+payāta] gone forth, proceeded Dh 237.

Sampayāti

Sampayāti [saṇ+payāti] to proceed, to go on; inf. sam- payātave Sn 834; pp. sampayāta.

Sampayutta

Sampayutta [saṇ+payutta] associated with, connected Dhs 1; Kvu 337; DhsA 42. -- °paccaya the relation of association (opp. vippayutta°) Vism 539; VbhA 206; Tikp 6, 20, 53, 65, 152 sq.; Dukp 1 sq.

Sampayoga

Sampayoga [saṇ+payoga] union, association Vin i.10; S v.421; DA i.96, 260.

Sampayojeti

Sampayojeti [saṇ+payojeti] 1. to associate (with) Vin ii.262; M ii.5. -- 2. to quarrel Vin ii.5; S i.239. -- pp. sampayutta.

Samparāya

Samparāya [fr. saṇ+parā+i] future state, the next world Vin ii.162; A iii.154; iv.284 sq.; D ii.240; S i.108; Sn 141, 864, J i.219; iii.195; Miln 357; DhA ii.50.

Samparāyika

Samparāyika (adj.) [fr. last] belonging to the next world Vin i.179; iii.21; D ii.240; iii.130; A iii.49, 364; iv.285; M i.87; It 17, 39; J ii.74.

Samparikaḍḍhati

Samparikaḍḍhati [saṇ+parikaḍḍhati] to pull about, drag along M i.228.

Samparikantati

Samparikantati [saṇ+parikantati] to cut all round M iii.275. (Trenckner reads sampakantati.)

Samparikiṇṇa

Samparikiṇṇa [saṇ+parikiṇṇa] surrounded by Vin iii.86; Miln 155.

Samparitāpeti

Samparitāpeti [saṇ+paritāpeti] to make warm, heat, scourge M i.128, 244=S iv.57.

Samparibhinna

Samparibhinna (adj.) [saṇ+paribhinna] broken up J vi.113 (°gatta).

Samparivajjeti

Samparivajjeti [saṇ+parivajjeti] to avoid, shun Sdhp 52, 208.

Samparivatta

Samparivatta (adj.) [saṇ+parivatta] rolling about Dh 325.

Samparivattaka

Samparivattaka (adj.) [saṇ+parivattaka] rolling about grovelling J ii.142 (turning somersaults); DhA ii.5, 12; Miln 253, 357; samparivattakaṇ (adv.) in a rolling about manner M ii.138; samparivattakaṇ -- samparivattakaṇ continually turning (it) Vin i.50.

Samparivattati

Samparivattati [saṇ+parivattati] to turn, to roll about; ppr. samparivattamāna J i.140; pp. samparivatta. <-> Caus. samparivatteti [cp. BSk. °parivartayati to wring one's hands Divy 263] to turn over in one's mind, to ponder over S v.89.

Samparivāreti

Samparivāreti [saṇ+parivāreti] to surround, wait upon, attend on J i.61; aor. 3rd pl. samparivāresuṇ J i.164; ger. samparivārayitvā J i.61; °etvā (do.) J vi.43, 108. Cp. sampavāreti.

Samparivāsita

Samparivāsita see parivāsita.

Sampareta

Sampareta (adj.) [saṇ+pareta] surrounded, beset with J ii.317; iii.360=S i.143.

Sampalibodha

Sampalibodha [saṇ+palibodha] hindrance, obstruction Nett 79.

Sampalibhagga

Sampalibhagga [pp. of next] broken up S i.123.

Sampalibhañjati

Sampalibhañjati [saṇ+pari+bhañj] to break, to crack M i.234; S i.123; pp. sampalibhagga.

Sampalimaṭṭha

Sampalimaṭṭha [saṇ+palimaṭṭha] touched, handled, blotted out, destroyed S iv.168 sq.=J iii.532=Vism 36.

Sampaliveṭhita

Sampaliveṭhita (adj.) [saṇ+paliveṭhita] wrapped up, enveloped M i.281.

Sampaliveṭheti

Sampaliveṭheti [saṇ+paliveṭheti] to wrap up, envelop; °eyya Aiv.131 (kāyaṇ).

Sampavanka

Sampavanka (adj.) [perhaps saṇ+pari+anka2, contracted to *payyanka>*pavanka] intimate, friend D ii.78; S i.83, 87; Pug 36.

Sampavankatā

Sampavankatā (f.) [fr. last] connection, friendliness, intimacy S i.87; A iii.422 (pāpa° & kalyāṇa°); iv.283 sq.; v.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. anu° Vin ii.88.

Sampavaṇṇita

Sampavaṇṇita (adj.) [saṇ+pa+vaṇṇita] described, praised J vi.398.

Sampavattar

Sampavattar [saṇ+pavattar] an instigator A iii.133.

Sampavatteti

Sampavatteti [saṇ+pavatteti] to produce, set going A iii.222 (saṇvāsaṇ); Mhvs 23, 75.

Sampavāti

Sampavāti [saṇ+pavāti] to blow, to be fragrant M i.212; J vi.534; VvA 343 (=Vv 8432).

Sampavāyati

Sampavāyati [saṇ+pavāyati] to make fragrant, Vv 816, 8432; VvA 344.

Sampavāyana

Sampavāyana (nt.) [fr. last] making fragrant VvA 344.

Sampavāreti

Sampavāreti [saṇ+pavāreti; cp. BSk. saṇpravārayati Divy 285, 310, etc.; AvŚ i.90; MVastu iii.142] to cause to accept, to offer, to regale, serve with; ger. sampavāretvā Vin i.18; ii.128; D i.109; aor. sampavāresi D ii.97.

Sampavedhati

Sampavedhati [saṇ+pavedhati] to be shaken violently, to be highly affected Vin i.12; D ii.12, 108; M i.227; Th 2, 231; J i.25; S iv.71. -- Caus. sampavedheti to shake violently D ii.108; M i.253; Nd1 316, 371 (pp. °pavedhita).

Sampavedhin

Sampavedhin to be shaken Sn 28; Miln 386.

Sampasāda

Sampasāda [saṇ+pasāda] serenity, pleasure D ii.211, 222; A ii.199; M ii.262.

Sampasādana

Sampasādana [saṇ+pasādana] (nt.) tranquillizing D i.37; Dhs 161; Miln 34; Vism 156; DhsA 170 (in the description of the second Jhāna); happiness, joy Bu i.35.

Sampasādaniya

Sampasādaniya (adj.) [saṇ+pasādaniya] leading to serenity, inspiring faith D iii.99 sq. (the S. Suttanta), 116.

Sampasāreti

Sampasāreti [saṇ+pasāreti] to stretch out, to distract Vism 365. -- Pass. sampasāriyati A iv.47; Miln 297; DhsA 376.

Sampasīdati

Sampasīdati [saṇ+pasīdati] to be tranquillized, reassured D i.106; M i.101; DA i.275.

Sampasīdana

Sampasīdana (nt.) [fr. last] becoming tranquillized Nett 28.

Sampassati

Sampassati [saṇ+passati] to see, behold; to look to, to consider; ppr sampassanto Vin i.42; D ii.285; sampassaṇ Dh 290.

Sampahaṇsaka

Sampahaṇsaka (adj.) [fr. next] gladdening M i.146; A ii.97; iv.296, 328; v.155; It 107; Miln 373.

Sampahaṇsati

Sampahaṇsati [saṇ+pahaṇsati²] to be glad; pp. sam- pahaṭṭha. -- Caus. sampahaṇseti to gladden, delight Vin i.18; D i.126.

Sampahaṇsana

Sampahaṇsana (nt.) [fr. sampahaṇsati] being glad, plea- sure; approval Ps i.167; Vism 148 (°ā); KhA 100 ("evaṇ"); SnA 176 ("sādhū"); Sdhp 568.

Sampahaṭṭha

Sampahaṭṭha¹ (adj.) [saṇ+pahaṭṭha¹] beaten, struck (of metal), refined, wrought S i.65 (sakusala°; Bdhgh: ukkāṃukhe pacitvā s.; K.S. i.321); Sn 686 (sukusala°; SnA 486: "kusalena suvaṇṇakāreṇa sanghaṭṭitaṇ sanghaṭṭentena tāpitaṇ").

Sampahaṭṭha

Sampahaṭṭha² [saṇ+pahaṭṭha²] gladdened, joyful Sdhp 301.

Sampahāra

Sampahāra [saṇ+pahāra] clashing, beating together, im- pact, striking; battle, strife D ii.166; Pug 66 sq.; DA i.150; Miln 161 (ūmi -- vega°), 179 (of two rocks), 224.

Sampāka

Sampāka [saṇ+pāka] 1. what is cooked, a cooked preparation, concoction Vin ii.259 (maṇsa° etc.); Vv 435 (kola°); VvA 186. -- 2. ripeness, development J vi.236.

Sampāta

Sampāta [saṅ+pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmā nikkhamitvā kukkuṭo padasā va aññaṅ gāmaṅ gacchati, ayaṅ kukkuṭasampāto ti vuccati) Vin iv.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A i.159. Cp. the similar sannipāta.

Sampādaka

Sampādaka [fr. sampādeti] one who obtains Miln 349.

Sampādana

Sampādana (nt.) [fr. sampādeti] effecting, accomplishment Nett 44; preparing, obtaining J i.80.

Sampādeti

Sampādeti [Caus. of sampajjati] 1. to procure, obtain Vin i.217; ii.214; ekavacanaṅ s. to be able to utter a single word J ii.164; kathaṅ s. to be able to talk J ii.165; dohaḷe s. to satisfy the longing Mhvs 22, 51. -- 2. to strive, to try to accomplish one's aim D ii.120; S ii.29

Sampāpaka

Sampāpaka (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J iii.348; vi.235.

Sampāpana

Sampāpana (nt.) [fr. sampāpuṇāti] reaching, getting to Miln 355, 356 (tīra°).

Sampāpuṇāti

Sampāpuṇāti [saṅ+pāpuṇāti] to reach, attain; to come to, meet with; aor. sampāpuṇi J i.67; ii.20; pp. sampatta. -- Caus. sampāpeti to bring, to make attain Vism 303.

Sampāyati

Sampāyati [dern not clear; Kern, Toev. i.62=sampāda- yati; but more likely= sampāyāti, i. e. sam+pa+ā+yā] to be able to explain (DA i.117: sampādetvā kathetuṅ sakkuṇoti), to agree, to come to terms, succeed D i.26; ii.284; M i.85, 96, 472; ii.157; A v.50; S iv.15, 67; v.109; Vin ii.249 (cp. p. 364); aor. sampāyāsi M i.239. Cp. sampayāti.

Sampāruta

Sampāruta [saṅ+pāruta] (quite) covered M i.281.

Sampāleti

Sampāleti [saṅ+pāleti] to protect J iv.127.

Sampiṇḍana

Sampiṇḍana (nt.) [fr. saṅ+piṇḍ°] combining, connection, addition Vism 159 (of "ca"); KhA 228 (id.); DhA 171.

Sampiṇḍita

Sampiṇḍita [pp. of sampiṇḍeti] brought together, restored J i.230; compact, firm J v.89.

Sampiṇḍeti

Sampiṇḍeti [saṇ+piṇḍeti] to knead or ball together, combine, unite Vism 159; KhA 125, 221, 230; DhA 177; pp. sampiṇḍita.

Sampiya

Sampiya (adj.) [saṇ+piya] friendly; sampiyena by mutual consent, in mutual love Sn 123, 290.

Sampiyāyati

Sampiyāyati [saṇ+piyāyati] to receive with joy, to treat kindly, address with love J iii.482; ppr. sampiyāyanto J i.135; sampiyāyamāna (do.) fondling, being fond of D ii.223; J i.191, 297, 361; ii.85; DhA ii.65. aor. 3rd pl. sampiyāyīṇsu J vi.127.

Sampiyāyanā

Sampiyāyanā (f.) [saṇ+piyāyanā] intimate relation, great fondness J iii.492.

Sampīṇeti

Sampīṇeti [saṇ+pīṇeti] to satisfy, gladden, please; aor. 2nd sg. sampesi J iii.253; ger. sampīṇayitvā Dāvs iv.11.

Sampīḷa

Sampīḷa (nt.) [saṇ+pīḷa, cp. pīḷā] trouble, pain; asam- pīḷaṇ free from trouble Miln 351.

Sampīḷita

Sampīḷita [pp. of sampīḷeti] troubled; as nt., worry, trouble Miln 368.

Sampīleti

Sampīleti [saṇ+pīleti] to press, to pinch, to worry Vin iii.126; pp. sampīḷita.

Sampucchati

Sampucchati [saṇ+pucchati] to ask D i.116; ger. sam- puccha having made an appointment with S i.176.

Samputa

Samputa [cp. saṇ+puta (lexicogr. Sk. samputa "round box") & BSk. samputa in meaning "añjali" at Divy 380, in phrase kṛta -- kara -- samputah] the hollow of the hand (in posture of veneration), in pāṇi° Mhvs 37, 192, i. e. Cūḷavaṇsa (ed. Geiger) p. 15.

Samputita

Samputita [saṇ+putita = phuṭita, cp. BSk. samputaka MVastu ii.127] shrunk, shrivelled M i.80.

Sampuṇṇa

Sampuṇṇa (sampūrṇa) filled, full Sn 279; Bu ii.119= J i.20; Mhvs 22, 60.

Sampupphita

Sampupphita [saṇ+pupphita] in full bloom Pv iv.12 (=niccaṇ pupphita PvA 275).

Sampurekkharoti

Sampurekkharoti [saṇ+purakkharoti] to honour M ii.169.

Sampūjeti

Sampūjeti [saṇ+pūjeti] to venerate Mhvs 30, 100.

Sampūreti

Sampūreti [saṇ+pūreti] Pass. pūriyati° to be filled, ended; aor. sampūri (māso, "it was a full month since . . .") J iv.458.

Sampha

Sampha (adj. -- n.) [not clear, if & how connected with Sk. śaśpa, grass. The BSk. has sambhinna -- pralāpa for sampha -- ppalāpa] frivolous; nt. frivolity, foolishness; only in connection with expressions of talking, as samphaṇ bhāsati to speak frivolously A ii.23; Sn 158; samphaṇ giraṇ bh. J vi.295; samphaṇ palapati Tikp 167 sq. <-> Also in cpds. °palāpa frivolous talk D i.4; iii.69, 82, 175, 269; A i.269 sq., 298; ii.60, 84, 209; iii.254, 433; iv. 248; v.251 sq., 261 sq.; Tikp 168, 281; DA i.76; °palāpin talking frivolously D i.138; iii.82; A i.298; Pug 39, 58.

Samphala

Samphala (adj.) [saṇ+phala] abounding in fruits S i.70; 90=It 45.

Samphassa

Samphassa [saṇ+phassa] contact, reaction Vin i.3; A ii.117; D ii.62; M i.85; J i.502; kāya -- s. the touch of the skin D ii.75; cakkhu -- , sota -- , ghāna -- , jīvā -- , kāya -- , and mano -- s. D ii.58, 308; S iv.68 sq.; VbhA 19.

Samphuṭṭha

Samphuṭṭha [pp. of samphassati] touched S iv.97; Av.103; It 68.

Samphulla

Samphulla (adj.) [saṇ+phulla] full -- blown J vi.188.

Samphusati

Samphusati [saṇ+phusati] to touch, to come in contact with; ppr. samphussaṇ It 68; ppr. med. samphusamāna Sn 671; Nd2 199 (reads samphassamāna, where id. p. at M i.85 has rissamāna); aor. samphusi D ii.128; inf. samphusituṇ Sn 835; D ii.355; pp. samphuṭṭha.

Samphusanā

Samphusanā (f.) [saṇ+phusanā] touch, contact Th 2, 367; Dhs 2, 71.

Samphusitatta

Samphusitatta (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

Sambaddha

Sambaddha [saṇ+baddha] bound together Sdhp 81.

Sambandha

Sambandha [saṇ+bandha] connection, tie D ii.296=M i.58; SnA 108, 166, 249, 273, 343, 516. ° -- kula related family J iii.362; a -- sambandha (adj.) incompatible (C. on asaṇṇuta J iii.266).

Sambandhati

Sambandhati [saṇ+bandhati] to bind together, to unite Vin ii.116; pass. sambajjhati is united, attached to J iii.7; ger. sambandhitvā Vin i.274; ii.116. -- pp. sambaddha.

Sambandhana

Sambandhana (nt.) [saṇ+bandhana] binding together, connection J i.328.

Sambarimāyā

Sambarimāyā (f.) [sambarī+māyā] the art of Sambari, jugglery S i.239 (trsln "Sambara's magic art"). Sambara is a king of the Asuras.

Sambala

Sambala (nt.) [cp. *Sk. śambala] provision S ii.98; J v.71, 240; vi.531.

Sambahula

Sambahula (adj.) [saṇ+bahula] many Vin i.32; D i.2; J i.126, 329; Sn 19; sambahulaṇ karoti to take a plurality vote J ii.45.

Sambahulatā

Sambahulatā (f.) [fr. sambahula] a plurality vote J ii.45.

Sambahulika

Sambahulika (adj.) in °ṇ karoti=sambahulaṇ karoti J ii.197.

Sambādha

Sambādha [cp. Sk. sambādha] 1. crowding, pressure, in- convenience from crowding, obstruction Vism 119. janasambādharahita free from crowding Miln 409; kiṭṭhasambādha crowding of corn, the time when the corn is growing thick M i.115; J i.143, 388. -- yassa sambādho bhavissati he who finds it too crowded Vin iv.43; asambādha unobstructed Sn 150; atisambādhatā (q. v.) the state of being too narrow J i.7; puttadārasambādhasayana a bed encumbered with child and wife Miln 243; cp. S i.78; (in fig. sense) difficulty, trouble S i.7, 48; J iv.488; sambādhapatipanna of the eclipsed moon S i.50. As adjective "crowded, dense" sambādho gharavāso life in the family is confined, i. e. a narrow life, full of hindrances D i.63, 250; S ii.219; v.350; DA i.180; s. magga a crowded path J i.104; nijana° vana Vism 342; s. vyūha S v.369. -- atisambādha too confined DhA i.310 (cakkavāḷa). -- compar. sambādhatara S v.350; asambādhaṇ comfortably J i.80. <-> 2. pudendum masculinum Vin i.216; ii.134; pudendum muliebre Vin iv.259; Sn 609; sambādhatṭhāna (nt.) pudendum muliebre J i.61; iv.260.

Sambādheti

Sambādheti [saṇ+bādheti] to be crowded D ii.269 (read °bādhāyanti).

Sambāhati

Sambāhati [saṇ+bāhati; Kern, Toev. s. v. disputes relation to vah, but connects it with bāh "press"] 1. to rub, shampoo J i.293; ii.16; iv.431; v.126; also sambāheti Miln 241; Caus. sambāhāpeti to cause to shampoo Vin iv.342; ppr. sambāhanta J vi.77; aor. sambāhi J i.293 Cp. pari°.

Sambāhana

Sambāhana (nt.) [fr. last] rubbing, shampooing D i.7 (as a kind of exercise for wrestlers DA i.88); A i.62; iv.54; Miln 241; J i.286.

Sambuka

Sambuka [cp. Sk. śambuka] a shell D i.84=A i.9; iii.395 (sippi°); J ii.100.

Sambujjhati

Sambujjhati [saṇ+bujjhati] to understand, achieve, know DhA 218; inf. sambuddhuṇ Sn 765 (v. 1. sambuddhaṇ); Caus. sambodheti to teach, instruct J i.142. Cp. sammā°.

Sambuddha

Sambuddha [saṇ+buddha] 1. well understood Sn 765 (various reading, sambuddhuṇ= to know); J v.77 (sam° & a°, taken by C. as ppr. "jānanto" & "ajānanto"); susambuddha easily understood Sn 764. -- 2. one who has thoroughly understood, being enlightened, a Buddha Sn 178 etc., 559; A ii.4; Dh 181; S i.4; It 35 etc.

Sambuddhi

Sambuddhi (f.) [saṇ+buddhi] complete understanding; adj. °vant wise J iii.361 (=buddhisampanna).

Sambojjhanga

Sambojjhanga [saṇ+bojjhanga] constituent of Sambodhi (enlightenment), of which there are seven: sati, selfpossession; dhammavicaya, investigation of doctrine; viriya, energy; pīti, joy; passaddhi, tranquillity; samādhi, concentration; upekhā, equanimity D ii.79, 303 sq.; iii.106, 226; M i.61 sq.; A iv.23; S v.110 sq.; Nd2 s. v. Miln 340; VbhA 135, 310. The characteristics of the several constituents together with var. means of cultivation are given at Vism 132 sq. =VbhA 275 sq.

Sambodha

Sambodha [saṇ+bodha] enlightenment, highest wisdom, awakening; the insight belonging to the three higher stages of the Path, Vin i.10; D iii.130 sq., 136 sq.; S ii.223; v.214; M i.16, 241; A i.258; ii.200, 240 sq., 325 sq.; v.238 sq.; It 27; pubbe sambodhā, before attaining insight M i.17, 163; ii.211; iii.157; S ii.5, 10; iv.6, 8, 97, 233; v.281; A i.258; iii.82, 240. abhabba sambodhāya, incapable of insight M i.200, 241=A ii 200. (Cp. Dial. i.190 -- 192.)

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-- gāmin leading to enlightenment D iii.264; Sn p. 140. -- pakkhika belonging to enlightenment A iv.357. -- sukha the bliss of enlightenment A iv.341 sq.

Sambodhana

Sambodhana (nt.) [saṇ+bodhana] the vocative case VvA 12, 18.

Sambodhi

Sambodhi (f.) [saṇ+bodhi] the same as sambodha, the highest enlightenment D i.156; ii.155; Dh 89=S v.29; Sn 478; S i.68, 181; A ii.14; It 28, 42, 117; SnA 73. See also sammā°. -- agga [°yagga] the summit of enlightenment Sn 693; -- gāmin leading to enlightenment S v.234; -- patta having attained enlightenment, an Arahant Sn 503, 696; -- parāyana that which has enlightenment as its aim, proceeding towards enlightenment, frequently of the Sotāpanna D i.156 (discussed in Dialogues i.190 sq.); iii.131 sq.; A i.232; ii.80, 238; iii.211; iv.12, 405; S v.343, 346; DA i.313. -- sukha the bliss of enlightenment Kvu 209.

Sambodhiyanga

Sambodhiyanga the same as sambojjhanga A v.253 sq.; S v.24; cp. spelling sambodhi -- anga at Dh 89; DhA ii.162.

Sambodheti

Sambodheti see sambujjhati.

Sambhagga

Sambhagga [saṇ+bhagga] broken S i.123; M i.237. Cp. sampali°.

Sambhajati

Sambhajati [saṇ+bhajati] to consort with, love, to be attached, devoted J iii.495; ppr. sambhajanto J iii.108; Pot. sambhajeyya ibid. (C. samāgaccheyya). -- pp. sambhatta.

Sambhajanā

Sambhajanā (f.) [saṇ+bhajanā] consorting with Dhs 1326; Pug 20.

Sambhañjati

Sambhañjati [saṇ+bhañjati] to split, break J v.32; Caus. sambhañjeti to break M i.237; S i.123; pass. aor. samabhajjisāṇ J v.70. -- pp. sambhagga. -- Cp. sampali°.

Sambhata

Sambhata [saṇ+bhata] brought together, stored up; (nt.) store, provisions M i.116; D iii.190; A iii.38=iv.266; S i.35; ii.185=It 17; J i.338; ThA 11.

Sambhati

Sambhati [śrambh, given as sambh at Dhṭp 214 in meaning "vissāsa"] to subside, to be calmed; only in prep. combn paṭippassambhati (q. v.).

Sambhatta

Sambhatta [pp. of sambhajati] devoted, a friend J i.106, 221; Nd1 226=Vism 25. -- yathāsambhattaṇ according to where each one's companions live D ii.98; S v.152.

Sambhatti

Sambhatti (f.) [saṇ+bhatti] joining, consorting with Dhs 1326; Pug 20.

Sambhama

Sambhama [saṇ+bhama, fr. bhram] confusion, excitement; ° -- patta overwhelmed with excitement J iv.433.

Sambhamati

Sambhamati [saṇ+bhamati] to revolve DhsA 307.

Sambhava

Sambhava [saṇ+bhava] 1. origin, birth, production D ii.107; S iii.86; A ii.10, 18; Sn 724, 741 etc.; Dh 161; J i.168; mātāpettikas° born from father and mother D i.34; DhsA 306; natthi sambhavaṇ has not arisen Sn 235. -- 2. semen virile J v.152; vi.160; Miln 124. -- esin seeking birth M i.48; S ii.11; Sn 147.

Sambhavati, sambhuṇāti & sambhoti

Sambhavati, sambhuṇāti & sambhoti [saṇ+bhavati] 1. to be produced, to arise D i.45, 76; S i.135; iv.67; Sn 734; Dāvs v.6; Miln 210. -- 2. to be adequate, competent D ii.287; na s. is of no use or avail Miln 152. -- 3. to be present, to witness J i.56. -- 4. to be together with J ii.205 (C. on sambhaj -- °). -- Pres. ° -- bhuṇati or ° -- bhuṇāti (like abhi -- sam -- bhuṇāti) in the sense of "to reach" or "to be able to," capable of Vin i.256 (° -- bhuṇāti); Sn 396 (part. a -- sambhuṇanto=asakkonto, C.); also sambhoti Sn 734, D ii.287; fut. sambhossāma Mhvs 5, 100. -- aor. sambhavi D i.96; 3rd pl. samabhavuṇ Dāvs v.6; ger. sambhuyya having come together with VvA 232. -- pp. sambhūta. -- Caus. sambhāveti (q. v.).

Sambhavana

Sambhavana (nt.) [fr. sambhavati] coming into existence Nett 28.

Sambhāra

Sambhāra [fr. saṇ+bhṛ] "what is carried together," viz. 1. accumulation, product, preparation; sambhāraseda bringing on sweating by artificial means Vin i.205. -- 2. materials, requisite ingredients (of food) Miln 258; J i.481; v.13, 506; J i.9; ii.18; iv.492; dabba° an effective requisite DhA i.321; ii.114; bodhis° the necessary conditions for obtaining enlightening J i.1; vimokkhas° ThA 214. -- 3. constituent part, element S iv.197; DhsA 306. -- 4. bringing together, collocation S i.135; Miln 28.

Sambhāvana

Sambhāvana (nt.) [fr. sambhāveti] supposition, assumption, the meaning of the particle sace Vin i.37219; cp. J ii.29; DhA ii.77.

Sambhāvanā

Sambhāvanā (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mhvs 29, 55; DhsA 163 (=okappanā); Sdhp 224.

Sambhāvita

Sambhāvita [pp. of sambhāveti] honoured, esteemed M i.110, 145; ThA 200; J iii.269 (=bhaddaka); VbhA 109.

Sambhāveti

Sambhāveti [Caus. of sambhavati. The Dhṭp (512) gives a special root sambhu in meaning "pāpuṇa"] 1. to undertake, achieve, to be intent on (acc.) Vin i.253; DhsA 163. -- 2. to reach, catch up to (acc.) Vin i.277; ii.300. -- 3. to produce, effect Miln 49. -- 4. to consider J iii.220. -- 5. to honour, esteem; grd. °bhāvanīya to be honoured or respected, honourable VvA 152; MA 156. -- pp. sambhāvita.

Sambhāsā

Sambhāsā (f.) [saṇ+bhāsā] conversation, talk; sukha -- ° J vi.296 (v. l.); mudu -- ° J ii.326=iv.471=v.451.

Sambhindati

Sambhindati [saṇ+bhindati] to mix Vin i.111 (sīmāya sīmaṇ s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DA i.134 (udakena). <-> pp. sambhinna. -- Cp. sambhejja.

Sambhinna

Sambhinna [pp. of sambhindati] 1. mixed, mixed up Vin i.210; ii.67, 68 (cp. Vin. Texts ii.431); J i.55; Sn 9, 319 (°mariyāda -- bhāva confusing the dividing lines, indistinctness), 325 (id.). Said of a woman (i. e. of indistinct sexuality) Vin ii.271=iii.129. -- 2. broken up (?), exhausted J i.503 (°sarīra). -- asambhinna: 1. unmixed, unadulterated Vism 41 (°khīra -- pāyāsa); J v.257 (°khattiyavaṇsa); DhA ii.85 (id.). -- 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. -- 3. name of a kind of ointment Vin iv.117.

Sambhīta

Sambhīta (adj.) [saṇ+bhīta] terrified Miln 339; a -- sam- bhīta, fearless Miln 105; J iv.92; v.34; vi.302.

Sambhuñjati

Sambhuñjati [saṇ+phuñjati] 1. to eat together with Vin iv.137. -- 2. to associate with S i.162.

Sambhuṇāti

Sambhuṇāti see sambhavati.

Sambhūta

Sambhūta [pp. of sambhavati] arisen from, produced Sn 272 (atta° self -- ; cp. SnA 304; attabhāva -- pariyāye attani s.); S i.134.

Sambhejja

Sambhejja [grd. of sambhindati] belonging to the confluence of rivers (said of the water of the ocean), united S ii.135; v.461 (various reading sambhojja).

Sambheda

Sambheda [saṇ+bheda] mixing up, confusion, contamination D iii.72; A i.51=It 36; DA i.260 (jāti° mixing of caste); Vism 123 (of colours).

Sambhoga

Sambhoga [saṇ+bhoga] eating, living together with Vin i.97; ii.21; iv.137; A i.92; SnA 71; J iv.127; Sdhp 435.

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Sambhoti

Sambhoti see sambhavati.

Samma

Samma1 [as to etym. Andersen, P. Reader ii.263 quite plausibly connects it with Vedic śam (indecl.) "hail," which is often used in a vocative sense, esp. in combn śam ca yos ca "hail & blessing!", but also suggests relation to sammā. Other suggestions see Andersen, s. v.] a term of familiar address D i.49, 225; DA i.151; Vin ii.161; J i.59; PvA 204; plur. sammā Vin ii.161.

Samma

Samma2 [samyak] see sammā.

Samma

Samma3 a cymbal Miln 60; Dhs 621; J i.3; DhsA 319. - Otherwise as °tāḷa a kind of cymbal Th 1, 893, 911; Vv 353; VvA 161; J vi.60; 277 (-- 1 --).

Sammakkhana

Sammakkhana (nt.) [saṇ+makkhana] smearing Vism 346.

Sammakkhita

Sammakkhita [saṇ+makkhita] smeared J v.16; abstr. °tta (nt.) Vism 346.

Sammakkheti

Sammakkheti [saṇ+makkheti] to smear Vism 346.

Sammaggata

Sammaggata see under sammā°.

Sammajjati

Sammajjati [saṇ+majjati2] 1. to sweep Vin i.46; ii.209; J ii.25; DhA i.58; ii.184; iii.168. -- 2. to rub, polish J i.338. -- pp. sammatṭha. -- Caus. II. sammajjāpeti Vin i.240.

Sammajjana

Sammajjana (adj. -- nt.) [fr. last] sweeping J i.67; SnA 66 (°ka); VvA 319 (T. sammajja).

Sammajjanī

Sammajjanī (f.) [fr. last] a broom Vin ii.129; A iv.170; Vism 105; DhA iii.7; cp. sammujjanī.

Sammaññati

Sammaññati see sammannati.

Samatṭha

Samatṭha [pp. of sammajjati] swept, cleaned, polished, smooth Vin iii.119 (su°); J i.10; iii.395 (smooth). Spelt °matṭa at Miln 15.

Sammata

Sammata [pp. of sammannati] 1. considered as M i.39; S ii.15; iv.127; D iii.89 (dhamma°); Vin iv.161, 295. -- 2. honoured, revered M ii.213; J i.49; v.79; sādhusammata considered, revered, as good D i.47; S iv.398. -- 3. authorized, selected, agreed upon D iii.93 (mahājana°) Vin i.111; iii.150.

Sammati [śam

Sammati1 [śam; Dhṭp 436=upasama] 1. to be appeased, calmed; to cease Dh 5; Pot 3rd pl. sammeyyuj S i.24. -- 2. to rest, to dwell D i.92; S i.226; J v.396; DA i.262 (=vasati); pp. santa. -- Caus. sāmeti to appease, suppress, stop, A ii.24; It 82, 83, 117, 183; Dh 265.

Sammati [śram

Sammati2 [śram; Vedic śrāmyati Dhṭp 220=parissama, 436=kheda] to be weary or fatigued.

Sammati [śam

Sammati³ [śam to labour; pres. śamyati; pp. Vedic śamita] to work; to be satisfactory Vin ii.119 (parissāvanaṃ na s.), 278 (navakammaṃ etc. na s.).

Sammatta

Sammatta¹ [saṃ+matta²] intoxicated, maddened, delighted D ii.266; Dh 287; J iii.188; doting on J v.443; rogasammatta tormented by illness J v.90 (=°pīḷita C.; v. l. °patta, as under matta²).

Sammatta

Sammatta² (nt.) [abstr. fr. sammā] correctness, righteousness A i.121; iii.441; Pug 13; Dhs 1029; Nett 44; 96, 112; Kvu 609; DhsA 45; KvA 141; °kārin, attained to proficiency in Miln 191; sammatta -- kāritā ibid. -
- The 8 sammattā are the 8 angas of the ariya -- magga (see magga 2 a) D iii.255; the 10 are the above with the addition of sammā -- ñāṇa and °vimutti A v.240.

Sammad°

Sammad° see sammā.

Sammada

Sammada [saṃ+mada] drowsiness after a meal D ii.195; A i.3; v.83; J ii.63; bhatta -- ° S i.7; J vi.57.

Sammaddati

Sammaddati [saṃ+maddati] to trample down Vin i.137; 286 (cīvaraṃ, to soak, steep); ppr. sammaddanto Vin i.137 (to crush).

Sammanteti

Sammanteti [saṃ+manteti] to consult together D i.142; J i.269, 399; DA i.135.

Sammannati

Sammannati [saṃ+man, fr. Vedic manute, manvate, for the usual manyate: see māññati] 1. to assent, to consent to Mhvs 3, 10; DA i.11. -- 2. to agree to, to authorize, select Vin iii.150, 158, 238; iv.50; Mhvs 3, 9; sīmaṃ s. to determine, to fix the boundary Vin i.106 sq. -- 3. to esteem, honour; inf. sammannituṃ Vin iv.50. sammannesi D i.105 is misprint for samannesi. -- ppr. sammata.

Sammasati

Sammasati [saṃ+masati] to touch, seize, grasp, know thoroughly, master S ii.107; Dh 374; Miln 325; to think, meditate on (acc.) J vi.379; ppr. sammasaṃ ii.107 & sammasanto Miln 379; J i.74, 75; fem. sammasantī ThA 62; sammasamāna Miln 219, 325, 398; pp. sammasita.

Sammasana

Sammasana [(nt.) fr. last] grasping, mastering Miln 178; Vism 287, 629 sq.; cp. Cpds. 65, 210.

Sammasita

Sammasita [pp. of sammasati] grasped, understood, mastered J i.78.

Sammasitar

Sammasitar one who grasps, sees clearly Sn 69.

Sammā

Sammā1 [cp. Sk. śamyā] a pin of the yoke Abhp 449; a kind of sacrificial instrument SnA 321 (sammaṇ ettha pāsantī ti sammāpāso; and sātrā -- yāgass' etaṇ adhivacanaṇ). Cp. Weber Indische Streifen i.36, and sammāpāsa, below.

Sammā

Sammā2 (indecl.) [Vedic samyac (=samyak) & samīś "connected, in one"; see under saṇ°] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā) D i.12; Vin i.12; Sn 359; 947; Dh 89, 373. Usually as ° -- , like sammā -- dhārā even or proper showers (i. e. at the right time) Pv ii.970; especially in connection with constituents of the eightfold Aryan Path, where it is contrasted with micchā; see magga 2 a. (e. g. VbhA 114 sq., 121, 320 sq.). <-> The form sammā is reduced to samma° before short vowels (with the insertion of a sandhi -- d -- , cp. puna -- deva), like samma -- d -- eva properly, in harmony or completeness D i.110; Vin i.9; PvA 139, 157; samma -- daññā & °akkhāta (see below); and before double consonants arisen from assimilation, like sammag -- gata (=samyak+gata). The cpds. we shall divide into two groups, viz. (A) cpds. with samma°, (B) with sammā°. A. -- akkhāta well preached Dh 86. -- aññā perfect knowledge Vin i.183; S i.4; iv.128; Dh 57 (°vimutta, cp. DhA i.434); It 38, 79, 93, 95, 108. -- attha a proper or good thing or cause J vi.16. -- ddaṣa having right views A ii.18; S iv.205, 207; Sn 733; It 47, 61, 81; Kvu 339. -- ggata [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfect M i.66; who has attained the highest point, an Arahant D i.55; S i.76; A i.269; iv.226; v.265; J iii.305; It 87; Ap 218. Also sammāgata Vin ii.20317. -- ppajāna having right knowledge Dh 20; It 115. -- ppaññā right knowledge, true wisdom Vin i.14; Dh 57, 190; Sn 143; It 17; Miln 39. -- ppadhāna [cp. BSk. samyakprahāna Divy 208] right exertion Vin i.22; Dhs 358; Dpvs 18, 5; they are four D ii.120; M iii.296; explained M ii.11 (anuppannāṇaṇ pāpakāṇaṇ akusalāṇaṇ dhammāṇaṇ anuppādāya; uppannāṇaṇ pahāṇāya; anuppannāṇaṇ kusalaṇaṇ dhammāṇaṇ uppādāya; uppannāṇaṇ ṭhitiyā). B. -- ājīva right living, right means of livelihood, right occupation Vin i.10; S v.421, etc.; formula D ii.312; (adj.) living in the right way M i.42; A ii.89. -- kammanta right conduct, right behaviour Vin i.10; S v.421 etc.; definition D ii.312; Dhs 300; adj. behaving in the right way M i.42; A ii.89. -- ñāṇa right knowledge,

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enlightenment, results from right concentration D ii.217; A i.292; adj. M i.42. -- ñāṇin possessing the right insight A ii.89, 222. -- dassana right views Vism 605. -- diṭṭhi right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths D ii.311; its essence is knowledge Dhs 20, 297, 317; cp. Vism 509; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming S ii.17; iii.135; and of the impermanence of the 5 Khandhas S iii.51= iv.142; and of Sīla, of causation and of the destruction of the Āsavas M i.46 -- 55; how obtained M i.294; two degrees of M iii.72; supremely important A i.30 -- 2 292 sq.; (adj.) Miln i.47. -- diṭṭhika having the right belief D i.139; A ii.89; 220 sq.; iii.115, 138; iv.290; v.124 sq.; S iv.322. -- dvayatānupassin duly considering both -- i. e. misery with its origin, the destruction of misery with the path, respectively Sn p. 140. -- dhārā a heavy shower S v.379. -- paṭipatti right mental disposition A i.69; Nett 27; Miln 97; sammāpaṭipadā Pug 49 sq.; DhA iv.127; sammāpaṭipanna rightly disposed, having the right view D i.8, 55; Pug 49 sq. -- passaṇ viewing the matter in the right way S iii.51; iv.142. -- pāsa [Sk. śamyāprāsa, but BSk. śamyapraśa Divy 634] a kind of sacrifice Sn 303; A ii.42; iv.151; S i.76; It 21; J iv.302; SnA 321. Cp. sammā1. -- manasikāra right, careful, thought D i.13; DA i.104. -- vattanā strict, proper, conduct Vin i.46,

50; ii.5. -- vācā right speech Vin i.10; DA i.314; definition D ii.312; Dhs 299; (adj.) speaking properly M i.42; A ii.89. -- vāyāma right effort Vin i.10; Dhs 13, 22, 302; definition D ii.312; adj. M i.42; A ii.89. -- vimutta right emancipation A i.292; °vimutti the same D ii.217; A ii.196, 222; (adj.) M i.42; A ii.89. -- sankappa right resolve, right intention Dh 12; Vin i.10; Dhs 21, 298; definition D ii.312; (adj.) M i.42; A ii.89. -- sati right memory, right mindfulness, self -- possession Vin i.10; Dhs 23, 303; definition D ii.313; (adj.) M i.42; A ii.89. -- samādhi right concentration, the last stage of the noble eightfold path Vin i.10; Dhs 24, 304; definition D ii.313; adj. M i.12; A ii.89. -- sampassaṇ having the right view S iv.142. -- sambuddha perfectly enlightened, a universal Buddha Vin i.5; D i.49; Dh 187; J i.44; DhA i.445; iii.241; VbhA 436, etc. -- sambodhi perfect enlightenment, supreme Buddhahood Vin i.11; D ii.83; S i.68, etc.

Sammāna

Sammāna (nt.) [fr. saṇ+man] honour J i.182; vi.390; Sdhp 355.

Sammānanā

Sammānanā (f.) [saṇ+mānanā] honouring, veneration D iii.190; Miln 162, 375, 386.

Sammiñjati

Sammiñjati (& °eti) [saṇ+iñjati, see also samiñjati; cp. BSk. sammiñjayati Divy 473. See also Leumann, Album Kern, p. 393] to bend back, to double up (opp. pasāraṇa or sampasāreti) Vin i.5; M i.57, 168; D i.70; J i.321; Vism 365 (v. l. samiñjeti); DA i.196. -- pp. sammiñjita.

Sammiñjana

Sammiñjana (nt.) [fr. sammiñjati] bending DA i.196 (opp. pasāraṇa); VbhA 358.

Sammiñjita

Sammiñjita [pp. of sammiñjati] bent back M i.326 (spelt samiñjita); A ii.104, 106 sq., 210.

Sammita

Sammita [saṇ+mita] measured, i. e. just so much, no more or less; ° -- bhānin Th 1, 209.

Sammilāta

Sammilāta [saṇ+milāta] withered, shrunk M i.80.

Sammillabhāsini

Sammillabhāsini (f.) [saṇ+milla=mihita,+bhāsin] speaking with smiles J iv.24; name of a girl in Benares J iii.93 sq.

Sammissatā

Sammissatā (f.) [fr. saṇ+missa] the state of being mixed, confusion DhsA 311.

Sammukha

Sammukha (adj.) [saṇ+mukha] face to face with, in presence; sammukhaciṇṇa a deed done in a person's presence J iii.27; sammukhā (abl.) 1. face to face, before, from before D ii.155; Sn p. 79; J i.115; iii.89 (opp. parokkhā); with acc. Bu ii.73=J i.17; with gen. D i.222; ii.220; M i.146. -- 2. in a full assembly of qualified persons Vin ii.3; loc. sammukhe D ii.206; J v.461. In composition sammukha°, sammukhā° & sammukhī° (before bhū): °bhāva (°a°) presence, confrontation Miln 126; (°ī°) being face to face with, coming into one's presence D i.103; M i.438; A i.150; °bhūta (°ī°) being face to face with, confronted D ii.155; S iv.94; Vin ii.73; A iii.404 sq.; v.226; one who has realized the saṇyojanas Kvu 483; °vinaya (°ā°) proceeding in presence, requiring the presence of a chapter of priests and of the party accused Vin ii.74, 93 sq.; iv.207; A i.99; DhsA 144. See also yebhuyyasikā.

Sammukhatā

Sammukhatā (f.) [abstr. fr. sammukha] presence, con- frontation Vin ii.93 (sangha°).

Sammucchita

Sammucchita see samucchita.

Sammujjanī

Sammujjanī (f.) [=sammajjanī] a broom J i.161; sam- muñjanī the same Miln 2.

Sammutttha

Sammutttha [saṇ+mutttha] confused M i.21; S iv.125; v.331; one who has forgotten Vin iv.45 (=na ssarati); iii.16513; °ssati id. A i.280.

Sammuti

Sammuti (f.) [fr. saṇ+man] 1. consent, permission Vin iii.199. -- 2. choice, selection, delegation Vin iii.159. <-> 3. fixing, determination (of boundary) Vin i.106. <-> 4. common consent, general opinion, convention, that which is generally accepted; as ° -- conventional, e. g. °sacca conventional truth (as opposed to paramattha° the absolute truth) Miln 160; °nāṇa common knowledge D iii.226; °deva what is called a deva J i.132; DA i.174; see under deva; °maraṇa what is commonly called "death" Vism 229. -- sammuccā (instr.) by convention or common consent Sn 648 (v. 1. sammacca=ger. of sammannati). -- 5. opinion, doctrine Sn 897 (=dvāsattthī ditthigatāni Nd1 308), 904, 911. -- 6. definition, declaration, statement Vin i.123 (ummattaka°); A iv.347 (vādaka°); VbhA 164 (bhuñjaka°). -- 7. a popular expression, a mere name or word Miln 28. <-> 8. tradition, lore; combd with suti at Miln 3.

Sammudita

Sammudita [pp. of sammodati] delighted, delighting in Vin i.4; M i.503; S iv.390.

Sammuyhati

Sammuyhati [saṇ+muyhati] to be bewildered, infatuated, muddle -- headed J iv.385; Miln 42. -- pp. sammūlha D ii.85; M i.250; A i.165; Sn 583; Caus. sammoheti to befool Miln 224.

Sammuyhana

Sammuyhana (nt.) [saṇ+muyhana] bewilderment DA i.193

Sammusā

Sammusā M ii.202, read sammuccā (from sammuti).

Sammussanatā

Sammussanatā (f.) [fr. saṇ+mussati] forgetfulness Dhs 14 1349; Pug 21.

Sammūḷha

Sammūḷha [saṇ+mūḷha] infatuated, bewildered D ii.85; M i.250; A i.165; Sn 583; J v.294; Tikp 366.

Sammegha

Sammegha [saṇ+megha] rainy or cloudy weather J vi.51, 52.

Sammoda

Sammoda [fr. saṇ+mud] odour, fragrance; ekagandha°, filled with fragrance J vi.9.

Sammodaka

Sammodaka (adj.) [fr. sammodati] polite D i.116; DA i.287; a -- sammodaka (f. ° -- ikā) Vin i.34116.

Sammodati

Sammodati [saṇ+modati] 1. to rejoice, delight; pp. sam- mudita (q. v.). -- 2. to agree with, to exchange friendly greeting with; aor. sammodi Vin i.2; D i.52; Sn 419; J vi.224; ppr. sammodamāna in agreement, on friendly

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terms J i.209; ii.6; ger. sammoditvā J ii.107; grd. sammodanīya [cp. BSk. sammodanī saṇrañjanī kathā Divy 70, 156 & passim] pleasant, friendly A v.193; cp. Sn 419; Vin i.2; D i.52. -- sammodita at VvA 186 read samodita.

Sammodana

Sammodana (nt.) [saṇ+modana] satisfaction, compli- ment; °ṇ karoti to exchange politeness, to welcome VvA 141, 259.

Sammosa

Sammosa [for *sam -- mṛṣa, of mṛṣ; see mussati. sammosa after moha & musā>mosa] bewilderment, confusion D i.19; A i.58; ii.147; S ii.224; iv.190; Vin ii.114; Miln 266, 289; Vism 63 (sati° lapse of memory).

Sammoha

Sammoha [saṇ+moha] bewilderment, infatuation, delu- sion M i.86, 136; Vin i.183; Nd1 193; A ii.174; iii.54 sq., 416; S i.24; iv.206; Dhs 390.

Sammoheti

Sammoheti see sammuyhati.

Saya=saka

Saya=saka (?) one's own J vi.414 (=saka -- raṭṭha C.).

Sayaṇ

Sayaṇ (adv.) [see etym. under sa4] self, by oneself Vin i.8; D i.12; DA i.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhvs 7, 63 (for f.). Also with ref. to several people, e. g. DhA i.13. -- kata made by itself, spontaneous D iii.137 (loka); S ii.19 sq. (dukkha); Ud 69 sq. -- jāta born from oneself, sprung up spontaneously J i.325; ii.129. -- pabha radiating light from oneself, a kind of devas D i.17; iii.28 sq., 84 sq.; Sn 404; DA i.110 -- bhū self -- dependent, an epithet of a Buddha Bu xiv.1 = J i.39; Miln 214, 227, 236; Vism 234; SnA 106 (f. abstr. sayambhutā), 135. -- vara self -- choice J v.426. -- vasin self -- controlled, independent Bu ii.20 = J i.5; Dāvs i.22.

Sayatatta

Sayatatta at S i.14 read saṇyatatta.

Sayati [śī]

Sayati1 [śī] to lie down: see seti. Caus. II. sayāpeti ibid.

Sayati [śri]

Sayati2 [śri which is given in meaning sevā at Dhṭp 289] to lean on; to be supported etc.: only in pp. sita, and in prep. cpd. nissayati.

Sayathā

Sayathā (adv.) [cp. Sk. sayathā or tadyathā; see sa2. The usual P. form is seyyathā] like, as Th 1, 412.

Sayana

Sayana (nt.) [fr. śī] 1. lying down, sleeping Vism 26; PvA 80 (mañca°). -- 2. bed, couch Vin i.57, 72; ii.123; D i.5, 7; A i.132; J ii.88; v.110 (°ṇ attharāpeti to spread out a bed); Miln 243, 348; Nd1 372 (°sannidhi); Pv i.117 (kis°=kiṇ°); PvA 78. -- sayanakalaha a quarrel in the bedroom, a curtain -- lecture J iii.20; sayanāsana bed & seat It 112; Dh 185, etc.: see senāsana.

Sayanighara

Sayanighara (nt.) a sleeping -- room Vin i.140 sq.; iv.160; J i.433; iii.275, 276.

Sayāna

Sayāna is ppr. of sayati lying down (e. g. A ii.13 sq.): see seti.

Sayāpita

Sayāpita [pp. of sayāpeti] made to lie down VbhA 11.

Sayita

Sayita [pp. of seti] lying down J i.338; v.438. sukha° lying in a good position, sleeping well, well -- embedded (of seeds) A iii.404=D ii.354; Miln 255. sukha -- sayitabhāva "having had a good sleep," being well J v.127.

Sayha

Sayha see sahati.

Sara

Sara1 [cp. Vedic śara] 1. the reed Saccharum sara Miln 342. -- 2. an arrow (orig. made of that reed) D i.9; Dh 304; Miln 396; DhA 216 (visa -- pīta). -- tuṇḍa a beak as sharp as an arrow DhA iii.32. -- daṇḍaka shaft of an arrow DhA ii.141. -- bhanga arrow -- breaking Vism 411 (in comp.).

Sara

Sara2 (adj. -- n.) [fr. sarati1 1. going, moving, following Sn 3, 901 -- 2. fluid, flow J i.359 (pūti°).

Sara

Sara2 (m. -- nt.) [Vedic saras] a lake J i.221; ii.10; vi.518 (Mucalinda); there are seven great lakes (mahā -- sarā, viz. Anotatta, Sihapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, Mandākini) A iv.101; D i.54; J ii.92; DA i.164, 283; aṇṇava° the ocean D ii.89; cp. A ii.55; loc. sare J ii.80; sarasmiṇ Sn 1092; & sarasi Mhvs 10, 7; jātassara a natural lake J i.472 sq.

Sara

Sara4 (adj.) [fr. sarati2] remembering M i.453; A ii.21; DA i.106. °sankappa mindfulness and aspiration M i.453; iii.132; S iv.76, 137, 190; Nett 16.

Sara

Sara5 [Vedic svara, svar, cp. Lat. su -- surrus, Ger. surren] sound, voice, intonation, accent Vin ii.108; D ii.24 sq.; A i.227; Pv ii.124 (of birds' singing=abhiruda C.); J ii.109; Sn 610 (+vaṇṇa, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D ii.211, 227; gītassara song Vin ii.108; bindussara a sweet voice Sn 350; adj. J ii.439; sīhassara with a voice like a lion's J v.296, 311 (said of a prince). Cp. vissara. -- In combn with vaṇṇa (vowel) at A iv.307; Miln 340. -- kutti [=klpti; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of voice Vin ii.108=A iii.251; J vi.293 (Kern, "enamoured behaviour" [?]); DhsA 16. Cp. Vin. Texts iii.72. -- bhañña intoning, a particular mode of reciting Vin i.196; ii.108, 316; J ii.109; DhA i.154. -- bhāṇa="bhañña DhA ii.95 (v. l. °bhañña). -- bhāṇaka an intoner, one who intones or recites the sacred texts in the Sarabhañña manner Vin ii.300. -- sara an imitative word; sarasaraṇ karoti to make the noise sarasara M i.128.

Saraṇsā

Saraṇsā (f.) [fr. sa3+raṇsi] the sun (lit. having rays) Mhvs 18, 68.

Saraka

Saraka a vessel, a drinking vessel J i.157, 266; iv.384; DA i.134, 136; Mhvs 32, 32; DhA ii.85; iii.7.

Saraja

Saraja (adj.) [sa+rajo] dusty Vin i.48; A ii.54.

Saraṇa

Saraṇa1 (nt.) [cp. Vedic śaraṇa protection, shelter, house, śarman id.; śālā hall; to Idj. *kel to hide, as in Lat. celo, Gr. kalu/ptw to conceal, Oir. celim, Ohg. Ags. helan, Goth. huljan to envelop; Ohg. hella=E. hell; also E. hall, and others] shelter, house Sn 591; refuge, protection D iii.187; Sn 503; J ii.28; DA i.229; especially the three refuges -- the Buddha, the Dhamma, and the Brotherhood -- A i.56; D i.145; J i.28; usually combined with verbs like upeti Vv 532; Sn 31; gacchati D i.116; A iii.242; Vin i.4; Dh 190; Sn p. 15, 25; It 63; or yāti Sn 179; Dh 188; asaraṇa, asaraṇībhūta without help and refuge Miln 148. See leṇa 2. -- āgamana=°gamana D i.146; SnA 42, 157. -- gamana (nt.) taking refuge in the three Saraṇas Vin iii.24; S iv.270.

Saraṇa

Saraṇa2 (adj.) [sa+raṇa] concomitant with war Dhs 1294; DhsA 50.

Saraṇa

Saraṇa3 [fr. smr; i. e. sarati2] (nt.) remembrance; -- tā (f.) remembering Dhs 14, 23; Pug 21, 25.

Saraṇīya

Saraṇīya (nt.) [grd. formation fr. saraṇa2] something to be remembered A i.106.

Sarati [sr]

Sarati1 [sr given by Dhṭp 248 as "gati"] to go, flow, run, move along J iii.95 (=parihāyati nassati C.); Pot. sare J iv.284. -- aor. asarā J vi.199. -- pp. sarita1. -- Caus. sāreti (1) to make go A i.141; iii.28=M i.124=S iv.176 J iv.99; Miln 378; Vism 207. -- (2) to rub, to mix Vin ii.116. Also sarāpeti. A Desid. form is siṇsare (3rd pl. med.) at Vv 647 (=Sk. sisīrṣati), cp. Geiger, P.Gr. § 184.

Sarati [smr]

Sarati2 [smr, cp. smr̥ti=sati; Dhṭp 248 "cintā"; Lat memor, memoria=memory; Gr. me/rimna care, ma/rtu

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witness, martyr; Goth. maúrnan=E. mourn to care, etc.] to remember D ii.234; Vin i.28; ii.79; J ii.29. A diaeretic form is sumarati Dh 324; ger. sumariya Mhvs 4, 65. -- 1st pl. saremhase Th 2, 383; med. sare J vi.227; imper. sara Th 1, 445; & sarāhi Miln 79; 3rd sg. saratu Vin i.273. -- ppr. saraṇ Mhvs 3, 6; & saramāna Vin i.103. -- aor. sari J i.330; fut. sarissati J vi.496. -- ger. saritvā J i.214. -- pp. sata2 & sarita2. -- Caus. sāreti to remind Vin ii.3 sq., 276; iii.221; sārayamāna, reminding J i.50; ppr. pass. sāriyamāna Vin iii.221; w. acc. D ii.234; w. gen. Dh 324; J vi.496; with foll. fut. II. (in °tā) Vin ii.125, 4; iii.44, 9, etc. -- Caus. II. sarāpeti Vin iii.44; Miln 37 (with double acc.), 79.

Sarati [śr̥

Sarati3 [śr̥; Dhṛp 248: hiṅsā] to crush: see seyyati. Caus. sāreti Vin ii.116 (madhu -- sitthakena, to pound up, or mix with beeswax). Cp. saritaka.

Sarada

Sarada [Vedic śarad (f.) traces of the cons. decl. only in acc. pl. sarado sataṅ "100 autumns" J ii.16] autumn, the season following on the rains Sn 687; Vv 352. ° -- samaya the autumn season D ii.183; M i.115; A iv.102; v.22; It 20; S i.65; iii.141, 155; v.44; VvA 134, 161.

Sarabha

Sarabha [Vedic śarabha a sort of deer J iv.267; vi.537] (rohiccasarabhā migā= rohitā sarabhamigā, C. ibid. 538); Sarabhamigajātaka the 483rd Jātaka J i.193, 406 (text Sarabhanga); iv.263 sq. -- pallanka "antelope -- couch," a high seat, from which the Bodhisat preaches J iii.342 (cp. vara -- pallanka J iii.364). -- pādaka having legs like those of a gazelle J i.267.

Sarabhasaṇ

Sarabhasaṇ (adv.) [sa2+rabhasaṇ] eagerly, quickly Dāvs iv.22, 34 sq., 43.

Sarabhū

Sarabhū (f.) [cp. Sk. saraṭa] a lizard Vin ii.110; A ii.73; J ii.135, 147; SnA 439.

Sarala

Sarala the tree Pinus longifolia J v.420 (thus read with B instead of salaḷa [?]).

Saravant

Saravant (adj.) [sara5+vant] 1. having or making a sound, well -- sounding Vin i.182; A iii.375. -- 2. with a noise Mhvs 25, 38.

Sarasa

Sarasa (adj.) [sa3+rasa] with its essential properties (see rasa) Nd1 43; sarasabhāva a method of exposition DhsA 71.

Sarasī

Sarasī (f.) [Vedic sarasī] a large pond Vin ii.201=S ii.269; J v.46.

Sarāga

Sarāga (adj.) [sa3+rāga] connected with lust, passionate D i.79; ii.299; M i.59; Vism 410.

Sarājaka

Sarājaka (adj.) [sa3+rāja+ka] including the king J i.126; fem. -- ikā Vin ii.188; S i.162; J ii.113, 114 (sarājika at J iii.453); with the king's participation Tikp 26 (sassāmika -- sarājaka geha).

Sarājita

Sarājita denomination of a purgatory and its inhabitants S iv.309 sq. Various readings Parājita and Sarañjita.

Sarāpana

Sarāpana (nt.) [fr. sarāpeti Caus. of sarati2] causing somebody to remember Miln 79.

Sarāva

Sarāva [Sk. śarāva] a cup, saucer A i.161; J i.8; M iii.235 for patta); Miln 282; DA i.298; PvA 244, 251.

Sarāvaka

Sarāvaka=sarāva Vin i.203; ii.142, 153, 222.

Sari

Sari according to Payogasiddhi=sarisa (sadisa) cp. sarī- vaṇṇa J ii.439 (= samāna -- vaṇṇa, C.).

Sarikkha

Sarikkha (adj.) [cp. Sk. sadṛkṣa, fr. sadṛś=P. sadisa] like, resembling S i.66; J i.443; iii.262.

Sarikkhaka

Sarikkhaka (adj.) [=sarikkha] in accordance with, like J iv.215; PvA 206, 284. See also kamma°.

Sarikkhatā

Sarikkhatā (f.) [fr. sarikkha] resemblance, likeness J iii.241 (taṇ° being like that); VvA 6 (cp. kamma°).

Sarikkhatta

Sarikkhatta (nt.) [fr. sarikkha] likeness DhsA 63; as sarikkhakatta (kamma°) at DhsA 347.

Sarita

Sarita1 [pp. of sarati1] gone, set into motion Dh 341 (=anusāṭa, payāta DhA iv.49).

Sarita

Sarita2 [pp. of sarati2] remembered Vin ii.85.

Saritaka

Saritaka (nt.) powdered stone (pāsāna -- cuṇṇa) Vin ii.116; saritasipāṭika powder mixed with gum Vin ii.116.

Saritar

Saritar [n. ag. fr. sarati2] one who remembers D iii.268, 286; A ii.35; S v.197, 225.

Saritā

Saritā (f.) [cp. Vedic sarit, fr. sarati1] a river Dhs 1059; saritaṇ acc. Sn 3; gen. pl. J ii.442; nom. pl. saritā Miln 125.

Sarisa

Sarisa (adj.) [=sadisa] like, resembling J v.159.

Sarisapa

Sarisapa various reading of siriṇsapa M i.10 etc.

Sarīra

Sarīra (nt.) [Vedic śarīra] 1. the (physical) body D i.157; M i.157; S iv.286; A i.50; ii.41; iii.57 sq., 323 sq.; iv.190. Sn 478, 584; Dh 151; Nd1 181; J i.394 (six blemishes); ii.31; antimasarīra one who wears his last body, an Anāgāmin Sn 624; S i.210; Dh 400. -- 2. a dead body, a corpse D ii.141, 164; M iii.91. -- 3. the bones D ii.164. -- 4. relics Vv 63, 32; VvA 269. -- aṭṭhaka the bony framework of the body DhsA 338. -- ābhā radiation of light proceeding from the body, lustre SnA 16 (°ṇ muṇcati to send forth), 41 (id.), 140 (id.). -- kicca (1) funeral ceremonies, obsequies J i.180; ii.5; VvA 76, 257; PvA 74, 76, 162. -- (2) "bodily function," satisfying the body's wants J ii.77; iv.37. -- davya (=dabba1) fitness of body, good body, beauty J ii.137. -- dhātu a body relic (of the Buddha) Mhvs 13, 167; VvA 165, 269. -- pabhā lustre of the body DhA i.106. -- parikamma attending the body SnA 52. -- maṇsa the flesh of the body J iii.53. -- vaṇṇa the (outward) appearance of the body Vism 193. -- valañja discharge from the body, faeces DhA ii.55; iv.46 (°ṭhāna). See valañja. -- sanghāta perfection of body Vism 194. -- saṇṭhāna constitution of the body, bodily form Vism 193.

Sarīravant

Sarīravant (adj.) [sarīra+vant] having a body S ii.279.

Sarīvaṇṇa

Sarīvaṇṇa resembling J ii.439 (v. l. sarīra°). Cp. sari.

Sarūpa

Sarūpa (adj.) [sa2+rūpa] 1. of the same form A i.162; Pug 56. -- 2. [sa3+rūpa] having a body A i.83.

Saroja

Saroja (nt.) [Sk. saroja, saras+ja] "lake -- born," a lotus Dāvs iii.13.

Sarojayoni

Sarodayoni [fr. last] a Brahmā, an archangel Dāvs i.34.

Saroruha

Saroruha (nt.) [saras+ruha] a lotus Dāvs iii.83.

Salakkhaṇa

Salakkhaṇa1 (adj.) [sa3+lakkhaṇa] together with the characteristics Sn 1018.

Salakkhaṇa

Salakkhaṇa2 (nt.) [sa1+lakkhaṇa] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. vilakkhaṇa.

Salana

Salana (nt.) [fr. śal] moving, shaking VvA 169; DhsA 62 (in defn of kusala as "kucchitāṇaṃ salan'ādīhi atthehi kusalaṃ").

Salabha

Salabha [cp. Sk. śalabha] a moth J v.401; Ud 72 (C.); VbhA 146.

Salayati

Salayati [Caus. of śal to leap] to shake DhsA 39.

Salaḷa

Salaḷa a kind of sweet -- scented tree J v.420; Bu ii.51= J i.13; Vv 355; VvA 162; Miln 338; M ii.184.

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Salākā

Salākā (f.) [cp. Vedic śalākā] 1. an arrow, a dart A iv.107 (T. has it as nt.). -- 2. a small stick, peg, thin bar S iv.168; Dāvs iv.51. -- 3. blade of a grass M i.79; J i.439. -- 4. ribs of a parasol Vin iv.338; SnA 487; Miln 226. -- 5. a pencil, small stick (used in painting the eyes with collyrium) Vin i.204; J iii.419 (añjana°). <-> 6. a kind of needle Vin ii.116. -- 7. a kind of surgical instrument, a stick of caustic Miln 112, 149. -- 8. a gong stick (of bronze, loha°) J ii.342; Vism 283. -- 9. membrum virile J ii.359. -- 10. a ticket consisting of slips of wood used in voting and distributing food, vote, lot Vin ii.99, 176, 306; J i.123; PvA 272 (kāḷakaṇṇi°); salākaṇ gaṇhāti to take tickets (in order to vote or to be counted) Vin i.117; ii.199; pathaman salākaṇ gaṇhanto taking the first vote, first rate A i.24; salākaṇ gāheti to issue tickets, to take a vote Vin ii.205; salākaṇ dadāti to issue tickets J i.123; salākaṇ vāreti to throw lots J i.239 (kāḷakaṇṇi°). -- agga room for distributing food by tickets J i.123; Mhvs 15, 205. -- odhāniya a case for the ointment -- stick Vin i.204. -- gāha taking of votes, voting Vin ii.85, 98 sq. (3 kinds). -- gāhāpaka ticket -- issuer, taker of voting tickets Vin ii.84. -- bhatta food to be distributed by tickets Vin i.58, 96; ii.175; J i.123; DhA i.53 (eight kinds). -- vātapāna a window made with slips of wood Vin ii.148. -- vutta "subsisting on blades of grass" (or "by means of food tickets"?) Vin iii.6, 67; iv.23; A i.160; S iv.323. Cp. BSk. śalākāvṛtti Divy 131. -- hattha brush -- hand, a kind of play, where the hand is dipped in lac or dye and used as a brush (?) D i.65; DA i.85.

Salāṭuka

Salāṭuka (adj.) [cp. *Sk. śalātu] fresh, unripe S i.150= Sn p. 125; Miln 334; VvA 288.

Salābha

Salābha [sa4+lābha] one's own advantage Dh 365.

Salila

Salila (nt.) [cp. Sk. salila, to sarati1] water Sn 62, 319, 672; J i.8; v.169; VvA 41; PvA 157; Nd2 665 ("vuccati udakaṇ"); Miln 132 (written saliḷa); Sdhp 168. It is also adj. salilaṇ āpo flowing water J vi.534; cp. Miln 114: na tā nadiyo dhuva -- salilā. -- dhārā shower of water Miln 117. -- vuṭṭhi id. Vism 234.

Salla

Salla (nt.) [Vedic śalya, cp. śalākā] an arrow, dart M i.429 (°ṇ āharati to remove the a); ii.216; S iv.206; J i.180; v.49; Sn 331, 767; Miln 112; Vism 503 (visa° sting of poison; cp. VbhA 104 sallaṇ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. antodosa° Miln 323; taṇhā° S i.40, 192; bhava° Dh 351; rāga° DhA iii.404; PvA 230; soka° Sn 985; Pv i.86; KhA 153. Cp. also D ii.283; Sn 51, 334, 938; J i.155; iii.157; DhA iv.70. At Nd1 59 seven such stings are given with rāga°, dosa°, moha°, māna°, diṭṭhi°, soka°, kathankathā°. -- abhūḷha° one whose sting of craving or attachment is pulled out D ii.283; Sn 593; J iii.390; Pv i.87 etc. (see abbūḷha). <-> Cp. vi°. -- katta [*karṭṭ cp. Geiger P.Gr. § 90, 4] "one who works on the (poisoned) arrow," i. e. a surgeon M i.429; ii.216; Sn 562; It 101; Miln 110, 169; Vism 136 (in simile); KhA 21 (id.). The Buddha is the best surgeon: Sn 560; Miln 215. -- kattiya surgery D i.12 (T. °ka); DA i.98. -- bandhana at Th 2, 347 take as salla+ bandhana "arrow & prison bond" (ThA 242 different). -- viddha pierced by an arrow Th 1, 967; Sn 331; cp. ruppatti. -- santhana removal of the sting Dh 275 (=nimmathana abbāhana DhA iii.404).

Sallaka

Sallaka [cp. *Sk. śalala & śallaka] a porcupine J v.489.

Sallakī

Sallakī (f.) [cp. Class. Sk. śallakī] the tree Boswellia thurifera (incense tree) J iv.92; pl. ° -- iyo J vi.535; bahu- kuṭaja -- sallakika Th 1, 115 (= indasālarukkha [?]).

Sallakkhaṇā

Sallakkhaṇā (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; asallakkaṇa non-discernment S iii.261.

Sallakkhita

Sallakkhita [pp. of sallakkheti] realized, thought DhA i.89.

Sallakkheti

Sallakkheti [saṇ+lakkheti] to observe, consider Vin i.48, 271; J i.123; ii.8; Vism 150; to examine J v.13; to bear in mind DhsA 110; J vi.566; to understand, realize, conclude, think over J iv.146; VvA 185; VbhA 53;

asallakkhetvā without deliberation Vin ii.215; inadvertently J i.209. -- Caus. II. sallakkhāpeti to cause to be noted Mhvs 9, 24; DhsA 121; to persuade, bring to reason J vi.393.

Sallapati

Sallapati [saṇ+lapati] to talk (with) D i.90; ii.109; Miln 4; sallapeti the same Vin iv.14.

Sallalikata

Sallalikata pierced, perforated J i.180. Trenckner suggests that this form may have arisen from *sallakīkata (from sallaka, porcupine).

Sallahuka

Sallahuka (adj.) [saṇ+lahuka] light J i.277; ii.26; Vism 65; DhA iv.17; sallahukena nakkhattena on lucky nights J ii.278; sallahukavuttin whose wants are easily met, frugal Sn 144; DA i.207.

Sallāpa

Sallāpa [saṇ+lāpa] conversation D i.89; A ii.182; J i.112, 189; Miln 94. Often in cpd. kathā & allāpa°.

Sallitta

Sallitta [saṇ+litta] smeared (with) Th 1, 1175 (mīḷha°).

Sallīna

Sallīna [saṇ+līna] sluggish, cowering D ii.255; asallīna active, upright, unshaken D ii.157; S i.159; iv.125; Cp. v.68. paṭi°.

Sallīyanā

Sallīyanā (f.) stolidity Dhs 1156, 1236.

Sallekha

Sallekha [fr. saṇ+likh] austere penance, the higher life M i.13, 40; Vin i.305; Ps i.102, 103; Pug 69 sq.; DA i.82; Vism 69; Miln 360, 380; adj. Vin i.45; sallekhitācāra practising austere penance Miln 230, 244, 348 sq.; °vutti Vin ii.197; Vism 65 (°vuttitā). Cp. abhi°.

Sallekhatā

Sallekhatā (f.)=sallekha D iii.115; Vism 53.

Saḷāyatana

Saḷāyatana (nt.) [ṣaḍ° for which ordinarily chal°: see cha] the six organs of sense and the six objects -- viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odours, tastes, tangible things, ideas; occupying the fourth place in the Paṭiccasamuppāda D ii.32; M i.52; A i.176; S ii.3; Vin i.1; Vism 529, 562 sq., 671; VbhA 174, 176 sq., 319.

Sava

Sava (adj.) [fr. sru, savati] dripping, flowing with (-- °) Pv ii.911 (madhu°, with honey).

Savaka

Savaka see °saṇ.

Savanka

Savanka a sort of fish J v.405. Cp. satavanka & sacca- vanka.

Savacanīya

Savacanīya [sa3+vacanīya] (the subject of a) conversation Vin ii.5, 22, 276.

Savati

Savati [sru; cp. Sk. srotas stream; Gr. r(eu_ma, r(e/w to flow; Ags. strēam= stream; Oir. sruth] to flow Sn 197, 1034; J vi.278; Dh 370. -- ppr. fr. savantī ThA 109.

Savana

Savana1 (nt.) [fr. śru: see suṇāti] 1. the ear Sn 1120; Miln 258. -- 2. hearing D i.153, 179; A i.121; S i.24; Vin i.26; Sn 265, 345; Dh 182; J i.160, 250; Miln 257; Nd1 188. sussavanaṇ sāvesi she made me hear a good hearing, she taught me a good thing J i.61; savanaṭṭhāne within hearing J iv.378. dhamma° hearing the preaching of the Dhamma Vin i.101 etc.

Savana

Savana2 (nt.) [fr. savati] flowing Dh 339; J iv.288; v.257; savana -- gandha of the body, having a tainted odour Th 2, 466.

Savanīya

Savanīya (adj.) [grd. of suṇāti] pleasant to hear D ii.211; J i.96 (-- ṇ --); J vi.120=122 (savaneyya).

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Savantī

Savantī (f.) [cp. Vedic sravat, orig. ppr. of sru, sravati] a river Vin ii.238; Bu ii.86=J i.18; J vi.485; Miln 319.

Savara

Savara [Epic Sk. śabara, cp. śabala=P. sabala] an ab- original tribe, a savage Vin i.168; Miln 191.

Savasa

Savasa [sa4+vasa] one's own will DhsA 61 (°vattitā; cp. Expos. 81).

Savighāta

Savighāta (adj.) [sa3+vighāta] bringing vexation Th 2, 352; ThA 242.

Savicāra

Savicāra accompanied by investigation D i.37 etc., in the description of the first Jhāna. See vicāra.

Savijjuka

Savijjuka (adj.) [sa3+vijju+ka] accompanied by lightning D ii.262.

Saviññāṇa

Saviññāṇa possessed of consciousness, conscious, animate A i.83; -- ka the same A i.132; DhA i.6. -- See viññāṇaka.

Savitakka

Savitakka accompanied by reasoning D i.37 etc., in the formula of the first Jhāna. See vitakka.

Savidha

Savidha (adj.) [Sk. savidha] near; (nt.) neighbourhood Dāvs iv.32; v.9.

Savibhattika

Savibhattika (adj.) [sa3+vibhatti+ka] (able) to be classified DhA 134.

Savupādāna=saupādāna

Savupādāna=sa -- upādāna (A ii.163): see upādāna.

Savera

Savera (adj.) [sa3+vera] angry D i.247.

Savyañjana

Savyañjana (adj.) [sa3+vyañjana] with the letters Vin i.21; D i.62; DA i.176; Sn. p. 103; Vism 214.

Savhaya

Savhaya (adj.) [sa3+avhaya] called, named Dpvs 4, 7; Ap 109.

Sasa

Sasa [Vedic śaśa, with Ohg. haso=E. hare to Lat. canus grey, greyish -- brown; cp. Ags. hasu] a hare, rabbit Dh 342; J iv.85; of the hare in the moon J iv.84 sq.; sasōlūkā (=sasā ca ulūkā ca) J vi.564. -- lakkaṇa the sign of a hare J i.172; iii.55. -- lañjana id. VvA 314 (°vant=sasin, the moon). -- visāṇa a hare's horn (an impossibility) J iii.477.

Sasaka

Sasaka=sasa J ii.26; iv.85; Cp i.101.

Sasakkaṇ

Sasakkaṇ [sa+sakkaṇ] as much as one can M i.415, 514 sq.

Sasati [śas

Sasati1 [śas. cp. Dhṛp 301: gati -- hiṇsā -- pāṇanesu] to slay, slaughter; sassamāna ppr. pass. J v.24 (C.=hiṇsamāna). inf. sasituṇ J vi.291 (read sāsituṇ from sāsati?). pp. sattha.

Sasati [śvas]

Sasati2 [śvas] to breathe (cp. Dhṛp 301: pāṇana): see vissasati.

Sasattha

Sasattha [sa3+sattha] with swords J iv.222; DhsA 62.

Sasambhama

Sasambhama (adj.) [sa+sambhama] with great confusion Mhvs 5, 139.

Sasambhāra

Sasambhāra (adj.) [sa3+sambhāra] with the ingredients or constituents Vism 20, 352, 353.

Sasin

Sasin [Sk. śaśin, fr. śaśa] the moon Dāvs iv.29; J iii.141; v.33; Vv 811 (= canda VvA 314), 823.

Sasīsa

Sasīsa (adj.) [sa3+sīsa] together with the head; sasīsaṇ up to the head D i.76, 246; J i.298; sasīsaka head and all D ii.324; Sn, p. 80.

Sasura

Sasura [Vedic śvaśura, f. śvaśrū (see P. sassū), Idg. *sue- kuros, *suekrū; cp. Gr. e(kuro/s & e(kura/; Lat. socer & socrus; Goth. swaihra & swaihrō, Afs. swēor & sweger; Ohg. swehur & swigar] father-in-law Vin iii.137; M i.168; A ii.78; VvA 69, 121; Th 2, 407 (sassura); J i.337; sassu -- sasurā mother -- and father-in-law J ii.347; iii.182; iv.38; vi.510; the form sassura Th 2, 407 has probably arisen through analogy with sassu. -- f. sasurī VvA 69.

Sasenaka

Sasenaka (adj.) [sa3+sena+ka] accompanied by an army Mhvs 19, 27.

Sassa

Sassa (nt.) [cp. Vedic sasya] corn, crop M i.116; J i.86, 143, 152; ii.135; Miln 2; DhA i.97; SnA 48; sassasamaya crop time J i.143; susassa abounding in corn Vin i.238; pl. m. sassā J i.340. ° -- kamma agriculture J vi.101; ° -- kāla harvest time Vin iv.264; ° -- tṭhāna= ° -- khetta J vi.297; dussassa (having) bad crops Vin i.238; A i.160; KhA 218 (=dubbhikkhā). -- uddharaṇa lifting the corn Miln 307. -- ghāta destroying property S ii.218 sq.

Sassata

Sassata (adj.) [Vedic śaśvat] eternal, perpetual D i.13; iii.31 sq., 137 sq.; M i.8, 426; A i.41; Dh 255; Dhs 1099; J i.468; Miln 413; DA i.112; dhuvasassata sure and certain Bu ii.111 sq.=J i.19; sassatiyā for ever, Sn 1075; a -- sassata J v.176; vi.315; sassatāyaṇ adv. (dat.) for ever (?) J i.468; v.172; Fausböhl takes it=sassatā ayam (following the C.), and writes sassat'āyaṇ. -- diṭṭhi eternalism, the doctrine that soul and world are eternal Dhs 1315; S ii.20; iii.98; Nett 40, 127. -- mūla eternalist Dpvs 6, 25. -- vāda an eternalist, eternalism D i.13; iii.108; S ii.20; iii.99, 182; iv.400; Pug 38; DA i.104 sq.; Ps i.155; VbhA 509. -- vādin eternalist Nett 111; Mhbv 110.

Sassatika

Sassatika [fr. sassata] eternalist D i.17; Mhbv 110 (ekacca° partial eternalist); Vin iii.312; ° -- ika J v.18, 19.

Sassatisamaṇ

Sassatisamaṇ (adv.) [cp. Sk. śaśvatīḥ samāḥ] for ever and ever D i.14; M i.8; S iii.143; also sassatī samā J iii.255; Vv 6314 (explained by sassatīhi samāna, like the eternal things -- viz., earth, sun, moon, etc., VvA 265); J iii.256; DA i.105.

Sassamāṇabrāhmaṇa

Sassamāṇabrāhmaṇa (fem. -- ī) together, with samaṇas and brahmins Vin i.11; D i.62; iii.76, 135; S v.423; Sn p. 100; DA i.174.

Sassara

Sassara imitative of the sound sarasara; chinna-sassara giving out a broken or irregular sound of sarasara M i.128; see J.P.T.S., 1889, p. 209.

Sassāmika

Sassāmika (adj.) [sa+sāmin+ka] 1. having a master, belonging to somebody D ii.176. -- 2. having a husband, married J i.177, 397; iv.190.

Sassirīka

Sassirīka (adj.) [sa3+sirī+ka] glorious, resplendent J i.95; ii.1; iv.189; vi.270.

Sassū

Sassū and Sassu (f.) [Vedic śvaśrū: see sasura] mother-in-law Vin iii.137; A ii.78; Th 2, 407; Sn 125; J i.337; iii.425 sq.; v.286 (gen. sassuyā); DhA i.307; VvA 110, 121; PvA 89. sassu -- sasure, see sasura; sassudeva worshipping one's mother-in-law as a god S i.86; J iv.322.

Saha

Saha1 (indecl.) [fr. sa3; cp. Vedic saha] prep. & prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin i.38; Sn 49, 928; Th 2, 414=425; sahā Sn 231. -- anukkama=sahānukkama with the bridle Dh 398; DhA iv.161. -- āmacca together with the ministers Mhvs 5, 182. -- āvudha together with one's weapons J iv.416. -- indaka together with Indra D ii.208, 221; Vv 301. -- ūdaka together with water J v.407. -- oḍha together with the stolen goods; coraṇ ° -- aṇ gahetvā Vism 180; Mhvs 23, 11 (thena); 35, 11. See oḍḍha. -- odaka containing water Mhvs 4, 13. -- orodha with his harem Mhvs 5, 182; -- kathin conversing with (instr.) M i.489. -- kāra a sort of fragrant mango KhA 53. -- gata accompanying, connected with, concomitant Vin i.10; D ii.186; S v.421; Kvu 337; DhsA 157. -- ggaṇa together with his companions Dpvs 14, 58. -- cetiya containing a Cetiya Mhvs 33, 10. -- ja born at the same time Vv 8115. -- jāta 1. born at the same time, of equal age J i.54; vi.512. -- 2. arisen at the same time,

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coinciding with (instr.) Kvu 337, 620; VbhA 127. <-> 3. (in °paccaya) the relation of co -- nascence, coincidence Dukk 17 sq., 52 sq., 113 sq., 129 sq., 145 sq., 225 sq., 334 sq. and passim; Tikp 36 sq., 62 sq., 107 sq., 243 sq.; Vism 535. -- jīvin (fem. -- ī) living together with Vin iv.291, 325 sq. -- dhammika having the same Dhamma, co -- religionist M i.64; Nd1 485 (opp. para°); regarding the Dhamma D i.94, 161; M i.368; Vin i.134; Nett 52; DA i.263 (=sahetuka, sakāraṇa); that which is in accordance with the dhamma Dhs 1327; M i.482; °ṇ adv. in accordance with the dhamma Vin i.60, 69; iii.178; iv.141. -- dhammiya co -- religionist Nett 169. -- dhenuka accompanied by a cow Mhvs 21, 18. -- nandin rejoicing with It 73. -- paṇsukīlita a companion in play, a playfellow A ii.186; J i.364; iv.77; PvA 30. -- pesuṇa together with slander Sn 862 f.; Nd1 257. -- bhāvin being at one's service J iii.181 (amacca). -- bhū arising together with Dhs 1197; Nett 16; a class of devas D ii.260. -- macchara with envy Sn 862. -- yoga=karāṇa -- vacana SnA 44. -- vatthu living together with Th 2, 414=425; ThA 269. -- vāsa living together, associating Vin ii.34; It 68. -- vāsin living together J v.352. -- sangha together with the Order Mhvs 1, 71. -- seyyā sharing the same couch, living together Vin iv.16; KhA 190. -- sevaka together with the servants Mhvs 36, 43. -- sokin sorrowful (?) S iv.180.

Saha

Saha2 (adj.) [fr. sah] submitting to, enduring M i.33; Th 1, 659; J vi.379; sabbasaha J v.425, 431. -- dussaha hard to endure Sdhp 95, 118, 196

Sahati

Sahati [sah to prevail] 1. to conquer, defeat, overcome M i.33; S iv.157; Sn 942; Dh 335; It 84; J i.74; ii.386 (avamāṇaṇ); iii.423 (id.). -- 2. to bear, endure Sn 20; Pug 68. -- 3. to be able D ii.342 (sayhāmi); Pot. sahe Sn 942; Pot. saheyya M i.33; saha (imper. excuse, forgive, beg your pardon!) J iii.109; grd. sayha that which can be endured, able to be done Sn 253; Dāvs ii.29; a -- sayha Miln 1148.

Sahattha

Sahattha [sa4+hattha] one's own hand J i.68; usually sahatthā (abl.) with one's own hand Vin i.18; A i.274; D i.109; Sn p. 107; J i.286; Pv ii.98; ii.954; Miln 15. instr. sahatthena id. PvA 110, 124, 135; J iii.267; vi.305. Cp. sāhatthika.

Sahatthin

Sahatthin (adj.) [sa3+hatthin] together with the elephant Mhvs 25, 70.

Sahavya

Sahavya (nt.) [fr. sahāya, cp. Sk. sāhāyī] companionship Vv 477 (=sahabhāva VvA 202). -- °ūpaga coming into union with D i.245.

Sahavyatā

Sahavyatā (f.) [abstr. fr. sahavya] companionship D i.18, 235; ii.206; M ii.195; iii.99; S iv.306; A iii.192.

Sahasā

Sahasā (adv.) [instr. of sahas (Vedic), force] forcibly, hastily, suddenly Sn 123; DhA iii.381; PvA 40, 279; inconsiderately J i.173; iii.441. -- °kāra violence D i.5; iii.176; A ii.209; Pug 58; J iv.11; DA i.80.

Sahassa

Sahassa [Sk. sahasra, see etym. under saṇ°] a thousand, used as a singular with a noun in the plural, sahasaṇ vācā Dh 100; sata-sahasāṇ vassāni J i.29; also in the plural after other numerals cattāri sata-sahasāni chaḷabhiññā Bu ii.204= J i.29; also with the thing counted in the genitive, accharāṇaṇ sahasaṇ Mhvs 17, 13; A i.227; or ° -- , as sahasa -- yakkha -- parivāra SnA 209. In combination with other numerals, sahasa is sometimes inflected like an adjective, saṭṭhisahasā amaccā sixty thousand ministers J vi.484; sata-sahassiyo gāvo 100,000 cows Sn 308; the thing counted then precedes in a compound jāti -- sahasaṇ 1,000 births D i.13; It 99; ghaṭa -- sahasam pi udakaṇ Miln 189; sindhava -- sahasso ratho J vi.103; sahasaṇ sahasena a thousand times a thousand Dh 103; sahasass' eva in thousands D ii.87. -- sahasaṇ (nt.) 1,000 gold pieces Dh 106; J vi.484; Miln 10; sata-sahasāṇ a hundred thousand J i.28; sahasa (adj.) (fem. ī) worth a thousand J v.484, 485; ThA 72 (Ap v.45, read sahasayo for °aso); epithet of Brahmā, the B. of a thousand world systems M iii.101. Cp. dasa -- sahasī. -- akkha thousand -- eyed, the god Sakka S i.229; J vi.203; sahasacakkhu the same J v.394, 407. -- aggha worth a thousand Miln 284. -- āra having 1,000 spokes D ii.172. -- ṭṭhavikā a purse with 1,000 pieces (of money) Vism 383; J i.506; DhA ii.37; VvA 33. -- netta thousand-eyed, the god Sakka S i.226; Sn 346; J iii.426; iv.313; v.408; vi.174; Vv 3010; DhA i.17. -- bāhu having a thousand arms, said of Ajjuna J v.119, 135, 145 (° -- rājā); 267, 273; vi.201. -- bhaṇḍikā a heap of 1,000 pieces J ii.424; iii.60; iv.2. -- raṇsi the sun J i.183.

Sahassadhā

Sahassadhā (adv.) [cp. satadhā etc.] in a thousand ways A i.227; Th 1, 909.

Sahassika

Sahassika (adj.) [fr. sahasa] thousandfold J i.17; iv.175 (so for °iyo).

Sahassīloka-dhātu

Sahassī -- loka-dhātu (f.) a thousandfold world, a world system D i.46; A i.228; DA i.130; dasa-sahassī -- loka-dhātu ten world systems J i.51, 63; cp. dasa-sahassī and loka-dhātu.

Sahājanetta

Sahājanetta [sahāja+netta] at Sn 1096 is of doubtful meaning ("all -- seeing"?), it is expld as "spontaneously arisen omniscience" at Nd2 669 (where spelling is saha-jānetta); lit. "coinciding eye"; SnA 598 expls as "sahajāta -- sabbaññuta -- ñāṇa -- cakkhu."

Sahāya

Sahāya [cp. Epic Sk. sahāya, fr. saha+i] companion, friend D ii.78; M i.86; S iv.288; Pug 36; Sn 35, 45 sq.; J ii.29; ° -- kicca assistance (?) J v.339; ° -- matta companion J iv.76; ° -- sampadā the good luck of having companions Sn 47; adiṭṭha -- ° a friend who has not yet been seen personally J i.377; iii.364; bahu -- ° having many friends Vin ii.158; nāhaṇ ettha sahāyo bhavis -- sāmi I am not a party to that J iii.46; asahāya Miln 225.

Sahāyaka

Sahāyaka (adj.) [fr. last] f. °yikā companion, ally, friend Vin i.18; D ii.155; A ii.79, 186; J i.165; ii.29; v.159; vi.256 (gihī sahāyakā, read gihisahāyakā [?]).

Sahāyatā

Sahāyatā (f.) [abstr. fr. sahāya] companionship Dh 61; sahāyatta (nt.) the same Mhvs 30, 21.

Sahita

Sahita [pp. of saṇ+dhā, cp. Sk. sahita=saṇhita] 1. accompanied with Mhvs 7, 27. -- 2. united, keeping together D i.4; J iv.347; Pug 57. -- 3. consistent, sensible, to the point D i.8; A ii.138; iv.196; S iii.12; Dh 19 (at DhA i.157 expld as a name for the Tipiṭaka, thus equalling Sk. saṇhita); Pug 42. -- 4. close together, thick Th 2, 254. -- araṇisahita (nt.) firewood and appurtenances Vin ii.217; D ii.340 sq.; J i.212; DhA ii.246. -- sahitaṇvata (adj.) having a consistent or perpetual vow, i.e. living the holy life J v.320 (=sīlācāra -- sampanna C.); vi.525 (T. sahitabbata; C. expls as samādinna -- vata gahita -- tāpasa -- vesa). Kern, Toev. ii.51 takes it as a corrupted Sk. śaṇṣita -- vrata.

Sahitar

Sahitar [n. ag. fr. sahati] one who endures Sn 42.

Sahirañña

Sahirañña (adj.) [sa+hirañña] possessing gold Sn 102.

Sahetu

Sahetu (adj.) [sa+hetu] having a cause, together with the cause Vin i.2; D i.180; DA i.263. See hetu.

Sahetuka

Sahetuka having a cause, accompanied by a cause (especially of good or bad karma) A i.82; Dhs 1073.

Sahoḍha

Sahoḍha see under saha1.

Sā see under San1.

Sāka

Sāka (nt.) [Epic Sk. śāka] 1. vegetable, potherb D i.166; M i.78, 156; A i.241, 295; ii.206; Pug 55; Vism 70; Vv 3333; J iii.225; iv.445; v.103. -- 2. (m.) name of a

tree (*Tectona grandis*) D i.92; DA i.259; Vism 250. ° -- vatthu ground for cultivation of vegetables J iv.446; sāka -- paṇṇavaṇṇa "like the colour of vegetable leaf" (said of teeth) J v.206 (cp. 203).

Sākacchā

Sākacchā (f.) conversation, talking over, discussing D i.103; ii.109; M i.72; S i.79; A ii.140, 187 sq.; iii.81; Sn 266; Miln 19, 24; DhA i.90 (°aṇ karoti); J vi.414.

Sākaccheti

Sākaccheti [Denom. fr. sākacchā] to converse with, talk over with, discuss D ii.237 (+sallapati); ppr. sākacchanto Vin i.169; fut. sākacchissanti Vin ii.75; iii.159; grd. sākacchātabba Vin v.123, 196; ppr. med. sākacchā yamāna A ii.189.

Sākaṭika

Sākaṭika [fr. sakata1] a carter S i.57; Th 2, 443 (ThA 271= senaka); J iii.104; Miln 66, 164.

Sākalya

Sākalya (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A i.94 is misprint for sakhalya.

Sākāra

Sākāra (adj.) [sa3+ākāra] with its characteristics D i.13; iii.111; M i.35; Pug 60; Vism 423 (+sa -- uddesa).

Sākuṇika

Sākuṇika [fr. sakuna] a fowler S ii.256; A iii.303; Pug 56; J i.208. Combd with miga -- bandhaka & macchaghātaka at SnA 289; with māgavika & maccha -- ghātaka at Pug 56.

Sākuntika

Sākuntika [fr. sakunta] a fowler, bird -- catcher A ii.207; Th 2, 299; ThA 227; DA i.162.

Sākkharappabheda

Sākkharappabheda [sa3+akkhara+pabheda] together with the distinction of letters, with the phonology D i.88; A i.163; Sn, p. 101; Miln 10; DA i.247 (akkharappabhedo ti sikkhā ca nirutti ca).

Sākhapurāṇasanthuta

Sākhapurāṇasanthuta [fr. sakhi+purāṇa°] one with whom one has formerly been friendly J v.448.

Sākhalya & Sakhalla

Sākhalya & Sakhalla (nt.) [abstr. from sakhila] friendship M i.446 (=tameness); A i.94; D iii.213; Dhs 1343; DA i.287; DhsA 396; J iv.57, 58 (=maṭṭhavacana "smooth words").

Sākhavant

Sākhavant (adj.) [sākhā+vant] having branches J iii.493.

Sākhā

Sākhā [Vedic śākhā, cp. also śanku stick, & Goth. hōha plough] a branch Vin i.28; M i.135; A i.152; ii.165, 200 sq.; iii.19, 43 sq., 200; iv.99, 336; v.314 sq.; Sn 791; J v.393; J ii.44; a spur of a hill A i.243; ii.140; Miln 36; also sākhā (nt.) Mhvs 1, 55; J i.52; iv.350; J i.164 (? yāva aggasākhā). -- the rib of a parasol Sn 688. <-> adj. sīla -- sākhā -- pasākhā whose branches and boughs are like the virtues J vi.324. In cpds. sākhā° & sākhā°. -- nagaraka "little town in the branches," i. e. a suburb, a small town D ii.146; J i.391. -- patta -- palāsa branches and foliage A iii.44; -- patta -- phal'upeta with branches, leaves & fruit A iii.43. -- palāsa id. M i.488; A ii.200. -- bhanga faggots J i.158; iii.407; DhA ii.204; iii.375. -- miga a monkey J ii.73; -- ssita living upon branches (i. e. monkey) J v.233.

Sāgataṇ

Sāgataṇ (indecl.) [su+āgata, ori. nt.=wel -- come] "greeting of welcome," hail! D i.179=M i.481 (sāgataṇ bhante Bhagavato); D ii.173; M i.514 (°aṇ bhoṭo Ānandassa); DA i.287; DhA iii.293.

Sāgara

Sāgara [cp. Epic Sk. sāgara] the ocean D i.89; A ii.56, 140; iii.52; v.116 sq.; Vin i.246; Sn 568; PvA 29; sāgara<-> ūmi a wave of the ocean, a flood J iv.165; ° -- vāri the ocean J iv.165; sāgaranta or sāgarapariyanta bounded or surrounded by the ocean (said of the earth) J vi.203; ° -- kuṇḍala the same J iii.32; vi.278.

Sāgāra

Sāgāra (adj.) [sa3+agāra] living in a house, It 111; sleeping under the same roof Vin ii.279.

Sāngaṇa

Sāngaṇa (adj.) [sa+angaṇa] full of lust, impure M i.24 (var. read sangana; this is also the reading at Sn 279, see above).

Sācakka

Sācakka (nt.) [sā=śvan, dog; +cakka; cp. sopāka & suva] name of a science ("the interpretation of omens to be drawn from dogs") Miln 178.

Sācariyaka

Sācariyaka (adj.) [sa3+ācariya+ka] together with one's teacher D i.102.

Sāciyoga

Sāciyoga [sāci+yoga; cp. Sk. sāci crooked] crooked ways, insincerity D i.5; iii.176; M i.180; A ii.209; v.206; Pug 58; DA i.80.

Sājīva

Sāḷīva (nt.) rule of life, precept governing the monastic life of the Buddhist bhikkhus Vin iii.2416; adj. ° -- samāpanna ibid.; adj. ° -- kara one who supports J iv.42 (=sa -- āḷīvakara, C.).

Sāṭa

Sāṭa [cp. Sk. śāṭa] a garment, cloth Th 2, 245; sāṭi (f.) the same S i.115; Dh 394; J i.230 (udaka° bathing mantle), 481.

Sāṭaka

Sāṭaka [sāṭa+ka] an outer garment, cloak; cloth ThA 246; J i.89, 138, 195, 373, 426; Vism 54 (sāṇa°, 275 (alla°); DhA i.393 (thūla°). Cp. antara°, alaṇ°. -- lakḥaṇa prognostication drawn from pieces of cloth J i.371.

Sāṭikā

Sāṭikā (f.)=sāṭaka Vin i.292 sq.; ii.31; 272, 279 (udaka° bathing mantle) J i.330; Vism 339 (in simile); Miln 240 (cp. M iii.253). sāṭiya the same Vin ii.177 (°gāhāpaka receiver of undergarments).

Sāṭetar

Sāṭetar [n. ag. fr. sāṭeti] one who dispels, drives away M i.220; A v.347 sq., 351, 359.

Sāṭeti

Sāṭeti [śat to cut, destroy] to cut open, to destroy; fig. to torment: Kern's proposed reading (see Toev. s. v. sāveti) for sāveti at J iii.198 (amba -- pakkāni); iv.402 (attāṇaṇ sāṭetvā dāsakammaṇ karissāni); vi.486 (kāyaṇ s.). He compares MVastu iii.385: śāṭeti gātrāni. Cp. visāṭita & visāta.

Sāṭheyya

Sāṭheyya (nt.) [abstr. fr. saṭha=*śāṭhya] craft, treachery M i.15, 36, 281, 340; A i.95, 100; Nd1 395; Pug 19, 23; Miln 289. Cp paṭi°.

Sāṇa

Sāṇa1 (nt.) [cp. Sk. śāṇa hempen, fr. śaṇa=P. saṇa; cp. bhanga1] hemp D ii.350; Miln 267; a coarse hempen cloth Vin i.58; D i.166; iii.41; M i.78; A i.240; S ii.202, 221; Pug 55; Vism 54 (°sāṭaka). -- sāṇavāka the same Th 2, 252; J iii.394 (var. read).

Sāṇa

Sāṇa2 [sa+iṇa] having a debt, indebted, fig. subjected to the kilesas, imperfect M iii.127=S ii.221 (=sakilesa, sa -- iṇa K.S. ii.203); ThA 8; cp. anaṇa under aṇa.

Sāṇadhovana

Sāṇadhovana (nt.) a kind of play DA i.84=sāṇadhovikā.

Sāṇikā

Sāṇikā (f.) [fr. sāṇī] a curtain J iii.462.

Sāṇī

Sāṇī (f.) [fr. saṇa] hemp -- cloth D ii.350; Vin iii.17; a screen, curtain, tent J i.58, 148 sq., 178, 419; DhA i.194; ii.49. ° -- pākāra a screen -- wall Vin iv.269, 279; J ii.88; DhA ii.68, 71, 186; VvA 173; PvA 283; Mhvs 7, 27; sāṇipasibbaka a sack or bag of hempcloth Vin iii.1710. -- paṭṭa -- sāṇī a screen of fine cloth J i.395.

Sāta

Sāta (adj.) [cp. *Sk. śāta] pleasant, agreeable It 114; Nett 27. Often combd with piya, e. g. It 114; Vbh 103; DA i.311. -- Opp. kaṭuka. -- sāta (nt.) pleasure, joy M i.508; A i.81 sq.; S ii.220; J i.410; Dh 341 (°sita= sāta -- nissita DhA iv.49); Sn 867 sq.; Nd1 30 (three, of bhava); Pv ii.113; iv.54 (+sukha); Dhs 3. asāta disagreeable, unpleasant Dhs 1343; J i.410; J i.288; ii.105; Sn 867 sq.; sātabhakkha Pug 55, read haṭabhakkha.

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-- odaka with pleasant water D ii.129; M i.76; Vin iii.108. -- kumbha gold VvA 13. See also v. l. under hāṭaka. -- putta a noble son J vi.238 (=amacca -- putta C.).

Sātaka

Sātaka name of a kind of bird J vi.539 (koṭṭhapokkhara -- °, cp. 540); SnA 359 (id.).

Sātacca

Sātacca (nt.) [fr. satata] perseverance M i.101; S ii.132; A iii.249 sq.; iv.460 sq.; v.17 sq.; Th 1, 585; Vism 4; VbhA 346. ° -- kārin persevering S iii.268, 271, 277 sq.; Dh 293; ° -- kiriyatā persevering performance Dhs 1367.

Sātataṇ

Sātataṇ (adv.) [fr. satata] continually S i.17=57.

Sātātā

Sātātā (f.) [abstr. fr. sāta] happiness S i.17.

Sātātika

Sātātika (adj.) [fr. last] persevering Dh 23; S ii.232; It 74; DhA i.230.

Sātatta

Sātatta (nt.) [abstr. fr. sāta] tastiness, sweetness A i.32.

Sātava

Sātava (nt.) sweet result (of good words) kalyāṇakamma, Com.) J vi.235, 237. Is it misspelling for sādha (fr. sādhu)?

Sātiya

Sātiya (adj.) [fr. sāta] pleasant Sn 853.

Sātireka

Sātireka (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D ii.93.

Sātisāra

Sātisāra (adj.) [sa+atisāra] trespassing Vin i.55.

Sāttha

Sāttha [sa3+attha] with the meaning, in spirit D i.62; ii.48; It 79, 111; Sn p. 100; Vin i.21; DA i.176; Vism 214.

Sātthaka

Sātthaka (adj.) [sa+atthaka] (fem. -- ikā) useful PvA 12.

Sātrāyāga

Sātrā -- yāga identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā°).

Sāthalika

Sāthalika (adj.) [śrath, cp. saṭhila & sithila] lethargic, lax M i.14, 200 sq.; iii.6; A i.71; ii.148; iii.108, 179 sq.

Sādana

Sādana (nt.) [cp. Vedic sādana, fr. sad] place, house J iv.405; Yama -- sādanaṃ sampatto come to Yama's abode: dead J iv.405; v.267, 304; vi.457, 505 (do., the MSS. always read ° -- sādhana).

Sādara

Sādara (adj.) [sa+ādara] reverential Mhvs 5, 246; 15, 2; 28, 25; 33, 82; sādariya (nt.) and sādariyatā (f.) showing regard and consideration Pug 24; cp. Dhs 1327.

Sādāna

Sādāna (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA iv.180.

Sāditar

Sāditar [n. ag. fr. sādīyati] one who accepts, appropriates M iii.126.

Sādiyati

Sādiyati [cp. BSk. svāḍiyati: MVastu ii.145; Med. -- Pass fr. *sādeti, Caus. of svad] lit. to enjoy for oneself, to agree to, permit, let take place D i.166; Vin ii.294; A iv.54, 347; S i.78; iv.226 sq.; Pug 55; Miln 95 sq.; aor. sādiyi Vin iii.38 sq.; fut. sādiyissati J vi.158.

Sādiyanā

Sādiyanā (f.) [fr. sādiyati] appropriating, accepting Miln 95.

Sādīsa

Sādīsa [fr. sadisa] (fem. -- sī) like, similar D ii.239; Sn 595; Th 2, 252 (sa° for sā°); Ap 239; J iv.97; Miln 217 (with instr.).

Sādu

Sādu (adj.) [Vedic svādu, f. svādvī; fr. svad, cp. Gr. h(du/s, Lat. suavis, Goth. sūts=E. sweet; also Sk. sūda cook; Gr. h(domai to enjoy, h(donh/ pleasure] sweet, nice, pleasant Vin ii.196; M i.114; Th 2, 273; Sn 102; J iv.168; v.5; Dhs 629; asādu (ka) J iii.145; iv.509 (text, asādhuka, com. on kaṭuka); sādu -- karoti makes sweet J iii.319; Pot. a -- sādu -- kiyrā makes bitter, ibid. 319; sādu sweet things Vin ii.196; sādu -- phala see sādhiphala; for °kamyatā see the latter.

Sādutā

Sādutā (f.) [fr. sādu] sweetness Dāvs i.40.

Sādeti

Sādeti1 [Caus. of sad: see sīdati] to cause to sink, to throw down DhA i.75 (+vināseti; v. l. pāteti).

Sādeti

Sādeti2 [Caus. of svad; given as root in meaning "assā- dane" at Dhṭp 147] to enjoy: see ucchādeti (where better referred to avad) and chādeti2.

Sādhaka

Sādhaka (adj.) [fr. sādhi] accomplishing, effecting J i.86; SnA 394, 415; Sdhp 161; iṇa° debt -- collector Miln 365; bali° tax -- collector J iv.366; v.103, 105, 106.

Sādhakatā

Sādhakatā (f.) [abstr. fr. sādhi] effectiveness, efficiency Sdhp 329.

Sādhana

Sādhana (adj. -- nt.) [fr. sādhi] 1. enforcing, proving J i.307; DA i.105. -- 2. settling, clearing (a debt) J ii.341 (uddhāra°). In this meaning mixed with sodheti; it is impossible to decide which of the two is to be preferred. See iṇa & uddhāra. -- 3. yielding, effecting, producing, resulting in (-- °) A iii.156 (laṇḍa° dung - producing); DA i.273; VvA 194; PvA 278 (hita°). -- 4. materials, instrument VvA 349; PvA 199.

Sādhāraṇa

Sādhāraṇa (adj.) general, common, joint Vin ii.258; iii.35; Th 2, 505; J i.202, 302; iv.7 (pañca° -- bhāva 5 fold connection); Nett 49 sq.; PvA 122, 194, 265. a° J i.78; DA i.71.

Sādhika

Sādhika (adj.) [sa+adhika; cp. BSk. sādhika Divy 44] having something beyond D ii.93; Vv 535 (°vīsati). ° -- porisa exceeding a man's height M i.74, 365; A iii.403.

Sādhiya

Sādhiya (adj.) [fr. sādhi] that which can be accomplished Sdhp 258 etc.

Sādhu

Sādhu (adj.) [Vedic sādhu, fr. sādhi] 1. good, virtuous, pious Sn 376, 393; J i.1; Mhvs 37, 119; PvA 116, 132; asādhu bad, wicked Dh 163, 223; DhA iii.313. -- 2. good, profitable, proficient, meritorious Dh 35, 206 (=sundara, bhaddaka DhA iii.271); D i.88; Pv ii.97; nt. adv. well, thoroughly Dh 67; J i.1; Mhvs 36, 97; 37, 73. Very frequent as interjection, denoting (a) request (adhortative, with imper.: sādhu gaccha please go! Miln 18; gacchatha VvA 305), to be translated with "come on, welcome, please," or similar adverbs. Thus e. g. at Pv iv.140 (=āyācane PvA 232); J i.92; PvA 6, 35, 272; VvA 69; -- (b) assent & approval in replies to a question "alright, yes" or similarly; usually with the verbs (in ger.) paṭisunītvā, vatvā, sampatiṇṇitvā etc. Thus e. g. at J v.297; Vin i.56; Miln 7; DhA iii.13; VvA 149; DA i.171; SnA 176 (= sampahaṇsane); PvA 55, 78 and passim. -- kamyatā desire for proficiency VbhA 477. -- kāra saying "well," approval, cheering, applause J i.223; Miln 13, 16, 18; VvA 132; DhA i.390; iii.385. -- kīlana a festive play, a sacred festivity Mhvs 3, 11; sādhu kīlita the same Mhvs 20, 36; ° -- divasa Vin iii.285; sādhu -- kīlā J iii.434; v.127; sādhu -- kīlā J iii.433. -- jīvin leading a virtuous life It 71. -- phala having wholesome fruits J i.272 (read sādu°). -- rūpa good, respectable Dh 262. -- sammata highly honoured D i.48; S iv.398; Sn p. 90 sq.; Miln 4, 21; DA i.143. -- sīliya good character J ii.137.

Sādhukaṇ

Sādhukaṇ (adv.) [fr. sādhu] well, thoroughly Vin i.46; ii.208; D i.62. -- instr. sādhukena (as adv.) willingly (opp. with force) Pv ii.92.

Sādheti

Sādheti [Caus. of sādhi to succeed. Dhṭp 421=saṇṣiddhiyan] 1. to accomplish, further, effect J ii.236 (Pot. sādhayemase). -- 2. to make prosperous PvA 113, 125. -- 3. to arrange, prepare Mhvs 7, 24. -- 4. to perform, execute J i.38 (ārāmika -- kiccaṇ); DA i.194; Mhvs 36, 62; Vism 344 (see udukkhala). -- 5. to make clear, bring to a (logical) conclusion, to prove J ii.306; SnA 192 (atthaṇ), 459; Tikp 58; PvA 30 (here as much as "is any

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good"). -- 6. to collect or clear a debt, to recover (money). In this sense sādheti is mixed up with sodheti, which is regularly found as v. l., is it almost better to substitute sodheti at all passages for sādheti (cp. iṇa, uddhāra), e. g. J i.230; ii.341, 423; iii.106; iv.45; DhA iii.12. -- Cp. abhi°.

Sānu

Sānu (m. and nt.) [Vedic sānu] ridge Vv 3210; J iii.172. The commentary on the former passage (VvA 136), translates vana wood, that on the latter paṇsupabbata; sānupabbata a forest -- hill J iv.277; vi.415, 540; pabbatasānu -- ° J iii.175; girisānu -- ° J iii.301; iv.195.

Sānucara

Sānucara (adj.) [sa3+anucara] together with followers Dh 294; J vi.172.

Sānuvajja

Sānuvajja (adj.) [sa+anuvajja] blameable A ii.3.

Sānuseti

Sānuseti [sa (=saṇ)+anuseti] to fill (the mind) completely A ii.10.

Sāpa

Sāpa [fr. sap, cp. Sk. śāpa] a curse VvA 336; DhA i.41.

Sāpateyya

Sāpateyya (nt.) [sā (=guṇa of sva)+pateyya (abstr. fr. pati lord), cp. ādhi -- pateyya] property, wealth D i.142; ii.180; iii.190; Vin i.72, 274; iii.66; J i.439, 466; Th 2, 340; ThA 240; J v.117 (sāpateya, var. read. sāpatiyaya); DhA i.67.

Sāpattika

Sāpattika (adj.) [sa3+āpatti+ka] one who has committed a sin (see āpatti) Vin i.125; ii.240; Nd1 102.

Sāpada

Sāpada (nt.) [cp. Sk. śvāpada] a beast of prey J ii.126; vi.79.

Sāpadesa

Sāpadesa (adj.) [sa+apadesa] with reasons D i.4; A ii.22; M i.180; iii.34, 49; Pug 58; DA i.76. Opp. anapadesa M i.287.

Sāpānadoṇī

Sāpānadoṇī M ii.183=152 (C.=sunakhānaṇ pivanadoṇi a dog's trough).

Sāpekha

Sāpekha [sa+apekhā] longing for D ii.77; iii.43.

Sāma

Sāma1 [cp. Vedic śyāma black & śyāva brown; Av. syāva; Ags. hāēven blue (=E. heaven); Gr. skoio/s, skia/ (shadow)=Sk. chāyā; Goth. skeinan=shine, etc.] 1. black, dark (something like deep brown) Vin

iv.120 (kālasāma dark blue [?]); D i.193; M i.246 (different from kāḷa); J vi.187 (°aṇ mukhaṇ dark, i. e. on account of bad spirits); Vism 422 (opp. to odāta in colour of skin). -- 2. yellow, of a golden colour, beautiful J ii.44, 45 (migī); v.215 (suvaṇṇa -- sāmā), 366 (suvaṇṇa -- vaṇṇa). -- f. sāmā, q. v. -- See sabala.

Sāma

Sāma2 (nt.) [perhaps=Vedic sāman] song, sacred song, devotion, worship, propitiation D ii.288.

Sāmaṇ

Sāmaṇ [on etymology, see Andersen Pāli Gloss., p. 268 (contracted from sayamaṇ, Trenckner), cp. Michelson, Indog. Forsch., vol. xxiii, p. 235, n. 3 (=avest., hāmō; slav., samz)] self, of oneself Vin i.16, 33, 211 (s. pāka); iv.121; D i.165; M i.383; ii.211; iii.253 (sāmaṇ kantaṇ sāmaṇ vāyitaṇ dussayugaṇ); S ii.40; iv.230 sq.; v.390; Sn 270 (asāma -- pāka not cooking for oneself), 889; J i.150; sāmaññaeva, i. e. sāmaṇ yeva Sn p. 101.

Sāmaggiya

Sāmaggiya (nt.) [fr. samagga] completeness, concord Sn 810; sāmaggiya -- rasa J iii.21 ("the sweets of concord"); adj. asāmaggiya, unpleasant J vi.517 (C. on asammodiya).

Sāmaggī

Sāmaggī (f.) [abstr. fr. samagga] completeness, a quorum Vin i.105, 106; meeting, communion Vin i.132 sq.; ii.243; unanimity, concord Vin i.97, 136, 357; ii.204; D iii.245 sq.; A iii.289; Nd1 131; J i.328; It 12.

Sāmacca

Sāmacca (adj.) [sa2+amacca] together with the ministers D i.110.

Sāmañña

Sāmañña1 (nt.) [abstr. fr. samāna] generality; equality, conformity; unity, company Miln 163; SnA 449 (jāti° identity of descent), 449 (generality, contrasted to visesa detail), 548 (id.); VvA 233 (ditṭhi°, sīla°, equality). ° -- gata united D ii.80; ° -- nāma a name given by general assent DhsA 390.

Sāmañña

Sāmañña2 (nt.) [abstr. fr. samaṇa] Samaṇaship D i.51 sq.; iii.72, 245; M i.281 sq.; S v.25; A ii.27=It 103; Dh 19 sq., 311; DA i.158; Vism 132; adj., in accordance with true Samaṇaship, striving to be a samaṇa Miln 18; Samaṇaship A i.142 sq.; Pv ii.718 (expld at PvA 104 as "honouring the samaṇas"). -- attha the aim of Samaṇaship D i.230; A iv.366; M i.271; S ii.15; iii.93; J i.482; -- phala advantage resulting from Samaṇaship, fruit of the life of the recluse D i.51 sq.; Vism 215, 512; VvA 71; VbhA 317; more especially the fruition of the four stages of the Path, sotāpatti -- , sakadāgāmi -- , anāgāmi -- , and arahattaphala S v.25; D iii.227, 277; Dhs 1016; DhsA 423; Miln 344, 358; DA i.158; three samaññaphalas Kvu 112.

Sāmaññatā

Sāmaññatā1=sāmañña1 (identity, congruity etc.) J vi.371 (vaṇṇa°); Vism 234 (maraṇa°).

Sāmaññatā

Sāmaññatā= sāmāñña² D iii.145, 169; Dh 332; DhA iii.484; iv.33.

Sāmaṇaka

Sāmaṇaka (adj.) [fr. samaṇa] worthy of or needful for a Samaṇa Mhvs 4, 26; 30, 37; assāmaṇaka unworthy of a Samaṇa Vin i.45.

Sāmaṇera

Sāmaṇera [fr. samaṇa; cp. BSk. śrāmaṇeraka Divy 342] fem. ° -- rī a novice Vin i.62 sq.; iv.121; S ii.261; Miln 2; VbhA 383; are not present at the recital of the Pātimokkha Vin i.135; °pabbajjā ordination of a novice Vin i.82. °pēsaka superintendent of Sāmaṇeras Vin ii.177; A iii.275. -- f., also -- °ā A iii.276; as -- °ī at Vin i.141.

Sāmattha

Sāmattha (adj.) [=samattha] able J ii.29.

Sāmatthiya

Sāmatthiya [abstr. fr. samattha] (nt.) ability Mhvs 37, 243

Sāmanta

Sāmanta (adj.) [fr. samanta] neighbouring, bordering D i.101; Vin i.46 (āpatti° bordering on a transgression); J ii.21; iv.124; connected with M i.95; °jappā (or °jappana) roundabout talk Vbh 353; Vism 28; Nd1 226; VbhA 484. abl. sāmanta in the neighbourhood of Vin iii.36; D ii.339; loc. sāmante the same J iv.152 (Kapila -- vatthu -- °).

Sāmayika

Sāmayika (adj.) [fr. samaya] temporary Sn 54; Miln 302 (so read); see sāmāyika.

Sāmalatā

Sāmalatā (f.) [sāma1+latā; Sk. śyāmalatā] the creeper Ichnocarpus J i.60.

Sāmā

Sāmā (f) [Sk. śyāmā Halāyudha 2, 38; see sāma1, sāma- latā, and sāmāka] a medicinal plant J iv.92 (bhisasāmā, C. bhisāni ca sāmākā ca); the Priyangu creeper J i.500; v.405.

Sāmāka

Sāmāka [cp. Vedic śyāmāka] a kind of millet (Panicum frumentaceum) D i.166; M i.78, 156, 343; A i.295; ii.206; Sn 239; Pug 55; J iii.144, 371; Nett 141; DhA v.81.

Sāmājika

Sāmājika [fr. Sk. samāja: see samajja] a member of an assembly Dāvs iii.27.

Sāmādhika

Sāmādhika (adj.) [fr. samādhi] consisting in concentration S i.120.

Sāmāmigī

Sāmāmigī (f.) a black hind J ii.44.

Sāmāyika

Sāmāyika (adj.) [fr. samaya] 1. on a friendly footing, in agreement M iii.110; Miln 22. -- 2. occurring in due season, timely Miln 302 sq., 305. -- 3. temporary A iii.349 sq.; cp. sāmāyika.

Sāmi

Sāmi J v.489, read sāvi.

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Sāmika

Sāmika [fr. sāmin] 1. owner M i.27; J i.194; Vism 63. - 2. husband Vin iii.137; J i.307; ii.128; A ii.58 sq.; Pv ii.37.

Sāmin

Sāmin [cp. Sk. svāmin, fr. sva=sa4] 1. owner, ruler, lord, master Vin i.303, 307; Sn 83; Mhvs 37, 241; J v.253 ("paribhoga, q. v."); Pv iv.66; Vism 63; DA i.261; PvA 43, 65. voc. sāmi "Sir" J vi.300; DhA i.20. f. sāminī J v.297; VvA 225. See also suvāmin. -- assāmin not ruling Miln 253; Pv iv.66. -- 2. husband PvA 31 (sāmi, voc.= "my lord"), 82. -- f. sāminī wife Mhvs 5, 43; PvA 82, 276. -- vacana (sāmi°) the genitive case J i.185; iii.98 (upayog'atthe); v.42 (karaṇ'atthe), 444; VvA 304; SnA 210 (for upayoga), 310 (id.).

Sāmiya

Sāmiya husband J i.352; see sāmika.

Sāmisa

Sāmisa (adj.) [sa+āmisa] 1. holding food Vin ii.214= iv.198. -- 2. fleshly, carnal D ii.298=M i.59; A i.81; Ps ii.41. Opp. to nirāmisa spiritual (e. g. Ps i.59).

Sāmīci & sāmīci°

Sāmīci & sāmīci° (f.) [fr. sammā2=Vedic samyac, of which pl. nom. f. samīcīḥ freq. in R. V.] right, proper course Vin iii.246; D ii.104; A ii.56, 65; S v.261, 343; Miln 8; DhA i.57. -- kamma proper act, homage Vin ii.22, 162, 255; A i.123; ii.180; D iii.83; J i.218, 219; Miln 8. -- paṭipadā right course of life M i.281; A ii.65. -- paṭipanna correct in life D ii.104; S i.220; A ii.56; iv.310.

Sāmukkaṇṣika

Sā mukkaṇṣika (adj.) [fr. samukkaṇṣati, cp. ukkaṇṣaka. The BSk. is sāmutkaṇṣikī dharmadeśanā Divy 617] exalting, praising (i. e. the 4 truths), as much as "standard." Kern, Toev. ii.64, takes it to mean "condensed, given in brief." Usually in phrase °ikā dhammadeśanā (thus as f. of °aka!) e. g. Vin i.16, 18; ii.156; D i.110; M i.380; A iv.186; v.194; DA i.277 (expld); ThA 137; PvA 38, 195; VvA 50. Only once with nāṇa at DhsA 9.

Sāmudda

Sāmudda (nt.) [fr. samudda] sea salt Vin i.202; Abhp 461.

Sāmuddika

Sāmuddika (adj.) [fr. samudda] seafaring D i.222; S iii.155; A iii.368 (vāṇijā); iv.127 (nāvā); Vism 63; DhsA 320. At J vi.581 s. -- mahāsankha denotes a kind of trumpet.

Sāmeti

Sāmeti see sammati1.

Sāya

Sāya [cp. Sk. sāyaṇ, on which Aufrecht, Halāyudha p. 380, remarks: "this word seems to be the gerund of sā, and to have signified originally 'having finished.' A masc. sāya does not exist." Cp. Vedic °sāya] evening, only adverbially sāyaṇ, at night Vin iii.147; J ii.83; DhA i.234; usually opposed to pāto (pātaṇ) in the morning, early e. g. sāya -- pātaṇ D ii.188; Miln 419; J i.432, 460; v.462; sāyaṇ -- pātaṇ Vin ii.185; DhA ii.66; sāyaṇ ca pāto ca Pv i.63; ii.937; PvA 127; sāya -- tatiyaka for the third time in the evening D i.167; A ii.206; v.263, 266, 268; M i.343; sāyamāsa supper J i.297; v.461; DhA i.204. sāyaṇ as quāsi -- nominative: sāyaṇ ahoṣi J vi.505; atisāyaṇ too late Th 1, 231; J ii.362; v.94; sāyatarāṇ later in the evening (compar.) J vi.366.

Sāyaṇha

Sāyaṇha [sāyaṇ+aṇha, cp. Sk. sāyāhna] evening D ii.9; J i.144; -- °samayaṇ at evening time D ii.205; M i.147; Vin i.21; sāyaṇhasamaye J i.148, 279; PvA 33, 43, 100; ° -- kāle the same J iv.120; sāyaṇhe (loc.) J i.144, 237; atisāyaṇha late evening J vi.540.

Sāyati

Sāyati [svad, Sk. svādate, cp. sādiyati] to taste, eat; pres. sāyati Vin ii.121; ppr. sāyanto D iii.85; grd. sāyaṇīya savoury Vin i.44; S i.162; ger. sāyitvā S iv.176; A iii.163. Cp. saṇṣāyati.

Sāyana

Sāyana1 (nt.) [fr. sāyati] tasting, taste Dhṭp 229.

Sāyana

Sāyana2 the Nāga tree (cp. nāga 3) J vi.535 (vāraṇā sā yanā=nāgarukkhā, C., ibid. 535, var. read. vāyana). Kern, Toev. ii.77 conjectures sāsanā "with Asana's Terminalia's."

Sāyika

Sāyika (adj.) [fr. śī] lying, sleeping, resting in (-- °) Dh 141; M i.328 (vatthu°); Th 1, 501=Miln 367.

Sāyita

Sāyita [pp. of sāyati, cp. sāditar] (having) tasted, tasting D i.70; ii.95, 292; M i.188, 461; Miln 378; Vism 258 (khāyita+).

Sāyin

Sāyin (adj.) [fr. śī] lying Dh 325.

Sāra

Sāra [Vedic sāra nt.] 1. essential, most excellent, strong A ii.110; Vin iv.214; J iii.368; Pug 53. -- 2. (m.) the innermost, hardest part of anything, the heart or pith of a tree (see also pheggu) M i.111; J i.331; Miln 413; most excellent kind of wood Vin ii.110; D ii.182, 187; sattaśārā the elect, the salt of the earth M iii.69. <-> 3. substance, essence, choicest part (generally at the end of comp.) Vin i.184; A ii.141; S iii.83, 140; Sn 5, 330, 364; Dh 11 sq.; PvA 132, 211 (candana°). sāre patitthito established, based, on what is essential M i.31; A ii.183. -- 4. value Miln 10; appasāra of small value D ii.346. -- asāra worthless Sn 937; nissāra the same J ii.163 (pithless); mahāsāra of high value J i.384, 463. -- ādāyin acquiring what is essential S iv.250. -- gandha the odour of the heart of a tree Dhs 625. -- gabbha a treasury J iii.408; v.331. -- gavesin searching for hard wood M i.111, 233; sārapiyesana the same ibid. -- dāru strong, durable wood J ii.68. -- bhaṇḍa(ka) a bundle of one's best things J ii.225. -- bhūmi good soil J ii.188. -- mañjūsā a box made of choice wood J iv.335. -- maya being of hard or solid wood J iii.318 (C. sāraruḅkhamaya, "of sāra wood" trsln). -- suvaṇṇa sterling gold SnA 448 (in expln of name Bimbisāra). -- sūci a needle made of hard wood J i.9.

Sāraka

Sāraka1 (-- °) (adj.) [fr. sāra] having as most essential Miln 133; a -- sāraka rotten (said of wood) J ii.163.

Sāraka

Sāraka2 [fr. sarati1] a messenger.

Sāraka

Sāraka3 in the comp. kaṭa -- sāraka a mat J iv.248 (v. 1.); iv.474; v.97 (cp. osāraka).

Sārakkhati=saṇrakkhati

Sārakkhati=saṇrakkhati Th 1, 729.

Sārakkhā

Sārakkhā (f.) [fr. sa3+rakkha] "standing under protec- tion" (?), a category of married women Vin iii.139 (cp. M i.287).

Sārajja

Sārajja (nt.) [abstr. fr. sārada=*sāradya] timidity A iii.127, 203; iv.359, 364; Miln 24, 72, 196 (parisa°, cp. Nd2 470); J i.334; ii.66; nissārajja undaunted J i.274.

Sārajjati

Sārajjati [saṇ+raj, cp. BSk. sārājyati, Sk. saṇrajyate, cp. sārāga] to be pleased with, to be attached to A i.260; S ii.172; iii.69 sq.; iv.10 sq.

Sārajjanā

Sārajjanā (f.) [fr. sārājati] infatuation, feeling infatuated Dhs 389; J v.446.

Sārajjāyati

Sārajjāyati [Denom. of sārājja] to be embarrassed, per-plexed, ashamed S iii.92; A iv.359.

Sārajjitatta

Sārajjitatta (nt.) [=sārajjanā] infatuation, the state of being infatuated Dhs 389.

Sāraṇā

Sāraṇā (f.) [fr. sārēti²] reminding, remonstrating with Vin v.158, 164.

Sāratta

Sāratta [=saṇratta, pp. of sārājati] impassioned, enamoured, passionately devoted Vin iii.118; M ii.160, 223; S i.74, 77; Dh 345; J i.288; ii.140; Mhvs 10, 34 (°mānaso). asāratta unattached Sn 704.

Sārathi

Sārathi [fr. sa -- ratha; Vedic sārathi] charioteer, coachman D ii.178, 254; S i.33; v.6; A ii.112; iv.190 sq.; Sn 83; J i.59, 180; Pv iv.33. assadammasārathi a coachman by whom horses are driven, a trainer of horses M i.124; S iv.176; purisadammasārathi a coachman of the driving animal called man, a man -- trainer Vin i.35;

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D i.49; Sn p. 103; It 79. -- In similes: Vism 466; KhA 21.

Sārada

Sārada (adj.) [Vedic śārada, fr. śarad autumn (of Babyl. origin? cp. Assy. šabātu corn month)] autumnal, of the latest harvest, this year's, fresh A iii.404=D iii.354 (bījāni fresh seeds); A i.135, 181 (badara -- paṇḍu); S iii.54; v.380; Miln 255; Dh 149 (but at this passage expld as "scattered by the autumn winds" DhA iii.112). -- asārada stale, old D ii.353; S v.379. Fig. sārada unripe, not experienced, immature (see sārājja shyness), opp. visārada (der. vesārājja) experienced, wise, selfconfident; vīta -- sārada id. (e. g. A ii.24; It 123). -- Note: At K.S. iii.46 (=S iii.54) s. is wrongly taken as sāra+da, i. e. "giving sāra"; but seeds do not give sāra: they contain sāra (cp. sāravant). The C expln as sār -- ādāyin is nearer the truth, but of course not literal; °da is not ā+°da, Moreover, the fig. meaning cannot be reconciled with this expln.

Sāradika

Sāradika (adj.) [fr. sārada] autumnal Vin i.199; ii.41; Dh 285=J i.183; Vv 6417; DhA iii.428.

Sāraddha

Sāraddha [=saṅraddha] violent, angry A i.148, 282; S iv.125; M i.21; Vism 134 (opp. passaddha -- kāya), 282 (°kāya); VbhA 283 (id.).

Sārana

Sārana [fr. sarati1] going DhsA 133.

Sārameya

Sārameya [Vedic sārameya] a dog (lit. "son of Saramā") Mhbv 111.

Sārambha

Sārambha1 [=saṅrambha] 1. impetuosity, anger A i.100, 299; ii.193; M i.16; Dh 133; J iv.26; Miln 289 (saṅrambha). -- 2. quarrel Sn 483; J ii.223; v.141. <-> 3. pride Th 1, 759; VvA 139. -- kathā angry or haughty talk, imperiousness Dh 133; M i.16; DhA iii.57.

Sārambha

Sārambha2 [sa+ārambha] involving killing or danger to living creatures Vin iii.149; A ii.42 sq. Cp. samārambha.

Sārambhin

Sārambhin (adj.) [fr. sārambha] impetuous J iii.259.

Sāravant

Sāravant (adj.) [fr. sāra] valuable, having kernel or pith (said of grain or trees) A iv.170 (synom. daḷha, opp. palāpa); S v.163; M i.111=233.

Sārasa

Sārasa [cp. Epic Sk. sārasa] a water bird, Ardea sibirica VvA 57, 163; at both pass.=koñca.

Sārāga

Sārāga [=saṅrāga, fr. saṅ+raj] affection, infatuation Vin ii.258; M i.17, 498; A i.264; S iii.69 sq., 93; Dhs 1059, 1230; cp. saṅrāga. -- Neg. a° Dhs 32, 312, 315.

Sārāgin

Sārāgin (adj.) [fr. last] attached to M i.239 (sukha -- °); sukha -- sārāgita ibid. impassioned.

Sārāṇīya

Sārāṇīya (adj.) [the question of derivation is still unsettled. According to Trenckner (Notes 75) fr. saraṇa (i. e. saraṇa1 or sarana2?) with double vṛddhi. Kern (Toev. ii.74) considers the (B) Sk. saṅraṇjanīya as the original and derives it fr. saṅ+raj to rejoice, to gladden: see rañjati. The BSk. is divided: MVastu iii.47, 60,

206 etc. has sārāyaṇiya, whereas AvŚ i.229 & Divy 404 read saṇṇaṇjanī and saṇṇaṇjanīya (see below). -- The C. at J iv.99 derives it fr. saraṇa3 in explaining sārāṇīyā kathā as "sāritabba -- yuttakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in combn with kathā, dhamma, or dhammakathā, e. g. s. kathā polite speech, either in phrase sammodanīyaṇ kathāṇ sārāṇīyaṇ vītisāreti to exchange greetings of friendliness & courtesy D i.52; M i.16 (expld inter alia as "anussariyamānasukhato s." at MA 110); A i.55, 281; ii.42; cp. BSk. sammodanīṇ saṇṇaṇjanīṇ vividhāṇ k. vyatisārya AvŚ i.229. -- sārāṇīyaṇ kathāṇ. katheti DhA i.107; iv.87; sārāṇīyā dhammā states of conciliation, fraternal living (Dial. iii.231) D iii. 245; M i.322; ii.250; A iii.288; v.89; DhA 294; J v.382; cp. BSk. saṇṇaṇjanīyaṇ dharmaṇ samādāya Divy 404. -- sārāṇīyaṇ dhammakathaṇ suṇāti DhA iv.168.

Sāri

Sāri [cp. *Sk. śāri] chessman DA i.85.

Sārin

Sārin (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J v.15; aniketasārin wandering about houseless Sn 844, 970; anokasārin wandering homeless Dh 404; Sn 628; diṭṭhisārin a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

Sārīrika

Sārīrika (adj.) [fr. sarīra] connected with the body, bodily M i.10; A i.168 sq.; ii.153; (nt.) bodily relics Miln 341; °ṇ cetiyaṇ one of the 3 kinds: paribhogika, s., uddesika J iv.228.

Sāruppa

Sāruppa (nt.) [abstr. fr. sarūpa, BSk. sārūpya & sāropyā] equal state; as adj. fit, suitable, proper Vin i.39, 287; D ii.277; S iv.21 sq.; J i.65, 362; DhA 294; Sn 368; p. 79, 97, 104; J iv.404. (a°) (nt.) Vism 24; PvA 269. paribbājaka -- s°, as befits a Wanderer J v.228.

Sāreti

Sāreti is Caus. of sarati1 as well as sarati2. Cp. vīti°.

Sāropin

Sāropin (adj.) [saṇ+ropin, cp. ropeti1 & rūhati1] healing, curative M ii.257 (vaṇa -- °).

Sāla

Sāla [cp. Sk. śāla & sāla] a Sal tree (Shorea robusta) M i.488; D ii.134; A i.202; iii.49, 214; Dh 162. -- māḷaka an enclosure of Sal trees J i.316. -- rukkha Sal tree VvA 176. -- laṭṭhi Sal sprout A ii.200. -- vana Sal grove D ii.134; M i.124; S i.157; Vv 392.

Sālaka

Sālaka [Sk. syāla+ka] a brother-in-law J ii.268.

Sālakakimi

Sālakakimi a kind of worm Miln 312.

Sālaya

Sālaya (adj.) [sa3+ālaya] having intentions (on), being attached (to=loc.) J iii.332.

Sālā

Sālā (f.) [cv. Vedic śālā, cp. Gr. kali/a hut, Lat. cella cell, Ohg. halla, E. hall] a large (covered & enclosed) hall, large room, house; shed, stable etc., as seen fr. foll. examples: aggi° a hall with a fire Vin i.25, 49=ii.210; āsana° hall with seats DhA ii.65; udapāna° a shed over the well Vin i.139; ii.122; upatṭhāna° a service hall Vin i.49, 139; ii.153, 208, 210; S ii.280; v.321; J i.160; kaṭhina° a hall for the kaṭhina Vin ii.117. kiḷa° playhouse J vi.332; kutūhala° a common room D i.179= S iv.398. kumbhakāra° potter's hall DhA i.39; gilāna° sick room, hospital S iv.210; Vism 259; jantāghāra° (large) bath room Vin i.140; ii.122; dāna° a hall for donations J i.262; dvāra° hall with doors M i.382; ii.66; pāniya° a water -- room Vin ii.153; bhatta° refectory Vism 72; yañña° hall of sacrifice PugA 233; rajana° dyeing workshop Vism 65; ratha° car shed DhA iii.121; hatthi° an elephant stable Vin i.277, 345; ii.194; J i.187.

Sālākiya

Sālākiya (nt.) [cp. Sk. śālākya in Suśruta] ophthalmology D i.12, 69; DA i.98.

Sāli

Sāli [cp. Sk. śāli] rice D i.105, 230; ii.293; Vin iv.264; M i.57; A i.32, 145; iii.49; iv.108 (+yavaka), 231; S v.10, 48; J i.66, 178; iv.276; v.37; vi.531; Miln 251; Sn 240 sq.; Vism 418; pl. ° -- iyo J i.325; gen. pl. ° -- inaṇ J vi.510. -- lohita° red rice Miln 252. -- khetta a rice -- field A i.241; iv.278; Vin ii.256; DhA i.97; iii.6. -- gabbha ripening (young) rice DhA i.97. -- bīja rice seed A i.32; v.213. -- bhatta a meal of rice Vism 191. -- bhojana rice food J i.178.

Sālīka

Sālīka (adj.) [fr. sāli] belonging to rice DhA iii.33.

Sālīkā

Sālīkā (f.) [cp. Epic Sk. sārīkā crow, usually combd with śuka parrot] a kind of bird S i.190=Th 1, 1232; J v.110. See sāliya & sālīkā.

Sālittaka

Sālittaka (nt.) [fr. Sk. saṅlepa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv iv.167; PvA 285; J i.418, 420; DhA ii.69.

Sālin

Sālin excellent Dāvs i.9.

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Sāliya

Sāliya or sāliyā the maina bird (=sālīkā) J iii.203; sāliya- chāpa (a young bird of that kind), and sāliyacchāpa (i. e. sāliyā which is probably the right form) J iii.202. <-> madhu -- sāliyā J v.8 (=suvanna --

sālīka -- sakunā C. p. 911); J vi.199 (suva -- sāliya -- °), 425 (Sāliya -- vacana the story of the maina bird, var. read. suva -- khaṇḍa; a section of the 546th Jātaka, but sāliyā, sālikā, sāliyā is not a parrot.

Sālīna

Sālīna (adj.) [fr. sāli] fine (rice) Miln 16 (°ṇ odanaṇ; cp. śālīnaṇ odanaṇ Divy 559).

Sāluka

Sāluka (& °ūka) (nt.) [cp. Sk. śālūka] the edible root of the water -- lily Vin i.246; J vi.563; VvA 142 (°mutṭhi).

Sālūra

Sālūra [but cp. Sk. śālūra a frog] a dog J iv.438 (° -- saṅgha =sunakhagaṇa, C.; spelling l).

Sāloka

Sāloka [sa2+āloka] sight, view, sāloke tiṭṭhati to expose oneself to view in an open door Vin ii.267.

Sālohita

Sālohita [fr. sa2+lohita] a kinsman, a blood relation, usually together with nāti Vin i.4; D ii.26, 345; A i.139, 222; ii.115; Sn p. 91; PvA 28; VbhA 108.

Sāḷava

Sāḷava [cp. Sk. śāḍava, which is given in diff. meaning, viz. "comfits with fruits"] a certain dish, perhaps a kind of salad, given as "lambila," i. e. bitter or astringent at DhsA 320 (made of badara or kapiṭṭha); cp. Vin iv.259.

Sālīka

Sālīka a bird; f. °ā the Maina bird J i.429; vi.421. Spelt sāliyā at J vi.425. See sālikā & sāliya.

Sāva

Sāva [fr. sru] juice VvA 186.

Sāvaka

Sāvaka [fr. sru] a hearer, disciple (never an Arahant) D i.164; ii.104; iii.47, 52, 120 sq., 133; A i.88; M i.234; S ii.26; It 75 sq., 79; J i.229; Vism 214, 411. -- fem. sāvikā D ii.105; iii.123; Th 2, 335; S iv.379; A i.25, 88. (Cp. ariya -- °, agga -- °, mahā). -- sangha the congregation of the eight Aryas M ii.120; S i.220 (cattāri purisayugāni aṭṭha purisapuggalā); ii.79 sq.; It 88.

Sāvakatta

Sāvakatta (nt.) [abstr. fr. last] the state of a disciple M i.379 sq.

Sāvajja

Sāvajja (adj.) [sa+avajja] blameable, faulty D i.163; ii.215; M i.119; S v.66, 104 sq.; Sn 534; Pug 30, 41; (nt.) what is censurable, sin J i.130; Miln 392; VbhA 382 (mahā° or appa°, with ref. to var. crimes).

Sāvajjajā

Sāvajjajā (f.) [fr. last] guilt Miln 293.

Sāvaṭa

Sāvaṭa (nt.) name of a certain throw in playing at dice J vi.281 (v. l. sāvaṭṭa).

Sāvaṭṭa

Sāvaṭṭa (adj.) [sa3+āvaṭṭa] containing whirlpools It 114.

Sāvana

Sāvana (nt.) [fr. sāveti] shouting out, announcement, sound, word J ii.352; Sdhp 67.

Sāvasesa

Sāvasesa (adj.) [sa3+avasesa] with a remainder, incomplete, of an offence which can be done away Vin i.354; ii.88; v.153; A i.88. -- Of a text (pāṭha) KhA 238; SnA 96.

Sāvi

Sāvi [Sk. śvāvidh, see Lüder's Z.D.M.G. 61, 643] a porcupine J v.489 (MSS. sāmi and sāsi, cp. Manu v.18).

Sāvittī

Sāvittī (f.) the Vedic verse Sāvitrī Sn 457, 568=Vin i.246 (Sāvitthī); J iv.184.

Sāvetar

Sāvetar [n. ag. fr. sāveti] one who makes others hear, who tells D i.56; A iv.196.

Sāveti

Sāveti is Caus. of suṇāti.

Sāsa

Sāsa [Sk. śvāsa, fr. śvas] asthma A v.110; J vi.295.

Sāsanka

Sāsanka (adj.) [fr. sa3+āsankā] dangerous, fearful, suspicious S iv.175 (opp. khema); Th 2, 343; ThA 241; Vism 107; J i.154; PvA 13; Miln 351.

Sāsati

Sāsati [śās, Dhṭp 300=anusīṭṭhi] to instruct, teach, command; tell J vi.472 (dūtāni, =pesesi C.); inf. sāsituṇ J vi.291 (=anusāsituṇ C.).

Sāsana

Sāsana (nt.) [cp. Vedic śāsana] order, message, teaching J i.60, 328; ii.21; Pv iv.354 (Buddhānaṇ); KhA 11 sq.; the doctrine of the Buddha Vin i.12; D i.110; ii.206; A i.294; Dh 381; Sn 482 etc.; J i.116. sāsanāṇ āroceti to give a message (dūtassa to the messenger) Vin iii.76. -- antaradhāna the disappearance or decline of the teaching of the Buddha. Said of the doctrine of Kassapa Bhagavā SnA 156 (cp. sāsane parihāyamāne SnA 223), and with ref. to the Pāli Tipiṭaka VbhA 432 sq., where 3 periods of the development of the Buddhist doctrine are discussed, viz. sāsana -- ṭhita -- kāla, °osakkana -- kāla, °antaradhāna. -- kara complying with one's order and teaching M i.129; -- kāraka the same Sn 445; -- kārin the same A ii.26; susāsanaṇ dussānaṇ J i.239 (English transl.: "true and false doctrine," "good and bad news"). -- hara (+°jotaka) taking up (& explaining) an order SnA 164.

Sāsapa

Sāsapa [cp. Sk. sarṣapa] a mustard seed S ii.137; v.464; A v.170; J vi.174 (comp. with mt. Meru); Sn 625, 631, p. 122; Dh 401; DA i.93; DhA i.107; ii.51; iv.166; Vism 306 (ār'agge), 633; PvA 198 (°tela). -- °kutta mustard powder Vin i.205; ii.151.

Sāsava

Sāsava (adj.) [sa3=āsava] connected with the āsavas D iii.112; A i.81; Dhs 990, 1103; Nett 80.

Sāha

Sāha six days (cp. chāha) J vi.80 (=chadivasa, C.).

Sāhatthika

Sāhatthika (adj.) [fr. sahattha] with one's own hand J i.168; DhsA 97; SnA 493; KhA 29.

Sāhaṇ

Sāhaṇ contraction of so ahaṇ.

Sāhasa

Sāhasa [fr. sahas power] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J vi.284; Mhvs 6, 39; sāhasena arbitrarily A v.177; opp. a° ibid.; Dh 257; J vi.280. sāhasaṇ id. J vi.358 (=sāhasena sāhasikaṇ kammaṇ katvā ibid. 359); adv. asāhasaṇ=asāhasena J iii.319 (C. sāhasiyatanhāya ibid. 320, if we do not have to read sāhasiyā tanhāya, from sāhasī). -- kiriya violence J iii.321.

Sāhasika

Sāhasika (adj.) [fr. sāhasa] brutal, violent, savage J i.187, 504; ii.11; PvA 209; DhA i.17.

Sāhasiyakamma

Sāhasiyakamma (nt.) a brutal act J i.412, 438.

Sāhāra

Sāhāra (adj.) [sa+āhāra] with its food S iii.54 (viññāṇa s.); D ii.96 (Vesālī s.; trsln "with its subject territory").

Sāhin

Sāhin (-- °) (adj.) [fr. sah] enduring It 32. See asayha°.

Sāhu

Sāhu (adj.) [=sādhu] good, well Vin i.45; S i.8; Pug 71 sq.; Th 1, 43; VvA 284.

Sāhuḷacīvara

Sāhuḷacīvara (nt.) a coarse cloth M i.509 (cp. Deśināma- mālā viii.52; Karpūramañjarī p. 19; J.P.T.S. 1891, 5, and Prākṛit sāhulī, Z.D.M.G., xxviii., p. 415).

Sāhuneyyaka

Sāhuneyyaka see āhuneyya.

Sāhunna

Sāhunna [=sāhuḷa] a strip of ragged cloth Pv iii.16; PvA 173; J.P.T.S. 1891, 5; var. read. sāhunda.

Si

Si (-- °) [=svid, for which ordinarily °su] part. of interro- gation; e. g. kaṇ -- si DhA i.91.

Siṅsaka

Siṅsaka (nt.) [Sk. śīrṣaka?] name of a water plant J vi.536 (C. not correct).

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Siṅsati [śaṅs]

Siṅsati1 [śaṅs] to hope for Dhṭp 296 (def. as "icchā"); only in cpd. ā° (q. v.).

Siṅsati

Siṅsati2 is Desiderative of sarati1. -- Siṅsati "to neigh" at J v.304 is to be read hiṅsati (for hesati, q. v.).

Siṅsapā

Siṅsapā (f.) [cp. Vedic śiṅśapā] the tree Dalbergia sisu (a strong & large tree) S v.437; Siṅsapā -- groves (s. -- vanā) are mentioned near Āḷavi A i.136; near Setavyā D ii.316 sq.; DhA i.71; VvA 297; and near Kosambi S v.437.

Sikatā

Sikatā (f.) [cp. Sk. sikatā] sand, gravel; suvaṇṇa° gold dust A i.253.

Sikāyasamaya

Sikāyasa -- maya (adj.) [made of tempered steel (said of swords) J vi.449 (cp. Note of the trsln p. 546).

Sikkā

Sikkā (f.) [cp. Sk. śikyā] string, string of a balance Vin ii.110; 131, J i.9; ii.399; iii.13 (text sikkhā); vi.242; VvA 244 (muttā° string of pearls); Kvu 336 sq.

Sikkhati

Sikkhati [Vedic śikṣati; Desid. to śak: see sakkoti. -- The Dhṭp (12) gives "vijj' opādāna" as meaning] 1. to learn, to train oneself (=ghaṭati vāyamati Vism 274); usually combined with the locative, thus sikkhā -- padesu s. to train oneself in the Sikkhāpadas D i.63, 250; Vin i.84; It 96, 118; also with the dative, indicating the purpose; thus vinayāya s. to train oneself to give up Sn 974; the thing acquired by training is also put in the accusative; thus nibbānaṇ s. to learn, to train oneself towards Nibbāna Sn 940, 1061; Miln 10; Pot. sikkheyyāsi Miln 10; sikkheyyāma D ii.245; sikkhema Sn 898; sikkhe Sn 974; sikkheyya Sn 930. Fut. sikkhissāmi Vin iv.141; sikkhissāmase Sn 814; ppr. sikkhanto Sn 657; ppr. med. sikkhamāna training oneself Vin iv.141; D ii.241; It 104, 121; sikkhamānā (f.) a young woman undergoing a probationary course of training in order to become a nun Vin i.135, 139, 145, 147, 167; iv.121; A iii.276; S ii.261; grd. sikkhitabba Vin i.83; J vi.296; M i.123; D ii.138; Miln 10; & sikkha that ought to be learnt Miln 10; inf. sikkhituṇ Vin i.84, 270; ger. sikkhitvā Miln 219. -- 2. to want to overcome, to try, tempt D ii.245. -- pp. sikkhita. <-> Caus. II. sikkhāpeti to teach, to train J i.162, 187, 257; DA i.261; Miln 32; PvA 3, 4.

Sikkhana

Sikkhana (nt.) [fr. śikṣ] training, study J i.58.

Sikkhā

Sikkhā (f.) [Vedic śikṣā] 1. study, training, discipline Vin iii.23; D i.181; A i.238; S ii.50, 131; v.378; DhS 1004; VbhA 344 (various). -- sikkhaṇ paccakkhātaka one who has abandoned the precepts Vin i.135, 167; ii.244 sq. (cp. sikkhā -- paccakkhāna Vin ii.279, and sikkhaṇ apaccakkhāya Vin iii.24; S iv.190; sikkhā apaccakkhātā, ibid.); tisso sikkhā S iii.83; Ps i.46 sq.; Miln 133, 237; Nd1 39; explained as adhisīla -- , adhicitā -- , and adhipaññā -- sikkhā A i.234 sq.; Nett 126; with the synonyms saṇvara, samādhi & paññā at Vism 274. <-> 2. (as one of the 6 Vedāṅgas) phonology or phonetics, combd with nirutti (interpretation, etymology) DA i.247=SnA 447. -- ānisaṇsa whose virtue is training, praise of discipline A ii.243; It 40 -- ānusantatavutti whose behaviour is thoroughly in accordance with the discipline Nett 112. -- kāma anxious for training Vin i.44; D ii.101; S v.154, 163; A i.24, 238; ° -- tā anxiety for training J i.161. -- samādāna taking the precepts upon oneself Vin i.146; Miln 162; A i.238 sq.; iv.15; v.165. -- sājīva system of training Vin iii.23 sq.; Pug 57.

Sikkhāpada

Sikkhāpada (nt.) [sikkhā+pada, the latter in sense of pada 3. Cp. BSk. śikṣāpada] set of precepts, "preceptorial," code of training; instruction, precept, rule. -- 1. in general: D i.63, 146, 250; M i.33; A i.63, 235 sq.; ii.14, 250 sq.; iii.113, 262; iv.152, 290 sq.; S ii.224; v.187; Vin i.102; ii.95, 258; iii.177; iv.141 (sahadhammika), 143 (khudd' ānukhuddakāni); It 96, 118; VbhA 69 (bhesajja°); DhA iii.16. -- 2. in special: the 5 (or 10) rules of morality, or the precepts to be adopted in particular by one who is entering the Buddhist community either as a layman or an initiate. There seem to have been only 5 rules at first, which are the same as the first 5 sīlas (see sīla 2 b): S ii.167; Vbh 285 (expld in detail at VbhA 381 sq.); DhA i.32

and passim. To these were added another 5, so as to make the whole list (the *dasasikkhāpadaṇ* or °*padāni*) one of 10 (which are not the 10 *sīlas*!). These are (6) *vikāla* -- *bhojanā* (-- *veramaṇī*) not eating at the wrong hour; (7) *nacca* -- *gītavādita* -- *visūka* -- *dassanā*° to avoid worldly amusements; (8) *mālā* -- *gandha* -- *vilepana* -- *dhāraṇa* -- *maṇḍana* -- *vibhūsanatṭhānā*° to use neither unguents nor ornaments; (9) *uccā* -- *sayana* -- *mahā* -- *sayanā*° not to sleep on a high, big bed; (10) *jātarūpa rajata* -- *paṭiggahaṇā*° not to accept any gold or silver: Vin i.83=Kh ii.; A i.211, and frequently. -- *dasa* -- *sikkhāpadikā* (f.) conforming to the 10 obligations (of a nun) Vin iv.343 (=sāmaṇerī). There is nowhere any mention of the 8 *sikkhāpadas* as such, but they are called *aṭṭhangika uposatha* (see *sīla* 2b), e. g. Mhvs 37, 202. -- *diyaḍḍha* -- *sikkhāpada* -- *sata* the 150 precepts, i. e. the *Pāṭimokkha* A i.230, 234; Miln 243.

Sikkhāpaka

Sikkhāpaka (adj.) [fr. *sikkhāpeti*] teaching PvA 252; Miln 164.

Sikkhāpana

Sikkhāpana (nt.) [fr. *sikkhāpeti*] teaching Miln 163.

Sikkhāpanaka

Sikkhāpanaka teaching J i.432.

Sikkhita

Sikkhita [pp. of *sikkhati*] trained, taught Vin iv.343 (°*sikkha*, adj., trained in . . .; chasu dhammesu); Miln 40; PvA 263 (°*sippa*).

Sikhaṇḍin

Sikhaṇḍin (adj. -- n.) [Sk. *śikhaṇḍin*] 1. tufted, crested (as birds); J v.406; vi.539; Th 1, 1103 (*mayūra*); with tonsured hair (as ascetics) J iii.311. -- 2. a peacock J v.406; VvA 163.

Sikhara

Sikhara [cp. Sk. *śikhara*] the top, summit of a mountain J vi.519; Miln 2; a peak DhA iii.364 (°*thūpiyo* or °*thūpikāyo* peaked domes); the point or edge of a sword M i.243; S iv.56; crest, tuft J ii.99; (this is a very difficult reading; it is explained by the C. by *sundara* (elegant); Trenckner suggests *singāra*, cp. ii.98); a bud Th 2, 382.

Sikhariṇī

Sikhariṇī (f.) [fr. last] a kind of woman (with certain defects of the pudendum) Vin ii.271; iii.129 (text, °*aṇī*).

Sikhā

Sikhā (f.) [Vedic *śikhā*] point, edge M i.104; crest, top- knot DA i.89; J v.406; of a flame Dh 308; DhsA 124; of fire (aggi°) Sn 703; J v.213; (*dhūma*°) J vi.206; of a ray of light J i.88; in the corn trade, the pyramid of corn at the top of the measuring vessel DA i.79; ° -- *bandha* top -- knot D i.7; *vātasikhā* (*tikkhā* a raging blast) J iii.484; *susikha* (adj.) with a beautiful crest Th 1, 211 (*mora*), 1136.

Sikkhitā

Sikkhitaṛ [n. ag. fr. sikkhati] a master, adept; proficient, professional J vi.449, 450.

Sikhin

Sikhin (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J ii.363 (f. °inī). Also name of (a) the fire J i.215, 288; (b) the peacock Sn 221, 687.

Sigāla

Sigāla (śṛ°) [cp. Vedic srgāla; as loan -- word in English= jackal] a jackal D ii.295; iii.24 sq.; A i.187; S ii.230, 271; iv.177 sq. (text singāla); iv.199; J i.502; iii.532 (Pūtimaṇsa by name). -- sigālī (f.) a female jackal J i.336; ii.108; iii.333 (called Māyāvī); Miln 365. -- See also singāla.

Sigālika

Sigālika (adj.) [fr. sigāla] belonging to a jackal J ii.108; iii.113 (°aṇ nādaṇ, cp. segalikaṇ A i.187, where the Copenhagen MS. has sigālakaṇ corrected to segālakaṇ). -- (nt.) a jackal's roar (sigālakaṇ nadati) D iii.25. Cp. segālaka.

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Siggu

Siggu (nt.) [cp. Vedic śigru, N. of a tribe; as a tree in Suśruta] name of a tree (Hyperanthera moringa) J iii.161; v.406.

Singa

Singa1 (nt.) [Vedic śṛnga, cp. Gr. ka/rnon, kraggw/n; Lat. cornu=E. horn] a horn J i.57, 149, 194; iv.173 (of a cow); Vism 106; VvhA 476. -- dhanu horn -- bow DhA i.216. -- dhamaka blowing a horn Miln 31.

Singa

Singa2 the young of an animal, calf J v.92; cp. Deśināma- mālā viii.31.

Singāra

Singāra [cp. Sk. śṛngāra] erotic sentiment; singāratā (f.) fondness of decorations J i.184; an elegant dress, finery Miln 2; (adj.) elegant, graceful (thus read) J ii.99; singāra -- bhāva being elegant or graceful (said of a horse) J ii.98.

Singāla

Singāla variant reading instead of sigāla S ii.231 etc.; Vism 196; Pv iii.52.

Singika

Singika (adj.) [fr. singa1] having horns J vi.354 (āvelita -- ° having twisted horns).

Singin

Singin (adj.) [Vedic śṛṅgin] having a horn Vin ii.300; J iv.173 (=cow); clever, sharp -- witty, false Th 1, 959; A ii.26; It 112; cp. J.P.T.S. 1885, 53.

Singila

Singila a kind of horned bird J iii.73; DhA iii.22 (v. 1. singala).

Singivera

Singivera (nt.) [Sk. śṛṅga+Tamil vera "root," as E. loan word=ginger] ginger Vin i.201; iv.35; J i.244; iii.225 (alla -- °); Miln 63; Mhvs 28, 21; DhA 320; DA i.81.

Singī & singi

Singī & singi (f.) [cp. Sk. śṛṅgī] 1. gold Vin i.38; S ii.234; J i.84. -- 2. "ginger" in sense of "dainties, sweets" J iv.352 (=singiver' ādika uttaribhanga C.; cp. Tamil iṅji ginger). -- nada gold Vv 6428; VvA 284. - - loṇa (-- kappa) license as to ginger & salt Vin ii.300, 306. -- vaṇṇa gold-coloured D ii.133. -- suvaṇṇa gold VvA 167.

Singu

Singu (f.) (?) a kind of fish J v.406; plur. singū J vi.537. According to Abhp. singū is m. and Payogasiddhi gives it as nt.

Singhati

Singhati [singh, given as "ghāyana" at DhTp 34] to sniff, to get scent of S i.204=J iii.308; DA i.38. Cp. upa°.

Singhātaka

Singhātaka [cp. Sk. śṛṅgātaka; fr. śṛṅga] (m. and n.) 1. a square, a place where four roads meet Vin i.237, 287, 344; iv.271; D i.83; A ii.241; iv.187, 376; S i.212; ii.128; iv.194; Miln 62, 330, 365; DhA i.317. aya -- s° perhaps an iron ring (in the shape of a square or triangle) M i.393; J v.45. -- 2. a water plant (Trapa bispinosa?) J vi.530, 563.

Singhāṇikā

Singhāṇikā (f.) [Sk. singhāṇaka] mucus of the nose, snot D ii.293; M i.187; Sn 196 -- 198=J i.148 (all MSS. of both books -- n -- instead of -- ṇ --); Miln 154, 382; Pv ii.23; Vism 264 & 362 (in detail); DhA i.50; VbhA 68, 247.

Sijjati

Sijjati [svid, Epic Sk. svidyate] to boil (intr.), to sweat; ppr. sijjamāna boiling J i.503; Caus. sedeti (q. v.). The DhTp 162 gives "pāka" as meaning of sid. -- pp. sinna (wet) & siddha1 (cooked).

Sijjhati

Sijjhati [sidh; Epic Sk. sidhyate. The DhTp gives 2 roots sidh, viz. one as "gamana" (170), the other as "saṅsidhi" (419)] to succeed, to be accomplished, to avail, suit SnA 310; PvA 58, 113, 254 (inf. sijjhituṃ). - - pp. siddha.

Siñcaka

Siñcaka [fr. siñcati] watering, one who waters Vv 797 (amba°).

Siñcati

Siñcati [sic, cp. Av. hinčaiti to pour; Lat. siat "urinate," Ags. sēon; Ohg. sīhan, Ger. ver -- siegen; Gr. i)kma/s wet; Goth saiws=E. sea. -- Dhṭp 377: kkharāṇe] 1. to sprinkle J iii.144; v.26; Mhvs 37, 203; SnA 66. -- 2. to bale out a ship Sn 771; Dh 369. inf. siñcituṇ J vi.583; pass. siccati Th 1, 50 (all MSS. siñcati); imper. siñca Dh 369; ppr. med. siñcamāna Mhvs 37, 203; ger. sitvā Sn 771=Nett 6; pp. sitta. -- Caus. seceti to cause to sprinkle Mhvs 34, 45; Caus. II. siñcāpeti J ii.20, 104. <-> Cp. pari°.

Siñcanaka

Siñcanaka (adj.) [fr. siñcati] sprinkling (water) SnA 66 (vāta).

Siṭṭha

Siṭṭha [pp. of śiṣ; Sk. śiṣṭha] see vi°.

Siṇāti

Siṇāti see seyyati.

Sita

Sita1 (adj.) [pp. of śā; Sk. śita] sharp Dāvs i.32.

Sita

Sita2 [pp. of sayati2] 1. (lit.) stuck in or to: hadaya° salla Sn 938; Nd1 412. -- 2. (fig.) reclining, resting, depending on, attached, clinging to D i.45, 76; ii.255; M i.364; Cp. 100; J v.453; Sn 229, 333, 791, 944, 1044. See also asita2.

Sita

Sita3 [pp. of sinoti] bound; sātu -- ° Dh 341 (bound to plea- sure); taṇhā -- ° Miln 248. Perhaps as sita2.

Sita

Sita4 (adj.) [Sk. sita] white Dāvs iii.4.

Sita

Sita5 (nt.) [pp. of smi, cp. vimhāpeti. The other P. form is mihita] a smile Vin iii.105; iv.159; S i.24; ii.254; M ii.45; Th 1, 630; Ap 21 (pātukari), 22 (°kamma) DhA ii.64 (°ṇ pātvakāsi); iii.479; VvA 68. -- °kāra smiling J i.351 (as °ākāra).

Sitta

Sitta [pp. of siñcati] sprinkled Dh 369; J iii.144; Vism 109

Sittha

Sittha (nt.) [cp. *Sk. siktha] a lump of boiled rice Vin ii.165, 214; J i.189, 235; v.387; vi.358 (odana°), 365 (yāgu°); PvA 99; sitthatelaka oil of beeswax Vin ii.107, 151. -- āvakāraṇ (adv.) scattering the lumps of boiled rice Vin iv.196.

Sitthaka

Sitthaka (nt.) [cp. Sk. sikthaka] beeswax Vin ii.116 (madhu°).

Sithila

Sithila (adj.) [Vedic śithira, later śithila] loose, lax, bending, yielding S i.49, 77=Dh 346=J ii.140; J i.179; ii.249; Miln 144; DhA iv.52, 56; PvA 13. In compn with bhū as sithilī°, e. g. °bhāva lax state Vism 502=VbhA 100; °bhūta hanging loose PvA 47 (so read for sithila°). -- °hanu a kind of bird M i.429. -- Cp. saṭhila.

Siddha

Siddha1 [a specific Pali formation fr. sijjati (svid) in meaning "to cook," in analogy to siddha2] boiled, cooked J ii.435 (=pakka); v.201 (°bhojana); Miln 272; SnA 27 (°bhatta=pakk'odana of Sn 18).

Siddha

Siddha2 [pp. of sijjhati] ended, accomplished Mhvs 23, 45, 78; successful Miln 247. -- (m.) a kind of semi - divine beings possessed of supernatural faculties, a magician Miln 120, 267 [cp. Sk. siddha Halāyudha 1, 87; Yogasūtra 3, 33; Aufrecht remarks: "This is a post -- vedic mythological fiction formed on the analogy of sādhyā"]. -- attha one who has completed his task Miln 214.

Siddhatthaka

Siddhatthaka [Sk. siddhārthaka] white mustard ThA 181 (Ap. v.24); J iii.225; vi.537; DhA ii.273 (in Kisāgotamī story).

Siddhi

Siddhi (f.) [fr. sidh, Vedic siddhi] accomplishment, success, prosperity Mhvs 29, 70; Sdhp 14, 17, 325, 469; PvA 63 (attha° advantage); padasiddhi substantiation of the meaning of the word DA i.66; cp. sadda°.

Siddhika

Siddhika (adj.) (-- °) [fr. siddhi] connected with success; nāmasiddhika who thinks luck goes by names J i.401; appasiddhika unprofitable, fatal, etc. J iv.4, 5 (sāgara); vi.34 (samudda).

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Sināta

Sināta [pp. of sināti] bathed, bathing M i.39; S i.169= 183; J v.330.

Sināti

Sināti1 (to bind): see sinoti.

Sināti

Sināti2 [Vedic snāti, snā. For detail see nahāyati. The Dhṭp 426 gives root sinā in meaning "soceyya," i. e. cleaning] to bathe; imper. sināhi M i.39; inf. sināyituṅ M i.39; aor. sināyi Ap 204. -- pp. sināta.

Sināna

Sināna (nt.) [fr. snā] bathing M i.39; S i.38, 43; iv.118; Nd2 39; Vism 17; VbhA 337.

Sinānī

Sinānī (f.) bath -- powder (?) M ii.46, 151, 182.

Siniddha

Siniddha [pp. of siniyhati; cp. Epic Sk. snigdha] 1. wet, moist Vism 171. -- 2. oily, greasy, fatty J i.463, 481; SnA 100 (°āhāra fattening food). -- 3. smooth, glossy J i.89; iv.350 (of leaves); Miln 133. -- 4. resplendent, charming ThA 139. -- 5. pliable Vin i.279 (kāya, a body with good movement of bowels). -- 6. affectionate, attached, fond, loving J i.10; Miln 229, 361; VbhA 282 (°puggala -- sevanatā).

Siniyhati

Siniyhati [Vedic snihyate, snih; cp. Av. snāēzaiti it snows= Lat. ninguit, Gr. nei/gei; Oir. snigid it rains; Lat. nix snow=Gr. ni/ga=Goth. snaiws, Ohg. sneo=snow; Oir. snige rain; etc. -- The Dhṭp 463 gives the 2 forms sinih & snih in meaning pīṇana. Cp. sineha] (to be moist or sticky, fig.) to feel love, to be attached Vism 317=DhsA 192 (in defn of mettā). Caus. sineheti (sneheti, snehayati) to lubricate, make oily or tender (through purgatives etc.) Vin i.279 (kāyaṅ); Miln 172; DA i.217 (temeti+); to make pliable, to soften Miln 139 (mānasaṅ). -- pp. siniddha.

Sineha & sneha

Sineha & sneha [fr. snih] Both forms occur without distinction; sneha more frequently (as archaic) in poetry. - A. sineha: 1. viscous liquid, unctuous moisture, sap S i.134; A i.223 sq.; J i.108; Dhs 652 (=sinehana DhsA 335); Vism 262 (thīna°=meda; vilīna°=vasā). -- 2. fat J ii.44 (bahu°); VbhA 67. -- 3. affection, love, desire, lust J i.190; ii.27; PvA 82. -- B. sneha: 1. (oily liquid) D i.74; Pv iii.52 (angutṭha°, something like milk; expld as khīra PvA 198). -- 2. (affection) A ii.10; S iv.188 (kāma°); Sn 36, 209, 943 (=chanda, pema, rāga, Nd1 426); J iv.11. -- anvaya following an affection Sn 36. -- gata anything moist or oily A iii.394 sq.; DhsA 335. -- ja sprung from affection Sn 272; S i.207. -- bindu a drop of oil Vism 263. -- virecana an oily purgative J iii.48.

Sinehaka

Sinehaka a friend Mhvs 36, 44.

Sinehana

Sinehana (nt.) oiling, softening Miln 229; DhsA 335. - Cp. senehika.

Sinehaniya

Sinehaniya (adj.) [grd. formation fr. sinehana] softening, oily; °āni bhesajjāni softening medicines Miln 172 (opp. lekhanīyāni).

Sinehita

Sinehita [pp. of sineheti] lustful, covetous Dh 341; DhA iv.49.

Sinoti

Sinoti [sā or si; Vedic syati & sināti; the Dhṭp 505 gives si in meaning "bandhana"] to bind DhA 219 (sinoti bandhatī ti setu). pp. sita3.

Sindī

Sindī (f.) [etym.?] N. of a tree Vism 183, where KhA 49 in id. passage reads khajjūrikā. See also Abhp 603; Deśin viii.29.

Sinduvāra

Sinduvāra [Sk. sinduvāra] the tree Vitex negundo DA i.252; DhA 14, 317; also spelt sindhavāra VvA 177; sinduvārikā J vi.269; sindhuvāritā (i. e. sinduvārikā?) J vi.550=553; sinduvārita J iv.440, 442 (v. l. °vārakā).

Sindhava

Sindhava [Sk. saindhava] belonging to the Sindh, a Sindh horse J i.175; ii.96; iii.278; v.259; DhA iv.4 (=Sindhava -- ratṭhe jatā assā); (nt.) rock salt Vin i.202; Sindhavaratṭha the Sindh country ThA 270; J v.260.

Sindhavāra

Sindhavāra see sinduvāra.

Sinna

Sinna [pp. of sijjati; Vedic svinna] 1. wet with perspiration Vin i.46, 51; ii.223. -- 2. boiled (cp. siddha1) esp. in the comp. udaka -- sinna -- paṇṇa; it occurs in a series of passages J iii.142, 144; iv.236, 238, where Fausböll reads sitta, although the var. readings give also sinna. The English translation, p. 149, says "sprinkled with water," but the text, 238, speaks of leaves which are "sodden" (sedetvā).

Sipāṭikā

Sipāṭikā (f.) [cp. Sk. śrīpāṭikā, beak, BR.] 1. pericarp M i.306; Vv 8433; VvA 344; hingu° a s. yielding gum Vin i.201. Also written sipāṭikā; thus ādiṇṇasipāṭikā with burst pod or fruit skin S iv.193. -- 2. a small case, receptacle; khura° a razor case Vin ii.134. On s. at Pv iii.229 the C. has ekapaṭalā upānahā PvA 186.

Sippa

Sippa (nt.) [cp. Sk. śilpa] art, branch of knowledge, craft Sn 261; A iii.225; iv.281 sq., 322; D iii.156, 189; J i.239, 478; Miln 315; excludes the Vedas Miln 10; sabbasippāni J i.356, 463; ii.53; eight various kinds enumerated M i.85; twelve crafts Ud 31, cp. dvādasavidha s. J i.58; eighteen sippas mentioned J ii.243; some sippas are hīna, others ukkaṭṭha Vin iv.6 sq.; VbhA 410. asippa untaught, unqualified J iv.177; vi.228=asippin Miln 250. -- sippaṇ uggaṇhāti to learn a craft VvA 138. -- āyatana object or branch of study,

art D i.51; Miln 78; VbhA 490 (pāpaka). -- uggahaṇa taking up, i. e. learning, a craft J iv.7; PvA 3. -- tṭhāna a craft M i.85; cp. BSk. śilpasthāna Divy 58, 100, 212. -- phala result of one's craft D i.51. -- mada conceit regarding one's accomplishment VbhA 468.

Sippaka

Sippaka=sippa J i.420.

Sippavant

Sippavant [fr. sippa] one who masters a craft J vi.296.

Sippika

Sippika [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 336. Also sippiya J vi.396, 397.

Sippikā

Sippikā1 (f.) [fr. sippī] a pearl oyster J i.426; ii.100 (sippika- sambukaṇ); Vism 362 (in comp.)=VbhA 68.

Sippikā

Sippikā2 at Th 1, 49 is difficult to understand. It must mean a kind of bird (°abhiruta), and may be (so Kern) a misread pippikā (cp. Sk. pippaka & pippīka). See also Brethren p. 533.

Sippī

Sippī [cp. Prākṛit sippī] (f.) a pearl oyster J ii.100; sippi- puṭa oyster shell J v.197, 206. sippi -- sambuka oysters and shells D i.84; M i.279; A i.9; iii.395.

Sibala

Sibala N. of a tree J vi.535.

Sibba

Sibba (nt.) [fr. sīv] a suture of the skull; plur. ° -- āni J vi.339; sibbinī (f.) the same Vin i.274.

Sibbati

Sibbati [sīv, Vedic sīvyati. The root is sometimes given as siv, e. g. Dhṛp 390, with defn "tantu -- santāna"] to sew J iv.25; VvA 251. Pres. also sibbeti Vin ii.116; iv.61, 280; ger. sibbetvā J i.316; grd. sibbitabba J i.9; aor. sibbi J iv.25; & sibbesi Vin ii.289; inf. sibbetuṇ, Vin i.203. -- pp. sibbita. -- Caus. II. sibbāpeti J ii.197; Vin iv.61.

Sibbana

Sibbana (nt.) [fr. sīv] sewing Sn 304=J iv.395; J i.220; vi.218. sibbanī (f.) "seamstress"=greed, lust Dhs 1059; A iii.399; DhsA 363; Sn 1040 (see lobha). -- °magga suture Vism 260; KhA 60 (id.).

Sibbāpana

Sibbāpana (nt.) [fr. sabbāpeti] causing to be sewn Vin iv.280.

Sibbita

Sibbita [pp. of sabbati] sewn Vin iv.279 (dus°); J iv.20 (su°); VbhA 252 (°rajjukā). Cp. vi° & pari°.

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Sibbitar

Sibbitar [n. ag. fr. sīv] one who sews M iii.126.

Sibbinī

Sibbinī Dhs 1059, read sibbanī. Cp. sibba.

Simbali

Simbali (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, Prk. Gr. § 109] the silk -- cotton tree Bombax heptaphyllum J i.203; iii.397; Vism 206; DhA i.279. ° -- vana a forest of simbali trees J i.202; ii.162 (s. ° -- pālibhaddaka -- vana); iv.277. sattisimbaliavana the sword forest, in purgatory J v.453.

Siyyati

Siyyati see seyyati.

Sira

Sira (nt. and m.) [cp. Vedic śiras, śīan; Av. sarō, Gr. kara/ra head, ke/ras horn, krani/on; Lat. cerebrum; Ohg. hirni brain] head, nom. sirāṇ Th 2, 255, acc. sirāṇ A i.141; siro Sn 768; sirasaṇ J v.434; instr. sirasā Vin i.4; D i.126; Sn 1027; loc. sirasmiṇ M i.32; sire DA i.97; in compounds siro -- A i.138. -- sirasā paṭiggaṇhāti to accept with reverence J i.65; pādesu sirasā nipatati to bow one's head to another's feet, to salute respectfully Vin i.4, 34; Sn p. 15, p. 101. sirāṇ muñcati to loosen the hair J v.434; cp. i.47; mutta° with loose hair KhA 120=Vism 415; adho -- sirāṇ with bowed head, head down A i.141; iv.133; J vi.298; cp. avañ°; dvedhā° with broken head J v.206; muṇḍa° a shaven head DhA ii.125.

Sirā

Sirā [Sk. sirā] (f.) a bloodvessel, vein Mhvs 37, 136; nerve, tendon, gut J v.344, 364; ° -- jāla the network of veins J v.69; PvA 68.

Siriṇsapa

Siriṇsapa [Sk. sarīsrpa] a (long) creeping animal, serpent, a reptile Vin i.3; ii.110; D ii.57; M i.10; S i.154; A ii.73, 117, 143; v.15; Sn 52, 964; J i.93; Pv iii.52; Nd1 484; VbhA 6. -- tta (nt.) the state of being a creeping thing D ii.57.

Sirimant

Sirimant (adj.) [siri+mant] glorious D ii.240.

Sirī (siri)

Sirī (siri) (f.) [Vedic śrī] 1. splendour, beauty Sn 686 (instr. siriya); J vi.318 (siriṇ dhāreti). -- 2. luck, glory, majesty, prosperity S i.44 (nom. siri); J ii.410 (siriṇ), 466; DA i.148; VvA 323 (instr. buddha -- siriya). rajjasirī -- dāyikā devatā the goddess which gives prosperity to the kingdom DhA ii.17; sirī+lakkhī splendour & luck J iii.443. -- 3. the goddess of luck D i.11 (see Rh. D. Buddhist India 216 -- 222); DA i.97; J v.112; Miln 191 (°devatā). -- 4. the royal bed -- chamber (=sirigabbha) J vi.383. -- assirī unfortunate Nett 62=Ud 79 (reads sassarīva). sassirīka (q. v.) resplendent SnA 91; sassirika J v.177 (puṇṇa -- canda°); opp. nissirīka (a) without splendour J vi.225, 456; (b) unlucky VvA 212 (for alakkhika). -- The composition form is sirī°. -- gabbha bedroom J i.228, 266; iii. 125; v.214. -- corabrāhmaṇa "a brahmin who stole good luck" J ii.409 (cp. sirilakkhaṇa -- °). -- devatā goddess(es) of luck Miln 191 (+kalidevatā). -- dhara glorious Mhvs 5, 13. -- niggūṇḍi a kind of tree J vi.535. -- vilāsa pomp and splendour J iv.232. -- vivāda a bedchamber quarrel J iii.20 (sayanakalaho ti pi vadanti yeva, C.). -- sayana a state couch, royal bed J i.398; iii.264; vi.10; DhA ii.86; PvA 280.

Sirīsa

Sirīsa (nt.) [cp. Class. Sk. śirṣa] the tree Acacia sirissa D ii.4; S iv.193; Vv 8432; VvA 331, 344; ° -- puppha a kind of gem Miln 118. Cp. serīsaka.

Siroruha

Siroruha [Sk. śiras+ruha] the hair of the head Mhvs 1, 34; Sdhp 286.

Silā

Silā (f.) [cp. Sk. śilā] a stone, rock Vin i.28; S iv.312 sq.; Vin 445; DA i.154; J v.68; Vism 230 (in comparison); VbhA 64 (var. kinds); a precious stone, quartz Vin ii.238; Miln 267, 380; Vv 8415 (=phalika° VvA 339); pada -- silā a flag -- stone Vin ii.121, 154. Cp. sela. -- uccaya a mountain A iii.346; Th 1, 692; J i.29; vi.272, 278; Dāvs v.63. -- guḷa a ball of stone, a round stone M iii.94. -- tthambha (silā°) stone pillar Mhvs 15, 173. -- paṭimā stone image J iv.95. -- paṭṭa a slab of stone, a stone bench J i.59; vi.37 (mangala°); SnA 80, 117. -- pākāra stone wall Vin ii.153. -- maya made of stone J vi.269, 270; Mhvs 33, 22; 36, 104. -- yūpa a stone column S v.445; A iv.404; Mhvs 28, 2. -- santhāra stone floor Vin ii.120.

Silāghati

Silāghati [Epic Sk. ślāgh] to extol, only in Dhṭp 30 as root silāgh, with defn "katthana," i. e. boasting.

Silābhu

Silābhu (nt.) a whip snake J vi.194 (=nīlapaṇṇavaṇṇa- sappa).

Siliṭṭha

Siliṭṭha [cp. Sk. śliṣṭa, pp. of śliṣ to clasp, to which śleṣman slime=P. silesuma & semha. The Dhṭp (443) expls silis by "ālingana"] adhering, connected A i.103; DA i.91; J iii.154; DhsA 15; Sdhp 489 (a°).

Siliṭṭhatā

Siliṭṭhatā (f.) [abstr. fr. siliṭṭha] adherence, adhesion, junction Nd2 137 (byañjana°, of "iti").

Silutta

Silutta a rat snake J vi.194 (=gharasappa).

Silesa

Silesa [fr. śliṣ] junction, embrace; a rhetoric figure, riddle, puzzle, pun J v.445 (silesūpamā said of women=purisāṇaṇ cittaḥbandhanena silesasadiṣā, ibid. 447).

Silesuma

Silesuma (nt.) [Sk. śleṣman, fr. śliṣ. This the diaeretic form for the usual contracted form semha] phlegm Pv ii.23 (=semha PvA 80).

Siloka

Siloka [Vedic śloka Dhṛt 8: silok=sanghāta] fame D ii.223, 255; M i.192; S ii.226 (lābha -- sakkāra°); A ii.26, 143; Sn 438; Vin i.183; J iv. 223 (=kitti -- vaṇṇa); Miln 325; SnA 86 (°bhaṇana, i. e. recitation); pāpasiloka having a bad reputation Vin iv.239; asiloka blame A iv.364 (°bhaya); J vi.491. -- 2. a verse Miln 71; J v.387.

Silokavant

Silokavant (adj.) [siloka+vant] famous M i.200.

Siva

Siva (adj. -- n.) [Vedic śiva] auspicious, happy, fortunate, blest S i.181; J i.5; ii.126; Miln 248; Pv iv.33; Vv 187. -- 2. a worshipper of the god Siva Miln 191; the same as Sivi J iii.468. -- 3. nt. happiness, bliss Sn 115, 478; S iv.370. -- vijjā knowledge of auspicious charms D i.9; DA i.93 (alternatively explained as knowledge of the cries of jackals); cp. Divy 630 śivāvidyā.

Sivā

Sivā (f.) [Sk. śivā] a jackal DA i.93.

Sivāṭikā

Sivāṭikā various reading instead of sipāṭikā, which see.

Sivikā

Sivikā (f.) [Epic Sk. śibikā] a palanquin, litter Bu 17, 16 (text savakā); Pv i.111; Vin i.192; ° -- gabbha a room in shape like a palanquin, an alcove Vin ii.152; mañca -- ° J v.136, 262 (a throne palanquin?). suvaṇṇa° a golden litter J i.52, 89; DhA i.89; Vism 316.

Siveyyaka

Siveyyaka (adj.) hailing from the Sivi country, a kind of cloth (very valuable) Vin i.278, 280; J iv.401; DA i.133. The two latter passages read sīveyyaka.

Sisira

Sisira (adj.) [Sk. śīśira] cool, cold Dāvs v.33; VvA 132. (m.) cold, cold season Vin ii.47=J i.93.

Sissa

Sissa [cp. Sk. śiṣya, grd. of śiṣ or śās to instruct: see sāsati etc.] a pupil; Sn 997, 1028; DhA 32 (°ānussissā).

Sissati

Sissati [Pass. of śiṣ to leave; Dhṭp 630: visesana] to be left, to remain VvA 344. Cp. visissati. -- Caus. seseti to leave (over) D ii.344 (aor. sesesi); J i.399; v.107; DhA i.398 (asesetvā without a remainder). -- pp. siṭṭha: see visiṭṭha.

Sīgha

Sīgha (adj.) [cp. Epic Sk. śīghra] quick, rapid, swift M i.120; A i.45; Dh 29; Pug 42; ° -- gāmin walking quickly Sn 381; sīghasota swiftly running D ii.132; A ii.199; Sn 319; ° -- vāhana swift (as horses) J vi.22; cp. adv.

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sīghatarāṇ Miln 82; sīghaṇ (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. sīgha -- sīghaṇ very quickly J i.103; PvA 4.

Sīta

Sīta (adj.) [Vedic śīta] cold, cool D i.74, 148; ii.129; A ii.117, 143; Sn 467, 1014; Vin i.31, 288. (nt.) cold Vin i.3; J i.165; Mhvs 1, 28; Sn 52, 966. In compn with kr̥ & bhū the form is sīti°, e. g. sīti -- kata made cool Vin ii.122; sīti -- bhavati to become cooled, tranquillized S ii.83; iii.126; iv.213; v.319; Sn 1073 (sīti -- siyā, Pot. of bhavati); It 38; ° -- bhūta, tranquillized Vin i.8; ii.156; S i.141, 178; Sn 542, 642; A i.138; v.65; D iii.233; Vv 5324; Pv i.87; iv.132. sīti -- bhāva coolness, dispassionateness, calm A iii.435; Th 2, 360; Ps ii.43; Vism 248; VbhA 230; PvA 230; ThA 244. <-> At J ii.163 & v.70 read sīna ("fallen") for sīta. -- āluka susceptible of cold Vin i.288 (synon. sītabhīruka). -- uṇha cold and heat J i.10. -- odaka with cool water (pokkharāṇī) M i.76; Pv ii.104; sītodika (°iya) the same J iv.438. -- bhīruka being a chilly fellow Vin i.28816 (cp. sītāluka).

Sīta

Sīta (nt.) sail J iv.21. So also in BSk.: Jtm 94.

Sītaka=sīta

Sītaka=sīta S iv.289 (vāta).

Sītala

Sītala (adj.) [cp. Vedic śītala] cold, cool J ii.128; DA i.1; Miln 246; tranquil J i.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. sītālībhāva becoming cool Sdhp 33.

Sītā

Sītā (f.) a furrow Vin i.240 (satta sītāyo); gambhīrasīta with deep mould (khetta) A iv.237, 238 (text, ° -- sita). -- āloḷī mud from the furrow adhering to the plough Vin i.206.

Sīti°

Sīti° see sīta. The word sītisiyāvimokkha Ps ii.43, must be artificial, arisen from the pāda, sīti -- siyā vimutto Sn 1073 (on which see expln at Nd2 678).

Sīdati

Sīdati [sad, Idg. *si -- zd -- ō, redupl. formation like tiṣṭhati; cp. Lat. sīdo, Gr. i(/zw; Av. hidaiti. -- The Dhṭp (50) gives the 3 meanings of "visaraṇa -- gaty -- avasādanesu"] to subside, sink; to yield, give way S i.53; Sn 939 (=saṇṣīdati osīdati Nd2 420); It 71; Mhvs 35, 35; 3rd pl. sīdare J ii.393; Pot. sīde It 71; fut. sīdissati: see ni°. -- pp. sanna. -- Caus. sādeti (q. v.); Caus. II. sīdāpeti to cause to sink Sdhp 43. -- Cp. ni°, vi°.

Sīdana

Sīdana (nt.) [fr. sīdati] sinking Mhvs 30, 54.

Sīna

Sīna1 [pp. of śr to crush; Sk. śīrṇa] fallen off, destroyed Miln 117 (°patta leafless); J ii.163 (°patta, so read for sīta°). See also saṇṣīna.

Sīna

Sīna2 [pp. of sīyati; Sk. śīna] congealed; cold, frosty M i.79.

Sīpada

Sīpada (nt.) [Sk. slīpada] the Beri disease (elephantiasis) morbid enlargement of the legs; hence sīpadin and sīpadika suffering from that disease Vin i.91, 322.

Sīmantiṇī

Sīmantiṇī (f.) a woman J iv.310; vi.142.

Sīmā

Sīmā (f.) [cp. Sk. sīmā] boundary, limit, parish Vin i.106 sq., 309, 340; Nd1 99 (four); DhA iv.115 (mālaka°); antosīmaṇ within the boundary Vin i.132, 167; ekasīmāya within one boundary, in the same parish J i.425; nissīmaṇ outside the boundary Vin i.122, 132; bahisīmagata gone outside the boundary Vin i.255. bhinnasīma transgressing the bounds (of decency) Miln 122. -- In compn sīma° & sīmā°. -- anta a boundary Mhvs 25, 87; sin Sn 484; J iv.311. -- antarikā the interval between the boundaries J i.265; Vism 74. -- ātīga transgressing the limits of sin, conquering sin Sn 795; Nd1 99. -- kata bounded, restricted Nd2 p. 153 (cp. pariyanta). -- tṭha dwelling within the boundary Vin i.255. -- samugghāta removal, abolishing, of a boundary Mhvs 37, 33. -- sambheda mixing up of the boundary lines Vism 193, 307, 315.

Sīyati

Sīyati [for Sk. śyāyati] to congeal or freeze: see visīyati & visīveti. -- pp. sīna2.

Sīra

Sīra [Vedic sīra] plough ThA 270 (=nangala).

Sīla

Sīla (nt.) [cp. Sk. śīla. It is interesting to note that the Dhṭp puts down a root sīl in meaning of samādhi (No. 268) and upadhāraṇa (615)] 1. nature, character, habit, behaviour; usually as -- ° in adj. function "being of such a nature," like, having the character of . . ., e. g. adāna° of stingy character, illiberal Sn 244; PvA 68 (+maccharin); kiṇ° of what behaviour? Pv ii.913; keḷi° tricky PvA 241; damana° one who conquers PvA 251; parisuddha° of excellent character A iii.124; pāpa° wicked Sn 246; bhaṇana° wont to speak DhA iv.93; vāda° quarrelsome Sn 381 sq. -- dussīla (of) bad character D iii.235; Dhs 1327; Pug 20, 53; Pv ii.82 (noun); ii.969 (adj.); DhA ii.252; iv.3; Sdhp 338; Miln 257; opp. susīla S i.141. -- 2. moral practice, good character, Buddhist ethics, code of morality. (a) The dasa -- sīla or 10 items of good character (not "commandments") are (1) pāṇātipātā veramaṇī, i. e. abstinence from taking life; (2) adinn'ādānā (from) taking what is not given to one; (3) abrahmacariyā adultery (otherwise called kāmesu micchā -- cārā); (4) musāvādā telling lies; (5) pisuna -- vācāya slander; (6) pharusa -- vācāya harsh or impolite speech; (7) samphappalāpā frivolous and senseless talk; (8) abhiṇṇhāya covetousness; (9) byāpādā malevolence; (10) micchādīṭhiyā heretic views. -- Of these 10 we sometimes find only the first 7 designated as "sīla" per se, or good character generally. See e. g. A i.269 (where called sīla -- sampadā); ii.83 sq. (not called "sīla"), & sampadā. -- (b) The pañca -- sīla or 5 items of good behaviour are Nos. 1 -- 4 of dasa -- sīla, and (5) abstaining from any state of indolence arising from (the use of) intoxicants, viz. surā -- meraya -- majjapamāda -- tṭhānā veramaṇī. These five also from the first half of the 10 sikkha -- padāni. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (saraṇaṅgamaṇa) and as such often mentioned when a new follower is "officially" installed, e. g. Bu ii.190: saraṇāgamane kañci nivesesi Tathāgato kañci pañcasu sīlesu sīle dasavidhe paraṇ. From Pv iv.176 sq. (as also fr. Kh ii. as following upon Kh i.) it is evident that the sikkhāpadāni are meant in this connection (either 5 or 10), and not the sīlaṇ, cp. also Pv iv.350 sq., although at the above passage of Bu and at J i.28 as well as at Mhvs 18, 10 the expression dasa -- sīla is used: evidently a later development of the term as regards dasa -- sīla (cp. Mhvs trsln 122, n. 3), which through the identity of the 5 sīlas & sikkhāpadas was transferred to the 10 sikkhāpadas. These 5 are often simply called pañca dhammā, e. g. at A iii.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraṇaṅ gata" formula e. g. at A iv.266. Similarly the 10 sīlas (as above a) are only called dhammā at A ii.253 sq.; v.260; nor are they designated as sīla at A ii.221. -- pañcasu sīlesu samādapeti to instruct in the 5 sīlas (alias sikkhāpadāni) Vin ii.162. -- (c) The only standard enumerations of the 5 or 10 sīlas are found at two places in the Saṅgutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S iv.342 & Nd2 s. v. sīla; on the 5 (also as under b) S ii.68 & Nd2 s. v. The so -- called 10 sīlas (Childers) as found at Kh ii. (under the name of dasa -- sikkhāpada) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called dasa -- sīla. -- The eightfold sīla or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the sikkhāpadas Nos. 1 -- 8 (see sikkhāpada), which in the Canon however do

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not occur under the name of sīla nor sikkhāpada, but as aṭṭhanga -- samannāgata uposatha (or aṭṭhangika u.) "the fast -- day with its 8 constituents." They are discussed in detail at A iv.248 sq., with a poetical setting of the eight at A iv.254=Sn 400, 401 -- (d) Three special tracts on morality are found in the Canon. The Cullasīla (D i.3 sq.) consists first of the items (dasa) sīla 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of bījagāma -- bhūtagāma -- samārambha) form the second 5 sikkhāpadāni. Upon the Culla° follows the Majjhima° (D i.5 sq.) & then the Mahāsīla D i.9 sq. The whole of these 3 sīlas is called sīlakkhandha and is (in the Sāmaññaphala sutta e. g.) grouped with samādhi -- and paññakkhandha: D i.206 sq.; at A v.205, 206 sīla -- kkhandha refers to the Culla -- sīla only. The three (s., samādhi & paññā) are often mentioned together, e. g. D ii.81, 84; It 51; DA i.57. -- The characteristic of a kalyāṇa -- mita is endowment with saddhā, sīla, cāga, paññā A iv.282. These four are counted as constituents of future bliss A iv.282, and form the 4 sampadās ibid. 322. In another connection at M iii.99; Vism 19. They are, with suta (foll. after sīla) characteristic of the merit of the devatās A i.210 sq. (under devat'ānussati). -- At Miln 333 sīla is classed as:

saraṇa°, pañca°, aṭṭhaṅga°, dasaṅga°, pātimokkhasaṅvara°, all of which expressions refer to the sikkhāpadas and not to the sīlas. -- At Miln 336 sq. sīla functions as one of the 7 ratanas (the 5 as given under sampadā up to vimuttiñāṇadassana; plus paṭisambhidā and bojjhanga). -- cattāro sīlakkhandhā "4 sections of morality" Miln 243; Vism 15 & DhA 168 (here as pātimokkha -- saṅvara, indriya -- saṅvara, ājīvaṇṇasuddhi, paccaya -- sannissita. The same with ref. to catubbidha sīla at J iii.195). See also under cpds. <-> At Ps i.46 sq. we find the fivefold grouping as (1) pāṇātipatassa pahānaṅ, (2) veramaṇī, (3) cetanā, (4) saṅvara, (5) avītikkama, which is commented on at Vism 49. -- A fourfold sīla (referring to the sikkhāpada) is given at Vism 15 as bhikkhu°, bhikkhuni°, anupasampanna° gahaṭṭha°. -- On sīla and adhisīla see e. g. A i.229 sq.; VbhA 413 sq. -- The division of sīla at J iii.195 is a distinction of a simple sīla as "saṅvara," of twofold sīla as "caritta -- vāritta," threefold as "kāyika, vācasika, mānasika," and fourfold as above under cattāro sīlakkhandhā. -- See further generally: Ps i.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd1 14, 188 (expld as "pātimokkha -- saṅvara"); Nd2 p. 277; VbhA 143. -- anga constituent of morality (applied to the pañcasikkhāpadaṅ) VbhA 381. -- ācāra practice of morality J i.187; ii.3. -- kathā exposition of the duties of morality Vin i.15; A i.125; J i.188. -- kkhandha all that belongs to moral practices, body of morality as forming the first constituent of the 5 khandhas or groups (+samādhī°, paññā°, vimutti°, ñāṇadassana -- kkhandha), which make up the 5 sampadās or whole range of religious development; see e. g. Nd1 21, 39; Nd2 p. 277. -- Vin. 162 sq.; iii.164; A i.124, 291; ii.20; S i.99 sq.; It 51, 107; Nett 90 sq., 128; Miln 243; DhA iii.417. -- gandha the fragrance of good works Dh 55; Vism 58. -- caraṇa moral life J iv.328, 332. -- tīttha having good behaviour as its banks S i.169, 183 (trsln Mrs. Rh. D. "with virtue's strand for bathing"). -- bbata [=vata2] good works and ceremonial observances Dh 271; A i.225; S iv.118; Ud 71; Sn 231, etc.; sīlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; ° -- parāmāsa the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin i.184; M i.433; DhA 1005; A iii.377; iv.144 sq.; Nd1 98; Dukp 245, 282 sq.; DhA 348; see also expln at Cpd. 171, n. 4. <-> sīlabbatupādāna grasping after works and rites D ii.58; DhA 1005, 1216; Vism 569; VbhA 181 sq. -- The old form sīlavata still preserves the original good sense, as much as "observing the rules of good conduct," "being of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expld in detail at Nd1 66), 790, 797, 803; It 79; J vi.491 (ariya°). -- bheda a breach of morality J i.296. -- mattaka a matter of mere morality D i.3; DA i.55. -- maya consisting in morality It 51; VvA 10 (see maya, defn 6). -- vatta morality, virtue S i.143; cp. J iii.360. -- vipatti moral transgression Vin i.171 sq.; D ii.85; A i.95; 268 sq.; iii.252; Pug 21; Vism 54, 57. -- vipanna trespassing D ii.85; Pug 21; Vin i.227. -- vīmaṇsaka testing one's reputation J i.369; ii.429; iii.100, 193. -- saṅvara self -- restraint in conduct D i.69; DhA 1342; DA i.182. -- saṅvuta living under moral self -- restraint Dh 281. -- sampatti accomplishment or attainment by moral living Vism 57. -- sampadā practice of morality Vin i.227; D ii.86; M i.194, 201 sq.; A i.95, 269 sq., ii.66; Pug. 25, 54. -- sampanna practising morality, virtuous Vin i.228; D i.63; ii.86; M i.354; Th 2, 196; ThA 168; DA i.182.

Sīlatā

Sīlatā (f.) (-- °) [abstr. fr. sīla] character(istic), nature, capacity DhA iii.272.

Sīlavant

Sīlavant (adj.) [sīla+vant] virtuous, observing the moral precepts D iii.77, 259 sq., 285; A i.150; ii.58, 76; iii.206 sq., 262 sq.; iv.290 sq., 314 sq.; v.10 sq., 71 sq.; Vism 58; DA i.286; Tikp 279. -- nom. sg. sīlavā D i.114; S i.166; It 63; Pug 26, 53; J i.187; acc. -- vantaṅ Vin iii.133; Sn 624; instr. -- vatā S iii.167; gen. -- vato S iv.303; nom. pl. -- vanto Pug 13; DhA 1328; Nett 191; acc. pl. -- vante J i.187; instr. -- vantehi D ii.80; gen. pl. -- vantānaṅ M i.334; gen. pl. -- vantaṅ Dh 56; J i.144; f. -- vatī D ii.12; Th 2, 449. compar. -- vantatara J ii.3.

Sīlika

Sīlika (adj.) (-- °) [fr. sīla]=sīlin J vi.64.

Sīlin

Sīlin (adj.) [fr. sīla] having a disposition or character; ariyasīlin having the virtue of an Ārya D i.115; DA i.286; niddāsīlin drowsy, Sn 96; vuddhasīlin increased in virtue D i.114; sabhāsīlin fond of society Sn 96.

Sīliya

Sīliya (nt.) [abstr. fr. sīla, Sk. śīlya for śāilya] conduct, behaviour, character; said of bad behaviour, e. g. J iii.74=iv.71; emphasized as dussīlya, e. g. S v.384; A i.105; v.145 sq.; opp. sādhu -- sīliya J ii.137 (=sundara -- sīla -- bhāva C.).

Sīvathikā

Sīvathikā (f.) [etym. doubtful; perhaps=*Sk. śivālaya; Kern derives it as śīvan "lying"+atthi "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin iii.36; D ii.295 sq.; A iii.268, 323; J i.146; Pv iii.52 (=susāna PvA 198); Vism 181, 240; PvA 195.

Sīvana & sīveti

Sīvana & sīveti: see vi°.

Sīsa

Sīsa1 (nt.) [cp. Sk. sīsa] lead D ii.351; S v.92; Miln 331; VbhA 63 (=kāḷa -- tipu); a leaden coin J i.7; ° -- kāra a worker in lead Miln 331; ° -- maya leaden Vin i.190.

Sīsa

Sīsa2 (nt.) [Vedic śīrṣa: see under sira] 1. the head (of the body) Vin i.8; A i.207; Sn 199, 208, p. 80; J i.74; ii.103; sīsaṇ nahāta, one who has performed an ablution of the head D ii.172; PvA 82; āditta -- sīsa, one whose turban has caught fire S i.108; iii.143; v.440; A ii.93; sīsato towards the head Mhvs 25, 93; adho -- sīsa, head first J i.233. -- 2. highest part, top, front: bhūmi° hill, place of vantage Dpvs 15, 26; J ii.406; cankamana° head of the cloister Vism 121; sangāma° front of the battle Pug 69; J i.387; megga° head of the cloud J i.103. In this sense also opposed to pāda (foot), e. g. sopāṇa° head (& foot) of the stairs DhA i.115. Contrasted with sama (plain) Ps i.101 sq. -- 3. chief point Ps i.102. -- 4. panicle, ear (of rice or crops) A iv.169; DA i.118. -- 5. head, heading (as subdivision of a subject), as "chanda -- sīsa citta -- sīsa" grouped under chanda & citta Vism 376. Usually instr °sīsena "under

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the heading (or category) of," e. g. citta° Vism 3; paribhoga° J ii.24; saññā° DhsA 200; kammaṭṭhāna° DhA iii.159. -- ānulokin looking ahead, looking attentively after something M i.147. -- ābādha disease of the head Vin i.270 sq.; J vi.331. -- ābhitāpa heat in the head, headache Vin i.204. -- kaṭāha a skull D ii.297=M i.58; Vism 260=KhA 60; KhA 49. -- kalanda Miln 292. [Signification unknown; cp. kalanda a squirrel and kalandaka J vi.227; a blanket [cushion?] or kerchief.] -- cchavi the skin of the head Vin i.277. -- cola a headcloth, turban Mhvs 35, 53. -- cchejja resulting in decapitation A ii.241. -- ccheda decapitation, death J i.167; Miln 358. -- ppacālakaṇ swaying the head about Vin iv.188. -- paramparāya with heads close together DhA i.49. -- virecana purging to relieve the head D i.12; DA i.98. -- veṭṭha head wrap S iv.56. -- veṭṭhana headcloth, turban M ii.193; sīsaveṭṭha id. M i.244=S iv.56. -- vedanā headache M i.243; ii.193.

Sīsaka

Sīsaka (nt.) [=sīsa] head, as adj. -- ° heading, with the head towards; uttarasīsaka head northwards D ii.137; pācīna° (of Māyā's couch: eastward) J i.50. heṭṭhāsīsaka head downwards J iii.13; dhammasīsaka worshipping righteousness beyond everything Miln 47, 117.

Sīha

Sīha [Vedic siṅha] 1. a lion D ii.255; S i.16; A ii.33, 245; iii.121; Sn 72; J i.165; Miln 400; Nd2 679 (=migarājā); VbhA 256, 398 (with pop. etym. "sahanato ca hananato ca sīho ti vuccati"); J v.425 (women like the lion); KhA 140; often used as an epithet of the Buddha A ii.24; iii.122; S i.28; It 123; fem. sīhī lioness J ii.27; iii.149, and sīhinī Miln 67. -- āsana a throne Mhvs 5, 62; 25, 98. -- kuṇḍala "lion's ear -- ring," a very precious ear -- ring J v.348; SnA 138; also as °mukha -- kuṇḍala at J v.438. -- camma lion's hide A iv.393. -- tela "lion -- oil," a precious oil KhA 198. -- nāda a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation "halleluiahs" A ii.33; M i.71; D i.161, 175; S ii.27, 55; J 119; Miln 22; DhA ii.43, 178; VbhA 398; (=seṭṭha -- nāda abhīta -- nāda); SnA 163, 203. -- nādika one who utters a lion's roar, a song of ecstasy A i.23. -- pañjara a window J i.304; ii.31; DhA i.191. -- papātaka "lion's cliff," N. of one of the great lakes in the Himavā SnA 407 and passim. -- piṭṭhe on top of the lion J ii.244. -- potaka a young lion J iii.149. -- mukha "lion's mouth," an ornament at the side of the nave of the king's chariot KhA 172. See also °kuṇḍala. -- ratha a chariot drawn by lions Miln 121. -- vikkīṭita the lion's play, the attitude of the Buddhas and Arahants Nett 2, 4, 7, 124. -- seyyā lying like a lion, on the right side D ii.134; A i.114; ii.40, 244; J i.119, 330; VbhA 345; DhA i.357. -- ssara having a voice like a lion J v.284, 296 etc. (said of a prince). -- hanu having a jaw like a lion, of a Buddha D iii.144, 175; Bu xiii.1=J i.38.

Sīhaḷa

Sīhaḷa Ceylon; (adj.) Singhalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq., 397. -- °kuddāla a Singhalese hoe Vism 255; VbhA 238; -- °dīpa Ceylon J vi.30; DhsA 103; DA i.1; KhA 132; -- °bhāsā Singhalese (language) DA i.1; Tikp 259. See Dict. of Names.

Sīhaḷaka

Sīhaḷaka (adj.) [fr. last] Singhalese SnA 397.

Su

Su1 (indecl.) [onomat.] a part. of exclamation "shoo!"; usually repeated su su J ii.250; vi.165 (of the hissing of a snake); ThA 110 (scaring somebody away), 305 (sound of puffing). Sometimes as sū sū, e. g. Tikp 280 (of a snake), cp. sūkara. -- Denom susumāyati (q. v.).

Su

Su -- 2 (indecl.) [Vedic su°, cp. Gr. eu] --] a particle, combd with adj., nouns, and certain verb forms, to express the notion of "well, happily, thorough" (cp. E. well -- bred, wel -- come, wel -- fare); opp. du°. It often acts as simple intensive prefix (cp. saṅ°) in the sense of "very," and is thus also combd with concepts which in themselves denote a deficiency or bad quality (cp. su -- pāpika "very wicked") and the prefix du° (e. g. su -- duj -- jaya, su -- duddasa, su -- dub -- bala). -- Our usual practice is to register words with su° under the simple word, whenever the character of the composition is evident at first sight (cp. du°). For convenience of the student however we give in the foll. a few compns as illustrating the use of su°. -- kaṭa well done, good, virtuous D i.55; Miln 5; sukata the same D i.27; (nt.) a good deed, virtue Dh 314; A iii.245. -- kara feasible, easy D i.250; Dh 163; Sn p. 123; na sukaro so Bhagavā amhehi upasaṅkamituṅ S i.9. -- kiccha great trouble, pain J iv.451. -- kittika well expounded Sn 1057. -- kumāra delicate, lovely Mhvs 59, 29; see sukhumāla. -- kumālatta loveliness DA i.282. -- kusala very skilful J i.220; -- khara very hard (-- hearted) J vi.508. (= suṭṭhu khara C.). -- khetta a good field D ii.353; A i.135; S i.21. -- gajjin shrieking beautifully (of peacocks) Th 1, 211. -- gandha fragrant J ii.20; pleasant odour Dhs 625. -- gandhi=sugandha J 100. -- gandhika fragrant Mhvs 7, 27; J i.266. -- gahana a good grip, tight seizing J i.223. -- gahita and suggahita, grasped tightly, attentive A ii.148, 169; iii.179; J i.163, 222. -- ggava virtuous J iv.53 (probably misspelling for suggata). -- ghara having a nice house J vi.418, 420. -- carita well conducted, right, good Dh 168 sq. (nt.) good conduct, virtue, merit A i.49 sq., 57, 102; D iii.52, 96, 152 sq., 169; Dh 231; It 55, 59 sq.; Ps i.115; Vism 199. -- citta much variegated Dh 151; DhA iii.122. -- cchanna

well covered Dh 14. -- cchavi having a lovely skin, pleasant to the skin D iii.159; J v.215; vi.269. -- jana a good man Mhvs 1, 85. -- jāta well born, of noble birth D i.93; Sn 548 sq. -- jāti of noble family Mhvs 24, 50. -- jīva easy to live Dh 244. -- tanu having a slender waist Vv 6412 (=sundara -- sarīra VvA 280). -- danta well subdued, tamed D ii.254; Dh 94; A iv.376. -- dassa easily seen Dh 252; (m.) a kind of gods, found in the fourteenth rūpa -- brahmaloka D ii.52; Pug 17; Kvu 207. -- diṭṭha well seen Sn 178; p. 143. -- divasa a lucky day J iv.209. -- dujjaya difficult to win Mhvs 26, 3. -- duttara very difficult to escape from A v.232 sq., 253 sq.; Dh 86; Sn 358. -- dukkara very difficult to do J v.31. -- duccaja very hard to give up J vi.473. -- duddasa very difficult to see Vin i.5; Th 1, 1098; Dh 36; DhA i.300; used as an epithet of Nibbāna S iv.369. -- duppadhaṇsiya very difficult to overwhelm D iii.176. -- dubbala very weak Sn 4. -- dullabha very difficult to obtain Sn 138; Vv 4419; Vism 2; VvA 20. -- desika a good guide Miln 354; DhA 123; Vism 465. -- desita well preached Dh 44; Sn 88, 230. -- ddiṭṭha [= su+uddiṭṭha] well set out Vin i.129; J iv.192. -- ddhanta well blown M iii.243; DhA 326;=saṇḍhanta A i.253; Vin ii.59. -- dhammatā good nature, good character, goodness, virtue J ii.159; v.357; vi.527. -- dhota well washed, thoroughly clean J i.331. -- nandī (scil. vedanā) pleasing, pleasurable S i.53. -- naya easily deducted, clearly understood A iii.179=sunnaya A ii.148; iii. 179 (v. 1.). -- nahāta well bathed, well groomed D i.104; as sunhāta at S i.79. -- nimmadaya easily overcome D 243 and sq. -- nisita well whetted or sharpened J iv.118; as °nissita at J vi.248. -- nisit -- agga with a very sharp point VvA 227. -- nīta well understood A i.59. -- pakka thoroughly ripe Mhvs 15, 38. -- paṇṇasālā a beautiful hut J i.7. -- patittha having beautiful banks D ii.129; Ud 83=sūpatittha M i.76. See also under sūpatittha. -- parikammakata well prepared, well polished D i.76; A ii.201; DA i.221. -- pariccaja easy to give away J iii.68. -- parimaṇḍala well rounded, complete Mhvs 37, 225. -- parihiṇa thoroughly bereft, quite done for It 35. -- pāpa -- kammin very wicked J v.143. -- pāpa -- dhamma very wicked Vv 521. -- pāpika very sinful, wicked A ii.203. -- pāyita well saturated, i. e. hardened (of a sword) J iv.118. Cp. suthita. -- pāsiya easily threaded (of a needle)

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J iii.282. -- picchita well polished, shiny, slippery J v.197 (cp. Sk. picchala?). Dutoit "fest gepresst" (pī?), so also Kern, Toev. ii.85. C. expls as suphassita. -- pipi good to drink J vi.526. -- pīta see suthita. -- pubbaṇha a good morning A i.294. -- posatā good nature Vin i.45. -- ppaṭikāra easy requital A i.123. -- ppaṭipanna well conducted A ii.56; Pug 48; -- tā, good conduct Nett 50. -- ppaṭippatāḷita well played on D ii.171; A iv.263. -- ppaṭividdha thoroughly understood A ii.185. -- ppaṭiṭṭhita firmly established It 77; Sn 444. -- ppatita well pleased Mhvs 24, 64. -- ppadhaṇsiya easily assaulted or overwhelmed D iii.176; S ii.264. Cp. °duppadhaṇsiya. -- ppadhota thoroughly cleansed D ii.324. -- ppabhāta a good daybreak Sn 178. -- ppameyya easily fathomed D i.266; Pug 35. -- ppavādita (music) well played Vv 39. -- ppavāyita well woven, evenly woven Vin iii.259. -- ppavedita well preached It 78; Th 2, 341; ThA 240. -- ppasanna thoroughly full of faith Mhvs 34, 74. -- ppahāra a good blow J iii.83. -- phassita agreeable to touch, very soft J i.220; v.197 (C. for supicchita); smooth VvA 275. -- bahu very much, very many Mhvs 20, 9; 30, 18; 34, 15; 37, 48. -- bālḥika see bālḥika. -- bbata virtuous, devout D i.52; S i.236; Sn 220; Dh 95; J vi.493; DhA ii.177; iii.99; PvA 226; VvA 151. -- bbināya easy to understand Nd 326. -- bbutṭhi abundant rainfall Mhvs 15, 97; DhA i.52; -- kā the same D i.11. -- brahā very big J iv.111. -- bhara easily supported, frugal; -- tā frugality Vin i.45; ii.2; M i.13. -- bhikkha having plenty of food (nt.) plenty D i.11. -- °vāca called plenty, renowned for great liberality It 66. -- bhūmi good soil M i.124. -- majja well polished J iii.282. -- majjhantika a good noon A i.294. -- mati wise Mhvs 15, 214. -- matikata well harrowed A i.239. -- mada very joyful J v.328. -- mana glad, happy D i.3; iii.269; A ii.198; Sn 222, 1028; Dh 68; Vism 174. kind, friendly J iv.217 (opp. disa). -- manohara very charming Mhvs 26, 17. -- manta well-advised, careful Miln 318. -- mānasa joyful Vin i.25; Mhvs 1, 76. -- māpita well built J i.7. -- mutta happily released D ii.162. -- medha wise Vin i.5; M i.142; A ii.49 and sq.; Dh 208; Sn 117, 211 etc.; It 33; Nd1 453. -- medhasa wise D ii.267; A ii.70; Dh 29. -- yitṭha well sacrificed A ii.44. -- yutta well suited, suitable J i.296. -- ratta very red J i.119; DhA i.249. -- rabhi fragrant S iv.71; Vv 8432; J i.119; A iii.238; Vv 4412, 538, 716; Pv ii.123; Vism 195 (°vilepana); VvA 237; PvA 77; Davs iv.40; Miln 358. -- °karaṇḍaka fragrance box, a fragrant box Th 2, 253; ThA 209. -- ruci resplendent Sn 548. -- ruddha very fierce J v.425, 431 (read °rudda). -- rūpin handsome Mhvs 22, 20. -- rosita nicely anointed J v.173. -- laddha well taken; (nt.) a good gain, bliss Vin i.17; It 77. -- labha easy to be obtained It 102; J i.66; vi.125; PvA 87. -- vaca of nice speech, compliant M i.43, 126; Sn 143; A iii.78; J i.224. Often with padakkhinaggāhin (q. v.). See also subbaca & abstr. der. sovacassa. -- vatthi [i. e. su+asti] hail, well -- being Cp. 100=J iv.31; cp. sotthi. -- vammitta well harnessed J

i.179. -- vavathāpita well known, ascertained J i.279; Miln 10. -- vānaya [i. e. su -- v -- ānaya] easily brought, easy to catch J i.80, 124, 238. -- viggaha of a fine figure, handsome Mhvs 19, 28. -- vijāna easily known Sn 92; J iv.217. -- viññāpaya easy to instruct Vin i.6. -- vidūravidūra very far off A ii.50. -- vibhatta well divided and arranged Sn 305. -- vilitta well perfumed D i.104. -- vimhita very dismayed J vi.270. -- visada very clean or clear SnA 195. -- visama very uneven, dangerous Th ii.352; ThA 242. -- vihīna thoroughly bereft J i.144. -- vuṭṭhikā abundance of rain J ii.80; SnA 27; DA i.95; see subbuṭṭhikā. -- vositaṇ happily ended J iv.314. -- sankhata well prepared A ii.63. -- saññā (f.) having a good understanding J v.304; vi.49, 52, 503 (for °soññā? C. sussoṇiya, i. e. having beautiful hips); Ap 307 (id.). -- saññāta thoroughly restrained J i.188. -- saṇṭhāna having a good consistence, well made Sn 28. -- sattha well trained J iii.4. -- sandhi having a lovely opening J v.204. -- samāgata thoroughly applied to A iv.271 (aṭṭhanga°, i. e. uposatha). -- samāraddha thoroughly undertaken D ii.103; S ii.264 sq.; Dh 293; DhA iii.452. -- samāhita well grounded, steadfast D ii.120; Dh 10; DhA iv.114; It 113; -- atta of steadfast mind S i.4, 29. -- samucchinna thoroughly eradicated M i.102. -- samuṭṭhāpaya easily raised S v.113. -- samudānaya easy to accomplish J iii.313. -- sambuddha easy to understand Vin i.5; Sn 764; S i.136. -- sāyaṇha a good, blissful evening A i.294. -- sikkhita well learnt, thoroughly acquired Sn 261; easily trained, docile J i.444; ii.43. -- sikkhāpita well taught, trained J i.444. -- sippika a skilful workman Mhvs 34, 72. -- sīla moral, virtuous S i.141. -- sukka very white, resplendent D ii.18; iii.144; Sn 548. -- seyya lying on soft beds S ii.268. -- ssata well remembered M i.520. -- ssara melodious Vv 364; SnA 355. -- ssavana good news J i.61. -- ssoṇi having beautiful hips J iv.19; v.7, 294; cp. sussoṇiya J vi.503, & see °saññā. -- hajja friend S iv.59; Dh 219; Sn 37; J i.274; A iv.96; DhA iii.293. -- hada friendly, good -- hearted a friend D iii.187 (=sundara -- hadaya C.) J iv.76; vi.382; suhadā a woman with child J v.330. -- hanna modesty J i.421. See hanna. -- huṭṭhita [su+ utṭhita] well risen Sn 178. -- huta well offered, burnt as a sacrificial offering A ii.44.

Su

Su3 (indecl.) (-- °) [*ssu, fr. Vedic svid, interrog. part., of which other forms are si and sudaṇ. It also stands for Vedic sma, deictic part. of emphasis, for which also sa & assa] a particle of interrogation, often added to interrogative pronouns; thus kaṇ su S i.45; kena ssu S i.39; kissa ssu S i.39, 161 (so read for kissassa); ko su Sn 173, 181; kiṇ su Sn 1108; kathaṇ su Sn 183, 185, 1077; it is often also used as a pleonastic particle in narration; thus tadā su then D ii.212; hatthe su sati when the hand is there S iv.171. It often takes the forms ssu and assu; thus tyassu=te assu D ii.287; yassāhaṇ=ye assu ahaṇ D ii.284 n. 5; api ssu Vin i.5; ii.7, 76; tad -- assu=tadā su then J i.196; tay'assu three Sn 231; āditt'assu kindled D ii.264; nāssu not Sn 291, 295, 297, 309; sv -- assu=so su J i.196. Euphonic ṇ is sometimes added yehi -- ṇ -- su J vi.564 n. 3; kaccin -- su Sn 1045, 1079.

Suṇsumāra

Suṇsumāra [cp. Sk. śiśumāra, lit. child -- killing] a crocodile S iv.198; Th 2, 241; ThA 204; J ii.158 sq.; Vism 446; SnA 207 (°kucchi); DhA iii.194. -- °rī (f.) a female crocodile J ii.159; suṇsumārīnī (f.) Miln 67; suṇsumārapatitena vandeti to fall down in salutation DA i.291.

Suka

Suka [Vedic śuka, fr. śuc] a parrot J i.458; ii.132; instead of suka read sūka S v.10. See suva.

Sukka

Sukka1 [Vedic śukra; fr. śuc] planet, star Ud. 9=Nett 150; (nt.) semen, sukkavisatṭhi emission of semen Vin ii.38; iii.112; iv.30; Kvu 163.

Sukka

Sukka2 (adj.) [Vedic śukla] white, bright; bright, pure, good S ii.240; v.66, 104; Dh 87; Dhs 1303; It 36; J i.129; Miln 200; sukkadhamma J i.129; kaṇḥāsukkaṇ evil and good Sn 526; Sukkā a class of gods D ii.260. -- aṇṣa bright lot, fortune Dh 72; DhA ii.73. -- chavi having a white skin J iv.184; vi.508; at both pass. said of the sons of widows. -- pakkha [cp. BSk. śukla -- pakṣa Divy 38] the bright fortnight of a month A ii.19; Miln 388; J iv.26 (opp. kāḷa -- pakkha); the bright half, the good opportunity Th 2, 358; ThA 2.

Sukkha

Sukkha (adj.) [Vedic śuṣka, fr. śuṣ] dry, dried up D ii.347; J i.228, 326; iii.435; v.106; Miln 261, 407. Cp. pari°, vi°. -- kaddama dried mud Mhvs 17, 35. -- kantāra desert J v.70. -- vipassaka "dry -- visioned" Cp. 55, 75; with diff. expln Geiger, Saṅyutta tsrln ii.172 n. 1.

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Sukkhati

Sukkhati [fr. śuṣka dry; śuṣ] to be dried up Miln 152; J v.472; ppr. sukkhanto getting dry J i.498; ppr. med. sukkhamāna wasting away J i.104; Caus. II. sukkhāpeti S i.8; Vin iv.86; J i.201, 380; ii.56; DA i.262; see also pubbāpeti. -- pp. sukkhita.

Sukkhana

Sukkhana (nt.) [fr. sukkha] drying up J iii.390 (assu -- °).

Sukkhāpana

Sukkhāpana (nt.) [fr. sukkhāpeti] drying, making dry J vi.420.

Sukkhita

Sukkhita [pp. of sukkhati] dried up, emaciated Miln 303. Cp. pari°.

Sukha

Sukha (adj. -- n.) [Vedic sukha; in R. V. only of ratha; later generally] agreeable, pleasant, blest Vin i.3; Dh 118, 194, 331; Sn 383; paṭipadā, pleasant path, easy progress A ii.149 sq.; Dhs 178; kaṇṇa -- s. pleasant to the ear D i.4; happy, pleased D ii.233. -- nt. sukhaṇ wellbeing, happiness, ease; ideal, success Vin i.294; D i.73 sq.; M i.37; S i.5; A iii.355 (deva -- manussānaṇ); It 47; Dh 2; Sn 67; Dhs 10; DhsA 117; PvA 207 (lokiya° worldly happiness). -- kāyika sukkha bodily welfare Tikp 283; cp. Cp. 1121; sāmisaṇ s. material happiness A i.81; iii.412; VbhA 268. On relation to pīti (joy) see Vism 145 (sankhāra -- kkhandha -- sangahitā pīti, vedanā -- kkhandha -- sangahitaṇ sukhaṇ) and Cp. 56, 243. -- Defined further at Vism 145 & 461 (iṭṭha -- phoṭṭhabb -- ānubhavana -- lakkhaṇaṇ; i. e. of the kind of experiencing pleasant contacts). -- Two kinds, viz. kāyika & cetasika at Ps i.188; several other pairs at A i.80; three (praise, wealth, heaven) It 67; another three (manussa°, dibba°, nibbāna°) DhA iii.51; four (possessing, making good use of possessions, having no debts, living a blameless life) A ii.69. -- gātha -- bandhana -- sukh'atthaṇ for the beauty of the verse J ii.224. -- Opp. asukha D iii.222, 246; Sn 738; or dukkha, with which often combd (e. g. Sn 67, 873, with spelling dukha at both pass.). -- Cases: instr. sukkena with comfort, happily, through happiness Th 1, 220; DhsA 406; acc. sukhaṇ comfortably, in happiness; yathā s. according to liking PvA 133; sukhaṇ seti to rest in ease, to lie well S i.41; A i.136; Dh 19, 201; J i.141. Cp. sukhāsaya. -- s. edhati to thrive, prosper S i.217; Dh 193; Sn 298; cp. sukham -- edha Vin iii.137 (with Kern's remarks Toev. ii.83). s. viharati to live happily, A i.96; iii.3; Dh 379. -- Der. sokhya. -- atthin fem. -- nī longing for happiness Mhvs 6, 4. -- āvaha bringing happiness, conducive to ease S i.2 sq., 55; Dh 35; J ii.42. -- indriya the faculty of ease S v.209 sq.; Dhs 452; It 15, 52. -- udraya (sometimes spelt °undriya) having a happy

result A i.97; Ps i.80; Pv iv.178 (=sukha -- vipāka PvA 243); Vv 318. -- ūpaharaṇa happy offering, luxury J i.231. -- edhita read as sukhe ṭhita (i. e. being happy) at Vin iii.13 & S v.351 (v. l. sukhe ṭhita); also at DhA i.165; cp. J vi.219. -- esin looking for pleasure Dh 341. -- kāma longing for happiness M i.341; S iv.172, 188. -- da giving pleasure Sn 297. -- dhamma a good state M i.447. -- nisinna comfortably seated J iv.125. -- paṭisaṇvedin experiencing happiness Pug 61. -- ppatta come to well -- being, happy J iii.112. -- pharaṇatā diffusion of well -- being, ease Nett 89 (among the constituents of samādhi). -- bhāgiya participating in happiness Nett 120 sq., 125 sq., 239 (the four s. dhammā are indriyaṣaṇvara, tapasaṇkhāta puññadhamma, bojjhangabhāvanā and sabbūpadhipaṭinissaggasankhāta nibbāna). -- bhūmi a soil of ease, source of ease Dhs 984; DhsA 346. -- yānaka an easy -- going cart DhA 325. -- vinicchaya discernment of happiness M iii.230 sq. -- vipāka resulting in happiness, ease D i.51; A i.98; DA i.158. -- vihāra dwelling at ease S v.326. -- vihārin dwelling at ease, well at ease D i.75; Dhs 163; J i.140. -- saṇvāsa pleasant to associate with Dh 207. -- saññin conceiving happiness, considering as happiness A ii.52. -- samuddaya origin of bliss It 16, 52. -- samphassa pleasant to touch Dhs 648. -- sammata deemed a pleasure Sn 760. -- sayita well embedded (in soil), of seeds A iii.404=D ii.354.

Sukhallikānuyoga

Sukhallikānuyoga [same in BSk.] luxurious living Vin i.1012 (kāma -- °). See under kāma°.

Sukhāyati

Sukhāyati [Denom. fr. sukha] to be pleased J ii.31 (asu- khāyamāna being displeased with).

Sukhita

Sukhita [pp. of sukheti] happy, blest, glad S i.52; iii.11 (sukhitesu sukhito dukkhitesu dukkhito); iv.180; Sn 1029; Pv ii.811; healthy Mhvs 37, 128; ° -- atta [ātman] happy, easy Sn 145.

Sukhin

Sukhin (adj.) [fr. sukha] happy, at ease D i.31, 73, 108; A ii.185; S i.20, 170; iii.83; Dh 177; Sn 145; being well, unhurt J iii.541; fem. -- nī D ii.13; M ii.126.

Sukhuma

Sukhuma (adj.) [Epic Sk. sūkṣma] subtle, minute Vin i.14; D i.182; S iv.202; A ii.171; Dhs 676; Th 2, 266; Dh 125=Sn 662; Vism 274, 488 (°rūpā). fine, exquisite D ii.17, 188; Miln 313; susukhuma, very subtle Th 1, 71=210 (° -- nipuṇattha -- dassin); cp. sokhumma; khoma -- °, kappāsa -- °, kambala -- ° (n.?) the finest sorts of linen, cotton stuff, woolwork (resp.) Miln 105. -- Der. sokhumma. -- acchika fine -- meshed D i.45; DA i.127; Ap 21 (jāla). -- dīṭṭhi subtle view It 75. -- dhāra with fine edge Miln 105.

Sukhumaka

Sukhumaka=sukhuma Ps i.185.

Sukhumatta

Sukhumatta (nt.) [abstr. fr. sukhumma] fineness, delicacy D ii.17 sq.

Sukhumāla

Sukhumāla (adj.) [cp. Sk. su -- kumāra] tender, delicate, refined, delicately nurtured A i.145; ii.86 sq.; iii.130; Vin i.15, 179; ii.180; beautifully young, graceful J i.397; Sn 298; samaṇa -- ° a soft, graceful Samaṇa A ii.87; fem. sukhumālīnī Th 2, 217; Miln 68, & sukhumālī J vi.514.

Sukhumālatā

Sukhumālatā (f.) [abstr. fr. sukhumāla] delicate constitution J v.295; DhA iii.283 (ati°).

Sukheti

Sukheti [Caus. fr. sukha] to make happy D i.51; S iv.331; DA i.157; also sukhayati DhsA 117; Caus. II. sukhāpeti D ii.202; Miln 79. -- pp. sukhita.

Sugata

Sugata [su+gata] faring well, happy, having a happy life after death (gati): see under gata; cp. Vism 424 (s.= sugati -- gata). Freq. Ep. of the Buddha (see Dict. of Names). -- angula a Buddha -- inch, an inch according to the standard accepted by Buddhists Vin iv.168. -- ālaya imitation of the Buddha J i.490, 491; ii.38, 148, 162; iii.112. -- ovāda a discourse of the Blessed one J i.119, 349; ii.9, 13, 46; iii.368. -- vidatthi a Buddha -- span, a span of the accepted length Vin iii.149; iv.173. -- vinaya the discipline of the Buddha A ii.147.

Sugati

Sugati (f.) [su+gati] happiness, bliss, a happy fate (see detail under gati) Vin ii.162, 195; D i.143; ii.141; Pug 60; It 24, 77, 112; A iii.5, 205; v.268; Vism 427 (where defd as "sundarā gati" & distinguished fr. sagga as including "manussagati," whereas sagga is "devagati"); VbhA 158; DhA i.153. -- suggati (in verses), Dh 18; D ii.202 (printed as prose); J iv.436 (=sagga C.); vi.224. Kern, Toev. ii.83 expld suggati as svargati, analogous to svar -- ga (=sagga); doubtful. Cp. duggati.

Sugatin

Sugatin (adj.) [fr. sugati] righteous Dh 126; J i.219= Vin ii.162 (suggatī).

Sunka

Sunka (m. and nt.) [cp. Vedic śulka, nt.] 1. toll, tax, customs Vin iii.52; iv.131; A i.54 sq.; DhA ii.2; J iv.132; vi.347; PvA iii. -- 2. gain, profit Th 2, 25; ThA 32. -- 3. purchase -- price of a wife Th 2, 420;

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J vi.266; Miln 47 sq. -- odhisunka stake J vi.279; ° -- gahana J v.254; a -- suṅkāraha J v.254. -- ghāta customs' frontier Vin iii.47, 52. -- tṭhāna taxing place, customs' house Vin iii.62; Miln 359. -- sāyika (?) customs' officer Miln 365 (read perhaps °sādhaka or °sālīka?).

Sunkika

Sunkika [sunka+ika] a receiver of customs J v.254.

Sunkiya

Sunkiya (nt.) [abstr. fr. sunka] price paid for a wife J vi.266.

Suci

Suci (adj.) [Vedic śuci] pure, clean, white D i.4; A i.293; Sn 226, 410. -- opp. asuci impure A iii.226; v.109, 266. -- (nt.) purity, pure things J i.22; goodness, merit Dp 245; a tree used for making foot -- boards VvA 8. -- kamma whose actions are pure Dh 24. -- gandha having a sweet perfume Dh 58; DhA i.445. -- gavesin longing for purity S i.205; DhA iii.354. -- ghaṭika read sūcighaṭikā at Vin ii.237. -- ghara Vin ii.301 sq.; see sūcighara. -- jātika of clean descent J ii.11. -- bhojana pure food Sn 128. -- mḥita having a pleasant, serene smile Vv 1810; 5025; 6412; VvA 96, 280 (also explained as a name); J iv.107. -- vasana wearing clean, bright clothes Sn 679.

Sucimant

Sucimant (adj.) [suci+mant] pure, an epithet of the Buddha A iv.340.

Sujā

Sujā (f.) [Vedic sruc, f.] a sacrificial ladle D i.120, 138; S i.169; DA i.289, 299.

Sujjhati

Sujjhati [śudh which the Dhṭp (417) defines as "soceyye," i. e. from cleansing] to become clean or pure M i.39; S i.34, 166; Nd1 85; Vism 3; cp. pari°. -- pp. suddha. -- Caus. sodheti (q. v.).

Sujjhana

Sujjhana (nt.) [fr. sujjhati] purification Vism 44.

Suñña

Suñña (adj.) [cp. Sk. śūnya, fr. Vedic śūna, nt., void] 1. empty, uninhabited D i.17; ii.202; S i.180; iv.173; DA i.110; Miln 5. -- 2. empty, devoid of reality, unsubstantial, phenomenal M i.435; S iii.167; iv.54, 296; Sn 1119; Nd1 439 (loka). -- 3. empty, void, useless M i.483; S iv.54, 297; Dāvs v.17; Miln 96; Vism 594 sq. (of nāmarūpa, in simile with suñña dāruyanta). suññasuñña empty of permanent substance Ps ii.178; asuñña not empty Miln 130. -- nt. suññaṃ emptiness, annihilation, Nibbāna Vism 513 (three nirodha -- suññāni); abl. °to from the point of view of the "Empty" Nd2 680 (long exegesis of suññato at Sn 1119); Vism 512; VbhA 89, 261; KhA 74. -- āgāra an empty place, an uninhabited spot, solitude Vin i.97, 228; ii.158, 183; iii.70, 91 sq.; D i.175; ii.86; 291, M i.33; S iv.133, 359 sq.; A iii.353; iv.139, 392, 437; v.109, 207, 323 sq.; It 39; J iii.191; Miln 344; Vism 270; Nd2 94. -- gāma an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; °tthāna Vism 353; VbhA 57.

Suññata

Suññata (adj.) [i. e. the abl. suññato used as adj. nom.] void, empty, devoid of lusts, evil dispositions, and karma, but especially of soul, ego Th 2, 46; ThA 50; Dhs 344; Mhvs 37, 7; nibbāna DhsA 221; phassa S iv.295; vimokkha Dh 92; DhA ii.172; Miln 413; vimokkha samādhi, and samāpatti Vin iii.92 sq.; iv.25 sq.; samādhi (contemplation of emptiness, see Cpd. 216) D iii.219 (one of. three samādhis); S iv.360, 363; Miln 337; anupassanā Ps ii.43 sq.

Suññatā

Suññatā (f.) [abstr. fr. suñña] emptiness, "void," unsubstantiality, phenomenality; freedom from lust, ill -- will, and dullness, Nibbāna M iii.111; Kvu 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333

(n'atthi; suñña; vivitta; i. e. abhāva, suññatā, vivitt'<-> ākāra), 578 (12 fold, relating to the Paṭiccasamuppāda), 653 sq.; VbhA 262 (atta°, attaniya°, niccabhāva°). -- pakāsana the gospel of emptiness DA i.99, 123; -- paṭisaṅyutta relating to the Void, connected with Nibbāna A i.72=iii.107=S ii.267; DA i.100 sq.; Miln 16; -- vihāra dwelling in the concept of emptiness Vin ii.304; M iii.104, 294. See on term e. g. CpD. 69; Kvu trsln 142, n. 4.

Suññatta

Suññatta (nt.) [abstr. fr. suñña] emptiness, the state of being devoid DhA 221.

Suṭṭhu

Suṭṭhu (indecl.) [cp. Sk. suṣṭhu, fr. su°] well; the usual C. expln of the prefix su² PvA 19, 51, 52, 58, 77, 103 etc.; s. tāta well, father J i.170; s. kattaṅ you have done well J i.287; DA i.297; suṭṭhutarāṇ still more J i.229; SnA 418.

Suṭṭhuta

Suṭṭhuta (f.) [abstr. fr. suṭṭhu] excellence A i.98 sq.; Nett 50.

Suṇa

Suṇa "dog," preferable spelling for suna, cp. Geiger, P.Gr. § 931.

Suṇāti

Suṇāti (suṇoti) [śru, Vedic śṛṇoti; cp. Gr. kle/w to praise; Lat. clueo to be called; Oir. clunim to hear; Goth. hliup attention, hliuma hearing, and many others] to hear. Pres. suṇāti D i.62, 152; S v.265; Sn 696; It 98; Miln 5. -- suṇoti J iv.443; Pot. suṇeyya Vin i.7; D i.79; suṇe J iv.240; Imper. suṇa S iii.121; sunāhi Sn p. 21; suṇohi D i.62; Sn 997; 3rd sg. suṇātu Vin i.56; 1st pl. suṇāma Sn 354; suṇoma Sn 350, 988, 1110; Pv iv.131. -- 2nd pl. suṇātha D i.131; ii.76; It 41; Sn 385; PvA 13. suṇotha Sn 997; Miln 1. -- 3rd pl. suṇantu Vin i.5; -- ppr. sunanto Sn 1023; DA i.261; savaṇ J iii.244. -- inf. sotuṇ D ii.2; Sn 384; suṇitum Miln 91. -- Fut. sossati D ii.131, 265; J ii.107; J ii.63; Ap 156; VvA 187; 1st sg. sussaṇ Sn 694. -- 2nd sg. sossi J vi.423. -- aor. 1st sg. assuṇ J iii.572. -- 2nd sg. assu J iii.541. -- 3rd sg. suṇi J iv.336; assosi D i.87, 152; Sn p. 103; 1st pl. assumha J ii.79. -- 2nd pl. assuttha S i.157; ii.230. 3rd pl. assosuṇ Vin i.18; D i.111. <-> ger. sutvā Vin i.12; D i.4; Sn 30. sutvāna Vin i.19; D ii.30; Sn 202. suṇitvā J v.96; Mhvs 23, 80. suṇiya Mhvs 23, 101. -- Pass. sūyati M i.30; J i.72, 86; Miln 152. suyyati J iv.141; J iv.160; v.459. 3rd pl. sūyare J vi.528. -- Grd. savaṇiya what should be heard, agreeable to the ear D ii.211. sotabba D i.175; ii.346. <-> pp. suta; see separately. -- Caus. sāveti to cause to hear, to tell, declare, announce J i.344; Mhvs 5, 238; PvA 200; VvA 66. nāmaṇ s. to shout out one's name Vin i.36; DA i.262; maṇ dāsī ti sāvaya announce me to be your slave J iii.437; cp. J iv.402 (but see on this passage and on J iii.198; vi.486 Kern's proposed reading sāṭeti); to cause to be heard, to play D ii.265. Caus. also suṇāpeti DhA i.206. -- Desiderative sussūsati (often written sussūyati) D i.230; M iii.133 (text sussūsanti), A iv.393 (do.). -- ppr. sussusaṇ Sn 189 (var. read., text sussussā); sussūsamāna Sn 383; aor. sussūsīṇsu Vin i.10; fut. sussūsissanti Vin i.150; S ii.267 (text sussu --).

Suṇisā

Suṇisā (f.) [Vedic snuṣā; cp. Gr. nuo/s; Ohg. snur; Ags. snoru; Lat. nurus] a daughter-in-law Vin i.240; iii.136; D ii.148; M i.186, 253; J vi.498; Vv 135 (= puttassa bhariyā VvA 61); DhA i.355; iv.8; Pv ii.46 (pl. suṇisāyo, so read for sūtisāye). -- suṇhā the same Vin ii.10; A iv.91; Th 2, 406; J ii.347; vi.506; Pv iv.3.43

Suta

Suta1 [pp. of suṇāti; cp. Vedic śruta] 1. heard; in special sense "received through inspiration or revelation"; learned; taught A 97 sq.; D iii.164 sq., 241 sq.; freq. in phrase "iti me sutaṇ" thus have I heard, I have received this on (religious) authority, e. g. It 22 sq. <-> (nt.) sacred lore, inspired tradition, revelation; learning, religious knowledge M iii.99; A i.210 sq.; ii.6 sq.; S iv.250; J ii.42; v.450, 485; Miln 248. -- appa -- ssuta one who has little learning A ii.6 sq., 218; iii.181; v.40, 152; bahu -- ssuta one who has much learning,

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famous for inspired knowledge A ii.6 sq.; iii.113 sq., 182 sq., 261 sq.; S ii.159. See bahu. asuta not heard Vin i.238; Pv iv.161; J iii.233; also as assuta J i.390 (°pubba never heard before); iii.233. -- na suta pubbaṇ a thing never heard of before J iii.285. dussuta M i.228; sussuta M iii.104. -- 2. renowned J ii.442. -- ādhāra holding (i. e. keeping in mind, preserving) the sacred learning J iii.193; vi.287. -- kavi a Vedic poet, a poet of sacred songs A ii.230. -- dhana the treasure of revelation D iii.163, 251; A iii.53; iv.4 sq.; VvA 113. -- dhara remembering what has been heard (or taught in the Scriptures) A ii.23 (+°sannicaya); iii.152, 261 sq. -- maya consisting in learning (or resting on sacred tradition), one of the 3 kinds of knowledge (paññā), viz. cintā -- mayā, s. -- m., bhāvanā -- mayā paññā D iii.219; Vbh 324 (expld at Vism 439); as °mayī at Ps i.4, 22 sq.; Nett 8, 50, 60. -- ssava far -- renowned (Ep. of the Buddha) Sn 353.

Suta

Suta2 [Sk. suta, pp. of sū (or su) to generate] son Mhvs 1, 47; fem. sutā daughter, Th 2, 384.

Sutatta

Sutatta (nt.) [abstr. fr. suta1] the fact of having heard or learnt SnA 166.

Sutappaya

Sutappaya (adj.) [su+grd. of tappati2] easily contented A i.87; Pug 26 (opp. dut°).

Sutavant

Sutavant (adj.) [suta1+vant] one who is learned in religious knowledge Vin i.14; A ii.178; iii.55; iv.68, 157; S iii.57; Tikp 279; Sn 70 (=āgama -- sampanna SnA 124), 90, 371; sutavanta -- nimmita founded by learned, pious men Miln 1; assutavant, unlearned M i.1 (°vā puthujjano laymen); Dhs 1003; A iii.54; iv.157.

Suti

Suti (f.) [cp. śruti revelation as opp. to smṛti tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+sammuti); Mhvs 1, 3. <-> 2. rumour; sutivasena by hearsay, as a story, through tradition J iii.285, 476; vi.100. -- 3. a sound, tone VvA 139 (dvāvīsati suti -- bhedā 22 kinds of sound).

Sutitikkha

Sutitikkha (adj.) [fr. su+titikkhā] easy to endure J 524.

Sutta

Sutta1 [pp. of supati] asleep Vin iii.117; v.205; D i.70; ii.130; Dh 47; It 41; J v.328. -- (nt.) sleep D ii.95; M i.448; S iv.169. In phrase ° -- pabuddha "awakened from sleep" referring to the awakening (entrance) in the deva -- world, e. g. Vism 314 (brahmalokaṃ uppajjati); DhA i.28 (kanaka -- vimāne nibbatti); iii.7 (id.); cp. S i.143.

Sutta

Sutta2 (nt.) [Vedic sūtra, fr. sīv to sew] 1. a thread, string D i.76; ii.13; Vin ii.150; Pv ii.111 (=kappāsiyā sutta PvA 146); J i.52. -- fig. for taṇhā at Dhs 1059; DhsA 364. -- kāḷa° a carpenter's measuring line J ii.405; Miln 413; dīgha° with long thread J v.389; makkata° spider's thread Vism 136; yantā° string of a machine VbhA 241. -- Mentioned with kappāsa as barter for cīvara at Vin iii.216. -- 2. the (discursive, narrational) part of the Buddhist Scriptures containing the suttas or dialogues, later called Sutta -- piṭaka (cp. Suttanta). As such complementary to the Vinaya. The fanciful expln of the word at DhsA 19 is: "atthāṇaṃ sūcanto suvuttato savanato 'tha sūdanato suttāṇā -- sutta -- sabhāgato ca suttanṇ Suttan ti akkhātaṇ." -- D ii.124; Vin ii.97; VbhA 130 (+vinaya); SnA 159, 310 (compared with Vinaya & Abhidhamma). -- 3. one of the divisions of the Scriptures (see navanga) A ii.103, 178; iii.177, 361 sq.; Miln 263. -- 4. a rule, a clause (of the Pātimokkha) Vin i.65, 68; ii.68, 95; iii.327. -- 5. a chapter, division, dialogue (of a Buddh. text), text, discourse (see also suttanta) S iii.221 (pl. suttā), 253; v.46; Nett 118; DhsA 28. suttaso chapter by chapter A v.72, 81; suttato according to the suttas Vism 562=VbhA 173. -- 6. an ancient verse, quotation J i.288, 307, 314. <-> 7. book of rules, lore, text book J i.194 (go° lore of cows); ii.46 (hatthi° elephant trainer's handbook). -- anta 1. a chapter of the Scriptures, a text, a discourse, a sutta, dialogue Vin i.140 sq., 169; ii.75; iii.159; iv.344; A i.60, 69, 72; ii.147; S ii.267=A iii.107 (suttantā kavi -- katā kāveyyā cittaṃ akkharā cittavyañjanā bahirakā sāvaka -- bhāsita); Vism 246 sq. (three suttantas helpful for kāyagatā sati). -- 2. the Suttantapiṭaka, opp. to the Vinaya Vism 272 (°atthakathā opp. to Vinaya°atthakathā). As °piṭaka e. g. at KhA 12; VbhA 431. See Proper Names. -- kantikā (scil. itthi) a woman spinner PvA 75; as °kantī at J ii.79. -- kāra a cotton -- spinner Miln 331. -- guḷa a ball of string D i.54; M iii.95; Pv iv.329; PvA 145. -- jāla a web of thread, a spider's web Nd2 260. -- bhikkhā begging for thread PvA 145. -- maya made of threads, i. e. a net SnA 115, 263. -- rajjuka a string of threads Vism 253; VbhA 236. -- lūkha roughly sewn together Vin i.287, 297. -- vāda a division of the Sabbatthavādins Dpvs 5, 48; Mhvs 5, 6; Mhvbv 97. -- vibhanga classification of rules Vin ii.97. Also title of a portion of the Vinaya Piṭaka.

Suttaka

Suttaka (nt.) [fr. sutta] a string Vin ii.271; PvA 145; a string of jewels or beads Vin ii.106; iii.48; DhsA 321; a term for lust DhsA 364.

Suttantika

Suttantika versed in the Suttantas. A suttantika bhikkhu is one who knows the Suttas (contrasted with vinayadhara, who knows the rules of the Vinaya) Vin ii.75. Cp. dhamma C 1 & piṭaka. -- Vin i.169; ii.75, 161; iii.159; J i.218; Miln 341; Vism 41, 72, 93; KhA 151. -- duka the Suttanta pairs, the pairs of terms occurring in the Suttantas Dhs 1296 sq.; -- vatthūni the physical bases of spiritual exercise in the Suttantas Ps i.186.

Sutti

Sutti1 (f.) [cp. Sk. śukti, given as pearl -- shell (Suśruta), and as a perfume] in kuruvindakasutti a powder for rubbing the body Vin ii.107; see sotti.

Sutti

Sutti2 (f.) [Sk. sūkti] a good saying Sdhp 340, 617.

Suthita

Suthita (?) beaten out, Miln 415 (with vv. ll. suthiketa, suphita & supita). Should we read su -- poṭhita? Kern, Toev. ii.85 proposes su -- pīta "well saturated" (with which cp. supāyita J iv.118, said of a sword).

Sudaṇ

Sudaṇ (indecl.) [=Vedic svid, influenced by sma: see su3] a deictic (seemingly pleonastic) particle in combn with demonstr. pronouns and adverbs; untranslatable, unless by "even, just," e. g. tapassī sudaṇ homi, lūkha ssudaṇ [sic] homi etc. M i.77=J i.390; cp. itthaṇ sudaṇ thus Sn p. 59; tatra sudaṇ there Vin i.4, 34; iv.108; D i.87; ii.91; It 15; api ssudaṇ D ii.264; S i.119; api sudaṇ S i.113; sā ssudam S ii.255.

Sudda

Sudda [cp. Vedic śūdra] (see detail under vaṇṇa 6) a Sūdra Vin ii.239; D i.104; iii.81, 95 sq. (origin); M i.384; A i.162; ii.194; S i.102; Pug 60; Sn 314; fem. suddī D i.241; A iii.226, 229; Vin iii.133.

Suddha

Suddha [pp. of sujḥati] 1. clean, pure, Vin i.16; ii.152; D i.110; Sn 476. -- 2. purified, pure of heart M i.39; Dh 125, 412; Sn 90 -- 3. simple, mere, unmixed, nothing but S i.135; DhsA 72; J ii.252 (°daṇḍaka just the stick). -- antaparivāsa a probation of complete purification Vin ii.59 sq. -- ājīva clean livelihood VbhA 116; DhA iv.111. -- ājīvin living a pure life Dp 366. -- ānupassin considering what is pure Sn 788; Nd1 85. -- āvāsa pure abode, name of a heaven and of the devas inhabiting it D ii.50; Vism 392. Five are enumd at D iii.237, viz. Avihā, Atappā, Sudassā, Sudassī, Akaniṭṭhā; cp. M iii.103. -- āvāsakāyika belonging to the pure abode, epithet of the Suddhāvāsa devas Vin ii.302; D ii.253; S i.26. -- pīti whose joy is pure Mhvs 29, 49. -- buddhi of pure intellect J i.1. -- vaṇsatā purity of lineage Mhvs 59, 25. -- vasana wearing pure clothes Th 2, 338; ThA 239. -- vālukā white sand Mhvs 19, 37. -- sankhārapuñja a mere heap of sankhāras S i.135.

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Suddhaka

Suddhaka (nt.) [suddha+ka] a trifle, a minor offence, less than a Sanghādisesa Vin ii.67.

Suddhatā

Suddhatā (f.) [abstr. fr. suddha] purity Sn 435.

Suddhatta

Suddhatta (nt.) [abstr. fr. suddha] purity D ii.14; Vism 44.

Suddhi

Suddhi (f.) [fr. śudh] purity, purification, genuineness, sterling quality D i.54; M i.80; ii.132, 147; S i.166, 169, 182; iv.372; Th 2, 293; DhA iii.158 (v. l. visuddhi); VvA 60 (payoga°); Vism 43 (fourfold: desanā°, saṇvara°, pariyetṭhi°, paccavekkhaṇa°); Dhs 1005; Sn 478; suddhiṇvada stating purity, Sn 910; Nd1 326; suddhināya leading to purity Sn 910. Cp. pari°, vi°. -- magga the path of purification (cp. visuddhi°) S i.103.

Suddhika

Suddhika (adj.) [suddhi+ka] 1. connected with purification Dhs 519 -- 522; udaka -- s. pure by use of water S i.182; Vin i.196; udakasuddhikā (f.) cleaning by water Vin iv.262; susāna -- s. fastidious in the matter of cemeteries J ii.54. -- 2. pure, simple; orthodox, schematized; justified Nd1 89 (vatta°); Vism 63 (ekato & ubhato), 64 (id.); DhsA 185 (jhāna).

Sudhā

Sudhā (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J v.396; Vism 258= KhA 56 (sakkhara°). -- 2. lime, plaster, whitewash, cement Vin ii.154; ° -- kamma whitewashing, coating of cement J vi.432; Mhvs 38, 74.

Suna

Suna1 [Sk. śūna, pp. of śū to swell] swollen Vin ii.253; A iv.275, 470.

Suna

Suna2 [Sk. śuna; see suvāṇa] a dog, also written suṇa J vi.353, 357 (cp. sunakha).

Sunakha

Sunakha [cp. Sk. śunaka; the BSk. form is also sunakha, e. g. MVastu iii.361, 369] a dog A i.48; ii.122; Th 2, 509; J i.175, 189; ii.128, 246; PvA 151, 206. -- rukkhā° some sort of animal J vi.538. fem. sunakhī a bitch J iv.400. -- Names of some dogs in the Jātakas are Kaṇha (or Mahā°) J iv.183; Caturakkha iii.535; Jambuka, Pingiya ibid.; Bhattabhuñjana ii.246. Cp. suvāṇa.

Sunaggavellita

Sunaggavellita [su+agga+vellita; perhaps originally su- v -- agga°] beautifully curled at the ends (of hair) J vi.86.

Sundara

Sundara (adj.) [cp. Epic & Class. Sk. sundara] beautiful, good, nice, well J ii.11, 98; SnA 410, 493 (cp. parovara). It is very frequent as Commentary word, e. g. for prefix su° PvA 57, 77; VvA 111; for subha PvA 14, 44; for sādhu ŚnA 176; for sobhana PvA 49; for seyyo PvA 130.

Supaṇṇa

Supaṇṇa [Vedic suparṇa] "Fairwing" a kind of fairy bird, a mythical creature (cp. garuḷa), imagined as winged, considered as foe to the nāgas D ii.259; S i.148; J i.202; ii.13, 107; iii.91, 187, 188; vi.256, 257; Vism 155 (°rājā), 400; Nd1 92, 448; DhA i.280; PvA 272; DA i.51; Mhvs 14, 40; 19, 20. Four kinds S iii.246.

Supati

Supati (suppati, soppati) [svap; Vedic svapiti & svapati; svapna sleep or dream (see supina), with which cp. Gr. u(/pnos sleep=Av. xvaṇa, Lat. somnus, Ags. swefn. <-> Dhṛp 481 "saye"] to sleep; supati Sn 110; J ii.61 (sukhaṇ supati he sleeps well); v.215; Pv ii.938; suppati S i.107; soppati S i.107, 110; Pot. supe S i.111; ppr. supanto Vin i.15; ppr. med. supamāna J iii.404; aor. supi Miln 894; Vin ii.78; PvA 195 (sukhaṇ); inf. sottuṇ S i.111; pp. supita; also sutta1 & sotta.

Supāṇa

Supāṇa [=suvāṇa] a dog D ii.295=M i.58, 88; Sn 201; Miln 147. Spelt supāṇa at J iv.400.

Supāyika

Supāyika J iv.118 (read: supāyita). See under su°.

Supita

Supita [pp. of supati] sleeping; (nt.) sleep S i.198 (ko attho supitena)=Sn 331; SnA 338; Pv ii.61 (so read for supina?).

Supina

Supina (m. & nt.) [Vedic svapna; the contracted P. form is soppa] a dream, vision D i.9, 54; S i.198; iv.117 (supine in a dream; v. l. supinena); Sn 360, 807, 927; Nd1 126; J i.334 sq., 374; v.42; DA i.92, 164; Vv 4414; VbhA 407 (by 4 reasons), 408 (who has dreams); DhA i.215. The five dreams of the Buddha A iii.240; J i.69. dussupina an unpleasant dream J i.335; PvA 105 (of Ajātasattu); mangala° a lucky dream J vi.330; mahā°ṇ passati to have (lit. see) a great vision J i.336 sq. (the 16 great visions); °ṇ ādisati to tell a dream Nd1 381. -- Supina at Pv ii.61 read supita. -- anta [anta pleonastic, cp. ThA 258 "supinam eva supinantāṇ"] a dream; abl. °ante in a dream Th 2, 394; J v.328 (spelt suppante; C. sopp°; expld as "supinena"); instr. °antena id. Vin ii.125; iii.112; J v.40; vi.131; ThA 258; KhA 175; SnA 80. -- pāṭhaka a dream -- teller, astrologer Nd1 381. -- sattha science of dream -- telling, oneiromantics SnA 564.

Supinaka

Supinaka [supina+ka] a dream Vin ii.25; D ii.333; M i.365; J v.354; DA i.92.

Supīta

Supīta read Miln 415 for suthita (Kern's suggestion). See under su°.

Supoṭhita

Supoṭhita [su+poṭhita] well beaten; perhaps at Miln 415 for suthita (said of iron); (nt.) a good thrashing DhA i.48.

Suppa

Suppa [cp. Vedic śūrpa] a winnowing basket Ud 68; J i.502; ii.428; Vism 109 (+sarāva), 123; Miln 282; DhA i.174 (kattara°); ii.131; Mhvs 30, 9. ° -- ka a toy basket, little sieve DhsA 321 (+musalaka).

Suppatā

Suppatā (f.) [fr. sūpa] in mugga -- s. pea -- soup talk, sugared words Miln 370. See under mugga.

Suppanta

Suppanta see under soppa.

Suplavattha

Suplavattha at J v.408 is doubtful in spelling & meaning. Perhaps to be read "suplavantaṇ" gliding along beautifully; C. expld as "sukhena plavan'atthaṇ."

Subbaca

Subbaca (adj.) [su+vaca] compliant, meek A iii.180. See also suvaca (under su°). Der. sovacassa.

Subbhū

Subbhū (adj.) [su+bhū, Sk. bhrū, see bhūkuṭi] having beautiful eyebrows J iv.18 (=subhamukhā C.).

Subha

Subha (adj.) [Vedic śubhas fr. subh; cp. sobhati] shining, bright, beautiful D i.76=ii.13=M iii.102; DhS 250; DA i.221; auspicious, lucky, pleasant Sn 341; It 80; good Sn 824, 910; subhato maññati to consider as a good thing Sn 199; J i.146; cp. S iv.111; (nt.) welfare, good, pleasantness, cleanliness, beauty, pleasure; -- vasena for pleasure's sake J i.303, 304; asubha anything repulsive, disgusting or unpleasant S i.188; v.320; subhāsubha pleasant and unpleasant Miln 136; J iii.243 (niraya=subhānaṇ asubhaṇ unpleasant for the good, C.); cp. below subhāsubha. -- angana with beautiful courts J vi.272. -- āsubha good and bad, pleasant & unpleasant Dh 409=Sn 633. -- kiṇṇa the lustrous devas, a class of devas D ii 69; M i 2. 329, 390; iii.102; A i.122; J iii.358; Kvu 207; also written °kiṇṇa A ii.231, 233; iv.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86. -- gati going to bliss, to heaven Mhvs 25, 115. -- tṭhāyin existing or remaining, continuing, in glory D i.17; DA i.110; A v.60. -- dhātu the element of splendour S ii.150. -- nimitta auspicious sign, auspiciousness as an object of one's thought M i 26; A i.3, 87, 200; S v.64, 103; Vism 20. -- saññā perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhasaññā concept of repulsiveness A i.42; ii.17; iii.79; iv.46; v.106. See asubha. -- saññin considering as beautiful A ii.52.

Subhaga

Subhaga (adj.) [su+bhaga] lucky; °karaṇa making happy or beloved (by charms) D i.11; DA i.96. -- Der. sobhagga

-- 720 --

Sumanā

Sumanā the great -- flowered jasmine J i.62; iv.455; DhA iv.12. In composition sumana°. -- dāma a wreath of jasmine J iv.455. -- paṭṭa cloth with jasmine pattern J i.62. -- puppha j. flower Miln 291; VvA 147. -- makula a j. bud DhA iii.371. -- mālā garland of j. VvA 142.

Sumarati

Sumarati see sarati2.

Sumbhati

Sumbhati (& sumhati) [sumbh (?), cp. Geiger, P.Gr. 60, 128. The Dhtm (306 & 548) only says "saṇṇsumbhane." The BSk. form is subhati MVastu i.14] to push, throw over, strike J iii.185 (sumh°); vi.549. <-> pp. sumbhita. -- Cp. ā°, pari°.

Sumbhita

Sumbhita [pp. of sumbhati] knocked over, fallen (over) PvA 174.

Suyyati

Suyyati is Passive of suṇāti.

Sura

Sura [cp. Epic Sk. sura probably after asura] god Sn 681 (=deva SnA 484); name of a Bodhisatta J v.12, 13; surakaññā a goddess, a heavenly maid J v.407 (= devadhītā, C.); surinda the king of gods Mhbv 28. Opp. asura.

Surata

Surata (adj.) [su+rata] (in good sense:) well -- loving, devoted: see soracca; (in bad sense:) sexual intercourse, thus wrongly for soracca at J iii.442 C., with expln as "dussīlya." Cp. sūrata.

Surā

Surā (f.) [Vedic surā] spirituous (intoxicating) liquor ("drink") Vin ii.295; 301; iv.110; D i.146; A i.212, 295; It 63; J i.199, 252 (tikhiṇaṇ suraṇ yojetvā mixing a sharp drink); DhA ii.9; Dh 247; as nt. at J vi.23 (v. l. surā as gloss). -- Five kinds of surā are mentioned, viz. piṭṭha°, pūva°, odana° (odaniya°), kiṇṇapakkhitta°, sambhāra -- saṇyutta° VvA 73; VbhA 381. -- ādhiṭṭhaka addicted to drink J v.427. -- geha a drinking house J i.302. -- ghaṭa a pitcher of liquor J iii.477. -- ghara=°geha J v.367. -- chaṇa a drinking festival J i.489; DhA iii.100. -- dhutta a drunkard Sn 106; J i.268; iii.260. -- nakkhatta a drinking festival J 362; SnA 185. -- pāna drinking strong liquor J i.50; iv.23; VbhA 383. -- pāyikā a woman drinking liquor J v.11. -- pipāsita thirsty after strong drink S ii.110. -- pīta one who has drunk liquor J i.426. -- mada tipsiness, intoxication A iv.213; J i.352, 362. -- meraya (-- pāna) (drinking) rum & spirits A i.261; ii.53. See also (pañca --) sikkhāpada. -- vitthaka bowl for drinking spirits J v.427; DhA iii.66. -- soṇḍa a drunkard DhA iii.129. -- soṇḍaka id. J v.433.

Suriya

Suriya [Vedic sūrya cp. suvar light, heaven; Idg. *sāwel, as in Gr. h(/lios, Lat. sōl., Goth. sauil sun; Oir. sūil "eye"; cp. also Gr. se/las splendour, selh/nh moon, & many others, for which see Walde, Lat. Wtb. s. v. sōl] 1. the sun Vin i.2; D ii.319; Sn 687; A i.227; S v.29 sq.; J ii.73; Vism 231 (in simile), 416 (the seventh sun), 417 (myth of pop. etym.), 690 (in sim.); Miln 299; KhA 21 (bāla°, in simile); PvA 137, 211; VbhA 519; size of the sun DhsA 318; suriyaṇ uṭṭhāpeti to go on till sunrise J i.318. -- 2. the sun as a god D ii.259; S i.51; J iv.63, etc.; vi.89, 90, 201, 247, 263, etc. -- atthagamana sunset VvA 295. -- uggamana sunrise Mhvs 23, 22; J i.107. -- kanta the sun -- gem, a kind of gem Miln 118. -- ggāha eclipse of the sun D i.10; J i.374. -- maṇḍala the orb of the sun A i.283; Dhs 617. -- rasmi a sunbeam J i.502. -- vattika a sun -- worshipper Nd1 89.

Suru

Suru (indecl.) [onomat.] a hissing sound ("suru"); suru- suru -- kāraṇaṇ (adv.) after the manner of making hissing sounds (when eating) Vin ii.214; iv.197.

Surunga

Surunga [a corruption of su_rigc] a subterranean passage Mhvs 7, 15.

Sulasī

Sulasī (f.) [cp. Sk. surasī, "basilienkraut" BR; fr. surasa] a medicinal plant Vin i.201; cp. Deśināmamālā viii.40.

Sulopī

Sulopī (f.) a kind of small deer J vi.437, 438.

Suva

Suva [cp. Sk. śuka] a parrot J i.324; iv.277 sq.; vi.421; 431 sq. (the two: Pupphaka & Sattigumba); DhA i.284 (°rājā). fem. suvī J vi.421.

Suvaṇṇa

Suvaṇṇa [Sk. suvarṇa] of good colour, good, favoured, beautiful D i.82; Dhs 223; It 99; A iv.255; Pug 60; J i.226; suvaṇṇa (nt.) gold S iv.325 sq.; Sn 48, 686; Nd2 687 (=jātarūpa); KhA 240; VvA 104; often together with hiraṇṇa Vin iii.16, 48; D ii.179; ° -- āni pl. precious things J i.206. -- Cp. soṇṇa. -- iṭṭhakā gilt tiles DhA iii.29, 61; VvA 157. -- kāra goldsmith D i.78; M ii.18; iii.243; A i.253 sq.; J i.182; v.438 sq.; Nd1 478; Vism 376 (in sim.); DhA iii.340; SnA 15; VbhA 222 (in sim.). -- gabbha a safe (-- room) for gold DhA iv.105. -- guhā "golden cave," N. of a cave SnA 66. -- toraṇa gilt spire VbhA 112. -- paṭṭa a golden (writing) slab J iv.7; SnA 228, 578; DhA iv.89. -- paṇaka a golden diadem Miln 210. -- pabbata N. of a mountain SnA 358. -- passa id. SnA 66. -- pāduka golden slippers Vin i.15. -- maya made of gold J i.146. -- mālā golden garland DhA i.388. -- meṇḍaka a golden ram DhA iii.364; iv.217; -- bhinkāra a g. vase Mhbv 154 -- bhūmi "gold -- land," N. of Cambodia Nd1 155. -- rājahaṇsa golden -- coloured royal mallard J i.342. -- vaṇṇa gold -- coloured (of the body of the Yathāgata) D iii.143, 159; J ii.104; iv.333; DhA iii.113. -- vīthi golden street (in Indra's town) J v.386. -- sivikā a g. litter DhA iii.164. -- haṇsa golden swan J i.207; ii.353; SnA 277, 349.

Suvaṇṇatā

Suvaṇṇatā (f.) [abstr. fr. suvaṇṇa] beauty of colour or complexion Pug 34.

Suvāṇa

Suvāṇa (& suvāna) [cp. Sk. śvan, also śvāna (f. śvānī): fr. Vedic acc. śuvānaṇ, of śvan. For etym. cp. Gr. ku/wn, Av. spā, Lat. canis, Oir. cū, Goth. hunds] a dog M iii.91 (=supāṇa M i.58); J vi.247 (the 2 dogs of hell: Sabala & Sāma); Vism 259 (=supāṇa KhA 58). As suvā° at Sdhp 379, 408. -- See also the var. forms san, suṇa, suna, sunakha, supāṇa, soṇa. -- doṇi a dog's (feeding) trough Vism 344, 358; VbhA 62. -- piṇḍa a dog biscuit Vism 344. -- vamaṭhu dog's vomit Vism 344 (=suvā -- vanta Sdhp 379).

Suvanaya

Suvanaya [su -- v -- ānaya] easy to bring S i.124=J i.80.

Suvāmin

Suvāmin [metric for sāmin] a master Sn 666.

Suve

Suve see sve.

Susāna

Susāna (nt.) [cp. Vedic śmaśāna] a cemetery Vin i.15, 50; ii.146; D i.71; A i.241; ii.210; Pug 59; J i.175; Nd1 466; Nd2 342; Vism 76, 180; PvA 80, 92, 163, 195 sq. āmaka -- s. a place where the corpses are left to rot J i.61, 372; vi.10; DhA i.176. Cp. sosānika. -- aggi a cemetery fire Vism 54. -- gopaka the cemetery keeper DhA i.69. -- vaḍḍhana augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. kaṭasi°.

Susānaka

Susānaka (adj.) [fr. last] employed in a cemetery Mhvs 10, 91.

Susira

Susira (adj. -- nt.) [Sk. śuśira] perforated, full of holes, hollow J i.146; Sn 199; J i.172, 442; DA i.261; Miln 112; Vism 194=DhsA 199; KhA 172; asusira DhA ii.148 (Bdhgh for eka -- ghaṇa). (nt.) a hole; PvA 62.

Susu

Susu1 [cp. Sk. śiśu] a boy, youngster, lad Vin iii.147= J ii.284; Vv 6414 (= dahara C.); Sn 420; D i.115; M i.82; A ii.22; J ii.57; ājānīya -- susūpama M i.445, read ājānīy -- ass -- ūpama (cp. Th 1, 72). -- In phrase susukāḷa the susu is a double su°, in meaning "very, very black" (see under kāḷa -- kesa), e. g. D i.115=M i.82=

-- 721 --

A ii.22=iii.66=J ii.57; expld as sutṭhu -- kāḷa DA i.284. -- susunāga a young elephant D ii.254.

Susu

Susu2 the sound susu, hissing J iii.347 (cp. su and sū); ThA 189.

Susu

Susu3 the name of a sort of water animal (alligator or sea-cow?) J vi.537 (plur. susū)=v.255 (kumbhīlā makasā susū).

Susukā

Susukā (f.) an alligator Vin i.200; A ii.123 (where id. p. at Nd2 470 has suṇsumāra); M i.459; Miln 196.

Sussati

Sussati [Vedic śuśyati; śuṣ (=sosana Dhṛp 457)] to be dried, to wither Sn 434; J i.503; ii.424; vi.5 (being thirsty); ppr. med. sussamāna J i.498; Sn 434; fut. sussissati J i.48; ger. sussitvā J ii.5, 339; PvA 152. Cp. vissussati & sukkhati. -- Caus. soseti (q. v.).

Sussūsa

Sussūsa (adj.) wishing to hear or learn, obedient S i.6; J iv.134.

Sussūsati

Sussūsati [Desid. fr. suṇāti; Sk. śuśrūṣati] to wish to hear, to listen, attend D i.230; A i.72; iv.393; aor. sussūsimsu Vin i.10; ppr. med. sussūsamāna Sn 383.

Sussūsā

Sussūsā (f.) [Class. Sk. śuśrūṣā] wish to hear, obedience, attendance D iii.189; A v.136; Th 1, 588; Sn 186; J iii.526; Miln 115.

Sussūsin

Sussūsin (adj.) [cp. Epic Sk. śuśrūṣin] obedient, trusting J iii.525.

Suhatā

Suhatā (f.) [sukha+tā] happiness J iii.158.

Suhita

Suhita (adj.) [su+hita] satiated M i.30; J i.266, 361; v.384; Miln 249.

Sū

Sū (indecl.) an onomat. part. "shoo," applied to hissing sounds: see su1. Also doubled: sū sū DhA i.171; iii.352. Cp. sūkara & sūsūyati.

Sūka

Sūka [cp. Sk. śūka] the awn of barley etc. S v.10, 48; A i.8.

Sūkara

Sūkara [Sk. sūkara, perhaps as sū+kara; cp. Av. hū pig, Gr. u(̄)s; Lat. sūs; Ags. sū=E. sow] a hog, pig Vin i.200; D i.5; A ii.42 (kukkuṭa+), 209; It 36; J i.197 (Muṇika); ii.419 (Sālūka); iii.287 (Cullatuṇḍila & Mahā -- tuṇḍila); Miln 118, 267; VbhA 11 (vara -- sayane sayāpita). -- f. sūkarī J ii.406 (read vañjha"). -- antaka a kind of girdle Vin ii.136. -- maṇsa pork A iii.49 (sampanna -- kolaka). -- maddava is with Franke (Dīgha trsln 222 sq.) to be interpreted as "soft (tender) boar's flesh." So also Oldenberg (Reden des B. 1922, 100) & Fleet (J.R.A.S. 1906, 656 & 881). Scarcely with Rh. D. (Dial. ii.137, with note) as "quantity of truffles" D ii.127; Ud 81 sq.; Miln 175. -- potaka the young of a pig J v.19. -- sāli a kind of wild rice J vi.531 (v. l. sukasāli).

Sūkarika

Sūkarika [fr. sūkara; BSk. saukarika Divy 505] a pig-killer, pork -- butcher S ii.257; A ii.207; iii.303; Pug 56; Th 2, 242; J vi.111; ThA 204.

Sūcaka

Sūcaka [fr. sūc to point out] an informer, slanderer S ii.257 (=pesuñña -- kāraka C.); Sn 246. Cp. saṇṇ°.

Sūcana

Sūcana (nt.) indicating, exhibiting Dhṭp 592 (for gandh).

Sūci

Sūci (f.) [cp. Sk. sūci; doubtful whether to sīv] a needle Vin ii.115, 117, 177; S ii.215 sq., 257; J i.111, 248; Vism 284 (in simile); a hairpin Th 2, 254; J i.9; a small door -- bolt, a pin to secure the bolt M i.126; Th 2, 116; J i.360; v.294 (so for suci); ThA 117; cross -- bar of a rail, railing [cp. BSk. sūcī Divy 221] D ii.179. -- kāra a needle -- maker S ii.216. -- ghaṭikā a small bolt to a door Vin ii.237; Ud 52; A iv.206; J i.346; vi.444; Vism 394. -- ghara a needle case Vin ii.301 sq.; iv.123, 167; S ii.231; J i.170. -- nālīkā a needle -- case made of bamboo Vin ii.116. -- mukha "needle -- mouthed," a mosquito Abhp 646; a sort of intestinal worm; °ā pāṇā (in the Gūthaniraya purgatory) M iii.185. -- loma needle -- haired, having hair like needles S ii.257; name of a Yakkha at Gayā S i.207; Sn p. 48; SnA 551; Vism 208. -- vatta needle -- faced, having a mouth like a needle Pgdp 55. -- vāṇijaka a needle -- seller S ii.215.

Sūcikā

Sūcikā (f.) [fr. sūci] 1. a needle; (fig.) hunger Pv ii.83; PvA 107. -- 2. a small bolt to a door Vin ii.120, 148. <-> sūcikaṭṭha whose bones are like needles (?) Pv iii.23; PvA 180 (sūcigātā ti vā pāṭho. Vijjhanatthena sūcikaṭṭha ti laddhanāmāya khuppiṇāsāya ajjhāpīlita. Sūcikaṇṭhā ti keci paṭhanti. Sūcicchiddasadisā mukhadvārā ti attho).

Sūju

Sūju (adj.) [su+uju] upright Sn 143=Kh ix.1 (=sutṭhu uju KhA 236).

Sūṇā

Sūṇā (f.) a slaughter -- house J vi.62; see sūnā.

Sūta

Sūta [Sk. sūta] a charioteer J iv.408; a bard, panegyrist J i.60; v.258.

Sūtighara

Sūtighara (nt.) [sūti+ghara] a lying-in-chamber J iv.188; vi.485; Vism 259 (KhA pasūti°); VbhA 33, 242.

Sūda

Sūda [Sk. sūda; for etym. see sādu] a cook D i.51; S v.149 sq.; J v.292; DA i.157; Vism 150 (in simile); Pv ii.937, 950.

Sūdaka=sūda

Sūdaka=sūda (cook) J v.507.

Sūna

Sūna [Sk. śūna] swollen Miln 35719; J vi.555; often wrongly spelt suna (q. v.) Vin ii.253=A iv.275 (cp. Leumann, Gött. Anz., 1899, p. 595); DhsA 197 (suna -- bhāva).

Sūnā

Sūnā (f.) [Sk. sūnā] a slaughter-house Vin i.202; ii.267; asisūnā the same Vin ii.26; M i.130, 143; also sūna J vi.111; and sūṇā J v.303; sūnāpaṇa J vi.111; sūnaghara Vin iii.59; sūna -- nissita Vin iii.151; sūnakāraghara VbhA 252.

Sūnu

Sūnu [Vedic sūnu, fr. sū, cp. sūti] a son, child Mhvs 38, 87.

Sūpa

Sūpa [Vedic sūpa, cp. Ags. sūpan=Ger. saufen; Ohg. sūf=soup] broth, soup, curry Vin ii.77, 214 sq.; iv.192; D i.105; S v.129 sq. (their var. flavours); A iii.49 (aneka°); J ii.66; Vism 343. samasūpaka with equal curry Vin iv.192. Also nt. Vin i.23921 (-- āni) and f. sūpi J iv.352 (bidalasūpiyo); sūpavyañjanaka a vessel for curry and sauce Vin i.240. -- vyañjana curry J i.197.

Sūpatittha

Sūpatittha (adj.) [su+upatittha, the latter=tittha, cp. upavana: vana] with beautiful banks. Usually spelt su°, as if su+patittha (see patittha), e. g. Vin iii.108; J vi.518, 555 (=sobhana°); D ii.129; Ud 83; Pv ii.120 (=sundara -- tittha PvA 77). But sū° at M i.76, 283; Ap 333.

Sūpadhārita

Sūpadhārita=su+upadhārita well -- known Miln 10.

Sūpika

Sūpika [sūpa+ika] a cook DA i.157; J vi.62 (v. l.), 277.

Sūpin

Sūpin (adj.) [fr. sūpa] having curry, together with curry J iii.328.

Sūpeyya

Sūpeyya (nt.) [fr. sūpa=Sk. sūpya] 1. belonging to soup, broth, soup M i.448; S iii.146. -- 2. curry D ii.198; Nd2 314; DhA iv.209. -- paṇṇa curry leaf, curry stuff Vism 250=VbhA 233; J i.98, 99; -- sāka a potherb for making curry J iv.445.

Sūyati

Sūyati is passive of suṇāti.

Sūra

Sūra1 [Vedic śūra, fr. śū] valiant, courageous S i.21; J i.262, 320; ii.119; (m.) a hero, a valiant man D i.51, 89; iii.59, 142, 145 sq; A iv.107, 110; Sn 831; DA 157, 250; (nt.) valour S v.227, read sūriya. -- kathā a tale about heroes D i.8; DA i.90. -- kāka the valiant crow DhA iii.352. -- bhāva strength, valour J i.130; Vism 417 (in def. of suriya).

Sūra

Sūra2 [Vedic sūra] the sun ThA 150 (Ap v.90); J v.56.

Sūrata

Sūrata [=surata] soft, mild J vi.286; Mhbv 75; kindly disposed S iv.305. Cp. surata & sorata.

Sūrin

Sūrin (adj.) [fr. sūra1] wise Mhvs 26, 23.

Sūriya

Sūriya (nt.) [abstr. fr. sūra1] valour S v.227 (text, sūra); J i.282; Miln 4.

Sūla

Sūla [cp. Vedic śūla] (m. and nt.) 1. a sharp -- pointed instru- ment, a stake Th 2, 488; S v.411; Pv iv.16; Vism 489 (in compar.), 646 (khadira°, ayo°, suvaṇṇa°); ThA 288; J i.143, 326; sūle uttāseti to impale A i.48; J i.326; ii.443; iv.29; appeti the same J iii.34; vi.17, or āropeti PvA 220. ayasūla an iron stake J iv.29; Sn 667; cp. asi° & satti°. -- 2. a spit J i.211; roasted on a spit, roasted meat J iii.220; maṇṣa° the same, or perhaps a spit with roasted meat J iii.52, 220. -- 3. an acute, sharp pain DhA 397; sūlā (f.) the same A v.1105. Cp. defn of sūl as "rujā" at DhA 272. -- āropana impaling, execution Miln 197, 290. -- koṭi the point of the stake DhA ii.240.

Sūlāra

Sūlāra (adj.) [su+uḷāra] magnificent Mhvs 28, 1.

Sūsūyati

Sūsūyati [Denom. fr. sū] to make a hissing sound "sū sū" (of a snake) DhA ii.257 (v. l. susumāyati).

Se

Se (pron.)=taṇ; see under sa2.

Seka

Seka [fr. sic, see siñcati] sprinkling J i.93 (suvaṇṇa -- rasa -- s.- piñjara).

Sekata

Sekata (nt.) [Sk. saikata] a sandbank Dāvs i.32.

Sekadhārī

Sekadhārī (f.) (?) J vi.536 (nīlapupphi -- °, C. nīlapupphīti ādikā pupphavalliyo).

Sekha

Sekha (& sekkha) [cp. Sk. śaikṣa; fr. siks, sikkhati] belonging to training, in want of training, imperfect Vin i.17, 248; iii.24; Dhs 1016; one who has still to learn, denotes one who has not yet attained Arahantship D ii.143; M i.4, 144; A i.63; Pug 14; It 9 sq., 53, 71; Sn 970, 1038=S ii.47; definition A i.231; S v.14, 145, 175, 229 sq., 298, 327; Nd1 493 (sikkhatī ti sekkho, etc.) =Nd2 689; VbhA 328. s. pāṭipadā the path of the student M i.354; iii.76, 300; s. sīla the moral practice of the student A i.219 sq.; ii.6, 86 sq.; asekha not to be trained, adept, perfect Vin i.62 sq.; iii.24; Pug 14 (=arahant). See asekha. -- bala the strength of the disciple, of five kinds A ii.150. -- sammata esteemed to be under discipline, educated Vin iv.179.

Sekhavant

Sekhavant (?) quick J vi.199 (v. l. sīghavant).

Sekhiya

Sekhiya [fr. sekha] connected with training; s. dhamma rule of good breeding Vin iv.185 sq.

Segālaka

Segālaka (nt.) [fr. sigāla] a jackal's cry A i.187 sq. (°ṇ nadati); cp. sigālika.

Secanaka

Secanaka [fr. seceti] sprinkling J vi.69; neg. asecanaka (q. v.).

Seceti

Seceti see siñcati.

Secchā

Secchā=sa -- icchā, Sdhp 249.

Setṭha

Setṭha best, excellent D i.18, 99; S iii.13; Sn 47, 181, 822, 907; Dh 1, 26; J i.443; Nd1 84=Nd2 502 (with syn.); J i.88; cp. setṭhatara J v.148. -- kamma excellent, pious deeds Mhvs 59, 9. -- sammata considered the best J iii.111.

Setṭhi

Setṭhi [fr. setṭha, Sk. śreṣṭhin] foreman of a guild, treasurer, banker, "City man", wealthy merchant Vin i.15 sq., 271 sq.; ii.110 sq., 157; S i.89; J i.122; ii.367 etc.; Rājagaha° the merchant of Rājagaha Vin ii.154; J iv.37; Bārāṇasi° the merchant of Benares J i.242, 269; jana -- pada -- setṭhi a commercial man of the

country J iv.37; setṭhi gahapati Vin i.273; S i.92; there were families of setṭhis Vin i.18; J iv.62; ° -- tṭhāna the position of a setṭhi J ii.122, 231; hereditary J i.231, 243; ii.64; iii.475; iv.62 etc.; setṭhānusetṭhī treasurers and under -- treasurers Vin i.18; see Vinaya Texts i.102.

Setṭhitta

Setṭhitta (nt.) [abstr. fr. setṭhi] the office of treasurer or (wholesale) merchant S i.92.

Seṇi

Seṇi (f.) [Class. Sk. śreṇi in meaning "guild"; Vedic= row] 1. a guild Vin iv.226; J i.267, 314; iv.43; Dāvs ii.124; their number was eighteen J vi.22, 427; VbhA 466. ° -- pamukha the head of a guild J ii.12 (text seni --). -- 2. a division of an army J vi.583; ratha -- ° J vi.81, 49; seṇimokkha the chief of an army J vi.371 (cp. senā and seniya).

Seta

Seta (adj.) [Vedic śveta & śvitra; cp. Av. spaēta white; Lith. szaityti to make light; Ohg. hwīz=E. white] white D ii.297=M i.58; Sn 689; A iii.241; VbhA 63 (opp. kāḷa); J i.175; PvA 157, 215. name of a mountain in the Himālayas S i.67= Miln 242; an elephant of King Pasenadi A iii.345. -- anga white bodied Mhvs 10, 54. -- atṭhika lit. (having) white bones, (suffering from) famine [cp. BSk. śvetāsthī Divy 131] Vin iii.6; iv.23; S iv.323; A i.160; iv.279. <-> f. mildew Vin ii.256; J v.401. -- odaka clear (transparent) water Pv ii.120. -- kambala white blanket J iv.353. -- kamma whitewashing J vi.432. -- kuṭṭha white leprosy J v.69; vi.196. -- geru N. of a plant J vi.535. -- cchatta a white parasol, an emblem of royalty D ii.19; A i.145; J i.177, 267; PvA 74; DhA i.167; iii.120. -- pacchāda with white covering S iv.292=Ud 76=DhsA 397. -- puppha "white -- flowered," N. of a tree (Vitex trifolia?) J v.422 (=piyaka). -- vārī (& °vārisa) names of plants or trees J vi.535, 536.

Setaka

Setaka (adj.) [seta+ka] white, transparent D ii.129; M i.76, 167, 283.

Setaccha

Setaccha a tree J vi.535; setacchakūṭa adj. J vi.539 (sakuṇa).

Setapaṇṇi

Setapaṇṇi (f. [?]) a tree J vi.335.

Seti & sayati

Seti & sayati [śī, Vedic śete & śayate; cp. Av. saēte=Gr. kei_tai to lie, w) -- keano/s ("ocean")=Sk. ā -- śayānah, koima/w to put to sleep; Ags. hāēman to marry; also Lat. cīvis=citizen. -- The Dhṭp simply defines as saya (374)] to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc. -- Pres. seti S i.41, 47, 198 (kiṇ sesi why do you lie asleep? Cp. Pv ii.61); J i.141; Dh 79, 168; Sn 200; VvA 42; sayati Vin i.57; J ii.53; DA i.261. Pot. sayeyya Pv ii.3,9 & saye It 120. ppr. sayaṇ It 82, 117; Sn 193; sayāna (med.) D i.90; ii.292; M i.57; It 117; Sn 1145; & semāna D ii.24; M i.88; S i.121; J i.180; also sayamāna Th 1, 95. -- Fut. sessati S i.83; Sn 970; DhA i.320. -- Aor. sesi J v.70; settha Sn 970; sayi J vi.197, asayittha J i.335. -- Inf. sayituṇ PvA 157; ger. sayitvā J ii.77. -- pp. sayita (q. v.). -- Caus. II. sayāpeti to make lie down, to bed on a couch etc. J i.245; v.461; Mhvs 31, 35; PvA 104. -- pp. sayāpita. -- sukhaṇ seti to be at ease or happy S i.212; J v.242 (raṭṭhaṇ i. e. is prosperous); opp. dukkhaṇ s. to be miserable A i.137.

Setu

Setu [Vedic setu, to si or sā (see sinoti); cp. Av. haētu dam; Lat. saeta; Ags. sāda rope; etc.] a causeway, bridge Vin i.230=D ii.89, J i.199; Vism 412 (simile);

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DhA i.83; SnA 357; PvA 102, 151, 215. uttāra° -- a bridge for crossing over M i.134; S iv.174; Miln 194; naḷa -- ° a bamboo bridge Th 1, 7. -- kāraḷa a bridge -- maker, one who paves the way S i.33; Kv 345. -- ghāta pulling down of the bridge (leading to something) Vin i.59; iii.6; A i.220, 261; ii.145 sq.; Dhs 299; DhsA 219; DA i.305; Nd2 462; DhA iv.36.

Seda

Seda [Vedic sveda, fr. svid, cp. Av. xvaēda, Gr. i)drw/s, Lat. sudor, Ags. svāt =E. sweat] sweat D ii.293; A ii.67 sq.; It 76; Sn 196; J i.118, 138, 146, 243; in detail (physiologically) at Vism 262, 360; VbhA 66, 245; sweating for medicinal purposes, mahā° a great steambath; sambhāra° bringing about sweating by the use of herbs, etc.; seda -- kamma sweating Vin i.205. -- pl. sedā drops of perspiration DhA i.253. -- āvakkhitta earned in the sweat of the brow A ii.67 sq., iii.45, 76; iv.95, 282. -- gata sweat -- covered, sweating VvA 305. -- mala the stain of sweat J iii.290; VbhA 276. -- yūsa sweat Vism 195.

Sedaka

Sedaka (adj.) [fr. seda] sweating, transpiring D ii.265.

Sedita

Sedita [pp. of sedeti] moistened J i.52 (su°). Cp. pari°.

Sedeti

Sedeti [Caus. of sijjati] to cause to transpire, to heat, to steam J iv.238; v.271; KhA 52, 67; Vin iii.82 (aor. sedesi); ger. sedetvā J i.324; ii.74; pp. sedita. Caus II. sedāpeti J iii.122.

Sena

Sena1 [=sayana] lying, sleeping; couch, bed J v.96 (=sa- yana).

Sena

Sena2 [Sk. śyena] a hawk J i.273; ii.51, 60; DhA ii.267.

Senaka

Senaka1 a carter ThA 271 (=sākaṭika of Th 2, 443).

Senaka

Senaka2=sena2 J iv.58, 291; vi.246.

Senā

Senā [Vedic senā2 perhaps fr. si to bind] an army Vin i.241; iv.104 sq. (where described as consisting of hatthī, assā, rathā, pattī), 160; S i.112; A iii.397; v.82; J ii.94; Miln 4; Nd1 95 (Māra°), 174 (id.). -- gutta [senā°] a high official, a minister of war, only in cpd. mahā -- ° J vi.2, 54; mahāsenaguttaṭṭhāna the position of a generalissimo J v.115. -- nāyaka a general Vin i.73. -- pacca the position as general Mhvs 38, 81. -- patī a general Vin i.233 sq.; Sn 556; A iii.38; iv.79; J i.133; iv.43; dhamma -- ° a general of the Dhamma Miln 343; DhA iii.305. -- patika a general A iii.76, 78, 300. -- byūha massing of troops, grouping & fitting up an army Vin iv.107; D i.6; Ps ii.213; DA i.85 (-- vyūha).

Senānī

Senānī a general; only in cpd. ° -- kuṭilatā strategy (lit. crookedness of a general) DhA 151.

Senāsana

Senāsana (nt.) [sayana+āsana] sleeping and sitting, bed & chair, dwelling, lodging Vin i.196, 294, 356; ii.146, 150 (°parikkhāra -- dussa); iii.88 etc.; D ii.77; A i.60; It 103, 109; DA i.208; J i.217; VbhA 365 (=seti c'eva āsati ca etthā ti senāsanaṃ). See also panta. -- gāha allotment of lodging -- places Vin ii.167. -- gāhāpaka house -- steward Vin ii.167. -- cārikā a wandering from lodging to lodging Vin i.182, 203; iii.21; J 126. -- paññāpaka regulator of lodging -- places Vin ii.75, 176; iii.158 sq.; iv.38. -- paṭibāhana keeping out of the lodging J i.217. -- paviveka seclusion in respect of lodging A i.240 sq. -- vatta rule of conduct in respect of dwelling Vin ii.220.

Seniya

Seniya [fr. senā] belonging to an army, soldier J i.314.

Senesika

Senesika at Vin i.200 is to be read senehika (fr. sineha), i. e. greasy.

Sepaṇṇī

Sepaṇṇī (f.) [Sk. śrīparṇī, lit. having lucky leaves] name of a tree, Gmelina arborea J i.173, 174; DhA i.145.

Semānaka

Semānaka [semāna+ka; ppr. of seti] lying Th 1,14; DhA i.16.

Semha

Semha (nt.) [=silesuma] phlegm Vin ii.137; D ii.14, 293; A ii.87; iii.101; iv.320; Sn 198, 434; Miln 112, 303. Physiologically in detail at Vism 359; VbhA 65, 244.

Semhāra

Semhāra some sort of animal (monkey?) (explained by makkāṭa) M i.429.

Semhika

Semhika (adj.) [fr. semha] a man of phlegmatic humour Miln 298.

Seyya

Seyya (adj.) [Sk. śreyas, compar. formn] better, excellent; nom. masc. seyyo S iii.48 sq.; Sn 918; Dh 308; Dhs 1116; J i.180; nom. fem. seyyasi J v.393; nom. neut. seyyo often used as a noun, meaning good, happiness, wellbeing Vin i.33; D i.184; ii.330; Sn 427, 440; Dh 76, 100; J ii.44; vi.4 (maraṇaṇ eva seyyo, with abl. of compar. rajjato); Pv ii.943 (dhanan); iv.16 (jīvitāṇ); nom. fem. seyyā J v.94; nom. acc. neutr. seyyaṇ J ii.402; iii.237; abl. as adv. seyyaso "still better" Dh 43; J ii.402; iv.241. Superl. seṭṭha.

Seyyaka

Seyyaka (adj.) [fr. seyyā] lying M i.433, see uttānaseyyaka and gabbhaseyyaka.

Seyyati

Seyyati [śṛ, Vedic śṛṇāti & śīryate] to crush J i.174. See also sarati³ & vi°. -- pp. siṇṇa: see vi°.

Seyyathā

Seyyathā (adv.) [=taṇ yathā, with Māgadhī se° for ta°; cp. sayathā & taṇyathā] as, just as, s. pi Vin i.5; D i.45; It 90, 113; J i.339; seyyathīdaṇ as follows "i. e." or "viz." Vin i.10; D i.89; ii.91; S v.421; It 99.

Seyyā

Seyyā (f.) [Sk. śayyā; fr. śī] a bed, couch M i.502; A i.296; Vin ii.167 (°aggēna by the surplus in beds); Sn 29, 152, 535; Dh 305, 309; Pv ii.311; iv.12; J vi.197 (gilāna° sick -- bed). Four kinds A ii.244; VbhA 345. seyyaṇ kappeti to lie down Vin iv.15, 18 sq. -- Combd with āvasatha, e. g. at A ii.85, 203; iii.385; iv.60; v.271 sq. -- As -- ° used in adj. sense of "lying down, resting," viz. ussūra° sleeping beyond sunrise D iii.184=DhA ii.227; divā° noon -- day rest D i.112, 167; sīha° like a lion D ii.134; A iv.87; dukkha° sleeping uncomfortably DhA iv.8.

Seritā

Seritā (f.) [fr. serin] independence, freedom Sn 39 sq.

Serin

Serin (adj.) [cp. Sk. svairin] self -- willed, independent, according to one's liking M i.506; Th 1, 1144; Pv iv.187; J i.5.

Serivihāra

Serivihāra (adj.) [serin+vihāra] lodging at one's own choice M i.469 sq.; Vism 66 (°sukhaṇ).

Serīsaka

Serīsaka (adj.) [fr. sirīsa] made of Sirīsa wood, name of a hall D ii.356 sq.; Vv 8453; VvA 331, 351.

Serīsamaha

Serīsamaha a festival in honour of the Serīsaka Vimāna Vv 8437, 53

Sereyyaka

Sereyyaka name of a tree (*Barleria cristata*) J iii.253.

Sela

Sela [fr. *silā*] rocky Dh 8; (m.) rock, stone, crystal S i.127; D ii.39; A iii.346; Dh 81; J ii.14; Vin i.4 sq.; iii.147= J ii.284. -- *guḷa* a rocky ball J i.147. -- *mayā* made of rock (crystal?), of the bowl of the Buddha SnA 139, 159.

Selaka

Selaka [sela+ka] "rocky," a kind of copper (cp. *pisāca*) VbhA 63.

Seḷita

Seḷita (selita) [pp. of *seḷeti*] shouting, noise, row J ii.218. To this belongs the doubtful der. *selissaka* (nt.) noise, row, mad pranks at S iv.117 (v. l. *seleyyaka*).

Seḷeti

Seḷeti [according to Kern, Toev. ii.78 for *svelayati*, cp. Oir. *fét* whistle, music etc. Idg. **sveiǵd*] to make a noise, shout, cry exultantly Sn 682; J v.67; Bu i.36. <-> pp. *seḷita*. -- Other, diff. explns of the word see in J.P.T.S. 1885, p. 54.

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Sevaka

Sevaka serving, following; a servant, dependent J ii.12, 125, 420; SnA 453. See *vipakkha°*.

Sevati

Sevati [sev] 1. to serve, associate with, resort to Vin ii.203; A i.124 sq.; Sn 57, 75; Pug 33; It 107; J iii.525; SnA 169. -- 2. to practice, embrace, make use of Vin i.10=S v.421; D iii.157; S i.12; M iii.45; Dh 167, 293, 310; Sn 72, 391, 927; Nd1 383, 481; J i.152, 361; aor. *asevissaṇ* J iv.178. -- pp. *sevita*: see *ā°*, *vi°*.

Sevanatā

Sevanatā (-- °) (f.) [abstr, fr. *sevati*]=*sevanā* VbhA 282 sq.

Sevanā

Sevanā (f.) [fr. *sevati*] following, associating with Sn 259; Dhs 1326; Pug 20; Dhṭp 285 (as nt.); cohabiting Vin iii.29.

Sevā

Sevā (f.) [fr. *sev*] service, resorting to S i.110; ThA 179.

Sevāla

Sevāla [cp. Epic Sk. śaivala & saivāla] the plant *Blyxa octandra* moss, A iii.187, 232, 235; J ii.150=DhA i.144; J iii.520; iv.71; v.462; Miln 35; DhA iii.199; Tikp 12 (in sim.). (m. and nt.) J v.37; -- mālaka (or -- mālīka) who makes garlands of *Blyxa octandra* A v.263; S iv.312. -- Often combd with another waterplant, paṇaka (see under paṇṇaka), e. g. A iii.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, Kalpasūtra p. 46 sq.).

Sevin

Sevin (adj.) [fr. sev] serving, practising Sn 749; It 54. See vipakkha°.

Seveti

Seveti to cause to fall, to throw down J iii.198 (doubtful; C -- expls as pāteti & gives saveti [=sāveti, Caus. of sru to make glide] as gloss; v. l. also sādeti).

Sesa

Sesa [fr. śiṣ] remaining, left D ii.48; Sn 217, 354; J ii.128; (nt.) remainder PvA 14, 70; ° -- ka the same Mhvs 10, 36; 22, 42; 25, 19.

Seseti

Seseti: see sissati.

Sessan, sessati

Sessan, sessati see seti.

Sehi

Sehi is instr. pl. of sa4 (his own): Dh 136; DhA iii.64.

Soka

Soka [fr. śuc, to gleam (which to the Dhṭp however is known only in meaning "soka": Dhṭp 39); cp. Vedic śoka the flame of fire, later in sense of "burning grief"] grief, sorrow, mourning; defd as "socanā socitattaṇ anto -- soko . . . cetaso parijjhāyanā domanassaṇ" at Ps i.38=Nd1 128=Nd2 694; shorter as "nāti -- vyasan'<-> ādīhi phutṭhassa citta -- santāpo" at Vism 503=VbhA. Cp. the foll.: Vin i.6; D i.6; ii.305, 103; S i.110, 123, 137; A i.51, 144; ii.21; v.141; Sn 584, 586; J i.189; SnA 155; DhA ii.166; KhA 153 (abbūḷha°); Pv i.43 (=citta -- santāpa PvA 18); PvA 6, 14, 38, 42, 61. -- asoka without grief: see viraja. See also dukkha B iii.1 b. -- aggi the fire of sorrow PvA 41. pl. -- divasā the days of mourning (at the king's court after the death of the queen) SnA 89. -- parideva sorrow and lamenting A iii.32, 326 sq.; v.216 sq.; Vism 503; Nd1 128. -- pariddava id. Vv 8430. -- pareta overcome with grief Pv i.86. -- vinaya dispelling of grief PvA 39. -- vinodana id. PvA 61. -- salla the dart or sting of sorrow A iii.54, 58; Nd1 59, 414; Pv i.86; PvA 93, 162.

Sokajjhāyikā

Sokajjhāyikā (f.) [soka+ajjhāyaka; this soka perhaps *sūka, as in visūka?] a woman who plays the fool, a comedian Vin iv.285; J vi.580 (where C. expls as "grief-dispellers").

Sokavant

Sokavant (adj.) [soka+vant] sorrowful Mhvs 19, 15.

Sokika

Sokika (adj.) [soka+ika] sorrowful; a -- ° free from sorrow ThA 229.

Sokin

Sokin (adj.) [fr. soka] (fem. °nī) sorrowful Dh 28.

Sokhya

Sokhya (nt.) [abstr. der. fr. sukha] happiness Sn 61; J v.205.

Sokhumma

Sokhumma (nt.) [abstr. fr. sukhuma] fineness, minuteness A ii.17; Th 1, 437. At A ii.18 with double suffix °tā.

Sogandhika

Sogandhika (nt.) [Sk. saugandhika; fr. sugandha] the white water -- lily (Nymphaea lotus) J v.419; vi.518, 537 (seta -- sogandhiyehi). -- As m. designation of a purgatory A v.173; S i.152; Sn p. 126.

Socati

Socati [Vedic śocati, śuc, said of the gleaming of a fire] 1. to mourn, grieve Sn 34; Dh 15; J i.168; Pv i.87 (+rodati); i.1015; i.122; Miln 11; pres 3rd pl. socare Sn 445; Dh 225; ppr. socamāna J ii.75; ppr. asocaṇ not grieving S i.116; mā soci do not sorrow D ii.144; J vi.190; plur. mā socayittha do not grieve D ii.158; Caus. socayati to cause to grieve D i.52; S i.116; Th 1, 743 (ger. °ayitvā); Miln 226; soceti J ii.8. -- pp. socita. -- Caus. II. socāpayati the same S i.116.

Socana

Socana (nt.) [fr. śuc] sorrow, mourning PvA 18, 62; -- nā (f.) the same D ii.306; S i.108=Sn 34; Nd2 694.

Socita

Socita (nt.) [fr. socati] grief Th 2, 462.

Socitatta

Socitatta (nt.) sorrowfulness D ii.306; Ps i.38=Nd2 694.

Socin

Socin [fr. socati] grieving A iv.294 (socī ca=socicca).

Sociya

Sociya [=Sk. śocya] deplorable Sdhp 262.

Soceyya

Soceyya (nt.) [abstr. fr. śuc, *śaucya] purity S i.78; A i.94; ii.188; v.263; Vism 8; J i.214; Miln 115, 207; is threefold A i.271; It 55; D iii.219; further subdivided A v.264, 266 sq. In meaning of "cleaning, washing" given in the Dhṭp as def. of roots for washing, bathing etc. (khal, nahā, sinā, sudh).

Sojacca

Sojacca (nt.) [abstr. fr. sujāta] nobility, high birth J ii.137.

Soṇa

Soṇa1 [see suvāṇa] a dog J i.146; vi.107 (=sunakha); Sn 675; Vism 191; DhA iii.255 (+sigāla); soṇi (f.) a bitch Mhvs 7, 8=sona It 36.

Soṇa

Soṇa2 [cp. śyonāka] a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada Bu ix.22; x.24; J i.36, 37.

Soṇita

Soṇita (nt.) [Sk. śoṇita, fr. śoṇa red] blood Th 2, 467; DA i.120; Vism 259.

Soṇī

Soṇī (f.) [cp. Sk. śroṇī] 1. the buttock Sn 609; J v.155, 216, 302. -- 2. a bitch, see soṇa1.

Soṇḍa

Soṇḍa [cp. Sk. śauṇḍa] addicted to drink, intoxicated, a drunkard D ii.172; J v.436, 499; Miln 345; Vism 316. a -- soṇḍa A iii.38; iv.266; J v.166; (fem. -- ī) itthisoṇḍī a woman addicted to drink Sn 112 (? better "one who is addicted to women"; SnA 172 expls to that effect, cp. J ii.431 itthi -- surā -- maṇsa -- soṇḍa); yuddhasoṇḍa J i.204; dāsi -- soṇḍa a libertine J v.436 (+surā°); dhamma -- soṇḍatā affectionate attachment to the law J v.482.

Soṇḍaka

Soṇḍaka [soṇḍa+ka] in cpd. surā° a drunkard J v.433; vi.30.

Soṇḍā

Soṇḍā (f.) [Sk. śuṇḍā] an elephant's trunk Vin ii.201;= S ii.269; M i.415; A iv.87 (uccā° fig. of a bhikkhu) J i.50, 187; iv.91; v.37; DhA i.58; Miln 368; soṇḍa (m.) the same S i.104.

Soṇḍika

Soṇḍika [fr. soṇḍa] 1. a distiller and seller of spirituous liquors; M i.228= 374. -- 2. a drunkard Miln 93.

Soṇḍikā

Soṇḍikā (f.) 1. tendril of a creeper S i.106; Miln 374. - 2. peppered meat S ii.98 (cp. Sanskrit śauṇḍī long pepper). -- 3. in udaka° KhA 65 (=sonḍī) a tank.

Soṇḍī

Soṇḍī1 (f.) a natural tank in a rock J i.462; DhA ii.56 (soṇḍi); udaka -- ° J iv.333; Vism 119; KhA 65 (soṇḍikā).

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Soṇḍī

Soṇḍī2 (f.) the neck of a tortoise S iv.177 (soṇḍi -- pañcamāni angāni); Miln 371; the hood of a snake J vi.166 (nāgā soṇḍi -- katā).

Soṇṇa

Soṇṇa (nt.) [the contracted form of suvaṇṇa, cp. sovaṇṇa] gold; (adj.) golden Mhvs 5, 87; Vv 54, 367. -- ālankāra with golden ornaments J ii.48. -- dhaja with golden flags J ii.48. -- bhinkāra a golden vase Sdhp 513. -- maya golden, made of gold J vi.203. -- vālukā gold dust J vi.278.

Sota

Sota1 (nt.) [Vedic śrotas & śrotra; fr. śru: see suṇāti] ear, the organ of hearing Vin i.9, 34; D i.21; Sn 345 (nom. pl. sotā); Vism 444 (defined); Dhs 601; DhA 310; -- dibba -- sota the divine ear (cp. dibba -- cakkhu) D i.79, 154; iii.38, 281; dhamma° the ear of the Dhamma A iii.285 sq., 350; v.140; S ii.43; sotaṇ odahati to listen (carefully) D i.230; ohita -- s. with open ears A iv.115; v.154; J i.129. -- añjana a kind of ointment made with antimony Vin i.203. -- ānugata following on hearing, acquired by hearing A ii.185. -- āyatana the sense of hearing Dhs 601 sq.; D ii.243, 280, 290. -- āvadhāna giving ear, attention M ii.175. -- indriya the faculty of hearing Dhs 604; D iii.239. -- dvāra "door of the ear," auditory sensation VbhA 41. -- dhātu the ear element, the ear Vin ii.299; D i.79; S ii.121; A i.255 (dibba°); iii.17 (id.); v.199; Vbh 334; Vism 407 (defd); Dhs 601, 604; Miln 6. -- viññāṇa auditory cognition, perception through the ear Dhs 443. -- viññeyya cognizable by hearing D ii.281; Dhs 467; KhA 101.

Sota

Sota2 (m. & nt.) [Vedic srotas, nt., fr. sru; see savati] 1. stream, flood, torrent Sn 433; It 144; J i.323; sīgha -- s. having a quick current D ii.132; Sn 319; metaphorically, the stream of cravings Sn 715 (chinna°; cp. MVastu iii.88 chinna -- srota), 1034; S iv.292; M i.226 (sotaṇ chetvā); It 114; denotes noble eightfold path S v.347; bhava -- s. torrent of rebirth S i.15; iv.128; viññāṇa -- s. flux of mind, D iii.105; nom. sing. soto S iv.291 sq.; v.347; nom. plur. sotā Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?], or wrong reading instead of sotāso, sotāse [?]) J iv.287, 288. -- 2. passage, aperture (of body, as eyes, ears, etc.), in kaṇṇa° orifice of the ear, and nāsa° nostril, e. g. D i.106; Sn p. 108; J i.163, 164 (hetthā -- nāsika -- s.); Vism 400 (dakkhiṇa° & vāma -- kaṇṇa -- s.). -- āpatti entering upon the stream, i. e. the noble eightfold path (S v.347), conversion Vin ii.93 etc. By it the first three Saṃyojanas are broken S v.357, 376. It has four phases (angas): faith in the Buddha, the Dhamma, and the Order, and, further, the noble Sīlas S ii.68 sq.; v.362 sq.; A iii.12; iv.405; D iii.227 (in detail). Another set of four angas consists of sappurisa -- saṃsevā, saddhammasavana, yonisomanasikāra, and dhammānudhammapaṭipatti S v.347, 404. -- phala the effect of having entered upon the stream, the fruit of conversion Vin i.293; ii.183; M i.325; A i.44; iii.441; iv.292 sq., 372 sq.; D i.229; iii.227; S iii.168, 225; v.410 sq.; Pug 13; DhA iii.192; iv.5; PvA 22, 38, 66, 142. -- magga the way to conversion, the lower stage of conversion DA i.237; J i.97; VbhA 307; see magga. -- āpanna one who has entered the stream, a convert Vin ii.161, 240; iii.10; D i.156; iii.107 sq., 132, 227; A ii.89; S ii.68; iii.203 sq., 225 sq.; v.193 sq.; DA i.313; Vism 6, 709; PvA 5, 153. The converted is endowed

with āyu, vaṇṇa, sukha, and ādhipateyya S v.390; he is called wealthy and glorious S v.402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; he is a -- vinipāta -- dhamma: D i.156; ii.200; S v.193 sq., 343; A i.232; ii.238; iii.331 sq.; iv.405 sq., v.182; M iii.81; or khīṇa -- niraya: A iii.211; iv.405 sq. (+khīṇa -- tiracchānayoṇi etc.). The converted man is sure to attain the sambodhi (niyato sambodhipārāyano D i.156, discussed in Dial. i.190 -- 192).

Sotatta

Sotatta scorched J i.390=M i.79, read so tatto (cp. M i.536). See sosīta.

Sotar

Sotar [n. ag. fr. suṇāti] a hearer D i.56; A ii.116; iii.161 sq. -- sotā used as a feminine noun ThA 200 (Ap v.3).

Sotavant

Sotavant [sota1+vant] having ears, nom. pl. sotavanto S i.138; Vin i.7; D ii.39.

Sotukāma

Sotukāma [sotuṇ (=inf. of suṇāti)+kāma] wish or wishing to hear A i.150; iv.115; Vism 444; f. abstr. *kamyatā desire to listen A v.145 sq., SnA 135.

Sotta

Sotta [pp. of supati, for sutta] asleep S i.170.

Sotti

Sotti (f.) [Sk. śukti] a shell (?) filled with chunam and lac, used for scratching the back, a back -- scratcher acting as a sponge M ii.46; A i.208; see suttī e. g. Vin ii.107.

Sottiya

Sottiya [=*śrotriya] well versed in sacred learning, a learned man M i.280; Sn 533 sq. See sotthiya.

Sottun

Sottun see supati.

Sotthāna

Sotthāna (nt.) [cp. Sk. svastyayana] blessing, well -- fare Sn 258; A iv.271, 285; J v.29 (where the metre requires sotthayanaṇ, as at iv.75); vi.139.

Sotthi

Sotthi (f.) [Sk. svasti=su+asti] well -- being, safety, blessing A iii.38= iv.266 ("brings future happiness"); J i.335; s. hotu hail! D i.96; sotthiṇ in safety, safely Dh 219 (=anupaddavena DhA iii.293); Pv iv.64 (=nirupaddava PvA 262); Sn 269; sotthinā safely, prosperously D i.72, 96; ii.346; M i.135; J ii.87; iii.201.

suvatthi the same J iv.32. See sotthika & sovatthika. -- kamma a blessing J i.343. -- kāra an utterer of blessings, a herald J vi.43. -- gata safe wandering, prosperous journey Mhvs 8, 10; sotthigamana the same J i.272. -- bhāva well -- being, prosperity, safety J i.209; iii.44; DhA ii.58; PvA 250. -- vācaka utterer of blessings, a herald Miln 359. -- sālā a hospital Mhvs 10, 101.

Sotthika

Sotthika (& °iya) (adj.) [fr. sotthi] happy, auspicious, blessed, safe VvA 95; DhA ii.227 (°iya; in phrase dīgha° one who is happy for long [?]).

Sotthiya=sottiya

Sotthiya1=sottiya a learned man, a brahmin Dh 295; ThA 200 (Ap v.6); J iv.301, 303; v.466.

Sotthiya

Sotthiya2 (nt.) [der.?] a childbirth rag Vism 63.

Sotthivant

Sotthivant (adj.) [sotthi+vant] lucky, happy, safe Vv 8452.

Sodaka

Sodaka (adj.) [sa+udaka] containing water Mhvs 30, 38; 37, 200.

Sodariya

Sodariya (adj.) [sa+udariya] having a common origin (in the same mother's womb), born of the same mother, a brother J i.308; iv.434; PvA 94 (bhātā).

Sodhaka

Sodhaka [fr. sodheti] one who cleanses Mhvs 10, 90; PvA 7.

Sodhana

Sodhana (nt.) [fr. sodheti] cleansing Vism 276 (as f. °nā); examining J i.292; payment (see uddhāra) J i.321.

Sodheti

Sodheti [Caus. of sujñhati] to make clean, to purify Vin i.47; M i.39; Dh 141; DA i.261, 135; to examine, search J i.200, 291; ii.123; iii.528; to search for, to seek J ii.135; to clean away, to remove J iv.404; to correct J ii.48; to clear a debt: in this meaning mixed with sādheti (q. v.) in phrases iṇaṇ s. and uddhāraṇ s.; we read iṇaṇ sodheti at PvA 276; uddhāraṇ sodheti at J iv.45; otherwise sādheti. -- Caus. II. sodhāpeti to cause to clean, to clean Vin iii.208, 248=i.206; J i.305; ii.19; Pass. sodhīyati to be cleansed, to be adorned Bu ii.40 sq.=J i.12.

Sona

Sona dog It 36; see soṇa.

Sopadhīka

Sopadhīka=sa+upadhika.

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Sopavāhana

Sopavāhana=sa+upavāhana.

Sopāka

Sopāka [=sapāka; śva+pāka] a man of a very low caste, an outcast Sn 137. See also sapāka.

Sopāna

Sopāna (m. and nt.) [cp. Sk. sopāna; Aufrecht "sa+ upāyana"] stairs, staircase Vin ii.117, 152; D ii.178; J i.330, 348; iv.265; Vism 10; VvA 188; PvA 156, 275; Vv 785; dhura -- sopāna the highest step of a staircase (?) J i.330. -- kalingara flight of steps Vin ii.128 (v. l. sopāṇakaḷevara as at M ii.92). -- panti a flight or row of steps, a ladder Vism 392 (three). -- pāda the foot of the steps (opp. °sīsa) DhA i.115. -- phalaka a step of a staircase J i.330.

Soppa

Soppa (nt.) [=supina] sleep, dream S i.110; A i.261 (i. e. laziness). °ante in a dream J v.329 (C. reading for T. suppante).

Soppati

Soppati see supati.

Sobbha

Sobbha [cp. Sk. śvabhra] a hole, (deep) pit D ii.127; M i.11; A i.243; ii.140; iii.389 (see papāta); v.114 sq.; J vi.166; Th 1, 229; SnA 355, 479; a water -- pool S ii.32; Sn 720; Vism 186; as adj. at S iii.109 (+papāta), i. e. "deep"; kussobbha a small collection of water S ii.32, 118; Sn 720; mahāsobbha the ocean S ii.32, 118.

Sobhagga

Sobhagga (nt.) [abstr. fr. subhaga] prosperity, beauty Th 2, 72; J i.51, 475; ii.158; iv.133. As sobhagyatā at DA i.161.

Sobhañjana

Sobhañjana the tree Hyperanthica moringa J v.405; sobhañjanaka the same J iii.161 (=siggurukkha, C.); vi.535.

Sobhaṇa

Sobhaṇa1 (nt.) [fr. śubh] 1. a kind of edging on a girdle Vin ii.136. -- 2. beauty, ornament Miln 356.

Sobhaṇa

Sobhaṇa² (adj.) [fr. śubh] 1. adorning, shining, embellishing A ii.8, 225; very often spelt sobhana J i.257; ThA 244; nagara -- sobhaṇā (or °inī) a courtesan J ii.367; iii.435, 475; Miln 350; PvA 4. -- 2. good Miln 46 (text °na); CpD. 96; 101; 106.

Sobhati

Sobhati [śubh, Vedic śobhate] 1. to shine, to be splendid, look beautiful J i.89; ii.93; sobhetha let your light shine (with foll. yaṇ "in that . . .") Vin i.187, 349=ii.162= J iii.487=S i.217; ppr. °māna Vism 58. aor. sobhi J i.143; Caus. sobhetai to make resplendent, adorn, grace A ii.7; Sn 421; J i.43; Miln 1; Vism 79 (ppr. sobhayanto); to make clear D ii.105.

Sobhanagaraka

Sobhanagaraka (nt.) a kind of game, fairy scenes D i.6, 13; DA i.84.

Sobhā

Sobhā (f.) [fr. śubh; Sk. śobhā] splendour, radiance, beauty Mhvs 33, 30; J iv.333; ThA 226; Miln 356.

Sobhiya

Sobhiya [cp. Sk. śaubhika; BSk. śobhika MVastu iii.113] a sort of magician or trickster, clown J vi.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

Somanassa

Somanassa (nt.) [fr. su+mano; cp. domanassa] mental ease, happiness, joy D i.3; ii.278; iii.270; M i.85, 313; S iv.232; A ii.69; iii.207, 238; Dh 341; Sn 67; Pug 59; VbhA 73; PvA 6, 14, 133; DA i.53; it is more than sukha D ii.214; defined at Vism 461 (itt'h'ārammaṇ' <-> ānubhavana -- lakkhaṇaṇ, etc.). A syn. of it is veda 1. On term see also CpD. 277. -- indriya the faculty of pleasure D iii.224; S v.209 sq.; Dhs 18.

Somanassita

Somanassita (adj.) [Caus. pp. formation fr. somanassa] satisfied, pleased, contented VvA 351.

Somarukkha

Somarukkha [soma+rukkha] a certain species of tree J vi.530.

Sombhā

Sombhā (f.) a puppet, doll Th 2, 390; explained as sombhakā ThA 257.

Somma

Somma (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs i.42; DA i.247; DhsA 127; VvA 205; SnA 456; Vism 168.

Soracca

Soracca (nt.) [fr. sorata] gentleness, restraint, meekness A ii.68, 113; iii.248; S i.100, 172, 222; Sn 78, 292; Dhs 1342; J iii.442; iv.302; Miln 162; VvA 347. Often combd with khanti forbearance (q. v.). -- soracciya (nt.) the same J iii.453.

Sorata

Sorata (adj.) [=su+rata, with so° for sū°, which latter is customary for su° before r (cp. dūr° for dur°)]. See du1 2 and Geiger, P.Gr. § 11. -- The (B)Sk. is sūrata] gentle, kind, humble, self -- restrained M i.125; S i.65; iv.305 (text, sūrata); A ii.43; iii.349, 393 sq.; Sn 309, 515, 540; J iv.303; DhA i.56.

Soḷasa

Soḷasa (num. card.) [Sk. ṣoḍaśa] sixteen D i.128; Sn 1006; J i.78 (lekhā); ii.87; iii.342 (atappiya -- vatthūni); v.175; vi.37; Miln 11 (palibodhā); DhA i.129 (°salākā); iv.208 (°karīsa -- matta). instr. soḷasahi D i.31, & soḷasehi D i.139; gen. soḷasannaṃ J iv.124. Very frequent in measures of time & space. -- °vassa° (16 years . . .) J i.231, 285; ii.43; iv.7; vi.10, 486; DhA i.25 and passim. The fem. ° -- sī acts as num. ord. "sixteenth," in phrase kalaṃ nagghati soḷasiṃ he is not worth a sixteenth particle of A iv.252; S iii.156; v.44, 343; Dh 70; It 19.

Soḷasakkhattuṃ

Soḷasakkhattuṃ sixteen times DA i.261; DhA i.353= Mhvs 6, 37.

Soḷasama

Soḷasama sixteenth Mhvs 2, 29; Vism 292.

Sovaggika

Sovaggika (adj.) [fr. sagga=*svarga; cp. the similar formation dovārika=dvāra] connected with heaven Vin i.294; D i.51; A ii.54, 68; iii.46, 51, 259; iv.245; S i.90; DA i.158.

Sovacassa

Sovacassa (nt.) [fr. suvaca, in analogy to dovacassa] gentleness, suavity D iii.267; A ii.148; iii.180; Nett 40; 127; ° -- karaṇa making for gentleness M i.96; A ii.148=iii.180.

Sovacassatā

Sovacassatā (f.)=sovacassa M i.126; D iii.212, 274; A i.83; iii.310, 423 sq., 449; iv.29; Sn 266; Dhs 1327; Pug 24. Sovaccasāya & sovaccasiya the same (Dhs 1327; Pug 24).

Sovaṇṇa

Sovaṇṇa (adj.) [fr. suvaṇṇa] golden D ii.210; A iv.393; PvA ii.121; J i.226; ° -- maya golden Vin i.39; ii.116; D ii.170 etc.; J ii.112.

Sovaṇṇaya

Sovaṇṇaya (adj.) [=sovaṇṇaka] golden J i.226.

Sovatthika

Sovatthika (adj.) [either fr. sotthi with diaeresis, or fr. su+atthi+ka=Sk. svastika] safe M i.117; Vv 187 (=sotthika VvA 95); J vi.339 (in the shape of a svastika?); Pv iv.33 (=sotthi -- bhāva -- vāha PvA 250). -- ālankāra a kind of auspicious mark J vi.488.

Sovīraka

Sovīraka (nt.) [dialectical?] sour gruel Vin i.210; S ii.111; Vv 198; PugA 232.

Sosa

Sosa [fr. śuṣ] drying up, consumption Vin i.71; Vism 345.

Sosana

Sosana (nt.) [fr. soseti] causing to dry (in surgery) Miln 353.

Sosānika

Sosānika (adj.) [fr. susāna] connected with a cemetery, bier -- like Vin ii.149; m., one who lives in or near a cemetery A iii.220; Pug 69 sq.; Miln 342; Vism 61 sq.; DhA i.69.

Sosārita

Sosārita (adj.) [su+osārita] well reinstated (opp. dosārita) Vin i.322.

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Sosika

Sosika (adj.) [fr. sosa] afflicted with pulmonary consumption Vin i.93; iv.8.

Sosīta

Sosīta at J i.390 means either "thoroughly chilled" or "well wetted." It is expld as "him'odakena su -- sīto suṭṭhu tinto." Perhaps we have to read so sīta, or sīna (cp. sīna2), or sinna. The corresponding sotatta (expld as "suriya -- santāpena su -- tatto") should then be so tatto.

Soseti

Soseti [Caus. of sussati] to cause to dry or wither Mhvs 21, 28; Vism 120. See vi°.

Sossati

Sossati is Fut. of suṇāti.

Sohada

Sohada [Sk. sauhṛda, fr. su+hṛd] a friend Mhvs 38, 98. See also suhada.

Sneha

Sneha see sineha.

Svākāra

Svākāra [su+ākāra] being of good disposition Vin i.6.

Svākkhāta

Svākkhāta [su+akkhāta; on the long ā cp. Geiger, P.Gr. § 7; BSk. svākhyāta] well preached Vin i.12, 187; ii.199; M i.67; A i.34; ii.56; Sn 567. Opp. durakkhāta Vism 213 (in detail).

Svāgata

Svāgata [su+āgata] 1. welcome Vin ii.11; Th 2, 337; ThA 236. -- 2. learnt by heart Vin ii.95, 249; A iv.140 (pātimokkhāni). See sāgata.

Svātana

Svātana [cp. Sk. śvastana; Geiger, P.Gr. § 6, 54] relating to the morrow; dat. ° -- nāya for the following day Vin i.27; D i.125; J i.11; DhA i.314; iv.12.

Svātivatta

Svātivatta [su+ativatta] easily overcome Sn 785; Nd1 76.

Svāssu

Svāssu=so assu J i.196.

Svāhaṇ

Svāhaṇ=so ahaṇ.

Sve

Sve (adv.) [cp. Sk. śvas] to -- morrow Vin ii.77; D i.108, 205; J i.32, 243; ii.47; VvA 230; svedivasa DhA i.103. The diaeretic form is suve, e. g. Pv iv.15; Mhvs 29, 17; and doubled suve suve day after day Dh 229; DhA iii.329; J v.507.

H. Ha

Ha [freq. in Rigveda, as gha or ha, Idg. *gho, *ghe; cp. Lat. hi -- c, Sk. hi] an emphatic particle "hey, oh, hallo, I say" Vin ii.109; Sn 666; iti ha, thus Vin i.5, 12; D i.1; a common beginning to traditional instruction Sn 1053; itihītihaṇ (saying), "thus and thus" Sn 1084; SnA 416 (ha -- kāra); PvA 4 (ha re), 58 (gloss for su).

Haṇ

Haṇ (indecl.) [cp. Sk. haṇ] an exclamation "I say, hey, hallo, look here!" Vv 508 (=nipāta VvA 212); J v.422; VvA 77. Sometimes as han ti, e. g. J v.203; DhA iii.108. See also handa & hambho. In combn iti haṇ (=iti) Sn 783; Nd1 71; or with other part. like haṇ dhī DhA i.179, 216 (here as haṇ di).

Haṇsa

Haṇsa1 [fr. haṇsati] bristling: see lomahaṇsa Sn 270 etc.

Haṇsa

Haṇsa2 [cp. Sk. haṇsa=Lat. (h)anser "goose," Gr. xh/n= Ags. gōs=E. goose, Ger. gans] 1. a water -- bird, swan S i.148; Sn 221, 350, 1134; Dh 91, 175; DhA ii.170; J ii.176 sq.; SnA 277; Pv ii.123; iii.34. Considered as (suvanṇa --) rāja -- haṇsa ("golden royal swan") to be king of the birds: J i.207; ii.353; Vism 650. -- At SnA 277 Bdhgh gives various kinds of haṇsa's, viz. harita°, tamba°, khīra°, kāḷa°, pāka°, suvaṇṇa°. -- pāka° a species of water bird J v.356; vi.539; SnA 277. -- f. haṇsī Dāvs v.24 (rāja°). -- 2. a kind of building J i.92. -- potaka a young swan Vism 153 (in simile). -- rāja the king of swans Vv 358; Vin iv.259.

Haṇsati

Haṇsati [cp. Vedic harṣate Idg. *ǵher to bristle (of hair), as in Lat. horreo ("horrid, horripilation"), ēr hedgehog ("bristler")=Gr. xh/r id.; Lat. hirtus, hispidus "rough"; Ags. gorst=gorse; Ger. granne & many others, for which see Walde, Lat. Wtb. s. v. ēr. -- The Dhṭp (309) defines as "tuṭṭhi." See also ghaṇsati2, pahaṇsati2, pahaṭṭha2, pahaṇsita2] to bristle, stand on end (said of the hair) Vin iii.8; M i.79; Caus. haṇseti to cause to bristle J v.154. -- pp. haṭṭha.

Haṇsana

Haṇsana (adj. -- nt.) [fr. hr̥ṣ] bristling, see lomahaṇsa Sn 270 etc.

Haṇsi

Haṇsi (indecl.) [?]=hañci if, in case that J vi.343.

Hankhati

Hankhati see paṭi°.

Hacca

Hacca (adj.) [fr. han] killing, in bhūnahacca killing an embryo A iv.98; J vi.579=587; Miln 314 (text bhūta --)

Hañci

Hañci (indecl.) [haṇ+ci] if Kvu 1.

Haññati & hañchati

Haññati & hañchati see hanati.

Haṭa

Haṭa1 [pp. of harati] taken, carried off Vin iv.23; J i.498. haṭa -- haṭa -- kesa with dishevelled hair S i.115.

Haṭa

Haṭa2 [cp. Sk. haṭha & haṭa] a kind of water -- plant, Pistia stratiotes D i.166; M i.78, 156; Pug 55 (text sāta --); A i.241, 295 (v. l. sāta; cp. hāṭaka).

Haṭṭha

Haṭṭha [pp. of haṇṣati] 1. bristling, standing on end M i.83; Dāvs v.64; lomahaṭṭhajāta (cp. °loma) with bristling hairs, excited D ii.240; Sn p. 14. -- 2. joyful, happy Vin i.15; Sn 1017; J i.31, 335; ii.32; often combd with either tuṭṭha (e. g. J vi.427; PvA 113), or pahatṭha (DhA iii.292).

Haṭha

Haṭha [only as lexicogr. word; Dhṭp 101=balakkāra] violence.

Hata

Hata [pp. of hanti] struck, killed D ii.131; destroyed, spoilt, injured Vin i.25; Dhs 264; J ii.175; reṇuhata struck with dust, covered with dust Vin i.32; hatatta (nt.) the state of being destroyed Dh 390; hatāvakāsa who has cut off every occasion (for good and evil) Dh 97; DhA ii.188; hatāvasesaka surviving D i.135; pakkha° a cripple (q. v.); °vikkhittaka slain & cut up, killed & dismembered Vism 179, 194. -- hata is also used in sense of med., i. e. one who has destroyed or killed,

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e. g. nāga° slayer of a nāga Vin ii.195; °antarāya one who removes an obstacle PvA 1. -- ahata unsoiled, clean, new D ii.160; J i.50; Dāvs ii.39.

Hati

Hati (f.) [fr. han] destruction Dāvs iv.17.

Hattha

Hattha [fr. hr, cp. Vedic hasta] 1. hand D i.124; A i.47; Sn 610; J vi.40. -- forearm Vin iv.221; of animals S v.148; J i.149; °pāda hand and foot M i.523; A i.47; J ii.117; PvA 241; DhA iv.7. sahassa° thousand -- armed Mhvs 30, 75; pañca° having five hands J v.425; J v.431 (mukhassa ceva catunnaṇ ca caranāṇaṇ vasena etaṇ vuttaṇ); kata° a practised hand, practised (of an archer) S i.62; A ii.48; J iv.211. -- hatthe karoti to bring under one's hand, to take possession of, to subdue J vi.490; hatthaṇ gacchati to come under somebody's hand, to come under the sway of J i.179; hatthaga being in the power of; hatthagata fallen into the hand or possession of, hatthappatta what one can put one's hand on, i. e. "before his very eyes" Vin i.15. As °hattha in hand, -- handed; e. g. daṇḍa° stick in hand J i.59; ritta° empty -- handed Sdhp 309; vīṇā° lute in hand Mhvs 30, 75. Cp. sa° with one's own hand. <-> 2. the hand as measure, a cubit J i.34, 233 (asīti°, q. v.); Mhvs 38, 52; Vism 92 (nava° sāṭaka). -- 3. a handful, a tuft (of hair) VvA 197. -- anguli finger PvA 124 (+pādanguli toe). -- atṭhika hand -- bone KhA 49. -- antara a cubit Vism 124. -- āpalekhana licking the hands (to clean them after eating -- cp. the 52nd Sekhiya Vin iv.198) D i.166; iii.40; M i.77, 238, 307; A i.295 (v. l. °āva°); Pug 55. -- ābharāṇa bracelet Vin ii.106. -- ābhijappana (nt.) incantations to make a man throw up his hands D i.11; DA i.97. -- ālankāra a (wrist) bracelet, wristlet VvA 167. -- kacchapaka making a hollow hand J iii.505. -- kamma manual work, craft, workmanship, labour J i.220; DhA i.98, 395; iv.64. -- gata received, come into the possession of J i.446; ii.94, 105; VvA 149; (nt.) possession J vi.392. -- gahaṇa seizing by the hand Vin iv.220. -- cchinna whose hand is cut off M i.523; Miln 5. -- ccheda cutting off the hand J i.155 (read sugatiyā va hatthacchedādi). -- cchedana= °cheda J iv.192; DhA iii.482. -- tala palm of the hand VvA 7. -- tha [cp. Sk. hasta -- stha, of sthā] lit. standing in the hand of somebody, being

in somebody's power (cp. *hattha* -- *gata*); used as abstr. *hatthattha* (nt.) power, captivity, °*ṇ* *gacchati* & *āgacchati* to come into the power of (gen.), to be at the mercy of [cp. *hattha* -- *gata* & *hatthaṇ* *gacchati*] J ii.383 (āyanti *hatthatthaṇ*); iv.420, 459; v.346 (°*ṇ* *āgata*). As pp. *hatth* -- *attha* -- *gata* in somebody's power J i.244; iii.204; vi.582. An abstr. is further formed fr. *hatthattha* as *hatthatthatā* J v.349 (°*taṇ* *gata*). The BSk. equivalent is *hastatvaṇ* MVastu ii.182. -- *pajjotikā* hand -- illumination, scorching of the hand (by holding it in a torch), a kind of punishment M i.87; A i.47; ii.122; Miln 197; Nd1 154. -- *patāpaka* a coal -- pan, heating of the hand Vv 3332; VvA 147; see *mandāmukhi*. -- *pasāraṇa* stretching out one's hand Vism 569. -- *pāsa* the side of the hand, vicinity Vin iv.221, 230. -- *bandha* a bracelet D i.7; DA i.89. -- *vaṭṭaka* hand -- cart Vin ii.276. -- *vikāra* motion of the hand J iv.491. -- *sāra* hand -- wealth, movable property DhA i.240; J i.114; DA i.216.

Hatthaka

Hatthaka [*hattha+ka*] a handful, a quantity (lit. a little hand) Vv 455 (=kalāpa VvA 197).

Hatthin

Hatthin [Vedic *hastin*, lit. endowed with a hand, i. e. having a trunk] an elephant Vin i.218, 352; ii.194 sq. (Nālāgiri)=J v.335 (nom. sg. *hatthī*; gen. *hatthissa*); D i.5; A ii.209; J i.358; ii.102; DhA i.59 (correct *hatthī*!), 80 (acc. pl. *hatthī*); size of an elephant Miln 312; one of the seven treasures D i.89; ii.174; often mentioned together with horses (°*ass'ādayo*), e. g. A iv.107; M iii.104; Vism 269; DhA i.392. *ekacārika* -- h., an elephant who wanders alone, a royal elephant J iii.175; caṇḍa h. rogue elephant M i.519; DA i.37. -- *hatthinī* (f.) a she -- elephant Dh 105. *hatthinikā* (f.) the same Vin i.277; D i.49; DA i.147. -- *atthara* elephant rug Vin i.192; D i.7; A i.181. -- *ācariya* elephant trainer Vin i.345; J ii.94, 221, 411; iv.91; Miln 201. -- *āroha* mounted on an elephant, an elephant -- driver D i.51; S iv.310. -- *ālankāra* elephant's trappings J ii.46. -- *kanta*=manta el. charm DhA i.163. -- *kantavīṇā* lute enticing an elephant DhA i.163. -- *kalabha* the young of an elephant A iv.435. -- *kumbha* the frontal globe of an elephant J ii.245. -- *kula* elephant species, ten enumd at VbhA 397. -- *kkhandha* the shoulder or back of an elephant J i.313; Mhvs vi.24. PvA 75. 178. -- *gopaka* an elephant's groom or keeper J i.187. -- *damaka* elephant tamer M iii.132, 136; SnA 161. -- *damma* an elephant in training M iii.222. -- *nakha* a sort of turret projecting over the approach to a gate; °*ka* provided with such turrets, or supported on pillars with capitals of elephant heads Vin ii.169. -- *pada* an elephant's foot M i.176, 184; S v.43; J i.94. -- *pākāra* "elephant -- wall," wall of the upper storey with figures of elephants in relief Mhvs 33, 5. See Geiger, Mhvs trsln 228, n. 2. -- *ppabhinna* a furious elephant Dh 326; M i.236. -- *bandha* J i.135=*hatthibhaṇḍa*. -- *bhaṇḍa* an elephant -- keeper Vin i.85; ii.194. -- *magga* elephant track J ii.102. -- *mangala* an elephant festival J ii.46. -- *matta* only as big as an elephant J i.303. -- *māraka* elephant hunter DhA i.80. -- *meṇḍa* an elephant's groom J iii.431; v.287; vi.498. -- *yāna* an elephant carriage, a riding elephant D i.49; DA i.147; PvA 55. -- *yuddha* combat of elephants (as a theatrical show) D i.6. -- *rūpaka* elephant image or picture, toy elephant (+*assa*°) DhA ii.69. -- *laṇḍa* elephant dung DhA iv.156. -- *lingasakuṇa* a vulture with a bill like an elephant's trunk DhA i.164. -- *vatta* elephant habit Nd1 92. -- *sālā* elephant stable Vin i.277; ii.194; DhA i.393. -- *sippa* the elephant lore, the professional knowledge of elephant -- training J ii.221 sq. -- *sutta* an elephant -- trainer's manual J ii.46 (cp. Mallinātha on Raghuv. vi.27). -- *soṇḍaka* "elephant trunk," an under -- garment arranged with appendages like elephant trunks Vin ii.137.

Hadaya

Hadaya [Vedic *hṛdaya*, *hṛd*=Av. *zərədā*, not the same as Lat. *cor*(*dem*), but perhaps=Lat. *haru* entrails (*haruspex*). See K.Z. xl.419] the heart. -- 1. the physical organ D ii.293; S i.207 (ettha uro *hadayan* ti *vuttaṇ* DhA 140); in detail: Vism 256, 356; VbhA 60, 239. <-> 2. the heart as seat of thought and feeling, esp. of strong emotion (as in Vedas!), which shows itself in the action of the heart S i.199. Thus defined as "*cintā*" at Dhtm 535 (as *had*), or as "*hadayaṇ* *vuccati* *cittaṇ*," with ster. expln "*mano mānasa paṇḍara*" etc. DhA 17; Nd1 412. Cp. DhA 140 (*cittaṇ* *abbhantar* *aṭṭhena* *hadayan* ti *vuttaṇ*). -- With *citta* at Sn p. 32 (*hadayaṇ* te *phalessāmi* "I shall break your heart"); *hadayaṇ* *phaliṭaṇ* a broken heart J i.65; DhA i.173. *chinna* h. id. J v.180. *hadaya* *santi* calmness of h. A v.64 sq.; *hadayā* *hadayaṇ* *aññāya* *tacchati* M i.32. h. *nibbāyi* the

heart (i. e. anger) cooled down J vi.349; h. me avakaḍḍhati my heart is distraught J iv.415. -- duhadaya bad -- hearted J vi.469. -- aṭṭhi a bone of the heart KhA 49, 50 (so read for pādaṭṭhi, see App. to Pj 1.); Vism 255; SnA 116. -- gata [°ngata] gone to the heart, learnt by heart Miln 10. -- gama [°ngama] heart -- stirring, pleasant, agreeable D i.4; iii.173; M i.345; A ii.209; v.205; Vin iii.77; Nd1 446; Dhs. 1343; DA i.75. -- pariḷāha heart -- glow Miln 318. -- phālana bursting of the heart J i.282. -- maṇsa the flesh of the heart, the heart J i.278, 347; ii.159 etc. (very frequent in the Jātakas); DhA i.5; ii.90. -- bheda "heart -- break," a certain trick in cheating with measures DA i.79. -- vañcana deluding the heart SnA 183 (cp. J vi.388 hadaya -- tthena), -- vatthu (1) the substance of the heart Miln 281; DhsA 140.

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(2) "heart -- basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhsA 257, 264. See the discussion at Dhs. trsln lxxxvi. and Cp. 277 sq. -- santāpa heart -- burn, i. e. grief, sorrow Vism 54. -- ssita stuck in the heart (of salla, dart) Sn 938; Nd1 411.

Han

Han (indecl.) see haṇ.

Hanati

Hanati1 (& hanti) [han or ghan to smite, Idg. *g_hen, as in Av. jainti to kill; Gr. qei/nw to strike, fo/nos murder; Lat. de -- fendo "defend" & of -- fendo; Ohg. gundea= Ags. gūd "battle." The Dhṭp (363 & 429) gives "hiṇsā" as meaning of han] 1. to strike, to thresh S iv.201; J iv.102. -- 2. to kill D i.123; A iv.97 (asinā hanti attāṇaṇ); Sn 125; Dh 405; maggaṇ° to slay travellers on the road J i.274; iii.220. -- 3. to destroy, to remove Sn 118; Dh 72. -- Forms: Pres. 1st sg. hanāmi J ii.273; 2nd sg. hanāsi J iii.199; v.460; 3rd sg. hanti Sn 118; A iv.97; DhA ii.73 (=vināseti); Dh 72; hanāti J v.461; hanati J i.432; 1st pl. hanāma J i.200; 3rd pl. hananti Sn 669. Imper. hana J iii.185; hanassu J v.311; hanantu J iv.42; Dh 355; J i.368. Pot. hane Sn 394, 400; haneyya D i.123; Sn 705. ppr. a -- hanaṇ not killing D i.116; hananto J i.274. fut. hanissati J iv.102; hañchati J iv.102; hañchema J ii.418. aor. hani Mhvs 25, 64; 3rd pl. haniṇsu Sn 295; J i.256; ger. hantvā Sn 121; Dh 294 sq.; hanitvāna J iii.185. -- Pass. haññati D ii.352; S iv.175; Sn 312; J i.371; iv.102; DhA ii.28. ppr. haññamāna S iv.201. grd. hantabba D ii.173. aor. pass. haññiṇsu D i.141. fut. haññissati DA i.134. -- Caus. hanāpeti to cause to slay, destroy J i.262; DA i.159; ghātāpeti Vin i.277; ghātetī to cause to slay Dh 405; Sn 629; a -- ghātayaṇ, not causing to kill S i.116; Pot. ghātaye Sn 705; ghātayeyya Sn 394; aor. aghātayi Sn 308; ghātayi Sn 309; pass. ghātīyati Miln 186. See also ghātetī. Cp. upahanati, vihanati; °gha, ghāta etc., paligha.

Hanati [*han

Hanati2 [*han for had, probably from pp. hanna. The Dhṭm (535) gives had in meaning of "uccāra ussagga" to empty the bowels Pv iv.88 (=vaccaṇ osajjate PvA 268). -- pp. hanna. Cp. ūhanati2 & ohanati.

Hanana

Hanana (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

Hanu

Hanu (f.) [Vedic hanu; cp. Lat. gena jaw, Gr. ge/nus chin, Goth. kinnus=Ger. kinn=E. chin, Oir. gin mouth] the jaw D i.11; J i.28 (mahā°), 498; SnA 30 (°sañcalana); VbhA 145 (°sañcopana). ° -- saṇhanana jaw -- binding, incantations to bring on dumbness D i.11; DA i.97.

Hanukā

Hanukā (f.) [fr. hanu] the jaw J i.498; DA i.97; Miln 229; also nt. Vin ii.266; J i.461; ii.127; iv.188; -- °aṭṭhika the jaw bone J i.265 sq.; Vism 251; VbhA 58; KhA 49; SnA 116.

Hantar

Hantar [n. ag. fr. hanati] a striker, one who kills D i.56; A ii.116 sq.; iii.161 sq.; S i.85; Dh 389.

Handa

Handa (indecl.) [cp. Sk. hanta, haṇ+ta] an exhortative-emphatic particle used like Gr. a)/ge dh/ or French allons, voilà: well then, now, come along, alas! It is constructed with 1st pres. & fut., or imper, 2nd person D i.106, 142; ii.288; Sn 153, 701, 1132; J i.88, 221, 233; iii.135; DA i.237 (=vavasāy'atthe nipāto); Nd2 697 (=padasandhi); Pv i.103 (=gaṇha PvA 49); ii.321 (= upasagg'atthe nipāta PvA 88); DhA i.16, 410 (handa je); SnA 200 (vvavasāne), 491 (id.); VvA 230 (hand'<-> âhaṇ gamissāmi).

Hanna

Hanna (nt.) [pp. of hanati2] easing oneself, emptying of the bowels; su° a good (i. e. modest) performance of bodily evacuation, i. e. modesty J i.421.

Hambho

Hambho (indecl.) [haṇ+bho] a particle expressing surprise or haughtiness J i.184, 494. See also ambho.

Hammiya

Hammiya (nt.) [cp. Vedic harmya house & BSk. harmikā "summer -- house" (?) Divy 244] customarily given as "a long, storied mansion which has an upper chamber placed on the top," a larger building, pāsāda, (store --) house Vin i.58, 96, 239; ii.146 (with vihāra, aḍḍhayoga, pāsāda, guhā, as the 5 lenāni), 152, 195; Miln 393; Nd1 226=Vism 25. ° -- gabbha a chamber on the upper storey Vin ii.152.

Haya

Haya [cp. Vedic haya, fr. hi to impel. A diff. etym. see Walde, Lat. Wtb. s. v. haedus] 1. a horse Vv 641; J ii.98; Miln 2. -- 2. speed M i.446. -- °vāhin drawn by horses J vi.125.

Hara

Hara (adj.) (-- °) [fr. hr] taking, fetching; vayo° bringing age (said of grey hairs) J i.138; du° S i.36.

Haraṇa

Haraṇa (nt.) [fr. hr] taking, seizing, removing J i.117, 118, 232; DA i.71. kucchi° n. filling of the belly J i.277. °bhatta a meal to take along DhA ii.144.

Haraṇaka

Haraṇaka (nt.) [fr. haraṇa] goods in transit, movable goods Vin iii.51.

Haraṇī

Haraṇī (f.) [fr. haraṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with rasa° nerve of taste Vin ii.137; usually given as "a hundred thousand" in number, e. g. J v.4, 293, 458; DhA i.134. -- 2. in kaṇṇamala°, an instrument to remove the wax from the ear Vin ii.135. Cp. hāraka.

Harati

Harati [Idg. *ǵher; in meaning "take" cp. Gr. xei/r hand; in meaning "comprise" cp. Lat. cohorts. Gr. xo/rtos; Ags. geard=yard. -- The Dhtn expls har laconically by "haraṇa"] 1. to carry J ii.176; Dh 124; to take with one D i.8, 142; opposed to paccāharati VbhA 349 -- 354; SnA 52 -- 58. -- 2. to bring J i.208; to offer J i.238; Sn 223. -- 3. to take, gather (fruits) Miln 263. -- 4. to fetch, buy J i.291 (mama santikā). -- 5. to carry away, to remove D ii.160, 166; J i.282; Sn 469; Mhvs 1, 26; to do away with, to abolish J i.345. -- 6. to take away by force, to plunder, steal D i.52; J i.187; v.254. <-> 7. to take off, to destroy J i.222 (jīvitaṇ), 310 (visaṇ); to kill J i.281. -- Forms: aor. ahāsi Sn 469 sq.; Dh 3; J iv.308; cp. upasaṇhāsi S v.214; pahāsi, pariyaḍhāsi, ajjhupāhari; ger. haritvā D ii.160; hātūna J iv.280 (=haritvā C.); inf. harituṇ J i.187; hātave Th 1, 186; hātuṇ; see voharati; hattuṇ; see āharati; Fut. hāhiti J vi.500 (=harissati). -- Pass. harīyati M i.33; hīrati J v.254; pret. ahīratha J v.253; grd. haritabba J i.187, 281. -- pp. haṭa. -- Caus. hāreti to cause to take Sn 395; to cause to be removed, to remove J i.345; ii.176; iii.431 (somebody out of office); hāretabba that which should be taken out of the way J i.298; Caus. II. harāpeti to cause to be brought, to offer Vin i.245; J ii.38; to cause to be taken (as a fine) Miln 193.

Harāyati

Harāyati [Denom. fr. hiri (=hrī), cp. Vedic hrī to be ashamed, Pres. jīhreti. -- The Dhṭp (438) gives roots hiri & hara in meaning "lajjā"] 1. to be ashamed Vin i.88; ii.292; D i.213; M i.120; S iv.62; It 43; Pv i.102; ppr. harāyanto Nd1 466, & harāyamāna J iv.171; Nd2 566. Often combd with aṭṭiyati (q. v.). See also hiriyaṭi. -- 2. [in this meaning=Vedic hr̥ to be angry. Pres. hr̥ṇīte] to be depressed or vexed, to be cross, to worry (cp. hiriyaṭi) J v.366 (ppr. hariyyamāna); Th 1, 1173 (mā hari "don't worry").

Hari

Hari (adj.) [Idg. *ǵhel, as in Lat. helvus yellow, holus cabbage; Sk. harita, harīṇa pale (yellow or green), hiri (yellow); Av. zairi; Gr. xlo/os green, xlo/h "greens"; Ags. geolo=E. yellow. Also the words for "gold": hāṭaka & hiraṇya] green, tawny Dhs 617; DhsA 317; ° -- ssavaṇṇa gold -- coloured J ii.33 (=hari -- samāna -- vaṇṇa suvaṇṇa° C.). -- candana yellow sandal Vv 831; DhA i.28; -- tāla yellow orpiment Th 2, 393; DhA iii.29; iv.113; -- ttaca gold -- coloured Th 2, 333; ThA 235; -- pada gold foot, yellow leg, a deer J iii.184.

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Hariṇa

Hariṇa [fr. hari] a deer J ii.26.

Harita

Harita (adj.) [see hari for etym.] 1. green, pale(-- green), yellowish. It is expld by Dhṭpāla as nīla (e. g. VvA 197; PvA 158), and its connotation is not fixed. -- Vin i.137; D i.148; S i.5; J i.86, 87; ii.26, 110; Pv ii.1210 (bank of a pond); Vv 457 (°patta, with green leaves, of a lotus); J ii.110 (of wheat); SnA 277 (°haṇsa yellow, i. e. golden swan). -- 2. green, fresh Vin iii.16; A v.234 (kusa); nt. (collectively) vegetables, greens Vin 266 (here applied to a field of fresh (i. e. green) wheat or cereal in general, as indicated by expln "haritaṇ nāma pubbaṇṇaṇ aparāṇṇaṇ" etc.); cp. haritapaṇṇa vegetables SnA 283. -- 3. haritā (f.) gold Th 1, 164=J ii.334 (°maya made of gold; but expld as "harita -- maṇi -- parikkhata" by C.). -- 4. Two cpds., rather odd in form, are haritāmātar "son of a green frog" J ii.238 (in verse); and haritupattā (bhūmi) "covered with green" M i.343; J i.50, 399.

Haritaka

Haritaka (nt.) [harita+ka] a pot -- herb D ii.342.

Haritatta

Haritatta (nt.) [abstr. fr. harita] greenness Vin i.96.

Harītaka

Harītaka [cp. Epic Sk. harītaka] yellow myrobalan (*Terminalia citrina* or *chebula*) Vin i.201, 206; J i.80; iv.363; Miln 11; DhsA 320 (T. harītaka); VvA 5 (ṭ) -- kī (f.) the myrobalan tree Vin i.30; M iii.127. pūtiharīṭakī Vism 40; °paṇṇika all kinds of greens Vin ii.267.

Hareṇukā

Hareṇukā (f.) [cp. Sk. hareṇukā] a pea M i.245; J v.405 (=aparaṇṇajā ti 406); vi.537; hareṇuka -- yūsa pea - - soup M i.245 (one of the 4 kinds of soup).

Halāṇ

Halāṇ=hi alāṇ (q. v.); "halāṇ dāni pakāsituṇ" why should I preach? Vin i.5=D ii.36=M i.168=S i.136.

Halāhala

Halāhala1 [onomat.; cp. Sk. halāhala] a kind of deadly poison, usually as °visa J i.271, 273, 380; iii.103; v.465; Miln 256; Vism 57; ThA 287.

Halāhala

Halāhala2 (nt.) [onomat.] uproar, tumult J i.47 sq.; Miln 122. Cp. kolāhala.

Haliddā & Haliddī

Haliddā & Haliddī (f.) [cp. Sk. haridrā] turmeric. - 1. haliddā: Vin i.201; J v.89. -- 2. haliddī (haliddi°) M i.127; A iii.230, 233; S ii.101; KhA 64; °rāga like the colour of turmeric, or like the t. dye, i. e. not fast, quickly changing & fading J iii.148 (of citta), cp. J iii.524 sq.

Hava

Hava [cp. Vedic hava; hū or hvā to call] calling, challenge Dāvs ii.14.

Have

Have (indecl.) [ha+ve] indeed, certainly Vin i.2; D ii.168; S i.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J i.31, 365; DhA ii.228.

Havya

Havya (nt.) [Vedic havya; fr. hū to sacrifice] an oblation, offering S i.169; Sn 463 sq.; 490.

Hasati & Hassati

Hasati & Hassati [owing to similarity of meaning the two roots has to laugh (Sk. hasati, pp. hasita) & hr̥ṣ to be excited (Sk. hr̥ṣyati, pp. hr̥ṣita & hr̥ṣta) have become mixed in Pāli (see also hāsa). -- The usual (differentiated) correspondent of Sk. hr̥ṣyati is haṇṣati. The Dhṭp (309) gives haṇsa (=harṣa) with tuṭṭhi, and (310) hasa with hasana] 1. to laugh, to be merry; pres. hasati Bu i.28; Mhvs 35, 59; hassati Sn 328, 829; ppr. hasamāna is preferable v. l. at J iv.281 for bhāsamāna; aor. hasi J ii.103; DhA ii.17. -- Caus. hāseti [i. e. both fr. has & hr̥ṣ] to cause to laugh; to please, to gladden Mhvs 32, 46; J vi.217, 304; DhA ii.85; aor. hāsesi Vin iii.84; ppr. hāsayamana making merry J i.163, 209. 210; ger. hāsayitvāna Miln 1. -- Caus. II. hāsāpeti SnA 401; J vi.311. Cp. pari°, pa°. -- 2. to neigh (of horses) J i.62; vi.581 (strange aor. hasissin̐su, expld as hasin̐su by C.). -- pp. hasita (& haṭṭha).

Hasana

Hasana (nt.) [fr. hasati] laughter Dhṭp 31.

Hasamānaka

Hasamānaka (adj.) [ppr. of hasati+ka] laughing, merry Mhvs 35, 55; (nt.) as adv. °ṇ jokingly, for fun Vin i.185.

Hasita

Hasita [pp. of hasati, representing both Sk. hasita & hr̥ṣita] laughing, merry; (nt.) laughter, mirth A i.261; Pv iii.35 (=hasitavant hasita -- mukhin C.); Miln 297; Bu i.28; J i.62 (? read hesita); iii.223; Vism 20. -- uppāda "genesis of mirth," aesthetic faculty Tikp 276; see Cpḍ. 20 sq.

Hasula

Hasula (adj.) [fr. has] is rather doubtful ("of charming speech"? or "smiling"?). It occurs in (corrupted) verse at J vi.503=Ap 40 (& 307), which is to be read as "aḷāra -- bhamukhā (or °pamhā) hasulā sussoṇṇā tanu -- majjhimā." See Kern's remarks at Toev. s. v. hasula.

Hassa

Hassa (adj. -- nt.) [fr. has, cp. Sk. hāsyā] ridiculous Sn 328; (nt.) 1. laughter, mirth D i.19; Sn 926; DA i.72; PvA 226; DhA iii.258; Miln 266. -- 2. a joke, jest hassā pi, even in fun M i.415; hassena pi the same J v.481; Miln 220; °vasena in jest J i.439.

Hā

Hā (indecl.) an exclamation of grief, alas! ThA 154 (Ap v.154); VvA 323, 324.

Hāṭaka

Hāṭaka (nt.) [cp. Sk. hāṭaka, connected with hari; cp. Goth. gulp=E. gold] gold A i.215; iv.255, 258, 262 (where T reads haṭaka, with sāṭaka as v. l. at all passages); Th 2, 382; J v.90.

Hātabba

Hātabba at Nett 7, 32 may be interpreted as grd. of hā to go (pres. jhīṭe). The C. expls it as "gametabba, netabba" (i. e. to be understood). Doubtful.

Hātūna

Hātūna see harati.

Hāna

Hāna (nt.) [fr. hā, cp. Sk. hāna] relinquishing, giving up, falling off; decrease, diminution, degradation A ii.167; iii.349 sq. (opp. visesa), 427; Vism 11. -- gāmin going into disgrace or insignificance A iii.349 sq. -- bhāgiya conducive to relinquishing (of perversity and ignorance) D iii.272 sq.; A ii.167; Nett 77; Vism 85.

Hāni

Hāni (f.) [cp. Sk. hāni] 1. decrease, loss A ii.434; v.123 sq.; S i.111; ii.206, 242; J i.338, 346. -- 2. falling off, waste Mhvs 33, 103. Cp. saṅ°, pari°.

Hāpana

Hāpana at J v.433 is with Kern. Toev. i.132 (giving the passage without ref.) to be read as hāpaka "neglectful" [i. e. fr. hāpeti1].

Hāpita

Hāpita [pp. of hāpeti2] cultivated, attended, worshipped J iv.221; v.158 (aggihuttaṇ ahāpitaṇ; C. wrongly= hāpita); v.201=vi.565. On all passages & their relation to Com. & BSk. see Kern, Toev. i.132, 133.

Hāpeti

Hāpeti1 [Caus. of hā to leave: see jahati; to which add fut. 2nd sg. hāhasi J iii.172; and aor. jahi J iv.314; v.469] 1. to neglect, omit A iii.44 (ahāpayaṇ); iv.25; Dh 166; J ii.437; iv.182; ahāpetvā without omitting anything, i. e. fully A ii.77; J iv.132; DA i.99. atthaṇ hāpeti to lose one's advantage, to fail Sn 37; J i.251. <-> 2. to postpone, delay (the performance of . . .) J iii.448; Vism 129. -- 3. to cause to reduce, to beat down J i.124; ii.31. -- 4. to be lost Sn 90 (? read hāyati).

Hāpeti

Hāpeti2 [in form=Sk. (Sūtras) hāvayati, Caus. of juhōti (see juhōti), but in meaning=juhōti] to sacrifice to, worship, keep up, cultivate J v.195 (aggiṇ;= juhōti C.). See Kern, Toev. i.133. -- pp. hāpita.

Hāyati

Hāyati is Pass. of jahati [hā], in sense of "to be left behind," as well as "to diminish, dwindle or waste away, disappear," e. g. Nd1 147 (+pari°, antaradhāyati); Miln 297 (+khīyati); ppr. hāyamāna Nd2 543. Cp. hāyana.

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Hāyana

Hāyana1 (nt.) [fr. hā] diminution, decay, decrease D i.54; DA i.165. Opposed to vaḍḍhana (increase) at M i.518.

Hāyana

Hāyana2 (nt.) [Vedic hāyana] year; in saṭṭhi° 60 years old (of an elephant) M i.229; J ii.343; vi.448, 581.

Hāyin

Hāyin (adj.) [fr. hā] abandoning, leaving behind Sn 755= It 62 (maccu°).

Hāra

Hāra [fr. harati] 1. that which may be taken; grasping, taking; grasp, handful, booty. In cpd. °hārin taking all that can be taken, rapacious, ravaging J vi.581 (of an army; Kern, Toev. i.133 wrong in trsln "magnificent, or something like it"). Of a river: tearing, rapid A iii.64; iv.137; Vism 231. -- 2. category; name of the first sections of the Netti Pakaraṇa Nett 1 sq., 195.

Hāraka

Hāraka (adj.) [fr. hāra] carrying, taking, getting; removing (f. hārikā) M i.385; J i.134, 479; Pv ii.91 (dhana°); SnA 259 (maṇsa°). -- mala° an instrument for removing ear -- wax Ap 303; cp. haraṇī. sattha° a dagger carrier, assassin Vin iii.73; S iv.62. See also vallī.

Hāri

Hāri (adj.) [fr. hṛ; cp. Sk. hāri] attractive, charming S iv.316; J i.204 (°sadda).

Hārika

Hārika (adj.) [fr. hāra] carrying D ii.348.

Hārin

Hārin (adj.) [fr. hāra] 1. taking, carrying (f. hārinī) J i.133; Pv ii.310 (nom. pl. f. hārī); PvA 113. -- 2. robbing J i.204. -- Cp. hāra°.

Hāriya

Hāriya (adj.) [fr. hāra] carrying Vv 509; ThA 200; VvA 212.

Hālidda

Hālidda (adj.) [fr. haliddā] dyed with turmeric; a° undyed, i. e. not changing colour J iii.88; cp. iii.148.

Hāsa

Hāsa [fr. has, cp. Sk. hāsa & haṣa] laughter; mirth, joy Dh 146; DA i.228=SnA 155 ("āmeṇḍita"); J i.33; ii.82; v.112; Miln 390. See also ahāsa. -- kara giving pleasure, causing joy Miln 252. -- kkhaya ceasing of laughter Dhṭp 439 (in defn of gilāna, illness). -- dhamma merriment, sporting Vin iv.112.

Hāsaniya

Hāsaniya (adj.) [fr. has or hṛṣ; cp. Sk. haṣanīya] giving joy or pleasure Miln 149.

Hāsu°

Hāsu° (of uncertain origin) occurs with hāsa° in combin with °pañña and is customarily taken in meaning "of bright knowledge" (i. e. hāsa+pañña), wise, clever. The syn. javana -- pañña points to a meaning like "quick-witted," thus implying "quick" also in hāsu. Kern, Toev. i.134 puts forth the ingenious expln that hāsu is a "cockneyism" for āsu=Sk. āśu "quick," which does not otherwise occur in Pāli. Thus his expln remains problematic. -- See e. g. M iii.25; S i.63; v.376; J iv.136; vi.255, 329. -- Abstr. °tā wisdom S v.412; A i.45.

Hāseti

Hāseti see hasati.

Hāhasi

Hāhasi is 2nd sg. fut. of jahati (e. g. J iii.172); in cpd. also °hāhisi: see vijahati.

Hāhiti

Hāhiti is fut. of harati.

Hi

Hi (indecl.) [cp. Sk. hi] for, because; indeed, surely Vin i.13; D i.4; Dh 5; Sn 21; Pv ii.118; ii.710 (=hi saddo avadhāraṇe PvA 103); SnA 377 (=hi -- kāro nipāto padapūraṇa -- matto); PvA 70, 76. In verse J iv.495. h'etaṇ =hi etaṇ; no h'etaṇ not so D i.3. hevaṇ=hi evaṇ.

Hiṇsati

Hiṇsati [hiṇs, Vedic hinasti & hiṇsanti] 1. to hurt, injure D ii.243; S i.70; Sn 515; Dh 132; Pv ii.99 (=bādheti C.); iii.42 (=paribādheti C.); SnA 460. -- 2. to kill M i.39; Dh 270. -- Caus. II. hiṇsāpeti PvA 123. -- Cp. vi°.

Hiṇsana

Hiṇsana (nt.) [fr. hiṇs] striking, hurting, killing Mhvs 15, 28.

Hiṇsā

Hiṇsā (f.) [Vedic hiṇsā] injury, killing J i.445; Dh 387. hiṇsa -- mano wish to destroy Dh 390. Opp. a°.

Hiṇsitar

Hiṇsitar [n. ag. fr. hiṇsati] one who hurts D ii.243; J iv.121.

Hikkā

Hikkā (f.) [cp. Epic Sk. hikkā, fr. hikk to sob; onomat.] hiccup Sdhp 279.

Hikkāra

Hikkāra [hik+kāra]=hikkā, VbhA 70.

Hinkāra

Hinkāra (indecl.) [hiṅ=hi, +kāra, i. e. the syllable "hiṅ"] an exclamation of surprise or wonder J vi.529 (C. hin ti kāraṇaṇ).

Hingu

Hingu (nt.) [Sk. hingu] the plant asafetida Vin i.201; VvA 186. -- cuṇṇa powder of asafetida DhA iv.171. -- rāja a sort of bird J vi.539.

Hingulaka

Hingulaka [cp. Sk. hingula, nt.] vermilion; as jāti° J v.67. 416; VvA4, 168. Also as °ikā (f.) VvA 324.

Hinguli

Hinguli [Sk. hinguli] vermilion Mhvs 27, 18.

Hiṇḍati

Hiṇḍati [*Sk. hiṇḍ] to roam Dhṭp 108 (=āhiṇḍana). See ā°.

Hita

Hita (adj.) [pp. of dahati1] useful, suitable, beneficial, friendly A i.58, 155 sq.; ii.191; D iii.211 sq.; Dh 163. -- (m.) a friend, benefactor Mhvs 3, 37. -- (nt.) benefit, blessing, good Vin i.4; Sn 233; A ii.96 sq., 176; It 78; SnA 500. -- Opp. ahita A i.194; M i.332. -- ānukampin friendly & compassionate D i.4, 227; Sn 693; J i.241, 244. -- ūpacāra beneficial conduct. saving goodness J i.172. -- esin desiring another's welfare, well -- wishing M ii.238; S iv.359; v.157; °tā seeking another's welfare, solicitude Dhs 1056; DhsA 362; VvA 260. -- kara a benefactor Mhvs 4, 65.

Hinati

Hinati [hi, hinoti] to send; only in cpd. pahiṇāti.

Hintāla

Hintāla [hiṅ+tāla] a kind of palm, Phoenix paludosa Vin i.190; DhA iii.451.

Hindagu

Hindagu [probably for indagu, inda+gu (=°ga), i. e. sprung from Indra. The h perhaps fr. hindu. The spelling h° is a corrupt one] man, only found in the Niddesa in stock defn of jantu or nara; both spellings (with & without h) occur; see Nd1 3=Nd2 249.

Hima

Hima (adj. -- n.) [cp. Vedic hima; Gr. xei_ma & xeimw/n winter, xiw/n snow; Av. zaya winter; Lat. hiems etc.] cold, frosty DhsA 317. -- (nt.) ice, snow J iii.55. -- pāta -- samaya the season of snow -- fall Vin i.31, 288; M i.79; J i.390; Miln 396. -- vāta a snow or ice wind J i.390.

Himavant

Himavant (adj.) [hima+vant] snowy J v.63 (=hima- yutta C.). (m.) Himavā the Himālaya: see Dict. of Names.

Hiyyo

Hiyyo (adv.) [Vedic hyaḥ, Gr. xqe/s, Lat. heri; Goth. gistradagis "to -- tomorrow," E. yester -- day, Ger. gestern etc.] yesterday Vin i.28; ii.77; J i.70, 237; v.461; vi.352, 386; Miln 9. In sequence ajja hiyyo pare it seems to mean "to -- tomorrow"; thus at Vin iv.63, 69; J iv.481 (=sve C.). See para 2. c.

Hirañña

Hirañña (nt.) [Vedic hiraṇya; see etym. under hari & cp. Av. 𐬭𐬀𐬎𐬭𐬀 gold] gold Vin i.245, 276; ii.159; A iv.393; Sn 285, 307, 769; Nd2 11; gold -- piece S i.89; J i.92. Often together with suvaṇṇa Vin i.150; D ii.179; h° -- suvaṇṇaṇ gold & money M iii.175; J i.341. °olokana (-- kamma) valuation of gold J ii.272.

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Hiri & hirī

Hiri & hirī (f.) [cp. Vedic hrī] sense of shame, bashfulness, shyness S i.33; D iii.212; A i.51, 95; iii.4 sq., 331, 352; iv.11, 29; Sn 77, 253, 719; Pug 71; Pv iv.73; J i.129, 207; Nett 50, 82; Vism 8. Expld Pug 23 sq.; is one of the cāga -- dhana's: see cāga (cp. Jtm 311). -- Often contrasted to & combined with ottappa (cp. below) fear of sin: A i.51; D iii.284; S ii.206; It 36; Nett 39; their difference is expld at Vism 464 ("kāya -- duccarit' ādīhi hiriyaṭi ti hiri; lajjāy' etaṇ adhivacanaṇ; tehi yeva ottappaṭi ti ottappaṇ; pāpato ubbegass' etaṇ adhivacanaṇ"); J i.129 sq.; DhsA 124. -- ottappa shame & fear of sin M i.271; S ii.220; It 34; A ii.78; J i.127, 206; Tikp 61; Vism 221; DhA iii.73. Frequently spelt otappa, e. g. J i.129; It 36. -- kopīna a loin cloth M i.10; Vism 31, 195. -- nisedha restrained by conscience S i.7, 168=Sn 462; Dh 143; DhA iii.86. -- bala the power of conscientiousness A ii.150; Dhs 30, 101. -- mana modest in heart, conscientious D ii.78; M i.43; S ii.159.

Hirika

Hirika (& hirīka) (adj.) [fr. hiri] having shame, only as -- ° in neg. ahirika shameless, unscrupulous A i.51, 85; ii.219; Pug 19; It 27 (°īka); J i.258 (chinna° id.); nt. °ṇ unscrupulousness Pug 19.

Hirimant

Hirimant (& hirīmant) (adj.) [fr. hiri] bashful, modest, shy D iii.252, 282; S ii.207 sq.; iv.243 sq.; A ii.218, 227; iii.2 sq., 7 sq., 112; iv.2 sq., 38, 109; v.124, 148; It 97; Pug 23.

Hiriya

Hiriya (m. & nt.) [fr. hiri] shame, conscientiousness VvA 194.

Hiriyati (hirīyati)

Hiriyati (hirīyati) [see harāyati] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 464 (hirīyati); DhsA 149.

Hirivera

Hirivera (nt.) [cp. Sk. hrīvera] a kind of Andropogon (sort of perfume) J vi.537; DA i.81.

Hilādati

Hilādati [hlād] to refresh oneself, to be glad Dhtp 152 (=sukha), 591 (id.).

Hīna

Hīna [pp. of jahati] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin i.10; D i.82, 98; S ii.154 (hīnaṃ dhātuṃ paṭicca uppajjati hīnā saññā); iii.47; iv.88, 309 (citta h. duggata); D iii.106, 111 sq., 215 (dhātu); A ii.154; iii.349 sq.; v.59 sq.; Sn 799, 903 sq.; Nd1 48, 103, 107, 146; J ii.6; Pv iv.127 (opp. paṇīta); Vv 2413 (=lāmaka VvA 116); Dhs 1025; DhsA 45; Miln 288; Vism 13; DhA iii.163. -- Often opposed to ukkaṭṭha (exalted, decent, noble), e. g. Vin iv.6; J i.20, 22; iii.218; VbhA 410; or in graduated sequence hīna (>majjhima)>paṇīta (i. e. low, medium, excellent), e. g. Vism 11, 85 sq., 424, 473. See majjhima. -- 2. deprived of, wanting, lacking Sn 725= It 106 (ceto -- vimutti°); Pug 35. -- hīnāya āvattati to turn to the lower, to give up orders, return to secular life Vin i.17; S ii.231; iv.191; Ud 21; A iii.393 sq.; M i.460; Sn p. 92; Pug 66; hīnāya vattati id. J i.276; hīnāy'āvatta one who returns to the world M i.460, 462; S ii.50; iv.103; Nd1 147. -- ādhimutta having low inclinations J iii.87; Pug 26; °ika id. S ii.157; It 70. -- kāya inferior assembly VvA 298 (here meaning Yamaloka); PvA 5. -- jacca low-born, low -- caste J ii.5; iii.452; v.19, 257. -- vāda one whose doctrine is defective Sn 827; Nd1 167. -- viriya lacking in energy It 116; DhA i.75; ii.260.

Hīyati

Hīyati is Pass. of jahati.

Hīra

Hīra [cp. late Sk. hīra] 1. a necklace (?) VvA 176. -- 2. a small piece, splinter J iv.30 (sakalika°); hīrahīraṃ karoti to cut to pieces, to chop up J i.9; DhA i.224 (+khaṇḍākhāṇḍaṇ).

Hīraka

Hīraka [hīra+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tāla° "palm -- splinter," a name for a class of worms Vism 258.

Hīrati

Hīrati is Pass. of harati.

Hīḷana

Hīḷana (nt.) & °ā (f.) [fr. hīd] scorn(ing), disdain, contempt Miln 357; DA i.276 (of part. "re": hīlana -- vasena āmantanaṃ); as °ā at Vbh 353 (+ohīḷanā); VbhA 486.

Hīḷita

Hīḷita [pp. of hīleti] despised, looked down upon, scorned Vin iv.6; Miln 227, 251; Vism 424 (+ohīḷita oñṇāta etc.); DA i.256.

Hīleti

Hīleti [Vedic hīḍ or hel to be hostile; cp. Av. zēša awful; Goth. us -- geisnan to be terrified. Connected also with hiṅsati. -- The Dhṭp (637) defines by "nindā"] 1. to be vexed, to grieve S i.308; to vex, grieve Vv 8446. <-> 2. to scorn, disdain, to feel contempt for, despise D ii.275; Sn 713 (appaṇ dānaṇ na hīleyya); J ii.258; DA i.256 (=vambheti); DhA iv.97; Miln 169 (+garahati). -- pp. hīlita.

Huṇ

Huṇ (indecl.) the sound "huṇ" an utterance of discontent or refusal DhA iii.108 =VvA 77; Vism 96. Cp. haṇ. hunkāra growling, grumbling Vism 105. hunkaroti to grumble DhA i.173. hunkaraṇa="kāra DhA i.173 sq. See also huhunka.

Hukku

Hukku the sound uttered by a jackal J iii.113.

Huta

Huta [pp. of juhati] sacrificed, worshipped, offered Vin i.36=J i.83; D i.55; J i.83 (nt. "oblation"); Vv 3426 (su°, +sudinna, suyitṭha); Pug 21; Dhs 1215; DA i.165; DhA ii.234. -- āsana [cp. Sk. hutāśana] the fire, lit. "oblation-eater" Dāvs ii.43; Vism 171 (=aggi).

Hutta

Hutta (nt.) [cp. Vedic hotra] sacrifice: see aggi°.

Hunitabba

Hunitabba is grd. of juhati "to be sacrificed," or "venerable" Vism 219 (= āhuneyya).

Hupeyya

Hupeyya "it may be" Vin i.8;=huveyya M i.171. See bhavati.

Huraṇ

Huraṇ (adv.) [of uncertain origin] there, in the other world, in another existence. As prep. with acc. "on the other side of," i. e. before Sn 1084; Nd1 109; usually in connection idha vā huraṇ vā in this world or the other S i.12; Dh 20; Sn 224=J i.96; hurāhuraṇ from existence to existence Dh 334; Th 1, 399; Vism 107; DhA iv.43. -- The expln by Morris J.P.T.S. 1884, 105 may be discarded as improbable.

Huhunka

Huhunka (adj.) [fr. huṇ] saying "huṇ, huṇ," i. e. grumbly, rough; °jātika one who has a grumbly nature, said of the brahmins Vin i.2; Ud 3 ("proud of his caste" Seidenstücker). nihuhunka (=nis+h.) not grumbly (or proud), gentle Vin i.3; Ud 3. Thus also Kern, Toev. i.137; differently Hardy in J.P.T.S. 1901, 42 ("uttering & putting confidence into the word huṇ") Bdhgh (Vin i.362) says: "diṭṭha -- mangaliko mānavasena kodhavasena ca huhun ti karonto vicarati."

Hūti

Hūti (f.) [fr. hū, hvā "to call," cp. avhayati] calling, challenging S i.208.

He

He (indecl.) a vocative (exclam.) particle "eh," "here," hey M i.125, 126 (+je); DhA i.176 (double).

Heṭṭhato

Heṭṭhato (adv.) [fr. heṭṭhā] below, from below Ps i.84; Dhs 1282, 1284, Mhvs 5, 64.

Heṭṭhā

Heṭṭhā (indecl.) [cp. Vedic adhastāt=adhaḥ+abl. suff. °tāt] down, below, underneath Vin i.15; D i.198; It 114; J i.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J i.176; ii.103; lower in the manuscript, i. e. before, above J i.137, 206, 350; VvA 203; lower, farther on J i.235. -- āsana a lower seat J i.176. -- nāsika -- (sota) the lower nostril J i.164. -- bhāga lower part J i.209, 484. -- mañce underneath the bed J i.197 (°mañcato from under the

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bed); ii.275, 419; iv.365. -- vāta the wind below, a wind blowing underneath J i.481. -- sīsaka head downwards J iii.13.

Heṭṭhima

Heṭṭhima (adj.) [compar. -- superl. formation fr. heṭṭhā] lower, lowest Vin iv.168; Dhs 1016; Tikp 41; PvA 281; Sdhp 238, 240, 256. °tala the lowest level J i.202.

Heṭṭhaka

Heṭṭhaka (adj. -- n.) [fr. heṭṭheti] one who harasses, a robber J iv.495, 498. Cp. vi°.

Heṭṭhanā

Heṭṭhanā (f.) [fr. heṭṭheti] harassing D ii.243; VbhA 75.

Heṭṭheti

Heṭṭheti [Vedic heḍ=hel or hīḍ (see hīḍeti)] to harass, worry, injure J iv.446, 471; Pv iii.52 (=bādheti PvA 198); ppr. a -- heṭṭhayaṇ Dh 49; S i.21. med. a -- heṭṭhayāna S i.7; iv.179; ger. heṭṭhayitvāna J iii.480. -- pp. heṭṭhayita J iv.447.

Hetaṇ

Hetaṇ=hi etaṇ.

Hetu

Hetu [Vedic hetu, fr. hi to impel] 1. cause, reason, condition S i.134; A iii.440 sq.; Dhs 595, 1053; Vism 450; Tikp 11, 233, 239. In the older use paccaya and hetu are almost identical as synonyms, e. g. n'atthi hetu n'atthi paccayo D i.53; aṭṭha hetū aṭṭha paccayā D iii.284 sq.; cp. S iii.69 sq.; D ii.107; M i.407; A i.55 sq., 66, 200; iv.151 sq.; but later they were differentiated (see Mrs. Rh. D., Tikp introd. p. xi. sq.). The diff. between the two is expld e. g. at Nett 78 sq.; DhsA 303. -- There are a number of other terms, with which hetu is often combd, apparently without distinction in meaning, e. g. hetu paccaya kāraṇa Nd2 617 (s. v.

sankhā); mūla h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya: frequent in the Niddesa (see Nd2 p. 231, s. v. mūla). <-> In the Abhidhamma we find hetu as "moral condition" referring to the 6 mūlas or bases of good & bad kamma, viz. lobha, dosa, moha and their opposites: Dhs 1053 sq.; Kvu 532 sq. -- Four kinds of hetu are distinguished at DhsA 303=VbhA 402, viz. hetu°, paccaya°, uttama°, sādharma°. Another 4 at Tikp 27, viz. kusala°, akusala°, vipāka°, kiriya°, and 9 at Tikp 252, viz. kusala°, akusala°, avyākata°, in 3X3 constellations (cp. DhsA 303). -- On term in detail see Cpd. 279 sq.; Dhs. trsln §§ 1053, 1075. -- abl. hetuso from or by way of (its) cause S v.304; A iii.417. -- acc. hetu (-- °) (elliptically as adv.) on account of, for the sake of (with gen.); e. g. dāsa -- kammakara -- porisassa hetu M ii.187; kissa hetu why? A iii.303; iv.393; Sn 1131; Pv ii.81 (=kiṇ nimittaṇ PvA 106); pubbe kata° by reason (or in consequence) of what was formerly done A i.173 sq.; dhana° for the sake of gain Sn 122. -- 2. suitability for the attainment of Arahantship, one of the 8 conditions precedent to becoming a Buddha Bu ii.59=J i.14, 44. <-> 3. logic Miln 3. -- paccaya the moral causal relation, the first of the 24 Paccayas in the Paṭṭhāna Tikp 1 sq., 23 sq., 60 sq., 287, 320; Dukp 8, 41 sq.; Vism 532; VbhA 174. -- pabhava arising from a cause, conditioned Vin i.40; DhA i.92. -- vāda the theory of cause, as adj. "proclaimer of a cause," name of a sect M i.409; opp. ahetu -- vāda "denier of a cause" (also a sect) M i.408; ahetu -- vādin id. J v.228, 241 (=Jtm 149).

Hetuka

Hetuka (adj.) (-- °) [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (maṇi -- pallanka°); Dhs 1009 (pahātabba°); VbhA 17 (du°, ti°). usually as sa° and a° (with & without a moral condition) A i.82; Vism 454 sq.; Dukp 24 sq. sa° Dhs 1073 (trsln "having root -- conditions as concomitants"); Kvu 533 ("accompanied by moral conditions"); a° S iii.210 (°vāda, as a "ditṭhi"); Vism 450.

Hetutta

Hetutta (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of (-- °) Vism 424 (ditṭhi-visuddhi°).

Hetuye

Hetuye see bhavati.

Hema

Hema (nt.) [cp. Epic Sk. heman] gold D ii.187; J vi.574. -- jāla golden netting (as cover of chariots etc.) A iv.393; Vv 351, 362 (°ka). -- vaṇṇa golden -- coloured D ii.134; Th 2, 333; ThA 235; DhsA 317.

Hemanta

Hemanta [hema(=hima)+anta] winter A iv.138; J i.86; Miln 274.

Hemantika

Hemantika (adj.) [fr. hemanta] destined for the winter, wintry, icy cold Vin i.15, 31 (rattiyo), 288; M i.79; S v.51; A iv.127; Vism 73.

Hemavataka

Hemavataka (adj.) [fr. himavant] belonging to, living in the Himālaya J i.506; iv.374, 437; °vatika id. Dpvs v.54.

Heraññika (& °aka)

Heraññika (& °aka) [fr. hirañña, cp. BSk. hairaṇyika Divy 501; MVastu iii.443] goldsmith (? for which suvaṇṇakāra!), banker, money -- changer Vism 515=VbhA 91; J i.369; iii.193; DA i.315; Miln 331 (goldsmith?). -- phalaka the bench (i. e. table, counter) of a money changer or banker Vism 437=VbhA 115; J ii.429; iii.193 sq.

Hevaṇ

Hevaṇ see hi.

Hesati

Hesati [both heṣ (Vedic) & hreṣ (Epic Sk.); in Pāli confused with hr̥ṣ (hasati): see hasati2] to neigh J i.51, 62 (here hasati); v.304 (T. siṅsati for hiṅsati; C. expls hiṅsati as "hessati," cp. abhihiṅsanā for °hesanā). <-> pp. hesita.

Hesā

Hesā (f.) [fr. hesati] neighing, neigh Dāvs v.56.

Hesita

Hesita (nt.) [pp. of hesati] neighing J i.62 (here as hasita); Mhvs 23, 72.

Hessati

Hessati is: 1. Fut. of bhavati, e. g. J iii.279. -- 2. Fut. of jahati, e. g. J iv.415; vi.441.

Hehiti

Hehiti is Fut. 3rd sg. of bhavati, e. g. Bu ii.10=J i.4 (v. 20).

Hoti, hotabba

Hoti, hotabba etc. see bhavati.

Hotta

Hotta (nt.) [Vedic hotra] (function of) offering; aggr̥ the sacrificial fire SnA 436 (v. 1. BB °hutta).

Homa

Homa (m. & nt.) [fr. hu, juhati] oblation D i.9; DA i.93 (lohita°).

Horāpāṭhaka

Horāpāṭhaka [late Sk. horā "hour" (in astrol. literature, fr. Gr. w(/ra: cp. Winternitz, Gesch. d. Ind. Lit. iii.569 sq.)+pāṭhaka, i. e. expert] an astrologer Mhvs 35, 71.

AFTERWORD

1. DICTIONARY WORK.

It had been my intention at the end of the work to give a full account of Pali lexicography, its history and aims, but as the Dictionary itself has already been protracted more than others and I have wished, I have, in order to save time and to bring the work to a finish, to reserve a detailed discussion of the method of dictionary work for another occasion, and outline here only the essentials of what seems to me worth mentioning at all events.

When Rhys Davids in 1916 entrusted me with the work, he was still hopeful and optimistic about it, in spite of the failure of the first Dictionary scheme, and thought it would take only a few years to get it done. He seemed to think that the material which was at hand (and the value of which he greatly overrated) could be got ready for press with very little trouble. Alas! it was not so. For it was not merely and not principally a rearrangement and editing of ready material: it was creative and re-creative work from beginning to end, building an intellectual (so to say *manomaya*) edifice on newly sunk foundations and fitting all the larger and smaller (*khuddaka__nukhuddakani*) accessories into their places. This was not to be done in a hurry, nor in a leisurely way. It was a path which often led through jungle and thicket, over stones and sticks: "*vettacaro sankupatho pi cinno*" (J III.541).

On the road many allurements beset me in the shape of problems which cropped up, whether they referred to questions of grammar, syntax, phonology, or etymology; or literature, philosophy, and Buddhist psychology. I had to state them merely as problems and collect them, but I dared not stand still and familiarize with them. Thus much material has been left over as "chips from the dictionary workshop." These I hope I shall some day find an opportunity of working out. For the first part of the way I had to a great extent the help and guidance of my teacher and friend Rhys Davids; but the second half I had to go quite alone,--Fate did not spare him to see the work right through. I am sure he would not have been less glad than myself to--day to see the task finished.

It happens that with the completion of the P.T.S. Dictionary, the second dictionary of Pali, we celebrate the fiftieth anniversary of the appearance of the first Pali Dictionary by R. C. Childers. That work was a masterpiece of its time, and still retains some of its merits. Our dictionary will not altogether replace Childers, it will supplement him. The character of Childers' Dictionary is so different from ours, there is such an enormous discrepancy between the material which he had for his work and which we had for ours, that it would almost be a farce to recast Childers. We needed something entirely different and original. Childers has now only historical value. Considering that Childers has no references to any of the P.T.S. publications, and that the Pali Dictionary embraces all the material of these publications as well as of others, we may well speak of an entirely new dictionary, which is essential for the study of Pali Buddhism from its sources, a task which can never be accomplished with Childers alone. In this connection I may quote a remark by a competent critic (Mr. E. J. Thomas), who says: "Rhys Davids wanted to make the Pali Dictionary __twice as good as Childers,__ but it is far more than that." Yet it may be interesting to compare merely on the surface the two dictionaries. The "new" Pali Dictionary contains 146,000 authentic references against some 38,500 of Childers (of which only half are authentic); the number of head-words treated amounts to 17,920 against 11,420, after omitting in ours about 900 words which Childers gives with an Abhp reference only. Anybody will admit that substantial progress is evidenced by these figures.

2. HISTORY OF THE DICTIONARY SCHEME.

The idea of the Pali Dictionary, as now published, was first put forth by Rhys Davids in September 1902 (on the thirteenth International Oriental Congress at Hamburg). It was to be compiled on the basis of the texts issued by the P.T.S. since its foundation in 1882, and it was conceived on an international plan, according to which some seven or eight famous Sanskrit scholars of Europe should each contribute to the work. Every one of them was enthusiastic about it. In 1903 Rhys Davids announced that the Dictionary would be published in 1905, or at latest in 1906. When I was studying Pali with Ernst Windisch in 1904 I

was undecided, whether I should buy a "Childers" then, or wait until the "International Dictionary" should be out in 1905. Little did I dream that I should have had to wait till I myself finished the International Dictionary in 1925! By 1909 only one--eighth of the work had been done. Gradually the co--workers sent back the materials which Rhys Davids had supplied to them. Some had done nothing at all, nor even opened the packets. Only Messrs. Duroiselle, Konow, and Mrs. Bode had carried out what they had undertaken to do. After Rhys Davids had again conferred with his colleagues at the Copenhagen Congress in 1908, he published the full scheme of the Dictionary in J.P.T.S. for 1909. Then the War came and stopped the plans for good. The failure of the original scheme teaches us that dictionary work cannot be done en passant and in one's spare time; it requires one's whole time. At any rate, they were very disappointing years for my friend, and he had almost despaired of the vitality of his pet plan, when, in 1916, he asked me, under the auspices of the P.T.S. and with his assistance, to do the Dictionary on a uniform plan. So he left the compiling to me, and I set to work, conferring with him at frequent intervals. He revised my work. This had become more exhaustive than was planned, because double the amount of texts had been published by 1922 than in 1902. This was a gain for the Dictionary, but meant much more work for the editor.

3. MY MATERIAL.

The Pali Dictionary is in a certain respect the result of the work of many. It is a resume of all the indexes to the texts, so that every indexer has his or her share in the work. But the indexes do not give translations, and thus the main work was often left to me: to find the most correct and adequate English term for the Pali word. It needs careful and often intricate study to accomplish this task, for even the most skilled and well--read translators have either shirked the most difficult words, or translated them wrongly or with a term which does not and cannot cover the idea adequately. Thus many a crux retarded the work, not to speak of thousands of incorrectnesses in the text of the printed editions. A few contributors gave more (like Mrs. Bode and Professor Duroiselle), but only from scanty material and texts up to 1909. Rhys Davids' material, copied from his copy of Childers (which was bequeathed him by Childers, interleaved by the binder and filled in from 1878 to 1916), was partly old, and mostly without the English translation, which was only to be found here and there in his translated texts.

Mrs. Rhys Davids has shown her constant sympathy with the work, and I am indebted to her for many suggestions, especially concerning psychological termini. She also condensed and revised my articles on vinnana and sankhara. To summarize what actual help I have received by using materials other than my own, I have to state that I found the following contributions of use:

(1) For the whole alphabet:

All the indexes to the P.T.S. publications. Many of these are very faulty (the Kvu trsln word index contains 60 per cent. of error). The only index with which I have no fault to find is that to Sn and SnA by Helmer Smith. Rhys Davids' annotations to his Childers, representing about 10 per cent. of all important references. Kern's additions to Childers' (Toevoegselen); to be taken with caution in translations and explanations, but at least equal to Rhys Davids' in extent and importance. It is to be regretted that this valuable collection is marred by any amount of errors and misprints (see also below, 4 end). Hardy's occasional slips and references (5 per cent. of the whole).

(2) For single letters:

Mrs. Bode's collection of B and Bh. Professor Konow's collection of S (J.P.T.S. 1909) and H (ibid. 1907), which I have used very extensively, after correcting them and bringing them up to date. Professor Duroiselle's collection of one--half of K and Mr. E. J. Thomas' N__.

4. HOW TO JUDGE THE DICTIONARY.

(a) I have already given a fairly exhaustive list of abbreviations. To these might be added a good many more if we were writing a dictionary for inexperienced people. The less explanations necessary in a dictionary, the better: it should explain itself; and if there are any little things not intelligible at first, they will become so with gradual use. A dictionary is like a friend with whom you have to get thoroughly acquainted before you come to know his peculiarities. A dictionary can be too explicit: it will then lose its charm and become tedious. It must contain a certain amount of hints, instead of ready solutions; the more it arouses the curiosity (and sometimes the anger!) of its user, the better it is for the latter. The main purpose of the dictionary is to explain; it is a means of education as well as of information. To this category belong the (sometimes objected to) grammatical and etymological hints. I am fully aware that they are incomplete and sometimes perhaps problematic, but that does not matter so much in a provisional dictionary. It does our students good to get a little etymology thrown in once in a while. It makes them interested in the psychology of language, and teaches them the wide range of sound changes, besides making them aware of their study as a thing that has been alive and through a process of *werden*. We are still at a stage of Pali philology, where we can hardly get enough of that kind of thing.

(b) The following are a few additional explanations concerning the use of the Dictionary.--In the Jataka quotations I have not distinguished between the text and the commentary (J and JA). That is rather a pity; but it was my colleague's wish. We might also have kept the index figures of lines, as it is sometimes very difficult to find a word in the small--print C. portions of the J. books. -- Difficult forms, although belonging to some one verb in question, I have given separately, as a help for the student.--The Causatives have undergone a mixed treatment: sometimes they are given under the simple verb, especially when their form was not very different, sometimes separately, when their form was unusual.--The problem of the derivation of Pali words is not cleared yet. We have interchanged between the Pali and the Sanskrit derivations.--An asterisk with Sanskrit words (*Sk.) means that the word is late and found only in technical literature, i. e. either gram.--lexic. (like *Amarakosa*), or professional (like *Susruta*).--For convenience's sake we have identified the guttural *o* with the dental *n*.<-> The cerebral *k* follows upon *l*.--P.D. refers to Pali Dictionary.

(c) Many of the Dictionary's faults are to be excused by the fact that its composition covers a number of years, and that printing was going on all the time (a great drawback for the unity of the work!), so that changes could not be made in earlier parts, which were found advisable later. here belong: 1. Roots and compounds cropped up which are not foreseen in the beginning. -- 2. Cross--references are not always exact. -- 3. There exists a certain inaccuracy in the relation between words beginning with *ava_* and *o_*. At first these were treated jointly, but later separated. -- 4. Several mistakes were found in Rhys Davids' excerpts later and are, like others which I have corrected (see e. g. *veyyavacca*), to be explained by lack of material, or by Rhys Davids being misled through Childers. -- 5. Many explanations are only tentative. I would change them now, but refrain from discussing them in the "Addenda," since too many of these confuse rather than enlighten the student. To these belong e. g. *nibbedha* and *vipancita* (which ought to be *viyanjita*).-- 6. It could hardly be avoided that, in the course of the work, a problem has presented itself with different solutions at different times, so that discrepancies have arisen with one and the same word. These cases, however, are rare.

(d) Now, after all this, what is the Dictionary, and what does it claim to be? First of all, it is meant to be a dictionary of Classical and Literary Pali. Words only found in native vocabularies (the *Abhp* e. g.) are left out, as they are only Pali adaptations of Sanskrit words (mostly lexicographical: *sannakaddu*=*sannakadru*, *Am.K.* only). Nor are we concerned with Inscriptions. Thus it is intended as a general stock--taking of the Pali Canon, and a revision of all former suggestions of translations. It is essentially a working basis for further study and improvement. The main object has been to bring as much material as possible to serve future work, and this in a clear and attractive form. Many words remain doubtful. We have given them with Buddhaghosa's interpretation, which may be right and which may be wrong. There are some words of which we shall never know the exact meaning, just as it is difficult even in modern times to know the exact meaning of, say, an English or German dialect word. Other specific terms with a "doctrinal" import are best left untranslated, since we are unable to translate them adequately with our Western Christian terminology. See remarks under *sankhara* and *cp*. Mrs. Rhys Davids in *K.S. III.*, preface p. v.

e) What are the critics to remember? To find fault with the interpretation of one or the other word is alright, but it must be remembered that, within a few years--which are nothing compared with the life--study required for this purpose--not a few score or a few hundreds of words had to be examined in every detail, but many thousands. Any criticism shows just what the editor himself has felt all along: how much is to be done yet, and how important for Indological studies is the study of Pali. Many mistakes and misprints have to be taken with good grace: they are unavoidable; and I may add as an example that Professor Konow's *S*, in spite of very careful work, contain one mistake (or misprint) on almost every page, while the proportion of them in Kern's 315 pages of *Toevoegselen* is four on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

5. ISSUES INVOLVED IN THE PaLI DICTIONARY.

It would easily fill a separate volume, if I were to discuss fully all the issues dependent on the new Dictionary, and its bearing on all parts of Buddhist studies. I confine myself to mentioning only a few that are outstanding.

(a) Through a full list of references to nearly every word we are now able to establish better readings than has been possible up to now. The Pali Dictionary is indispensable to any editor of new texts.

(b) Through sifting the vocabulary we can distinguish several strata of tradition, in place as well as in time.

(c) The relation of Classical Pali to Vedic and other stages of Sanskrit is becoming clearer, as also is the position of Epic Pali to Singhalese and Tamil. A good example of the former is offered by the relation of *ava_* to *o_*. With regard to the term "Vedic" a word of warning has to be uttered. There is an older stratum of direct Vedic connection in the four Nikayas; nevertheless in the majority of cases the term is misleading, as we here have to deal with late Pali words which have been reintroduced from Classical Sanskrit a la Renaissance.

It was Rhys Davids' wish, however, that I should use the term "Vedic," whenever a word dated back to that period. -- On the subject in general and the linguistic character of Pali see Childers, Introduction, pp. xiv, xv (with note 1); R. O. Franke, *Pali and Sanskrit*, Strassburg 1902, especially chapters VII. to XII. Thus some very old (Vedic) words are not found in Classical Pali, but occur later in the Epics (the *Va__sas*), e. g. *sarameya* "dog," although Vedic, is only found in *Mh̥v*; *sunu*, as frequent as *putra* in *Rigveda*, occurs only in *Mh̥v*s, whereas *putta* is the regular Pali word. These examples may be increased by hundreds from the *Va__sas*. There are many more than Rhys Davids assumed on p. vi of preface to Pali Dictionary.

(d) The peculiar interrelation between Buddhist Pali and Buddhist Sanskrit can now be stated with greater accuracy.

(e) Through a tabulation of all parallel passages, given in the Pali Dictionary, we are now able to compose a complete concordance.

(f) From many characteristics, as pointed out in the Pali Dictionary, we can state with certainty that Pali was a natural dialect, i. e. the language of the people. We can now group the canonical books according to their literary value and origin. Therefore we can never have a "standardized" Pali in the sense in which we are used to "Sanskrit." Among the many signs of popular language (mentioned elsewhere, e. g. Childers introduction) I may also point to the many onomatopoeic words (see note on *gala*), and the widespread habit of the reduplicative compounds (see my article "Reduplikationskomposita im Pali," *Zeitschr. f. Buddhismus* vi., 1925, pp. 89--94).

(g) It will now be possible to write the history of terms. We have material enough to treat philosophical terms (like *citta*, *dhamma*, *mano*, *vinnana*, *sankhara*) historically, as well as others of folkloristic importance (e. g. *deva*, *yakkha*, *vimana*). Light will be thrown on the question of the *Mahapurisalakkhanas*,

which it is interesting to note are in Sn 1022 attributed to Bavari (i. e. the "Babylonian"), and clearly point to the late origin of the Vatthugathas as well as to Babylonian influence.

(h) We cannot always equate Pali: Classical Sanskrit. It is a wrong method to give the Sanskrit form of a Pali word as its ultimate reduction and explanation. Sometimes Pali formation and meaning are different from the Sanskrit. Popular language and "Volksetymologie" are concerned here. Pali *alla* means "clean" as well as "wet" (in spite of J.R.A.S. 1924, 186), whereas Sanskrit *ardra* means "wet"; Pali *salura* means "dog," but Sanskrit *salura* "frog"; the root *SVID* has the specific Pali meaning "boil" or "cook." Many others in the Pali Dictionary; cp. Childers, p. xv.

i) The Pali Dictionary affords an interesting comparison of our own interpretation of terms with the fanciful etymological play of words given by the Commentators, which throws a light both on their dogmatic bias and their limited linguistic knowledge. It is quite evident that Bdhgh did not know Sanskrit. -- In matters of grammar I place Dhammapala higher than Buddhaghosa. There are more than a score of instances which prove this point, but the following is especially interesting. The word for "whole, entire" *vissa* is extremely frequent in Vedic and Sanskrit (=visva), but unknown in Pali (where *sabba* takes its place), except for one passage in the Dh. (266). Had Bdhgh known Sanskrit, he would have explained it as "*sabba*," but instead of that he takes it as **visra* (musty), which (as a lexic. word) was current in late Pali, but does not fit the passage mentioned. -- Among other errors B explains "stiffness" (swoon) by "*calati*" (see under *chambhita* and *mucchancikata*); in *parajita* he takes *para* as instr. of *para* (=parena DhA III.259); he connects Pali *pineti* with *pinvati* (DA I.157, cp. Vism 32 *pinana*), and he explains *attamana* as "*saka--mana*" (DA I.255), thus equalling *atta=atman*.

(k) In short, the Pali Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach; the proper study of Pali Buddhism is aided greatly by it, and an endless field of work lies open to future scholars. On the other hand, nobody realizes more than I do, after ten years of intimate study, how far behind the "Classics" we are, both in analysis and synthesis, in explanation, interpretation, and application. And also: that it will be worth the trouble to explore more thoroughly that range of civilization which lies enshrined in the Pali Canon. In connection with this I may point out that one of the greatest needs of Pali scholarship is a Dictionary of Names. To insert names into this dictionary was not our intention, although more than once I was tempted, and doubtful as to the category of "names," e. g. whether to regard names of trees and months, or titles of books as "names" or "words." Thus the Name Dictionary will be an indispensable supplement to the Word Dictionary. I hope that I shall be placed in a position which will make it possible to edit this supplement, for which Rhys Davids and myself have already collected a large amount of material.

6. CONCLUSION.

That my share in the actual working out of the Dictionary preponderates over his own, I am sure Rhys Davids would not mind: on the contrary, it was his wish from the beginning that it should be so, and he would repudiate any attempt which would put the faults to my blame and the merits to his credit. His mind was more bent on other aims than dictionary work, which was not his strongest point. But without him there would not have been this Pali Dictionary. I cannot conclude without extending my sincere thanks to all those who have made it possible for me to complete the work, and have helped me directly or indirectly with encouragements of various kinds. Among the former are the subscribers to the Dictionary Fund (especially generous Japanese donors); those who have unselfishly handed over to me material collected by themselves, or have assisted me with the copying of indexes, or suggested corrections and given valuable reviews. Above all the Founder of the Pali Text Society and Mrs. Rhys Davids, who helped me with many suggestions re details and with reading the proofs; and last not least my wife, who has been untiring in copying the whole MS. for the printer. For all deficiencies I sincerely apologize. Had I had another twenty years' experience of Pali, I would have made a better job of it; but our motto was "Better now and imperfect than perfect and perhaps never!" By no means do I leave the work with a feeling of self-satisfaction. I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next twenty years, see a second edition of the Pali Dictionary which will come nearer to the ideal. But then the ideal will have

moved farther away accordingly! Until then I hope that the "Provisional" Dictionary will do its service and will prove a help to students and scholars of Pali alike!

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